

*Healing
&
Temperance*

Collected Periodical Articles

E. J. Waggoner

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About the “Fragments” Series

The *Fragments* series is composed of 12 books of articles, gathered from the various periodicals which E. J. Waggoner contributed to during his lifetime. There is a separate and parallel series devoted to the writings of Waggoner’s companion in the gospel, A. T. Jones.

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.

While trying to make this as complete a collection as possible, at times I have not included some smaller articles that carried only local news or material that would not be relevant to our time. Even at that, the amount of included material is quite vast.

In most cases, I have left out articles that already appear in other books. For example, often Waggoner would write articles, and then later publish them as a book. Since these books are available on our website, I did not see the need to duplicate this material.

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.” In most cases, I did not think it wise to duplicate articles, so I tried to fit these kinds of articles into the book that most matched its topic, or where there were a series of articles that it belonged to.

What these books demonstrate is that E. J. Waggoner 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

¹² 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.

An emphasis on this 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 E. J. Waggoner on the topic of health, healing, temperance, and how they relate to the Gospel work. I have grouped them into categories, and within the categories, the articles are sorted by date.

Some other books that included articles on healing were not duplicated in this collection, as they are available on their own. Please see our website for: *The Miracles of Jesus*, and *Leaves from the Tree of Life* (articles from *The Medical Missionary* magazine).

*General
Temperance
Principles*

1. Holiness and Filth

Present Truth, October 5, 1893

THE Mohammedan pilgrims annually journey in great numbers to Mecca drink from the “holy” well of Zem-Zem, which is within the city.

A sample of the “holy” water taken from this well, on analysis by a correspondent of the *London Times*, was found to contain “in an equal volume, considerably more animal matter than is found in average London sewage,” being full of dead and living microbes and the foulest refuse which filtered into it from soil which has never known any other drain than that provided by nature.

Mecca is supplied with water of an excellent quality, but it is not “holy” like the solution contained in the well, and of course the pilgrims feel bound to drink of the latter. The relation of this to the fact that Mecca is a chief, if not the principal, cholera center of the East, will be at once apparent.

We must not however be too severe in our condemnation of the devotees whose unsanitary practices are so productive of evil; for wherein we would judge them we might also condemn ourselves. Our own forefathers, of times yet scarcely historic, were guilty of similar practices. The Christian people of Europe were a long time learning the truth that holiness and filth do not go together; and the Mohammedans are as yet only a century or two behind us.

Anyone familiar with the Middle Ages knows that uncleanness was then regarded rather as an aide to sanctity than as something incompatible with it. The “saints” were generally persons whose appearance amply testified to their contempt for ideas of personal sanitation. Long and unkempt hair, uncut nails, and unwashed bodies were considered in perfect keeping with, if not evidences of, the highest attainments in piety.

Of course, the monastic dungeons and gloomy and solitary caves where such piety as they possessed was attained, were not especially conducive to habits of attention to the appearance and wants of the body; but the illustrious examples of “bodily mortification” which the world then saw can only be accounted for by the prevailing religious sentiment of the time, which made neglect of the body a positive virtue. And there was a reason for this sentiment; but this we will consider at another time.

Even today there are a great many civilized people who firmly believe in the holiness of ancient and moldering pieces of bone,—the remains, real or supposed, of some departed “saint,” revered by the Roman Catholic Church. If holiness can pertain to these relics, of which so much is made by the Church of Rome, certainly it is not unreasonable to suppose it may also belong to the cholera-producing well of Mecca, notwithstanding the conditions which render it so dangerous to human life.

In the purposes of God, holiness and filth are incompatible. One has but to glance casually through the Old Testament Scriptures to observe the sharp line of separation drawn between the clean and the unclean, not only as pertaining to the character, but to the flesh as well. Nor are the New Testament Scriptures less explicit. We are exhorted to:

2 Corinthians 7

¹ ...cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

We are told that our bodies are the temples of the Holy Ghost, and:

1 Corinthians 3

¹⁷ If any man defile the temple of God, him will God destroy.

If people understood better what holiness is, there would be much less superstition pertaining to the relics and “holy”

places both among civilized people and others, and much fewer “pilgrimages” with their attendant evils undertaken both in Asia and Europe.

2. Mistaken Conceptions of Holiness

Present Truth, October 12, 1893

WE STATED last week that there was a reason for the sentiment which prevailed so extensively in the religious world a few centuries ago, and is still manifested to a considerable extent, that piety and filth are not incompatible things; and we re-affirm the statement here.

The underlying reason is one which has given rise to a very large share of the false doctrines and evil practices which have cursed the world since the days of Adam, and will continue to do so till the end of time. It is the belief in the immortality of the soul.

According to this doctrine, the soul is the living, acting, thinking part of men, and the body only the poor clay tenement in which it is confined for a time here, till death strikes off its earthly shackles and sets it free to soar away to the eternal realms, etc. It could hardly be possible that such a doctrine should fail to foster in men's minds a contempt for the body which would cause them to treat it with neglect.

It is a doctrine which makes the body and the soul almost antagonistic, like a prisoner and the shackles by which he is held back from the freedom for which he longs. And therefore to bestow much attention upon the body was too slight the soul and the spiritual interests, while to neglect the body and leave it almost unnoticed in the pursuit of spiritual things, came to be regarded as evidence of the attainment of a high degree of piety.

Of this theory the "saints" of earlier times were a visible exemplification. They wasted no time on the culture of their physical natures; for why, indeed, should they give attention to the poor earthly shell, the mere outward covering of the true man, when they might bestow it upon the immortal tenant within? It would be almost an open denial of the piety and

regard for spiritual things which they professed.

So they left the body to take care of itself, or subjected it to severe mortifications and penances, while in gloomy monasteries or solitary caves or retreats, separated, as they thought, from all the polluting influences of earth, they sought the cultivation of the soul and the attainment of holiness. And such as entertain any reverence for religion looked on and endeavored to harmonize this association of piety and uncleanliness with the teachings of common sense.

When some one of these “holy” men had for a particularly long period neglected to comb his hair or abstained from some other acts incident to the proper care of the body, it was thought worthy of mention among the virtues recorded of him after his departure.

The “saints” occupied themselves in seeking holiness by bodily modifications, and the church busied itself in collecting the revenues paid for the repose of departed souls and their release from purgatory; and for centuries not a step was taken in the direction of human progress.

For centuries the death rate in Europe equaled or surpassed the birthrate. And not till the coming of the Reformation, with its increase of knowledge concerning the word of God and its impetus to the study of science, did humanity begin to recover from the effects of this belief in the post-modern consciousness of man, and to see that the welfare of the soul and that of the body cannot be disconnected.

Even today, with all the light which modern medical science has shed upon the matter, the subject of the proper care of the body is but little understood; and the doctrine of man’s natural immortality does much to encourage the unconscious violation of the command,

Exodus 20

¹³ You shall not kill.

If the Mohammedan pilgrim, having drunk from the “holy” cholera well of Zem-Zem, falls a victim to the plague, it does not matter, since (as he thinks) the soul of one engaged in so pious and occupation will go straight to Paradise. No more did it matter to the penance-doing “saint” if his body, worn out from continued abuse, succumbed at last and sank into the grave, since (in his view) his soul was all the more sure in such a case to soar direct to the realms of unending bliss.

Nor is it today generally regarded as a sin to sacrifice the body in the (fancied) interests of the cultivation of the spiritual nature. It is impossible that an interest should be taken in the body and the attention given it which should be felt and given, while it is looked upon as the mere clay shell in which all that is important of man is enveloped.

The Bible teaching upon this subject is,

1 Corinthians 10

³¹ Whether therefore you eat, or drink, or whatsoever you do, do all to the glory of God.

There is such a thing as living to the glory of God even in eating and drinking. The same inspired writer says,

Romans 12

¹ I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

We are to serve God, therefore, with our bodies. Again, the apostle writes,

1 Corinthians 6

¹⁹ 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?

²⁰ For you are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

How are we to glorify and serve God in our bodies? Evi-

dently, not by subjecting them to misuse, but by preserving each faculty in the best condition for use in His service. This is how we can eat and drink to the glory of God.

The preservation of the faculties of the body is intimately connected with eating and drinking; and therefore we are bound to eat and drink such things and to do this in such a manner, as will tend to keep our physical faculties strong and unimpaired. For, as the text declares, even our bodies are not our own, but belong to God, and are to be used not to gratify ourselves, but to serve Him. We are therefore accountable to Him for the manner in which we treat them, as men are accountable for the use they make of the property of another.

The spiritual faculties are, to a large extent, dependent upon the physical. The two are not separate and distinct, but closely joined together. And no one can fully exercise his spiritual faculties while his mind is beclouded and his physical faculties benumbed from any cause, as for example from improper eating and drinking. The fate of Nadab and Abihu, the sons of Aaron is set before us as a terrible warning of the danger that lurks in this act, and an object lesson upon the relation between the physical nature and the spiritual perceptions.

The prayer of the apostle Paul for the church of the Thessalonians (and doubtless for all believers) was,

1 Thessalonians 5

²³ 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.

Holiness is wholeness. That which is perfect is holy. But man is imperfect. He was perfect at his creation, but he sinned and lost his uprightness. Body and soul and spirit became tainted with sin and therefore subject to death; for sin is a cancer that, left to itself, eats its way steadily into the soul, until death is a result.

Bringing man again to a state of holiness, is bringing him back to the condition that was his before the fall. And this is done not by any visible outward change, but by the gift of Christ,—the substitution of His perfection for all that is imperfect in man. Christ gives Himself to us, so that His perfection is our perfection, whether of body or soul or spirit. And hence the prayer of Paul can be answered, and believers be preserved blameless in all these unto the coming of Jesus Christ.

Holiness, therefore—or wholeness—comes only from the presence of Christ, bringing His perfection. Nothing that man can do can bring holiness, but only that which is opposite to it; for if he did but use any tool upon the altar which he built to the Lord, it became polluted.

Exodus 20

²⁵ And if you will make me an altar of stone, you shall not build it of hewn stone: for if you lift up your tool upon it, you have polluted it.

God only can make that which is holy, and that which is not so can be made so only by His presence. But His presence is not found in the midst of that which is unclean. Decay and filth are not conditions which invite the presence of the Lord of life. Not that any man can make anything clean in the sight of God; but he is bound to cooperate with God to the extent of the power that God has given him.

The soul which dwells in a body polluted from neglect or misuse cannot be holy, for God will not dwell with it. The temple of God—the body—which is defiled can only be destroyed.

1 Corinthians 3

¹⁷ If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are.

1 Corinthians 6

¹⁹ 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?

2 Corinthians 6

¹⁷ Wherefore come out from among them, and be separate, says the Lord, and touch not the unclean thing; and I will receive you,

¹⁸ And will be a Father unto you, and you shall be my sons and daughters, says the Lord Almighty.

2 Corinthians 7

¹ 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.

3. Clearing the Way

Present Truth, November 2, 1893

IN MOUNTAINOUS countries, where the snow in winter falls to a great depth, it is often necessary to attach great plows to powerful engines, by which the snow can be removed. Sometimes the force of several engines is required before the obstruction can be removed.

Suppose now that the engine driver should declare that it is impossible for his engine to make any headway as long as the snow is in the way, what would be said? He would be told that it is his business to remove the snow, and that if the snow were first cleared away, there would be no use for his snow plow.

Just so must people say to the ministers gathered together to consider the "spiritual needs of London," when they declare that the Gospel can make no headway as long as the public-houses remain. They say that the attractions of the public-houses, gambling houses, and other places of vice, are so great that the churches cannot successfully compete with them.

But the church exists on earth for the sole purpose of saving men from those things, and if they were removed entirely from the land there would be no need for the church. Let the professed ministers of the Gospel preach the Gospel, and let all professed Christians live a Christian life indeed, and there will be no complaint about the superior attractions of vice.

When Christ was on earth, the common people heard Him gladly, and crowds flocked to hear the preaching of John the Baptist. For preachers to complain that they can accomplish nothing while wickedness is so rampant, is like an army of soldiers complaining that they can gain no victories as long as their enemies have arms in their hands.

4. Shunning Evil

Present Truth, December 14, 1893

A VERY baneful but popular error which has obtained the sanction even of ministers of the Gospel, consists in supposing that an evil, to be shunned, must first be seen and examined.

In America recently a prominent minister of Ohio illustrated from his pulpit the “three-card-Monte” game or trick before an immense audience which had assembled to witness the exhibition. Of course, his purpose was to expose the evil of card gambling, but whether he did not turn more minds in his audience in the direction of gambling than he turned away from it, is more than questionable.

Ministers sometimes go to the theater in order to be prepared to expose its evils before their congregations; and some, like the “Rev.” Dr. Parkerhurst, of New York, investigate even worse places than that, in order that they may be able to preach against them effectively!

Such methods are altogether unscriptural, and thus result in more harm than good. The Bible rule is,

1 Thessalonians 5

²² Abstain from all appearance of evil.

Moral evils are not in this world to be studied, but to be shunned. The devil, of course, who introduced them, wants people to look at them and “investigate” them, because he knows that aversion, through the magic power of constant beholding, changes to pity and then to love, as expressed in the well-known lines of Pope.¹

¹ Alexander Pope, *Essay on Man*:

Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

But moral evils, to be seen and realized in their true character, must be looked at in the light of that which is pure and righteous; they must be studied by contrast, and not by themselves.

And therefore the only proper method of treating people to shun them is to familiarize them with that which is good and pure; as the Apostle Paul says,

Philippians 4

⁸ Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

When we are familiar with these things, as God by His Spirit will make us familiar if we will let Him, we shall have no trouble in instantly recognizing and shunning evil in any of its forms.

5. Hypnotism and True Liberty

Present Truth, January 11, 1894

A STRIKING illustration of the way in which Satan works on the minds of men may be drawn from the workings of mesmerism, or hypnotism.

In fact it is more than illustration, it is a sample of the working itself; for it is a well-known fact that the person who yields himself as a “subject” weakens his will just to the extent that He indulges in it. And anything that tends to make a man subject to another is only of the devil.

A writer in *Cassell’s Saturday Journal* gives an account of his experience as a subject. First he was instructed to yield his will completely, and directly the operator had full possession of the mental and physical impulses.

When the professor moved, I felt compelled to follow and imitate those movements. Onlookers assured me afterwards that I watched him as earnestly as though my life depended upon keeping him in sight. This he explained by saying aloud that an invisible wire had been established between our two selves; when he commanded I must obey, without consulting my own will. Practically, I had no will, said he; his own had subjugated mine entirely. He was the magnet and I the needle.

To myself everything was real and sober enough. I saw nothing ridiculous in the situation. Thus, when he beckoned, I followed; when He waved his hands before my face, saying confidently, “You cannot utter your name. Try!” lo, I found I could make no sound! He lifted an arm, and I was straightway impelled to do likewise. “You cannot drop that arm!” said he; and for the life of me I could not. He next restored my voice—merely by telling me that it was restored—and bade me sing. I did so without hesitation—a thing I could never have done in ordinary circumstances. Then he handed me a glass, remarking that it contained wine. I drank the liquor, and can honestly affirm that it looked and tasted ex-

actly as wine would have done—albeit I subsequently learned that I had imbibed unadulterated salt and water!

The subject had lost his own individuality and was simply a tool of another. It is the same with the sinner. Having yielded to sin, he walks...

Ephesians 2

² ...according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience.

Romans 6

¹⁶ Know you not, that to whom you yield yourselves servants to obey, his servants you are to whom you obey; whether of sin unto death, or of obedience unto righteousness.

Just as the hypnotic operator suggests impulses to the subject, Satan insinuates his suggestions, and makes the subject believe that the bitterest draught is sweet, and while a veritable slave, that he has liberty. Thus it is that men do the work of the devil and...

Luke 23

³⁴ ...know not what they do.

But there is this feature that gives a refuge of hope, sure and steadfast. God did not leave man to himself when he by his own choice became a subject of sin. God said,

Genesis 3

¹⁵ I will put enmity between you [the serpent] and the woman, and between your seed and her seed.

And as this consciousness of the thralldom of sin and a longing for freedom in the inmost soul of every man leads him, though in the depths of sin, to wish for deliverance, the Gospel proclaims a Deliverer.

The apostle describes this stage in the soul's experience when he tells how he longed to be free but found a power

within him “warring against” the law of his mind, and bringing him “into captivity to the law of sin.” *Romans 7:23*. He was under the control of Satan, powerless to control his impulses, and cried out,

Romans 7

²⁴ O wretched man that I am! who shall deliver me from this body of death?

No effort of his could do it, but by faith alone in the Gospel he answered his question:

²⁵ I thank God through Jesus Christ our Lord.

Christ came to proclaim liberty to the captives. Even the physically dead can hear the voice of God and live, and the captives of Satan’s art hear the voice and find in the power of that voice something which breaks the spell of sin, and lets the oppressed go free.

Then the man who yields his will to God becomes again a captive and a tool.

Romans 6

¹³ Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Philippians 2

¹³ It is God that works in you both to will and to do of His good pleasure.

Even every thought is brought...

2 Corinthians 10

⁵ ...into captivity...to the obedience of Christ.

This captivity is unto righteousness, to be sure, but in another respect it is the very opposite of the devil’s bond-service. Every time we yield to him, the power of the will is weakened. But God never invades the freedom of the will. His service energizes and quickens every faculty, and only in His

service is the will perfectly free and unfettered. At every step it is free to choose.

Satan promises men freedom while he himself is a servant of corruption. The Lord asks us to become His slaves, and in subjection to Him we find the only true freedom, the very liberty of God; for whom the Son makes free...

John 8

³⁶ ...shall be free indeed.

And as Satan worked wickedness by us before, so now with greater power the Lord works righteousness by us;

1 John 4

⁴ ...because greater is He that is in you, than he that is in the world.

6. Depraved Taste

Present Truth, June 7, 1894

THE world wants pleasure, and as ordinary frivolity seems to pall on the appetite, the stimulant of wickedness must be added to it.

A dramatic critic the other day attributed the partial failure of one popular writer's play to the fact that there was no specially outbreaking wickedness in it. He said the critical British audience did not want the seventh commandment wrapped in wool.

The life of respectable society, and the noble, refined, and Christian home would not furnish a subject that would attract the crowds of pleasure-seekers. They must have art and morals inculcated by the acting of sin and passion, and without this the play generally fails.

This same taste is being ministered to by the modern society novel, and even women are trying to teach moral lessons by writing books with pens dipped in our social sewers.

It is an attempt to teach social purity by preaching social nastiness, and the public taste for this class of literature demands that the vicious flavor be increased just as the drunkard increases the strength of his draught.

7. Unclean Fiction

Present Truth, July 19, 1894

A WRITER in a literary journal scathingly arraigns the writers and readers of the classic novels which have become popular of late, which profess to teach good morals by putting wickedness on exhibition. He says:

Druggist and physicians have told me that a person who takes to opium-eating will lie, steal, or barter body and soul for a morsel of dried poppy-juice. Never in my life have I known that a man or a woman given over to the pleasure of writing or of reading novels based on illicit love who did not habitually lie to avoid personal responsibility.

8. Who Cannot Help

Present Truth, July 23, 1896

MUCH discussion goes on as to the extent to which professed Christians can engage in amusements such as dancing, card-playing, theater-going, all of which are outside the life of Jesus Christ. No one who seeks to defend these things would have the temerity to seriously argue that he could follow Jesus Christ into such circles.

The sin and misery in the world are the same as when Christ walked in the flesh among men, and it is not to those who follow these pleasures that the lost turn when they want help to break away from the power of sin. Speaking of these forms of amusement a noted evangelist says:

I have some quite one hundred thousand people publicly avow their faith in Jesus, the Saviour Divine, in meetings which I have had the pleasure of laboring in. But I have never yet met a person who was not a Christian who, brought under the convicting power of the Holy Spirit, wanted anyone, even his most intimate friend, that was engaged in these worldly pastimes and pleasures, to point out to him the way of salvation. Such persons have no confidence in the religious professions of the man or the woman who is given over to worldliness.

9. Evil Counsel

Present Truth, July 13, 1899

AN INCREASE in the crop of gamblers and a corresponding increase in all the crimes that accompany gambling, may be expected as the result of the Duke of Westminster's recent utterance concerning betting on horse races, which has been widely published. He said,

“There is nothing wrong in betting, provided people can afford to lose.”

People who could not afford to lose ought not to bet, but wealthy people, to whom the loss of the amount staked would be no hardship, might bet with impunity. That is from the same piece as the statement that drinking alcoholic liquor is all right, provided only those drink who can do so without injury to themselves.

The fallacy of the Duke's advice to people not to bet unless they can afford to lose, lies in the fact that nobody bets to lose. Even the rich man bets to win, and if he thought that he should lose in any given case, he would not risk anything on it. It may be that he doesn't care for the money, but only for the excitement; but the fact remains that whenever any man bets he does so on what seems to him almost a certainty of winning.

The poor man who bets expects to better his condition. There is more to entice him to gamble than there is the rich man; because he needs more money, and expects to better his financial condition; it is a business venture with him, and the fact that, because of his poverty, so much depends on the result, makes the excitement with him more intense than with the rich man.

Therefore the Duke's utterance as to the harmlessness of betting in itself, which, coming from the source it does will be

quoted as authority, will only result in an increase of the evil among those who are most injured by it. For betting is an evil, and only an evil.

In the first place the unnatural excitement is injurious. A thing that has not in itself enough interest to attract one, without the added stimulus of betting, is not worth enough to engage the attention of men. In all legitimate employment, in honest labor, the successful accomplishment of the task is sufficient incitement.

Moreover it is dishonest for any man, whether rich or poor, to attempt to get something for nothing. Betting, no matter by whom indulged in, is akin to theft. This is itself sufficient to condemn all betting.

The fact that one can afford to lose is of minor consequence compared with the fact that all gambling is sinful. It is a species of intoxication, and the fact that some can keep within a certain limit both in gambling and drinking, does not destroy the fact that with most the excitement draws them on until they cannot resist.

How many penniless men there are today who once “could afford to bet;” they had so much money that the loss even of a few thousands on a wager did not inconvenience them. Now they cannot afford to bet; but they can in reality afford it as well as they ever could.

It is sad when men whose rank and position give them great influence use that influence in a way that can tend only to the ruin and degradation of their fellow-men.

As we look upon the trees of a field to see whether they are bearing good fruit or not, so God looks upon us. He desires that we be:

Isaiah 61

³ ...trees of righteousness, the planting of the Lord,

—bringing forth the fruits of righteousness. And this is not merely an illustration, for the very principles put into operation to make a field fruitful, are the ones which if applied to the Christian life will cause it to yield an abundant harvest. When the Lord said,

Matthew 6

²⁸ Consider the lilies of the field, how they grow,

—He meant that by doing so, we could learn how to grow spiritually. What is needed is more of the simplicity of the Gospel, for in its simplicity lies its greatest power.

The world is so full of deceit—so much of appearance when the reality is absent. The thing people seek to know is what others think they are, not what God knows them to be.

The Christian is not to care what people think he is, but to care what God says and what God thinks of him. It is a rare thing to find men of this character, for it is directly contrary to worldly policy.

10. Sleep as a Restorer

Present Truth, August 3, 1899

CHILDREN grow more rapidly during the night. In the daytime, while the child is awake and active, the system is kept busy disposing of the wastes consequent on this activity; but during sleep the system is free to extend its operations beyond the mere replacing of worn-out particles.

This is why so many invalids need so much rest and sleep. The system has been taxed for years beyond its ability to repair the tissues, and hence the organism has become worn and disabled from the accumulation of waste products, and disease has resulted.

With the proper conditions restored, and a season of perfect rest, nature will reassert herself, clearing up the clogged and dirty tissues, and restoring the organs to their normal condition.

11. Self-Control is Divine Control

Present Truth, August 16, 1900

SELF-CONTROL, if it be genuine, is nothing else than control of self by the Spirit of God.

Jeremiah 10

²³ It is not in man that walks to direct his steps.

Man is but dust, with no power in himself. The attempt to take the reins of government into one's own hands always results in confusion, disorder, and shame.

God alone has power, and He alone can rightly rule. This is acknowledged by every one who says,

Matthew 6

¹³ Yours is the kingdom.

Do not imagine that this means the giving up of one's manhood. Far from it; it is just the reverse; for the indwelling of God's Spirit is necessary to true manhood. Only in Christ is there a perfect man. The possession of the Divine Spirit, being made partaker of the Divine nature, is that which makes one really a man—that which God can recognize as a man.

We are creatures of God, and are made to be instruments of His will, and only as His will is done in us as it is done in heaven do we meet the object of our existence.

The greatest measure of power is therefore experienced in perfect submission.

12. A Well-ordered Life

Present Truth, October 11, 1900

THE “calm beauty of a well-ordered life” means health, strength, power and happiness to the individual.

It also means that he radiates an atmosphere like unto himself to all with whom he comes in contact, and thus does much to lessen the sum of human misery.

13. The Pleasures of Sin

Present Truth, July 11, 1901

OF MOSES it is said that he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

The pleasures of sin at the best are but “for a season;” for the world passes away, and the lust thereof;” but this is not all; for such is “the deceitfulness of sin” that it often makes its devotees wear out their lives with toil and anxiety over what is grimly called a “sport.” A visitor to the gambling rooms at Monte Carlo gives the following description of the appearance of the players there:

These rooms are open from noon till midnight. As I went after dinner, I found the rooms very full. Every table was surrounded by gamblers, three deep. The front row were all seated close to one another. The other two rows stood peering eagerly over the shoulders of those who were seated and as occasion required thrusting forward their trembling arms to place money on the tables or to grab at money which they had won. As soon as a seat was vacated, one of those who were standing took it, and almost invariably some one else came up and stood in the outside row.

Here let me say at once that nothing in this place impressed me so much as the extreme melancholy of everybody. The Monte Carlo gamblers are without exception the most wretched lot of foolish sinners upon whom I have ever set my eyes. The pleasures of sin, I know, are but for a moment; but most sins do bring their moments of simple pleasures. But here was none at all.

A deadly silence, broken only by the croupier as he announced the course of the events, reigned over these gilded, close, melancholy rooms. No one laughed or smiled. There was not a trace of life or brightness. They looked as miserable as if they all were waiting to have their back teeth extracted without the relief of gas.

I never saw such depressed wretches, and I pitied them from the bottom of my heart. This is, beyond doubt, the most melancholy form of “enjoyment” the devil has ever invented.

14. Amusements and Christianity

Present Truth, August 1, 1901

MUCH is said about the duty of the church to provide amusements for the young, and sometimes for the old as well.

Many well-meaning people think thereby to save the young from drifting into the world for amusements; but in this they manifest only the wisdom of the man who procured a license to sell liquor in his own house, to keep his boys from going to the public-house. Just why a thing is better if done by "the church" than if done by "the world," has never yet been pointed out.

In addressing the delegates to the *British YMCA Conference*, Dr. Fairbairn, although still of the opinion that he held when he was a young minister, that "amusements should be made Christian," said that he was not sure that the modern tendency was not "to make Christianity amusing."

That is inevitable; for if it be the Christian church's duty to provide amusements, then amusements must be a part of the Christianity of the church, and just to the extent that it so, will the type of Christianity which the Church presents be amusing.

"But should Christians always be gloomy and somber?"

By no means; on the contrary, they should always be joyful, and even merry. It is necessary to distinguish between amusement and entertainment or recreation. Amusement serves simply...

"...to kill time, to dull the faculties, and to banish reflection."

Surely this is not the thing for thinking people, or people who ought to be thinking, to say nothing of Christianity.

Entertainment, on the other hand, "awakens the under-

standing,” and true recreation does just what the word says, makes anew.

Mere amusement is simply dissipation, and while it may produce laughter, it can never cause happiness; for there is no happiness without the exercise of thought.

The almost universal desire for amusements is one of the saddest features of the times.

15. Rules About Worrying and Fretting

Present Truth, October 10, 1901

HERE are two good, practical rules for the regulation of worrying and fretting.

The first is, Never fret or worry over a misfortune that can be remedied. It is evident that to do so would be a great waste of time, and very foolish, as well. For a person to spend time mourning over a difficulty that he could easily remove, instead of removing it, which show that he preferred trouble to ease, and he would not be deserving of any pity.

The second rule is, Never worry or fret over anything that you cannot help, for it is also useless, and a waste of time. While you are mourning over the irreparable, you might be at work on something to take its place.

The rule sums up thus: Don't fret if you can repair the mischief, and don't fret if you cannot. If at any time you feel as though you must worry, just put it off until after you have read the following Psalm:

Psalm 37

¹ Fret not yourself because of evildoers, neither be envious against the workers of iniquity.

² For they shall soon be cut down like the grass, and wither as the green herb.

³ Trust in the Lord, and do good; so shall you dwell in the land, and verily you shall be fed.

⁴ Delight yourself also in the Lord; and He shall give you the desires of your heart.

⁵ Commit your way unto the Lord; trust also in Him; and He shall bring it to pass.

⁶ And He shall bring forth your righteousness as the light, and your judgment as the noonday.

⁷ Rest in the Lord, and wait patiently for Him: fret not yourself because of him who prospers in his way, because of the man who brings wicked devices to pass.

- ⁸ Cease from anger, and forsake wrath: fret not yourself in any wise to do evil.
- ⁹ For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.
- ¹⁰ For yet a little while, and the wicked shall not be: yea, you shall diligently consider his place, and it shall not be.
- ¹¹ But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.
- ¹² The wicked plots against the just, and gnashes upon him with his teeth.
- ¹³ The Lord shall laugh at him: for he sees that his day is coming.
- ¹⁴ The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.
- ¹⁵ Their sword shall enter into their own heart, and their bows shall be broken.
- ¹⁶ A little that a righteous man has is better than the riches of many wicked.
- ¹⁷ For the arms of the wicked shall be broken: but the Lord upholds the righteous.
- ¹⁸ The Lord knows the days of the upright: and their inheritance shall be for ever.
- ¹⁹ They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.
- ²⁰ But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.
- ²¹ The wicked borrows, and pays not again: but the righteous shows mercy, and gives.
- ²² For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.
- ²³ The steps of a good man are ordered by the Lord: and he delights in his way.
- ²⁴ Though he fall, he shall not be utterly cast down: for the Lord upholds him with his hand.
- ²⁵ I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.
- ²⁶ He is ever merciful, and lends; and his seed is blessed.
- ²⁷ Depart from evil, and do good; and dwell for evermore.

²⁸ For the Lord loves judgment, and forsakes not His saints; they are preserved forever: but the seed of the wicked shall be cut off.

²⁹ The righteous shall inherit the land, and dwell therein for ever.

³⁰ The mouth of the righteous speaks wisdom, and his tongue talks of judgment.

³¹ The law of his God is in his heart; none of his steps shall slide.

³² The wicked watches the righteous, and seeks to slay him.

³³ The Lord will not leave him in his hand, nor condemn him when he is judged.

³⁴ Wait on the Lord, and keep His way, and He shall exalt you to inherit the land: when the wicked are cut off, you shall see it.

³⁵ I have seen the wicked in great power, and spreading himself like a green bay tree.

³⁶ Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

³⁷ Mark the perfect man, and behold the upright: for the end of that man is peace.

³⁸ But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

³⁹ But the salvation of the righteous is of the Lord: He is their strength in the time of trouble.

⁴⁰ And the Lord shall help them, and deliver them: He shall deliver them from the wicked, and save them, because they trust in Him.

16. Why the Sheep was Lost

Present Truth, March 20, 1902

IN HIS BOOK, *Lives of the Hunted*, Mr. Ernest Seton-Thompson tells the story of "Krag," a famous Rocky Mountain wild ram, and, in his simple but most vivid and picturesque style, he gives the reader a view of the habits and characteristics of the whole family of wild sheep. The following little extract suggests a most valuable lesson:

There was a young ewe that had a lazy habit of feeding on her front "knees." The others did not copy her methods: they vaguely felt that they were not good. The effect of this original way of feeding was to bring a great callous pad on each knee (in reality, wrist). Then those growing pads, and the improper use of her front legs began to rob Miss Kneepads of her suppleness. She could not spring quickly aside and back as the others did. Ordinarily this does not matter much, but there are times when it is very needful. All animals that must save themselves by flight have developed this trick of zigzag bounding.

After describing the sudden surprise of the flock by a mountain lion, and their rush one by one along a narrow pass leading to safety, Mr. Thompson continues:

At each of these in turn the lion sprang, but each offset his pounce by a succession of zigzag jumps, till, last of all, poor kneepads made past for the rocks, and when the lion leaped she failed to play the only balk. The power that would have saved her she had long ago resigned; and now she fell.

This well illustrates the danger of forming a bad habit, and of falling, through love of ease, to keep one's powers at the very best. We have no use for the saying,

"In time of peace prepare for war;"

because we do not believe in fighting. But we may well take as our motto,

“In time of safety prepare for danger.”

This is but another form of the Scripture injunction to “Watch!” and,

Titus 3

¹ ...to be ready to every good work.

God has not given us one faculty too many, and we cannot afford to trifle with one of them, or to allow it to fall into disuse. There is not a useless muscle in the body, and therefore every one ought always to be kept in training. Whoever allows himself to fall into lax habits because there is no immediate pressure upon him, will find, when the urgent demand for action comes, that he is “wanting.”

For every one God has some special work; and if it should be that the work for which we came into the world could be accomplished in one hour, it would require the training of a life time to prepare for that hour.

Matthew 24

⁴³ If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

The coming of the thief is but one brief space of time; but the watching in order to be ready for him must continue through the whole night. This principle seems to be better understood by people of the world than by professed Christians.

Luke 16

⁸ The children of this world are wiser in their generation than the children of light.

A professional cricket or football player, or a pianist, will keep practicing continually, in private, in order to be prepared for the appearance before the public. Ellen Terry, the actress, in relating her first experience with Sir Henry Irving, says:

From the first I noted that Mr. Irving worked more concen-

tratedly than all the other actors put together; and the most important lesson of my life I learned from him, that to do one's work well one must work continually, live a life of constant self-denial for that purpose, and, in short, keep one's nose on the grindstone.

It is this life of constant self-denial and training that makes Mr. Irving the leading actor in the world. Natural talents count, of course; but they would amount to nothing without the steady strenuous effort.

The millionaire who controls many lines of business, and who is envied for the "ease" in which he is able to live, has the power to live at ease simply by refusing to take his ease. With ability to purchase every luxury, he lives a life of abstemiousness, indulging himself far less than does than average laborer who complains of his hard lot.

1 Corinthians 9

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

²⁵ And 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.

²⁶ I therefore so run, not as uncertainly; so fight I, not as one that beats the air;

²⁷ But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Note the words of Mr. Thompson concerning the sheep that perished in taking her ease while eating:

The power that would have saved her, she had long ago resigned; and now she fell.

That is it; people "resign" their power and their right to rule, and then when calamity comes they mourn over the "decrees of Providence." Esau sold his birthright for a mess of pottage, and thousands of young men and women are doing the same

thing. They do not see the need of keeping themselves always reined up to activity. Even when as a general thing they live healthfully and temperately, they think that on a holiday they can relax their diligence and indulge their appetites, “just this once;” and “just this once” repeats itself until the supreme moment of their lives comes, when they fail. For present enjoyment they pawn future power, and when the crisis comes they are bankrupt.

Ecclesiastes 11

⁹ Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes; but know you, that for all these things God will bring you into judgment.

17. The Iniquity of Sodom

Present Truth, November 28, 1901

Original title: Back Page

SODOM is known as a city so wicked that it was a blot even upon this sin-polluted earth, and it was blotted out of existence. Its very name suggests sin that cannot be named; and yet the iniquity of Sodom is thus summed up:

Ezekiel 16

⁴⁹ Pride, and fullness of bread, and abundance of idleness.

This should serve as a warning to the people of today; for pride is almost universal, while abundance of food with idleness is looked upon by the majority as the most desirable condition.

18. Brain Work and Lung Work

Present Truth, March 13, 1902

WHO ever heard of one's lungs becoming tired and worn out because they had so much fresh air to breathe? Such a thing is impossible. The lungs were made to receive air, and the more they get the better for them.

Even so the brain was made for the purpose of thinking; yet people often talk about the brain wearing out and breaking down by excessive thought. True, the brain does often give way, but it is because of abuse, and not because of proper use. Properly used, the brain cannot have too much exercise, and will grow stronger by it.

What is the proper use of the brain? It is to be the organ of God's thought. When man employs it in speculation, imaginings, theorizings, and attempts to "create thought," it becomes wearied and worn; but when it is directed to God's Word, that the divine thought need be impressed on it as the picture is on the sensitized plate, it thrives and becomes strong.

God does not grow old and wear out; and the whole-hearted servant of the Lord is joined to Him in one body, partaking of the same life. The Lord does not blunt the edge and wear out the instruments that He uses; on the contrary they become sharper and stronger by use, because they grow up in Him.

The only thoughts worth thinking are God's thoughts, and God Himself must think them. Do not be afraid that He will wear out your brain by thinking with it, if you yield it to Him.

19. The Novel-Reading Plague

Present Truth, September 18, 1902

THE *Daily Mail* of September 8 contained an article by A. T. Story, entitled, "Some Evils of Free Libraries," which shows that Mr. Carnegie, with his millions which he is lavishly expanding for free libraries, may not be wholly the benefactor of the human race that he is supposed to be.

The writer calls attention to "The Plague of Novel-reading," which is becoming almost universal, and which is spread by the free libraries. Mr. Carnegie is acquitted of any intentional complicity in the matter, for it is stated that his philanthropy was turned in the direction of libraries,

...because, as a youth, he was given the freedom of a gentleman's library, and he derived so much profit from the books thence obtained and read. But we may be sure they were not novels he pored over.

Mr. Story says:

One of the most noteworthy sights of the present day, and, to my mind one of the most ominous is to be seen daily as we travel to and from town by train or car. Whether in the morning, traveling by the business train, or returning home in the evening, the same thing strikes one, the number of girls and young fellows reading.

On the first view one would think, what a studious generation! But on a closer examination, how the scales drop from our eyes, for in nine cases out of ten, nay, in nineteen cases out of twenty, the books read are, what? Novels,—nothing but novels.

If we go into any public library we shall find that the novels are out of all proportion to any other class of literature, and each volume of fiction is read on an average twenty times where a work on a general subject is read or taken out once.

This is indeed a most striking sign of the times, showing how the world is fast degenerating into that condition, which will make the coming of the Lord, a necessity; for, as the author says, the majority of the novels of the day are calculated...

...to wither and emasculate a growing man's powers. For it cannot be too often repeated that the ordinary novel does little or nothing to cultivate the intellectual powers, but a great deal to stir up the passions and emotions.

One of the most common and deplorable sights is the boy with a cigarette in his mouth, and his eyes glued to a "Penny Dreadful"—thus doubly addling his brains and weakening his physical, mental, and moral nature. The future of such a boy, unless he is reclaimed, is absolutely hopeless, and there are tens of thousands of them in the land.

This curse may well be called a plague, for it is just such things that are hastening on the seven last plagues, and which is "filled up the wrath of God." *Revelation 15:1*.

Never before was there such desperate need for "the sincere milk of the Word," which alone can give health and strength to all the powers of mind and body. *1 Peter 2:2*.

20. Help for an Overworked Mother

Present Truth, October 9, 1902

As a reader of *Present Truth*, I would like to ask you a question. A year ago I had a very severe illness, which brought me so low that I was given up to die; I recovered from it, but it has left me in a very melancholy way. I have no energy. I have nine children, and it is hard to feel as I do. The question I want to ask is this:

What would a Christian woman do under the circumstances? Is my family my first care? I went to serve the Lord; but how can I serve Him? Will you be my friend, and tell me, if you can? I forgot to say that I have such low, miserable thoughts; no ambition for anything. Is it right that I should allow such miserable thoughts in my mind?

WITH some variation in the number of children, that letter might have been written by any one of hundreds of women. It is a pitiful call for help; but there is help.

It must be recognized, however, that as the bodily condition has reacted on the mind, to produce a low grade of thought, so if the thoughts are ever elevated, it must be largely by improving the physical condition. Just what steps to take to do this cannot be told without a more definite knowledge of the previous illness, and what led to it, the present condition, and especially the habits of life.

A mother's first duty is undoubtedly to her family. Just as God, who has given us life, lives for us, so she must live for those to whom she has given life, and must give herself to them. But this means that she must have something to give to them, that she must always be receiving, in order always to be able to give herself; that she must actually live for them, and not wear herself out.

A mother's first duty to her family is to take care of herself.

But God who gave her the children, is the living God, and His one great gift is life; moreover He provides special help for those who have special need; so you may enjoy just as much life from the Lord as you will accept. But you must have your eyes open to see how His life is manifested.

It is safe to say that you use tea, that cheat that robs so many women of their strength, while making them believe that it gives them strength. Tea is not food, but poison; it stimulates, but does not strengthen; it does not build up, but bears down. The only good thing about a cup of tea is the water with which it is made. If the cup of hot water were taken at a proper time, minus the tea, it would be a real refreshment, helping to cleanse the system from the poisons produced by overwork.

If I am right in my supposition that you use tea, I have only to say, Leave it off, and do it at once. Take a rest for a day or two, if necessary, and take light, simple food, and your system will soon become accustomed to the change, and you will find yourself emancipated. You can drink hot water, either with or without milk, or, better still, hot gluten gruel; but do not drink anything at mealtime.

Eat preferably dry food, such as will require long mastication. An occasional meal of fruit alone, or better still, fruit alone for an entire day or two, will do wonders toward clearing out your clogged system. Do not take late suppers,—better no supper at all,—but if anything is taken in the evening let it be some plain fruit, not that indigestible compound of fruit and sugar, called jam.

The feeling that most people mistake for hunger in the evening is usually simple weariness, the call for rest, and not food. An already overworked stomach, or sluggish bowels will produce a sensation like hunger; but to take food is the worst thing that could be done in that state. Relieve the overloaded bowels; bathe the irritated nerves of the stomach with a

draught of either hot or cold water, which will cleanse away the poison that is causing them to cry out; and in most cases the feeling of hunger will be gone, and both body and mind will be refreshed.

I have given only the very directions, such as can be easily followed for bringing the body out of its pressed state. Much more would be necessary for perfection; but this may do for a beginning. The sum of the matter is, Let the life of the Lord, fresh as it comes from His throne, have unobstructed course, and health and vigor must return.

You want to serve the Lord. Good! He wants you to serve Him, and when you two are thus agreed nothing can hinder you. But remember that “your reasonable service” is to:

Romans 12

¹ ...present your body a living sacrifice, holy, acceptable unto God.

You can do no greater service to simply to let His life be manifested in your mortal flesh, so that through you those who see you may know His power. You do not need to go away from home in order to serve God acceptably.

...who best

Bear His mild yoke, they serve Him best: His state
Is kingly; thousands at His bidding speed
And post² o'er land and ocean without rest
They also serve, who only stand and wait.³

But a mother of nine children has a more promising field for service than is granted to most people. How many ministers of the Gospel, do you suppose, are sure that they have been the means of bringing nine souls into the kingdom of God?

Many go to foreign lands at great expense, and undergo the greatest hardships, to accomplish even less. Judson labored

² The word “post” means: “to travel quickly.”

³ John Milton, Sonnet: *When I Consider How My Light is Spent*.

nine years in Burma before he saw a single conversion. The missionary knows not what may be the result of his work; but a mother has souls committed to her care, of whose salvation she may be as sure, as that they have been given her.

Acts 2

³⁹ The promise is to you, and to your children.

You may, and should, lay hold on life, that you may have fullness of life to give.

But you must be of good courage. You think that this is very easy for me to say, and that it is almost mockery to one in your condition. One in your state is just the one to whom it must be said. It would be mockery, if your courage had to come from yourself; but the source and ground of courage is the eternal, omnipotent, loving God.

Your weakness is no bar whatever to the working of God; on the contrary, it gives Him an opportunity to show His power to the best advantage. He deliberately chooses the weak things of this world to confound the things which are mighty.

1 Corinthians 1

²⁷ But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty.

Your unfavorable circumstances have nothing whatever to do with the case, and are not to be taken into consideration. You have only to think upon the love and power of God. Difficulties only provide a way by which He can lead His ransomed ones to victory. He says to you as to Joshua,

Joshua 1

⁹ Have not I commanded you? Be strong and of a good courage.

I say this deliberately, that to a person who believes in the promises and the power of God, there can be no greater bless-

ing than to have burdens greater than he feels able to bear, and to be placed in a position where he cannot see any way out. The Lord is hunting for just such ones, to help them.

2 Chronicles 16

⁹ For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect towards Him.

And it is nothing for Him to help,

2 Chronicles 14

¹¹ ...whether with many, or with them that have no power.

Of course it is not right for you or anybody else to have such low, miserable thoughts; and it is not necessary. When you yield your body a living sacrifice to God, for Him to manifest His life in it, you will be...

Romans 12

² ...transformed by the renewing of your mind.

Proverbs 16

³ Commit your works unto the Lord, and your thoughts shall be established.

And now I want to ask you to read the first article⁴ in this number of *Present Truth*, for it all applies to such as you. Believe that the mighty God of Israel lives, and that you are one of His children.

Isaiah 26

⁴ Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength.

And you will find yourself lifted up out of the horrible pit and the miry clay, and your feet set on the rock, and a new song in your mouth, which will be:

⁴ This article is titled "The Taking of a City. How to Win Victories," and is in the book, *Gospel Lessons in the Old Testament*.

Psalm 103

² Bless the Lord, O my soul, and forget not all His benefits,

³ Who forgives all your iniquities; who heals all your diseases;

⁴ Who redeems your life from destruction; who crowns you with loving kindness and tender mercies;

⁵ Who satisfies your mouth with good things; so that your youth is renewed like the eagle's.

With force of arms we nothing can,
Full soon were we down-ridden;
But for us fights the proper Man,
Whom God Himself has bidden.
Ask you, Who is this same?
Christ Jesus is His name;
The Lord Sabbaoth's Son;
He, and no other one,
Shall conquer in this battle.

And were this world all devils o'er,
And watching to devour us,
We lay it not to heart so sore;
Not they can overpower us.
And let the prince of ill
Look grim as e'er he will,
He harms us not a whit.
For why? His doom is writ;
A word shall quickly slay him.⁵

⁵ Martin Luther, Hymn: *Ein' feste Burg ist unser Gott*, 1529; translated by Thomas Carlyle.

21. Avoid the Beginning

Present Truth, March 27, 1902

IN THE investigation by the House of Lords committee on the gambling evil, it has transpired that parents have actually sent sums of money to their sons at public school, for the express purpose of being used in betting on horse races! It is difficult to conceive of such gross blindness on the part of parents who are certainly in a position to have had some knowledge of the responsibility resting on them as the guardians of their children's future.

Scarcely less culpable are those parents who play cards at home with their children, even though they do not, as is often the case, play for small stakes. They think that it is harmless, because it is "a quiet little game at home." But they are sowing the seeds of possible ruin and disgrace.

How many young men are drawn into evil associations and at last to commit crime, through card-playing. How often we hear of some person who has been "fleeced" by means of a game of cards with a friendly stranger. From all this they could be saved, if when asked to join in a game of cards they could say that they do not know how to play.

The person who has never learned to play cards has lost nothing that tends to make an educated man, and is safe from many temptations.

*Pure Air
and Light*

1. The Seeing Eye

Present Truth, September 17, 1896
Proverbs 20:12

Proverbs 20

¹² The hearing ear, and the seeing eye, the Lord has made even both of them.

HAVE you ever thought what a very wonderful piece of machinery the eye is? Each part acts in perfect obedience to the messages which come to it by the nerves from the brain, so that when we wish to open or close our eyes, it is done instantly and almost unconsciously.

Now in *Matthew 6:22*, we find the eye called “the light of the body,” and I do not think there could be a better name. In front of the eyeball there is a round, transparent window, always kept beautifully clean, through which the rays of light pass into the eye, and after being collected by a lens, they strike on a delicate membrane at the back of the eye, known as the retina. Here, an image of the object at which we look is formed, and here the sensation of sight is felt.

We do not value this precious gift of sight so much as we ought. Too often we strain our eyes by small print and reading in dim lights. Let us take more care in future of our sight.

But what about the eye of our souls? That eye is faith. How many are blind with this eye! They have never asked God to open “the eyes of their understanding.”

Jeremiah 5

²¹ Hear now this, O foolish people, and without understanding; that have eyes, and see not; that have ears, and hear not.

Psalms 119

¹⁸ Open my eyes, that I may behold wondrous things out of your law.

Daniel 4

³⁴ And at the end of the days I, Nebuchadnezzar, *lifted up my eyes unto heaven, and my understanding returned unto me*, and I blessed the Most High, and I praised and honored Him that lives for ever; for His dominion is an everlasting dominion, and His kingdom from generation to generation.

2. The Spreading Plague

Present Truth, October 12, 1899

THAT the danger from plague is real, and not a mere shadow, may be seen from the following editorial in the *Daily Chronicle* of a fortnight ago:

It may be doubted whether many people have yet realized the startling fact that in this present month of September more or less serious visitations of bubonic or pneumonic plague, mostly of an exceptionally virulent character, have been reported from at least ten countries in the civilized world. The plague is raging, to begin with our own empire, in several districts of India, and we have it on the authority of Lord Sandhurst that its ravages are extending from day to day.

We know from dire experience what an Indian plague may mean. It almost invariably brings panic and fanaticism in its train, and among the most recent familiar symptoms we must count the attempt to murder an English colonel at Khoispur, who had committed the crime of fighting this fell disease.

At Mauritius, out of the fifty-nine cases no fewer than thirty-nine were fatal. At Hong Kong, more than nine-tenths of the reported cases have ended in death. At Alexandria, where we have made ourselves responsible for sanitary as well as for political measures, the visitation has been comparatively light, but it has declared itself none the less. Russia has had an experience not dissimilar to our own.

In Astrakhan there have been several distinct cases; and the Government, which seems to be thoroughly alive to its duty in the matter, has announced the existence of the plague in the Liacsong peninsula and in several parts of Manchuria. France admits the plague in Madagascar; there is an exceptionally violent outbreak at Magude, in the neighborhood of Delagoa Bay; and it is not altogether foreign to our subject to mention the rapid rise of the death-rate from yellow fever in the unhealthy zone between New Orleans and Key West.

After this long and significant list we come to the serious

and protracted visitation at Oporto; and we are constrained to ask ourselves what are our own guarantees against the plague, after it has thus persistently smoldered for months in a great European city. Is our sanitation so perfect, is our system of public medical organization so far above criticism, that we can hold ourselves absolutely safe from the more dire of all diseases at a moment when it has suddenly sprung to light in more than a dozen isolated regions of which four or five are within the confines of the British Empire?

We may say without much fear of contradiction that the plague germs are practically certain to find an entrance into British ships and British ports. It depends on ourselves, humanly speaking, whether they are to create a fatal epidemic. We have great confidence in the public officials and men of science whose business it is to watch over the health of the nation; but it is quite conceivable that confidence may lull us into the belief that our security is more complete than is actually the case. If precaution were relaxed for a single week, there might be a rude awakening in store for us.

English doctors are among those of other nations who are carefully studying the symptoms of the plague at Oporto, and the measures which have been taken to combat and isolate it. That is something to the good, and we look with anxiety for the reports of the various commissions of inquiry. It seems to be the general conclusion of the doctors that the epidemic is of the distinct bubonic, or "Indian," type; and there is also a consensus of opinion that it may display more activity and virulence as the rainy season sets in.

Oporto has suffered severely from police restrictions, commercial depression, crowds of people who have lost their work, and the inevitable panic with its accompaniment of violence. These troubles may be outside the scope of our reasonable apprehensions, but it is, at any rate, wise that we should face the possibility of an outbreak of plague on our own shores.

The danger is real, yet the plagues that are now on the earth are but the precursors of still more terrible ones. Is there no remedy against them? Yes, there is a sure protection:

Psalm 91

¹ He that dwells in the secret place of the most High shall abide under the shadow of the Almighty.

² I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust.

³ Surely He shall deliver you from the snare of the fowler, and from the noisome pestilence.

⁴ He shall cover you with His feathers, and under His wings shall you trust; His truth shall be your shield and buckler.

⁵ You shall not be afraid for the terror by night; nor for the arrow that flies by day;

⁶ Nor for the pestilence that walks in darkness; nor for the destruction that wastes at noonday.

⁹ Because you have made the Lord, which is my refuge, even the most High, your habitation;

¹⁰ There shall no evil befall you, neither shall any plague come near your dwelling.

This promise is very real and practical. Whoever heeds the message, “Behold your God,” and learns to discern and live upon the Lord’s body, will find that God is more real than anything else in the world, seen or unseen, and...

Psalm 46

¹ ...a very present help in trouble.

3. The Conditions of Health

Present Truth, April 12, 1900

THE well-known proverb that by the time he is forty, “every one is either a fool or a physician” is quoted by Sir John Lubbock in his book on *The Pleasures of Life*. At the same time he regrets that many persons are invalids at forty, as well as physicians, and this he attributes to the fact that the study of health is not sufficiently impressed on the minds of those entering life.

Not that it is desirable to potter over minor ailments, to con over books or illnesses, or experiment on ourselves with medicine. Far from it. The less we fancy ourselves ill, or bother about little bodily discomforts, the more likely perhaps we are to preserve our health. It is, however, a different matter to study the general conditions of health.

Some of these conditions he has called our attention to in the following paragraphs:

In the matter of health we can generally do more for ourselves than the greatest doctors can for us. But if all are agreed as to the blessing of health, there are many who will not take the little trouble, or submit to the slight sacrifices, necessary to maintain it. Many, indeed, deliberately ruin their own health, and incur the certainty of an early grave, or an old age of suffering.

No doubt some inherit a constitution which renders health almost unattainable. But happily these case are exceptional. Most of us might be well, if we would. It is very much our own fault that we are ill. We do those things which we ought not to do, and we leave undone those things which we ought to have done, and then we wonder that there is no health in us.

Like Naaman we expect our health to be the subject of some miraculous interference, and neglect the homely precautions by which it might be secured.

We all know that we can make ourselves ill, but few perhaps realize how much we can do to keep ourselves well. Much of our suffering is self-inflicted. It has been observed that among the ancient Egyptians it seemed the chief aim of life to be well buried. Many, however, live even now as if this were the principal object of their existence.

It is sad to think how much unnecessary suffering has been caused, and how many valuable lives have been lost, through ignorance or carelessness. We cannot but fancy that the lives of many great men might have been prolonged by the exercise of a little care.

The requisites of health are plain enough regular habits, daily exercise, cleanliness, and moderation in all things—in eating as well as in drinking—would keep most people well.

I need not here dwell on the evils of alcohol, but we perhaps scarcely realize how much of the suffering and ill-humor of life is due to over-eating. Dyspepsia, for instance, from which so many suffer, is in nine cases out of ten their own fault, and arises from the combination of too much food with too little exercise. To lengthen your life, says an old proverb, shorten your meals. Plain living and high thinking will secure health for most of us.

Go to your banquet then, but use delight,
So as to rise still with an appetite.

No doubt, however, though the rule not to eat or drink too much is simple enough in theory, it is not quite so easy in application. There have been many Esaus who have sold their birthright of health for a mess of pottage.

Yet, though it may seem paradoxical, it is certainly true, that in the long run the moderate man will derive more enjoyment even from eating and drinking, than the glutton or the drunkard will ever obtain. They know not what it is to enjoy “the exquisite taste of common dry bread.”

Those who live in cities may almost lay it down as a rule that no time spent out of doors is ever wasted. Fresh air is a cordial of incredible virtue. Wordsworth made it a rule to go out every day, and need to say that as he never consulted the weather, he never had to consult the physicians.

It always seems to be raining harder than it really is when you look at the weather through the window. Even in winter, though the landscape often seems cheerless and bare enough when you look at it from the fireside, still it is far better to go out, even if you have to brave the storm: when you are once out of doors the touch of earth and the breath of the fresh air will give you new life and energy. Men, like trees, live in great part on air.

Nothing is more conducive to healthy sleep than plenty of open air. Then indeed we can enjoy the fresh life of the early morning: “the breezy call of incense-breathing morn.”

At morn the bleak cook trims his jetty wing,
‘Tis morning prompts the linnet’s blithest lay,
All Nature’s children fast the matin spring
Of life reviving, with reviving day.

Epictetus described himself as “a spirit bearing about a corpse.” That seems to me an ungrateful description. Surely we ought to cherish the body. Do we not owe to the eye our enjoyment of the beauties of this world and the glories of the heavens; to the ear the voices of friends and all the delights of music; are not the hands most faithful and invaluable instruments, ever ready in case of need, ever willing to do our bidding; and even the feet bear us without a murmur along the roughest and stoniest paths of life.

With reasonable care we can most of us keep this wonderful organization in health, so that it will work without causing us pain, or even discomfort, for many years; and we may hope that even when old age comes,

Time may lay his hand
Upon your heart gently, not smiting it,
But as a harper lays his open palm
Upon his harp, to deaden its vibrations.

4. Health Germs

Present Truth, April 19, 1900

THE statements in the preceding article⁶ are correct as far as they go; but they are apt to be misleading if the reader does not keep some other facts in mind. It must be remembered that these germs are not the original cause of the disease, but they are themselves the products of disease. The question often arises,

“Where did disease germs come from?”

And many people wonder if God created them for the purpose of destroying the race. If we go back to the beginning, as we always should in considering any case, we shall find an answer to the question.

God made man perfect. If he had remained faithful to God’s law, he would never have known disease or death. Even after sin had abounded for hundreds of years, and disease and death had ravaged the earth, God promised men that if they would keep His commandments He would take sickness away from them.

Exodus 23

²⁵ And you shall serve the Lord your God, and He shall bless your bread, and your water; and I will take sickness away from the midst of you.

This shows that in the Word of the Lord there is perfect life, and that he who lives by it will find that it is healing medicine to his flesh.

Proverbs 4

²⁰ My son, attend to my words; incline your ear unto my sayings.

²¹ Let them not depart from your eyes; keep them in the

⁶ Waggoner is referring to an article that was not written by him. It is included in the Appendix under the title “Disease Germs.”

midst of your heart.

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

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

Sin carries disease and death with it. Disease is degeneration; and since the body is made up of minute, living organism, which may well be called germs, it necessarily follows that in a state of lowered vitality these calls or germs undergo a complete change, not only aggravating the diseased condition of the individual in which they are, but imparting the same disease to any other individual with whom they find lodgment.

So it will be seen that the origin of every disease is in man himself, although it may be that nobody in the present generation is responsible for it. The ordinary physician is content to trace the disease to the germ that propagates it; but the minister of the Gospel of life must trace it to its true source, in order that the true and sure remedy may be applied.

The remedy for every disease is intelligent and faithful acceptance of every word of God, that is, a complete yielding to the Life that is revealed. If this were not true,—if this remedy were not within the reach of all,—then there would be cause for complaining of injustice in the fact that many people now die as the result of receiving disease germs which originated in the reckless disregard of the law of life by people long ago. But the remedy is at hand, and available for all who seek for it earnestly and patiently, and with the right motive.

The remedy is the “everlasting power” that is manifested in the things that are made:

Romans 1 [RV]

²⁰ For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity.

This Divine power brings to us all things that pertain to life, as well as godliness.

2 Peter 1

³ His divine power has given unto us all things that pertain unto life and godliness.

In other words, obedience to the law of God means the acceptance of that living law as it is revealed in nature, as well as in the precepts of the Bible.

It is a well-known fact that many people do breathe in and swallow millions of disease germs, without suffering any injury, simply because they have in them enough vital force to resist and throw off the disease. Now what is wanted is that this state of things should not be occasional, nor accidental, but constant, and the result of patient study of “the secret of the Lord” (*Psalms* 25:14), and a yielding to the life as it is revealed.

The motive must be, not a desire to feel well, or to be freed from inconvenience or expense, but a desire to glorify God, and to be always ready for every good work!

John 7

¹⁷ If any man wills to do His will, he shall know.

God, who is the fountain of life, has never told anybody to seek His face in vain.

Psalms 27

⁸ When You said, Seek my face; my heart said unto You, Your face, Lord, will I seek.

There is health for all who seek it in the Lord’s way, and who are willing to deny self, in order that the life of Jesus may be manifested in their mortal flesh.

5. God's Reviving Kiss of Love

Present Truth, September 20, 1900

“And you never use any stimulants of any kind?”

None whatever.

“Do you not drink tea or coffee?”

No; I never use them any more than I would any other poison.

“But you drink cocoa and chocolate?”

No; I have no use for them; for while they contain a little food, they contain more that is injurious.

“What, then, do you take for a ‘pick-me-up’?”

I don't take anything, for I don't need it. I have something that is far better, namely, a “hold-me-up.”

“What is that?”

The continual presence of the fullness of the life of the Lord.

Psalm 94

¹⁸ When I said, My foot slips, your mercy, O Lord, held me up.

And the mercies of the Lord are “new every morning.” *Lamentations* 3:22-23. It is far better to take something that will keep you always fresh and buoyant, than to take something that picks you up only to throw you down again, as all narcotic stimulants do. Now I have something that I take that is better than wine.

“What is that, pray? I should like it myself; I thought you must have something to enliven you, though I can't imagine what it can be, if you do not take anything containing alcohol, nor tea, coffee, cocoa, or chocolate.”

You can have it as well as I, and have it all the time, for it costs nothing. Here is the secret:

Song of Solomon 1

² Let Him kiss me with the kisses of His lips; for your love is better than wine.

God is love, and His love is His life. By abiding in His love, welcoming His life, you will find your youth continually renewed.

Isaiah 40

²⁹ He gives power to the faint; and to them that have no might He increases strength.

³¹ They that wait on the Lord shall renew their strength;...they shall run and not be weary; and they shall walk, and not faint.

“Do you think that that is meant to be taken literally?”

Most certainly I do; I know it. If the promise to heal all our diseases and to renew our youth be not literal, what assurance have we that He forgives our sins? But there is no room for doubt. Whoever will taste, will prove for himself that the Lord is good, and that His life is sufficient for all His creatures.

Consider this one thing for a moment, and you will see how real God’s presence is. The air that we breathe is the breath of God. This we know, because God breathed into man’s nostrils the breath of life, and man became a living soul. *Genesis 2:2*. Read also *Exodus 14:21; 15:7, 10*, and other scriptures, to see that the air is God’s breath.

We know that it is life, for we, could not live without it. It is God’s life, and therefore it is the manifestation of His love to us, for He is love. Therefore when we feel the fresh breezes playing on our cheeks, we may know that we are receiving God’s loving kiss.

Is it not a delightful thought, that God actually soothes us to sleep and wakens us in the morning with a kiss of love? And

the grand thing is, it is true. It is no more fancy than is God's existence. What freshness and life there is in that kiss! Better than wine? There is no wine manufactured by man that can be compared to it. Whoever knows how to use and enjoy God's fresh air, living day and night in a constant current of it, will never need any stimulant, but will awaken in the morning me fresh as a child.

This is only a single instance. There are other ways, equally important, in which God reveals His presence to uphold us physically as well as spiritually; but this can serve to introduce us to Him.

Oh, the rapturous height of His love!
The measureless depth of His grace!
My soul all His fullness would prove,
And live in His loving embrace.⁷

⁷ Sarah Ann Wittenmyer, Hymn: *Jesus is Mighty to Save*, 1872.

6. The Light of Life

Present Truth, October 3, 1901

AT THE last meeting of the governors of the London Hospital, the report presented stated that the Finsen light treatment for lupus continued to be a great success. Two hundred and thirteen cases have been treated in fifteen months, and the chairman said that the cures effected “appeared to the lay mind in the nature of miracles.”

And that is just what they were; for no disease is ever healed except by a miracle. It is God’s own working, often in spite of the so-called “remedies” used, but in this case by His own life, for:

1 John 1

⁵ God is light.

As men see what a marvelous power there is in light, to heal the most obstinate diseases, they should learn from it the reality of the truth,

⁷ If we walk in the light as He is in the light,...the blood of Jesus Christ His Son cleanses us from all sin.

How can all who see these cures help exclaiming, “Marvelous light!” and rejoicing in it? The Gospel is life, and that is why no man can preach the Gospel unless he lives it; and it is why no one can take it away from the one who has it.

Speaking on this subject recently, Dr. Parker aptly asked if anybody was going to destroy a faith wrought into the very fiber of his life, by giving him a half-penny pamphlet against the existence of God. People who know the truth do not become alarmed and think the whole fabric is about to fall, because somebody has written a tract or book against it.

7. Open-Air Treatment of Tuberculosis

Present Truth, November 28, 1901

THE revolution which has been brought about in the treatment of consumption by the adoption of the "open-air" method can hardly be fully realized except by a visit to some institution worked on this system.

At the *North London Consumption Hospital* at Hampstead, not only do the patients sleep in ward's plentifully supplied with windows which are always wide open, but in open balconies, free to all the winds of heaven. These balconies are, of course, roofed in, but are entirely open, without windows or shutters on one side and at either end. In fact, the patients are, and to all intents and purposes, in the open-air both night and day, summer and winter, even when snow is on the ground.

For indeed, the medical officer remarked, in answer to an inquiry from a *Daily Chronicle* representative, that really the patients in the balconies improved more rapidly in winter than in summer, when the south-west aspects sometimes rendered the temperature too mild.

With regard to the cases admitted, preference is given where possible to those in the early stages of the disease. Receiving as they do far more applications for admission than they can possibly grant, the hospital authorities naturally feel that most good would be worked by selecting those who have a real chance of being greatly improved, or even permanently cured by the treatment.

Patients remain from three weeks up to three months in the hospital, but even the latter period is insufficient to effect a complete cure, except in very favorable instances. When a sufficient sum is subscribed it is hoped to extend the accommodation of the hospital.

During the past year, 382 cases of phthisis [pulmonary tu-

berculosis or a similar progressive systemic disease] have been treated in all stages of the disease, and 70.2 percent showed marked improvement, while if the early cases only were considered, the percentage showing great improvement was 94.4.

The patients are drawn from all parts of England. After careful inquiry it was found the great majority of patients had caught the disease from others. It always appeared that within a reasonable time they had been in close contact with some other victim of phthisis, either at home or in the workshop, whose ignorance or carelessness about the danger of expectoration had worked the mischief.

To an inquiry whether open-air sanatoria were likely to be less costly than the ordinary hospital, the medical officer regretfully observed that he feared the contrary would be the case. Though the expenditure on drugs was less, the cost of food was considerably increased, as good food and plenty of it was absolutely essential to the success of the treatment.

Then a very large number of consumptive patients suffered from laryngeal tuberculosis, and this meant very careful nursing and watching. Were it possible to isolate every case of consumption, the disease might perhaps be stamped out, but this was impracticable.

But the question of expense need not hinder anybody from receiving the benefits of the open-air cure, since nothing else in the world is "as free as air." Everybody may practice the treatment at home, by throwing open the windows, and living always in that most invigorating and healthful, yet most dreaded of all things—a draught of fresh air.

And since prevention is better than cure, it would be the part of wisdom for everybody to adopt this plan, together with reasonable attention to diet and exercise, and thus ward off tuberculosis; for the terrible disease can make no progress whatever against abundance of fresh air, clear sunlight, vigor-

ous exercise, and a simple but generous diet. All these, with the exception of the last, may be had for nothing; and since we must eat anyhow, health may be had practically free.

8. Good Tidings of Peace

Present Truth, December 19, 1901

Isaiah 52

⁷ How beautiful upon the mountains are the feet of Him that brings good tidings, that publishes peace; that brings good tidings of good, that publishes salvation!

CAN there be any doubt as to who is here referred to, whose beautiful feet adorn the mountaintops as He comes bringing good tidings of peace, and publishing salvation? Not the slightest; it must be the Saviour, Christ the Lord;

Acts 4

¹² ...for there is no other name under heaven given among men, whereby we must be saved;

¹² Neither is there salvation in any other...

He is “the Prince of Peace” (*Isaiah* 9:6), who is “our peace,” the One by whom God comes preaching peace to all, both near and far. *Ephesians* 2:14, 17; *Acts* 10:36. It is He whose advent brought...

Luke 2

¹⁰ ...good tidings of great joy, which shall be to all people,

¹⁴ ...on earth peace, good will to men.

Zechariah 9

⁹ ...He is just, and having salvation.

Psalms 45

² [He is] fairer than the children of men,

Song 5

¹⁶ ...He is altogether lovely.

And His feet are indeed beautiful, brilliant, and sparkling. When John saw Him,

Revelation 1

¹⁴ His head and His hairs were white, so white as snow; and

His hairs were white like wool, as white as snow; and His eyes were like a flame of fire;

¹⁵ And His feet like unto fine brass, as if they burned in a furnace.

He is the brightness of the glory of God (*Hebrews 1:3*), who is light, and in whom there is no darkness at all (*2 John 1:5*), and therefore He is the Light of the world. The heaven is His throne, and the earth His footstool; and so the bright beams that gild the mountain-tops are the shining of His feet.

Though we may not find in Judea or Galilee any foot-prints of Jesus, in which to place our feet, we may...

1 John 1

⁷ ...walk in the light as He is in the light,

–and know that thus we are really walking in His steps, not nineteen hundred, years after Him, but with Him.

These are the words of truth and soberness, and not of fancy. The Scriptures make it very plain that the light that shines from the heavens preaches the Gospel. Read these sublime words:

Psalm 19

¹ The heavens declare the glory of God, and the firmament shows His handiwork.

² Day unto day utters speech, and night unto night shows knowledge.

³ There is no speech nor language where their voice is not heard.

⁴ Their line is gone out through all the earth, and their words to the end of the world.

Now recall the words that appear at the beginning of this article, and note how both these texts are used by the Apostle Paul in:

Romans 10

¹³ Whosoever shall call upon the name of the Lord shall be saved.

¹⁴ How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?

¹⁵ And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

¹⁶ But they have not all obeyed the Gospel. For Isaiah says, Lord, who has believed our report?

¹⁷ So then faith comes by hearing, and hearing by the Word of God.

¹⁸ But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

It is the voiceless words of the lights in the firmament of the heaven, that have gone into all the earth, and to the ends of the world, preaching the Gospel. It is their brightness—the reflection of the glory of God—on the mountains, that proclaims peace and salvation to mankind.

When we see the effulgence that they shed over the earth, we are looking at the very life of the living God Himself, and not merely at one of His agencies; for “God is light,” and Jesus Christ is the light of the world. There is no light in heaven or on earth except the brightness of the Divine presence. This light is life, for:

John 1

⁴ In Him was life, and the life was the light of men.

Christ says,

John 8

¹² He that follows me shall not walk in darkness, but shall have the light of life.

As the life is the light, so the light is the life. We are...

Romans 5

¹⁰ ...saved by His life,

—even by His blood; for:

Deuteronomy 12

²³ ...the blood is the life.

Therefore it is that we have the assurance:

1 John 1

⁷ If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin.

This is the same as saying that the life—the light—Jesus cleanses us from all sin. Now let us see how real and tangible the salvation is, and with what positiveness we may know that...

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse from all unrighteousness.

This light, which is the life of Christ, and our salvation and cleansing from sin, is our physical life. It is that which quickens life in all living things, whether animals or plants. Without the light, all life on the earth would soon cease. The pestilence “walks in darkness” (*Psalms* 91:6), while the bright light destroys the germs of disease and death.

It is a token of the great goodness of God, that as disease is multiplying on the earth, and utter extinction of life is threatened, because darkness is covering the earth, and gross darkness the people, He causes “His marvelous light” (*1 Peter* 2:9) to shine more and more out of darkness.

It is to this that we owe the recent wonderful discoveries in connection with light, by which all who have eyes with which to see may more clearly discern the presence of Him who forgives all iniquities and heals all diseases by His own life.

The Light Cure

How the light operates to heal disease and destroy the

germs of death, we do not know; but we know the fact. The one whose name is best known in the world in connection with light as cures for disease, is Dr. Finsen, of Copenhagen. At his *Light Institute* in that city he has for some years successfully treated lupus-tuberculosis or consumption of the skin—by the use of the concentrated chemical or ultra-violet rays of light; for it appears that each different kind of rays of light has its own special affect.

One can readily see that unless the heat rays were excluded from the great amount of light that is concentrated upon one portion of the human body, the patient would be burned up; but pure light can penetrate the skin without any injury to it; and it is the light that overcomes death, and gives life.

Dr. Finsen is also the discoverer of the beneficial effects of light in the treatment of small-pox. By shutting out the chemical rays from the sick room, which is accomplished by allowing the light to enter only through red glass or red curtains, he has found that suppuration of the vesicles, together with the high fever and the unsightly pitting, may be avoided, and recovery is quicker.

In his report on *The Use of Concentrated Light Rays in Medicine* (Om Anvendelce i Medicinen af Concentrerade Kemiske Lysstraaler) issued in 1896, Dr. Finsen says that in seventy cases of small-pox thus treated there was only one failure.

As to the influence of light upon bacteria, it has been found that exposure from an hour to an hour and a half to direct sunlight in summer is sufficient to destroy them. Still further: if cultures of bacteria are placed in bouillon that has been exposed to the sunlight for three or four hours, they will not grow; but if taken from there, and placed in bouillon that has not had the influence of the sunlight, they develop rapidly. Thus it appears that to be much in the light renders one less susceptible to the influence of disease germs. Yea,

1 John 1

⁷ If we walk in the light as He is in the light,

–we become wholly “immune;” for the life of Jesus Christ His Son cleanses us from all sin; and He who forgives all our iniquities also heals all our diseases:

Psalm 103

² Bless the Lord, O my soul, and forget not all His benefits:

³ Who forgives all your iniquities; who heals all your diseases.

And both miracles are wrought by the same life. In the life-giving light, God is trying to cause men to see how near at hand He is, and how ready to forgive all transgression.

People often think that they have sinned so greatly for the Lord to forgive and cleanse them. They fancy that even if they turn to Him, He will turn his face away from them, and will not receive them. Such need to learn the lesson taught by the light.

Suppose we have brought disease upon ourselves; have shut ourselves up in damp, dark rooms where death lurks, until disease germs have begun their work upon our bodies; when we come out into the light, its cheering, healing rays fall upon us just as freely as though we had never rejected them.

The light is constant, even though we refuse to avail ourselves of its blessings; and whenever we turned to the light it begins its gracious ministry for us, without losing any time in upbraiding us. We may have passed days and nights in closed, unventilated rooms, until our lungs have become filled with poisons; yet as soon as we come out into God’s free air, it immediately inspires us with new life.

Such is the character of God.

2 Timothy 2

¹³ If we believe not, yet He abides faithful; He cannot deny Himself.

No more than the light can refuse to destroy vicious germs, and quicken the diseased body into new life, can God refuse to heal the sin-sick soul that turns to Him; for He is light. The readiness of the light to exert its healing influence is only a demonstration of the truth that:

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and cleanses from all unrighteousness.

Ecclesiastes 11

⁷ Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun,

Malachi 4

² [Even] the Sun of righteousness [who carries] healing in His wings.

9. The Healing Light

Present Truth, December 19, 1901

SINCE writing the article “Light, Life, and Salvation⁸,” several items that have appeared in the papers, concerning the use of light in the cure of disease, showing that God is not leaving Himself without witness in the midst of earth’s curse.

The Rontgen rays, so-called from the one who first observed their peculiar properties, or the X-rays, as they’re often called, to indicate that they are unknown, have proved of much value in enabling surgeons to ascertain the position of foreign substances in the human body, or abnormal growths upon the bones.

Ephesians 5

¹³ That which does make manifest is light.

Hebrews 4

¹³ Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do.

As these rays make hitherto opaque substances transparent, they enable us to understand how easily God can see even through the solid earth. More than this, they show us how His light actually penetrates to the interior of the body, even to the joints and marrow, carrying healing virtue.

The use of the X-rays is of course not new, but that they truly carry healing virtue to the interior of the body is a comparatively new discovery. A dispatch from New York November 27, stated that a council of physicians at Atlanta had confirmed the cure of cancer by means of the Rontgen rays.

A man who was in the last stages of the disease was put under this treatment in March last, and is now well.

⁸ **Editor’s note:** It is not clear which article Waggoner is referring to. I could not find such an article in the *Present Truth* collections.

It was also stated that:

The X-ray treatment is to be adopted in all sanatoriums.

This called out from the Surgeon to the Rontgen-ray Department of the London Skin Hospital the statement that this treatment of cancer has for some time been in successful use by English surgeons. Referring to the Atlanta case, he writes:

The cancer of the fact referred to was evidently either epithelioma or rodent ulcer, forms which differ slightly from cancer of the breast, of which latter we are now treating a case with definite improvement.

The cancers of the face which have been cured by the X-rays have rapidly improved from the commencement of treatment, and my experience of their progress is similar to that of Dr. Hutchins.

In the application of the X-rays, I firmly believe, after twelve months' usage in a variety of cases, that we have the most powerful therapeutic agent in the cure of cancer.

Chicago physicians, who claim to have seen a number of cures, say that:

The X-ray treatment is only in its primitive form at present, but it presents boundless possibilities.

These rays have always existed in the light, and have always had this healing power; but now that the most fatal diseases are increasing with the greatest rapidity, God is allowing men to see more of the remedy. So although these diseases come as a result of sin, God shows His loving compassion, and His readiness to deliver man from the evils that they have brought upon themselves.

Your bountiful care, what tongue can recite?
It breathes in the air, it shines in the light.⁹

⁹ Robert Grant, Hymn: *O Worship the King*, 1833.

10. The Light of Life

Present Truth, August 13, 1903

THESE are indeed most literally the days of light in the department of medicine. More and more physicians are discovering that for whatever disease the ignorance and perverseness of man may introduce, God has beforehand provided the remedy.

Even with the present fearful spread of disease of all kinds, and the degeneracy of the human system, if all men would but turn from their disease-producing habits, and would make use of God's remedies, disease might be overcome in the earth.

The following from the *Daily Chronicle* of July 6 is interesting, not only as showing the possibility of curing cancer, but as a new revelation of the wondrous power of light, and a suggestion that infinitely more power still lies hidden, ready to serve those who can appreciate it:

Only a few weeks after the prediction in these columns that accessible cancers might be caused to yield to tedium, comes our Vienna Correspondent's message of the cure of twenty-two cases of this terrible disease. Cancer is definitely and rapidly on the increase in all civilized countries. Its causation is still absolutely unknown, and though proof of its infectiousness—and therefore presumption that it is due to a germ—is steadily accumulating, the morbid agent is as yet un-found.

The first epoch in the cure of cancer—however it be caused—was marked when the Rontgen rays, some years ago, cured a rodent ulcer. That cure is now a commonplace. The characteristic of the rodent ulcer is that it is the most superficial form of cancer, and hopes that Rontgen rays might be caused to penetrate to other forms, unfortunately far more common, have been utterly falsified. Electricity, also, so cruelly boomed of late, has conspicuously failed, and until Saturday's message matters seemed at a standstill.

Some months ago we observed that there must be a form of

“gap” radiation somewhere between ordinary light and the Rontgen rays, and we suggested that might be found to possess the necessary penetrative power. Radium—already surpassing all other known substances in theoretical interest—has now been found to give off these rays. The case of blank or melanotic sarcoma cured by radium in Vienna belongs to the most deadly of all malignant growths. Hitherto no case of melanotic sarcoma has ever been cured, either by the knife or any other means.

We have now entered a second epoch, wherein a cure may be expected of any form of accessible cancer. The third will arrive when internal cancers can be attacked. The theory of cure is simplicity itself. Cancer cells, differing from healthy cells in their life history, must necessarily differ in chemistry. It only remained to find an agent which so disturbed their chemistry as to kill them, whilst leaving normal cells untouched. Radium rays exert this selective action, long sought in drugs, in formaline, in cancer-serums, and so forth.

It is certainly significant, and worthy of thought, that it is from “the Father of lights” that every good and perfect gift comes. *James 1:17*. Who can estimate the wondrous things that would be enjoyed by men if they only all and always walked in the light?

God has given us the Spirit of light to turn us from darkness to light (*Acts 26:18*); shall we not allow His light and His truth to lead us, and guide us to His holy habitation?

Psalm 43

³ O send out your light and your truth: let them lead me; let them bring me unto your holy hill, and to your tabernacles.

Exodus 15

¹³ You in your mercy have led forth the people which you have redeemed: you have guided them in your strength unto your holy habitation.

Exercise

1. Recreation

Present Truth, August 24, 1893

THIS is the time of the year when everybody who can do so, leaves the city for the country, the mountains, or the seaside, for the purpose of finding recreation. And yet there are far more people who are obliged to keep up their daily round of toil, than there are who are able to take a holiday vacation.

It is not the very poor only, who cannot leave their tasks; there are many whose labor demands their constant attention, and who are for this reason obliged to forego the pleasure that they would gladly take. It is for this larger class especially, that we write this.

Recreation is not always obtained by those who go away for their holidays; for be it known that not all pleasure-seeking is recreation. Recreation means re-creation, reviving, refreshing. It means the receiving of new life. But very many who go away thinking to get recreation, come back jaded and weary, hoping to find rest at home, in their usual employment. We wish therefore to let the weary ones at home into a secret, which may also be profitable to those who go away.

All life comes from God, for:

Psalm 36

⁹ ...with Him is the fountain of life.

He is the Creator. Therefore He is the only one who can re-create. Whatever blessing of health and life any person enjoys, comes directly from God.

James 1

¹⁶ Do not err, my beloved brethren.

¹⁷ Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning.

Let us see, now, how the Lord can give to those who are obliged to stay at home and work, all the advantages that they could hope to gain by a trip abroad. How many there are who would choose the fields, and the cool waters. Well, those who know the Lord can say,

Psalm 23

¹ The Lord is my Shepherd; I shall not want.

² He makes me to lie down in green pastures; He leads me beside the still waters.

³ He restores my soul.

He who knows this may have more real recreation, both for soul and body, than he who is lying in the cool meadows, but is ignorant of it.

If we long for the mountains, or the ocean, we read,

Psalm 36

⁶ Your righteousness is like the great mountain; your judgments are a great deep; O Lord, You preserve man and beast.

And in His righteousness He will be to us...

Isaiah 32

² ...as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

Do not the very words bring a sense of refreshment?

On these sultry days memories of mountains streams of clear, sparkling, life-giving water haunt us and tantalize us until the heat seems almost unendurable. Now let us find something that is more substantial than a memory, and which satisfies.

Psalm 36

⁷ How excellent is your lovingkindness, O God! therefore the children of men put their trust under the shadow of your wings.

⁸ They shall be abundantly satisfied with the fatness of your

house; and You shall make them drink of the river of your pleasures.

⁹ For with You is the fountain of life; in your light shall we see light.

Of course it is refreshing. Recreation, new life, is what we want, and with God is the fountain of life. We may drink it in as we would drink from the mountain spring, and find far more real refreshment. He who is with God, therefore, finds the truest recreation.

This is evident, further, from the fact that the memory of former draughts from the pure spring, just as it gushes cool and sparkling from the earth, serves rather to increase our present discomfort than to allay our heat and thirst. It did not last. Even before we were home from our excursion we were vainly longing for more.

Now listen to Jesus as He talks with the woman at the well of Samaria. It was a deep well, and the water was cool and good, but He said,

John 4

¹³ Whosoever drinks of this water shall thirst again; but whosoever drinks of the water that I shall give him shall never thirst;

¹⁴ But the water that I shall give him shall be in him a well of water springing up into everlasting life.

We can carry it with us continually. That water is “living water,” and that is what we want. But how may we get it? Why, you are taking it in now, if you receive these texts as the living words of the living God, spoken directly to you. Jesus said,

John 6

⁶³ It is the Spirit that quickens; the flesh profits nothing; the words that I speak unto you, they are Spirit, and they are life.

All this refreshment is to be found in the words that tell of

it. Someone will say that this is imaginary. Not a bit of it. It is real. In the chapter just quoted from we have an example of the ability of Christ to give real recreation—the renewal of wasted energy. The day before several thousand people were in the hot and sultry desert, with nothing to eat, and Jesus fed them with bread, so that they were filled and refreshed. This He did, in order that they and we might know the real life that is in His Word.

Take another instance. A nobleman's beloved son was lying at the point of death. His frame was wasted away, and his life was being burned up with fever. What was needed? Something to stop the fever,—something cooling. The man went to Jesus and asked Him to come and heal his son. Jesus said,

John 4

⁵⁰ Go your way; your son lives. And the man believed the word that Jesus had spoken unto him, and he went his way.

⁵¹ And as he was now going down, his servants met him, and told him, saying, Your son lives.

⁵² Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

⁵³ So the father knew that it was at the same hour, in the which Jesus said unto him, Your son lives.

Whoever believes that miracle, must know that the word of the Lord has cooling, refreshing, and healing properties. Nothing is so good in fever as cool water, both within and without. Many physicians have testified as to the value of water in fevers, and how the skillful application of it has reduced the temperature and saved the patient's life. But all this was accomplished by the word of Jesus, which is living water. Therefore we know that in His word we may find on the hottest day refreshment for the body.

At another time Simon's wife's mother,

Luke 4

³⁸ ...was taken with a great fever; and they besought Him for her.

³⁹ And He stood over her, and rebuked the fever; and it left her; and immediately she arose, and ministered unto them.

Many other instances might be mentioned, but these are sufficient to show the life-giving power of the word of the Lord. Now what the Lord wants us to do is to take His words for all that they are worth, and use them in our everyday life.

That which we call nature is simply the ordinary working of God. The sunshine, the air, the dew and the rain, the great mountains, the broad ocean, the crystal springs, and the laughing mountain stream, all come from Him. They exist because of His word. When He spoke, they immediately appeared, because they are all in His word. Therefore we may find all the benefit of them in His word.

Try it, and you will find that it is true. The words of the Lord are restful. They give peace. Without them, a person may fret himself into a fever on the coolest day, or in the deepest recesses of the mountains. With them in the heart, he may find the fever of his blood allayed even in the crowded city, on the hottest day. When you have learned that the words of the Lord are righteousness and life, and that we may drink them in as water, you can say with the psalmist:

Psalm 63

⁵ My soul shall be satisfied as with marrow and fatness; and my mouth shall praise You with joyful lips:

⁶ When I remember You upon my bed, and meditate on You in the night watches.

⁷ Because You have been my help, therefore in the shadow of your wings will I rejoice.

2. Physical Activity

Present Truth, February 22, 1900

THERE is certainly great power in physical activity to keep off the effects of old age. Idleness brings on decrepitude far more often than over-exertion. The most active men and the busiest live the longest.

The evil effects of overwork may be partly overcome by maintaining activity of the excretory organs and by out-door exercise, during which an extra quantity of oxygen is taken in. The effects of bad dietetic habits and even of poisons may be counteracted in this way to some extent.

But the evil effects of idleness cannot be counteracted while idleness still exists.

3. Wesley on Health

Present Truth, July 25, 1901

IT IS well known that John Wesley lived to a good age, and during his whole life worked very hard and preserved excellent health.

But not all who know this consider that his good health and ability to work was the result of careful attention to hygienic rules. Here is some of his teaching, which is as good now as when he wrote it:

We may strengthen any weak part of the body by constant exercise. Thus the lungs may be strengthened by loud speaking or walking up an easy ascent; the digestion and the nerves, by riding; the arms by strongly rubbing them daily.

The flesh-brush is a most useful exercise, especially to strengthen any part that is weak.

Those who read or write much should learn to do it standing; otherwise it will impair their health.

The love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And, by the unspeakable joy and perfect calm, serenity and tranquility it gives the mind, it becomes the most powerful of all the means of health and long life.

4. Cured Through Exercise

Present Truth, April 30, 1903

MR. JOHN D. ROCKEFELLER, the American multi-millionaire, who is said to have offered a million dollars to any doctor who would give him a new stomach, and relieve him from the tortures of dyspepsia, has stated that he is now feeling better than he has felt for years. He writes,

“I think the improvement is due to golf. During my stay in California, I became an adept at the game, and now feel like a new man.”

From which there are some things to be learned:

1. It is more profitable to play golf than to amass millions of money, for the golf has done for Mr. Rockefeller what the millions could not.
2. The really valuable things cost the least. Any vigorous exercise with all the muscles of the body will do as well as golf, and can easily be made more useful. Let everyone remember that such exercise is worth a million, especially if taken before dyspepsia is contracted.
3. Vigorous exercise is better than doctors for maintaining or restoring health.
4. No one should despair of recovering health, if only he will seek it where God has placed it, in His own unadulterated air and sunshine and water. Open the lungs and the skin to these, let them enter the body freely, increase the power of receiving them by proper exercise, and they will bring health and vitality into the system.

5. Some Hints on Walking

Present Truth, April 3, 1902

LAST week we made some suggestions about how to warm the feet, and how to treat them so as to prevent that habitual coldness from which so many suffer.¹⁰ It will be remembered that walking was recommended as altogether the best thing for cold feet; but it was stated that it makes a vast difference how one walks.

When walking, whether in the discharge of one's duties, or purely as an exercise, one should get the most possible good from it. Even though we take a walk for the purpose of warming our feet, the good effects should not be confined to our feet. Indeed, the feet will profit by the exercise in proportion as the entire system is benefited.

It will be taken for granted that the feet are clothed in the most comfortable manner possible. When we say this, it must be understood as meaning the most comfortable manner consistent with the barbarous fashion that civilization imposes on us. Until we get courage to defy custom sufficiently to wear sandals, and so adjusted as to leave the foot room to move and breathe, they will necessarily suffer to some extent. But let us have them as comfortable as the shoemaker can make them.

One of the first requisites to deriving benefit from walking is that it be done briskly and not in a listless, loafing manner. A rapid walk of half a mile gives one more exercise than twice as far at a slow pace.

Then, too, one should walk in such a way as not to become exhausted. To come in from a walk worn out, is to lose all the benefit of it. It is a fact that when one has really learned how to walk, a rapid pace is far less tiresome than a slow one. This is on the principle that it is more tiresome to stand still than

¹⁰ See the article "[Treatment for Cold Feet](#)" in the Section "Natural Treatments."

to move about. When one's legs begin to feel tired from a long walk, relief will often be experienced by breaking into a run.

In walking, the body should be erect, head up, chest thrown forward, and hips back. This is the only way to secure an erect position. Pay attention to the shoulders. The directions so often given to children, "Throw your shoulders back," is calculated to produce deformity, rather than otherwise. The shoulders must necessarily fall into line if the chest and hips take the right position. One will then be able to balance easily on the balls of the feet.

Then it should be understood that the feet and legs are for walking with, and that the rest of the body is to be carried. If the muscles of the legs are regularly exercised in the manner suggested last week, it will not be difficult to walk with the legs alone, instead of with the entire body, as so many do. It is to the ignorance of how to make proper use of legs, that so much of the fatigue of climbing stairs is due. Either walking or stair-climbing, if properly done, will never have the tendency to injure the internal organs of any woman, or to cause the back to ache.

The feet and legs are composed of a series of levers and springs, all calculated for one purpose. The soul of the foot is arched, so that one may spring, and thus walk lightly; for it should be understood that the more lightly one walks the more is one benefited.

Many people come down on their feet with all their weight, as though their legs were jointless, wooden pegs, and their feet clubs. Their tread across the floor is elephantine. This is most ungraceful, and at the same time injurious to the body, if one does much of it; for all the organs are jolted and shaken up.

If in walking one steps as nearly as possible on the ball of the foot, leaving it on the ground just long enough to get purchase for a quick spring ahead, the motion will be a gliding

one, instead of a series of forward falls from which one is saved by throwing out the leg. By this means one can run across the floor or upstairs with far less disturbance to the inmates than by walking slowly by the falling, stiff-legged method.

And the benefit derived from the exercise is incalculably greater. One gets exercise of the muscles, and accelerated circulation of the blood, without fatigue. In climbing stairs, instead of coming down heavily on the steps, one should set the foot down lightly, and let the muscles of legs lift the body up with a spring.

At another time we shall have something more to say about exercises for strength and warmth, that can be taken at any time, and by the feeblest persons.

Food and Diet

1. Blood

Present Truth, February 1, 1894

BLOOD is to your body what sap is to the plant. It is the common building material of the body. Hair, teeth, gums, nails, bones, and all the different parts of the body, are made and kept in repair by the red fluid, called blood.

The blood is made from the food you eat.

“There are little mouths in your stomach that suck in the nourishing part of the food that you eat, as the mouths in the root suck up the nourishing part of the earth.”

How important, then, that we should eat and drink only those things that will make good blood.

2. Dyspepsia

Present Truth, August 27, 1896

HYPERPEPSIA is, says a medical journal, overwork of the stomach, and may not be abnormal in any other sense than that a more than normal amount of work is done. This sometimes gives various symptoms.

Usually there is a good appetite, sometimes tenderness over the stomach, and in some cases sour stomach, which does not come from acid fermentation of food, but simply an over-production of the gastric juices. This condition often gives considerable trouble to the patient, although he is well nourished; it may, in fact, irritate the nervous system to that extent that it may approach what is termed nervous dyspepsia.

This form of dyspepsia can be more easily remedied from the fact that there is no lack of power in the work, and it is easier, as a rule, to check an exaggerated peptic action than to bring a case of low action up to the normal status. Taking less food is the first thing, and restricting the diet to grains, milk, and fruits, leaving off all flesh foods. This diet will materially diminish the gastric juices, which will be a benefit to this class of patients.

An hour before meals a drink of cold water will be beneficial, which will not only dilute the gastric juice, and make it less irritating, but will also depress the production of the gastric juice. Many cases often get a good deal of benefit from a drink of common cold water an hour before meals.

This class of dyspeptics is the most easily managed of all classes, and scarcely any other treatment is necessary than the above dietary regimen.

3. A Colony of Vegetarians

Present Truth, September 3, 1896

AT ORANIENBURG, near Berlin, says a newspaper, a colony of vegetarians was started some years ago and is growing slowly but steadily.

Founded in 1892 by seven enthusiasts on the subject, there are at present forty-seven homesteads, where thirty-seven families and ten single men have built houses and raised their crops. Outside of the vegetables necessary for their own food, they have planted 35,000 fruit trees and 15,000 berry bushes, and have fenced in the entire property with a hedge of hazel nuts.

From a financial standpoint they are doing very well, because they realize excellent prices for the products of their truck farms, the quality of the vegetables raised by them being the best to be obtained in the district.

4. Daniel's Influence

Present Truth, November 12, 1896

WHEN Daniel found that he was expected to drink wine from the king's table in Babylon, and eat food which he could not conscientiously accept, he at once "purposed in his heart" that he would not do it. *Daniel* 1:8.

How naturally he might have reasoned that the matter was a comparatively small one, and that if he did not do as the rest did in the strange city he would only get into trouble; he would seem odd and eccentric, and perhaps lose his influence.

Many since Daniel's day have overcome their scruples about wrong-doing by such processes of reasoning. They knew perfectly well what they ought to do, but—they did not want to do it, and it was easy to find a fairly presentable moral argument to excuse the disobedience.

To make themselves peculiar and different from others would be to lose their influence, and then they would be unable to do much good that they were now doing. So they stifled the voice of conscience and decided to do evil that good might come.

Did Daniel lose his influence? We hear much of him and of his three faithful companions, but they were only four among the captives of Judah who were chosen for their grace and ability to stand in the king's palace with his counselors and wise men.

What of the other young men? They doubtless decided to save their influence and when in Babylon to do as the Babylonians did. They followed the world about them and the customs of the "best society," and compromised principle. They are nameless, and so far as we know were useless.

But God stood by Daniel and his fellows and by their faithfulness witnessed of Himself before Babylon and all the

world. Daniel did not lose his influence by doing right.

5. Working Food

Present Truth, November 26, 1896

THE increase in the price of bread, owing to the demand for wheat in famine-stricken India, is felt in many homes where the pence have to be carefully expended. In many families white bread is the staple food; but if the money is spent on good wheatmeal or brown bread, it will assuredly bring more working strength, as the finest white flour has separated from it the most nutritious portion of the wheat.

But while wheat has gone up, prices of other grains are not affected, and a look into the window of any corn-chandler shows a liberal list of grain preparations which can be used to supplement the bread supply, and with advantage too. Oatmeal, rice, sago, and so on through the list, are readily prepared and have good strength-producing qualities.

Dr. Andrew Wilson, in a recent newspaper article, called attention to the investigations of the late Dr. Frankland in the matter of the comparative values of different foods. Of the comparison between bread and oatmeal he says:

Suppose that the work of raising his own body (one hundred and forty pounds weight) ten thousand feet high had to be accomplished by a man who elected to do the work on *bread* alone (water, an essential food, is left out of consideration here), then Dr. Frankland found that nearly two and a-half pounds of bread would be needed, and at three halfpence per pound the total cost would be threepence halfpenny.

Let us now see what bread is composed of. In one hundred parts of bread we find about forty parts of water, eight parts of nitrogenous matter or *gluten*, one and a-half parts of fat, fifty parts of starch, and one and a-half parts of minerals.

The great bulk of the bread we eat then is *starch*. The fat is not present in any quantity, therefore we add fat to it in the shape of butter, and make it a more valuable food; and the flesh-forming matter is present to the extent of about eight

percent. Bread is therefore a fair food enough, in respect to its giving a large amount of starch, which is certainly a force or lower-producing food.

The next food in the list is *oatmeal*. Dr. Frankland gives us over a pound of oatmeal, which, at twopence farthing a pound, costs us threepence halfpenny in all. The oatmeal is the same price as the bread, [this was written before prime rose] but note that infinitely less of it is needed to do the same work as that accomplished in nearly two and a-half pounds of bread.

Oatmeal, when analyzed, is found to be a better food than bread: for one hundred parts of it are composed-of water about fifteen parts only; flesh-forming matter, thirteen parts; fat, six parts; starches, sixty-five parts; and minerals, three parts.

Here we get additional fat, and we also find more starch, while the flesh-forming matter is present in larger proportion than in the bread.

Oatmeal we all know to be a most excellent food. Dr. Johnson said it was a diet only fit for Scotchmen, and that it was fed to horses in England; but somebody wisely retorted, "Where will you find better men than in Scotland, or better horses than in England?"

The Highlander, on oatmeal, develops a hardy and robust frame; while we know that, for growing bodies, oatmeal is a typical food, and that, in part, because it contains a large proportion of bone-forming minerals.

6. Vegetarianism and War

Present Truth, January 7, 1897

A RECENT NUMBER of the *Lancet* contained the following, on "Vegetarianism: Its Effect upon Nations," which is most striking and suggestive. Of course it must be understood that by vegetarianism is not meant subsistence on what are technically known as vegetables, but the use of all foods which the earth produces, and the non-use of the flesh of animals. The *Lancet* says:

In a recent communication to the Société d'Ethnographie in Paris, M. Verrier treated of vegetarianism from the point of view of its moral and intellectual effect upon the nations who, either from choice or necessity, are to be classed as abstainers from animal food. While fully recognizing the dangers of a too abundant meat diet, as well as the advantages of a purely vegetable nourishment, the speaker nevertheless felt constrained to come to the conclusion that nature intended men to be carnivorous.

"The physical constitution of the human race is so ordered that to ensure the development of their higher quality its members are of necessity compelled to become to a certain extent meat-eaters. The attributes that make for dominion and progress are but imperfectly present among the eschewers of animal food, and hence vegetarianism causes the downfall of dynasties and leads to the enslavement of peoples."

"If," continued M. Verrier, "the Hindus, instead of following an absolutely vegetable regimen, had made use of meat in a rational manner, perhaps the British might not have found their subjugation such an easy matter." His argument was easily applicable to the Irish, who lived exclusively upon potatoes.

As for the Japanese, with whom rice was formerly the staple food, the energetic nature of this people could not be cited in subversion of the rules laid down in his thesis. The reawakening of the conquerors at Port Arthur, and the Yalu

River was coincidental with the establishment of a trade in butcher's meat throughout the archipelago.

The thoughtful reader will note that the same argument may be used with even greater force against Christianity. Christianity utterly forbids fighting even in self-defense, and Christians do not and cannot fight. So one might object to Christianity, that it "causes the downfall of dynasties, and leads to the enslavement of peoples." Men forget that if all men were Christians there could be no possibility of the overthrow or enslavement of one people by another, and in that case the mild vegetarians would certainly be in no danger.

But what we wish to call special attention to, is the claim, not simply the admission, that flesh-eating tends to make people fierce and war-like. Of course this would strongly recommend flesh-eating to those who believe that men were designed to be fighting animals, and that their pugnacious tendencies need to be stimulated. But with those who believe that the characteristics of the wolf, the tiger, and the hyena are not to be cultivated, but repressed, the fact that flesh-eating tends to make men fighters, must be a strong argument against it.

Fierceness among men is one of the things that will cause the last days to be perilous.

2 Timothy 3

¹ This know also, that in the last days perilous times shall come.

² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

³ Without natural affection, trucebreakers, false accusers, incontinent, *fierce*, despisers of those that are good,

Every one, therefore, who has respect for Christ's words,

Matthew 5

⁵ Blessed are the meek, for they shall inherit the earth,

ought scrupulously to avoid that which tends only to strengthen the animal, not to say beastly, part of man, in opposition to the spiritual.

7. Masticating the Food

Present Truth, February 18, 1897

HASTY eating is one of the commonest causes of indigestion. The best of food, hastily swallowed, must fail to properly nourish the body, as digestion begins with the action of the saliva upon the food in the mouth. A recent writer, Dr. Taft, calls attention to this. He says:

I have often asked dentists how much they urge their patients to masticate properly? Some of them say they never speak to their patients about it, and very rarely have I heard one say that he gave any special information or urged his patients to masticate thoroughly.

It is not only the mastication, but the thorough insalivation, that is required. Those persons who masticate their food most thoroughly have the best health. They have the least dyspepsia and the best nourished tissues in the body all through, and are better able to withstand all attacks of disease than those who do not masticate thoroughly. I know from observation that the majority do not masticate their food in anything like an adequate degree.

I have noticed in this village a number of dentists, and I have observed that they take their meals in a few moments' time, the food not being thoroughly masticated nor thoroughly insalivated. I believe if the dentist can impress upon his patient the importance and the necessity of thorough mastication, that he has done one of the greatest services for his patient that is within his power. It is better than treating the diseases and conditions which we so frequently meet. It is hygiene of the mouth and teeth, and it is for the benefit of the entire organization of the patient as well as of the teeth.

The mother, the father, the nurse, and anybody in care of a child should notice it as early as three years of age, and teach it to masticate thoroughly and properly. The habit will stay with it through life, and prevent many of the ills and distresses that assail us.

8. Hold Fast That Which Is Good

Present Truth, April 15, 1897

IT IS characteristic of a wise man to enjoy the good things of this world wisely. It is the part of wisdom to know what things are good, and then to make such use of them that they may give their greatest value.

There are many good things in this world. God made the world, and everything in it. When He had finished His work He considered it, and it was all good. Everything, then, which is as it came direct from the hand of God, is good. If the devil has interfered with it since, we may know that to just that extent it has become worthless if not harmful or deadly.

All things which God made were full of life,—there was no death in them. Through the devil came death into the world. Fermentation is a process of decay and death.

Therefore those who eat and drink foods and liquids *before* decay and fermentation has begun, while yet full of that wholesome life which God gave them, still untainted by the growing seeds of death which the enemy has sown, are partaking of the good things which the beneficent Creator gave them for their enjoyment. While those who eat and drink the products of decay and fermentation, are eating the devil's food and drinking the devil's broth.

If there is any truth in the accepted adage—"He who drinks beer, thinks beer;" and according to what men eat and drink so they think; then, as we know positively that,

Proverbs 32

⁷ As a man thinks...so is he,

—therefore, he who eats and drinks decay and death becomes himself a walking death, a galvanized corpse.

We see such often, even in public places, and we sometimes

say of them that they are the “image of death.” They have continually taken into their bodies more and more of death and less and less of life, until now they begin to resemble the death upon which they have fed. They have at last so incorporated these deadly elements with their own frames that they cannot by any means, short of the miraculous, recreating word of God, be delivered from the body of this physical death, to which the little life that remains in them is hopelessly chained.

These things are true of the material body and of this life; they are just as true, on the other hand, of the spiritual life. The food which we consume makes our bodies what they are, and our lives are governed accordingly. The spiritual food with which we feed our hearts and minds determines the character of our spiritual growth, and whether it is unto life or death.

Truly it is the part of a wise man to hold fast, and use, only that which is good.

1 Thessalonians 5

²¹ Prove all things; hold fast that which is good.

9. Overeating

Present Truth, June 17, 1897

HALF the people we know, says a medical journal, have attacks of indigestion because they will persist in eating hearty meals when in an exhausted condition. They seem never willing or able to realize that there are times when the system is in no fit state to grapple with a full meal.

They come in tired and hungry, almost ravenous, not thinking that may be a good deal of what they consider hunger is gastric irritation, then sit down to a table covered with the substantials of life, and deliberately go to work to overtax the already overstrained vital powers.

No person should ever eat heartily when very tired. The wisest thing to do is to drink a cup of hot water with three teaspoons of milk in it, sit down for five minutes, and then begin slowly to eat, masticating thoroughly. In a little while the vigor of the stomach will come back, and all will be well. If this course were followed, there would not be one case of dyspepsia where now there are a dozen.

It seems to be the most difficult of all things properly to control the appetite. It seems to be the master. It requires will-power to get it under control. When once mastered, something important has been accomplished in self-discipline.

10. Fruits for the Table

Present Truth, June 17, 1897

ALL FRUIT with skins on, says a health journal, should be washed and peeled, before eating—especially fruits exposed on the streets, and where dust and flies can have access to them.

Few are aware of the danger of food contamination by flies. They are great scavengers, and are not at all choice as to what they eat nor where they step. They pass at one bound from an infectious carcass, a foul ulcer, or a mass of diseased sputum or reeking filth, to the apple, pear, or peach, and with dirty feet and dirty proboscis run over it and contaminate it.

Hence all such fruit should be first washed and dried and then pared if possible. Even food to be cooked ought, for cleanliness' sake, to be washed if cooked with the skin on.

Fruit is rich in acids that are grateful to the stomach, stimulate the salivary secretion, are grateful to the taste, and aid in digestion.

11. Something for Oyster Eaters

Present Truth, April 14, 1898

On the 30th last month,

A large and influential deputation waited upon Mr. Chaplin at the Local Government Board Office, in order to impress upon him the need for legislation in order to put a stop to the poisoning of the public by oysters and other shell fish cultivated in close proximity to, or actually under, discharges of sewage.

The movement originated in Brighton, and the deputation was headed by the leading citizens of that town. That which has specially stirred them up to action is the fact that the reputation of Brighton as a health resort is suffering, and is likely to be entirely destroyed, because of the increase of disease there that is due to the eating of contaminated oysters.

That it is no light matter, is shown by the statement of Dr. Newsholme, the local medical officer, who has instituted special inquiries as to the origin of numerous cases of typhoid fever,

...with results that he found a popular consumption of sewage-contaminated oysters to be largely responsible for them.

Sir John Blaker, Mayor of Brighton, said his corporation had received the active support of twenty-seven large towns in this matter, and the London County Council had passed a resolution approving their action. At Brighton it was felt that the number of deaths was much larger than it should be, and the medical officer found that one death of every three from that disease was due to the contaminated oysters. That was an astounding statement, but it was absolutely true. It was not suggested that the position was peculiar to Brighton, but that town had taken the lead in this movement, on account of the local discovery.

Dr. Newsholme said besides the known cases of typhoid at

Brighton from oyster eating, it was believed that many visitors went home to die from the same cause. This was a matter which concerned the poor as well as the rich, because if the former were not very large consumers of oysters, they certainly were of mussels, cockles, and periwinkles in enormous quantities, and these humble kinds of shell fish were as capable of spreading disease and death as contaminated oysters. In London the consumption of all sorts of mollusks was very large. He might add that he had received letters from Sir William Broadbent and other eminent medical men quite confirming his own views....Moreover, the danger was all the greater because oysters swarming with typhoid germs might appear quite sound to the naked eye.

Dr. Hope, a medical officer of Liverpool, said that it was incontrovertible that much of the shell fish sold there was impregnated with sewage.

Dr. Niven (Manchester) said that one-tenth of the cases of typhoid in that city were traceable to such food.

Dr. Collingridge, the medical officer for the Port of London, confirmed what had been said as to the danger to the poor classes from the consumption of contaminated cockles, mussels, periwinkles, and spoke of the vast number that were consumed in London, and frequently in a raw state.

The *Chronicle*, from whose report the foregoing items are taken, says editorially that the oyster...

...actually thrives at the mouths of sewers, provided the sewage is somewhat diluted with salt or brackish water. It is certain that hundreds of thousands, which are as deadly as a cup of sewage, are consumed unsuspectingly all over the country.

We have quoted thus at length, because the matter is a serious one, and one that concerns the lives of hundreds of thousands of people in England. The names and positions of the men who made the statements are sufficient guarantee that the danger is real. If the case were not very serious, it is certain that these men would not talk so much about their own

towns, and ask for legislation.

What we wish especially to call attention to in this connection is the promptness with which men will call upon the Government to do what they could do for themselves infinitely better than the Government could. In fact, the matter can be remedied in no other way than by individual action. Goldsmith well said,

How small of all that human hearts endure,
That part which laws or kings can cause or cure;
Still to ourselves and every place consigned,
Our own felicity we make or find.

And he could with equal truth, if not with equal beauty of expression, have said bodies and souls as well as hearts.

As call for legislation to prevent the danger from eating oysters and other shell fish, is a striking example, men will deliberately violate the law of God, and then ask the Government to save them from the consequences. For any person who would refrain from eating oysters, mussels, etc., could go to Brighton or any other place with no danger whatever from typhoid fever, even though all the shell fish were deliberately fed on sewage. Someone will say,

“But think what a loss it would be if people were deprived of such a rich food supply as shell fish!”

Such a loss would be a great gain. No one would suffer from lack of food, for the Almighty has richly provided food that is wholesome, and from which there is no possible danger of contamination.

Psalm 104

¹⁴ He causes the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth.

In the beginning God appointed to man his food, stating expressly that it was...

Genesis 1

²⁹ ...every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of the tree yielding seed.

And notwithstanding the curse has diminished the productiveness of the ground, and has caused many poisonous plants to grow, the earth yet brings forth far more than enough of the most delicious and wholesome food to supply the utmost wants of every creature on it.

Afterward, for the same reason that He allowed polygamy, namely, the hardness of men's hearts, God allowed men to use flesh as food. But out of regard for their welfare He set certain safeguards, to diminish the evil as much as possible. Of water creatures, He said,

Leviticus 11

¹¹ All that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you.

If people would heed this plain precept, they would not be in the slightest danger, even though all the shell fish in the world were full of typhoid germs.

The real trouble is one that cannot possibly be reached by legislation, even supposing that the Government succeeded in securing the removal of all oyster beds from the immediate presence of open sewers. Why not? For the reason that is unconsciously suggested by the *Chronicle*, in the statement that the oyster "actually thrives at the mouths of sewers." And why so? For the very same reason that a buzzard would thrive on the offal from a slaughterhouse; because it is a scavenger.

If the oyster were removed from access to sewage, it would live on what refuse matter it could find elsewhere. Even allowing all that is claimed by the advocates of a flesh diet, the oyster is no more fit to be eaten than is the buzzard or the

hyena.

We might remark on the advantage which the buzzard and the hyena have over the oyster as an article of food, in that if the former were eaten, only certain parts of the animal would be devoured, whereas the oyster is swallowed entire; but we leave that phase of the subject for the reader's own meditation.

Enough has been said to show that if those learned physicians and influential men would turn their attention and strength to teaching the people to obey the laws of God, they would accomplish far more for their welfare than all the legislatures in Christendom can do.

God's laws are not arbitrary, but they are for the good of mankind. There is reason in them. He gave man only the products of the ground as his diet, because that was and is altogether the best for him; and when man persisted in eating that which was not designed for him, then God mercifully indicated what could be eaten with the greatest impunity, and what was absolutely harmful. If men would be warned by His commandments, they would find that:

Psalm 19

¹¹ ...in keeping of them there is great reward.

Hear the words of Wisdom:

Proverbs 4

²⁰ My son, attend to my words; incline your ear unto my sayings.

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

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

12. A Personal Testimony

Present Truth, March 23, 1899

ONE of our readers sends us a long letter setting forth the many advantages of a pure, non-flesh diet, from which we quote the following:

Ripe fruits, nuts, cereals, and good bread, contain every essential constituent for building up our bodies and keeping them in health. There is nothing contained in flesh, that will make one strong and vigorous, but what can be obtained in a greater degree from the vegetable kingdom, in a much purer form, and therefore more free from contaminations and diseases.

I do not advocate that any work of the flesh will give eternal life; but this way of living entirely opposes the desire for stimulants, such as alcohol, tobacco and snuff. The prophet Isaiah says strong drink causes us to...

Isaiah 28

⁷ ...err in vision and stumble in judgment.

If our bodies are kept pure (and pure food makes pure blood), we shall be in a better condition to receive the Spirit of God, who will guide into all truth.

This most delightful, healthful and enjoyable mode of living would indeed be a boon to parents having large families and limited incomes, as they would find it most economical and they would insure their children sound, robust constitutions.

After fifteen years' experience of this way of living, I can testify to its advantage in every way.

13. Death in the Pot

Present Truth, September 28, 1899

2 Kings 4

³⁸ And Elisha came again to Gilgal; and there was a dearth in the land; and the sons of the prophets were sitting before him; and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

³⁹ And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage; for they knew them not.

⁴⁰ So they poured out far the men to eat. And it came pass, as they were eating of the pottage, that they cried out, and said, O you man of God, there is death in the pot. And they could not eat thereof.

⁴¹ But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people that they may eat. And there was no harm in the pot.

IN COMPARING this instance of death in the pot with others of the present time, it is worthwhile to note that as soon as it was discovered that there was danger, steps were taken to avert it; such however is not always the case today.

It is a sad fact that the blessings of God are by man largely turned into curses. God gives us food, that we may enjoy the blessing of life; but instead of using food as a means of life, most people make it a means of shortening life. The most of the diseases from which people suffers are due to improper food and wrong habits of eating.

It is safe to say that nine-tenths of all sickness originates more or less directly from the stomach, and could be avoided as well as not. Proof of the fact that the stomach is the seat of so much trouble is seen in the multitudes of advertisements that disfigure the pages even of religious journals, of nostrums designed as aids to digestion, or to make the victim unconscious of his suffering.

Quite recently a noted firm was fined £50 for using fermented fruit in preparation of jam. In such cases the evil is very quickly seen and easily remedied. If fruit is diseased it is immediately apparent, and can be discarded, but the flesh of animals may be impregnated with death without the disease being detected except by a critical examination. It is of this alarming danger, and of the indifference manifested by most people to the presence of death in their daily food that we write.

Quite recently there was a little correspondence in the *Daily Chronicle* upon the subject of cancer and tuberculosis in cattle. First Mr. Jasper More, M.P., wrote to the Secretary of the Cancer Society, stating that as a result of his investigations he had found that cancer is far more common than tuberculosis among cattle, and that the meat of cattle suffering from it is generally sold for food.

To this a veterinary surgeon replied, stating that there was no just ground for any such statement, since the information had all been obtained from men not competent to determine whether an animal has cancer or not. This is doubtless the case, and it is probably not correct to say that cancer is more common than tuberculosis. Yet cancer is nevertheless often caused by the eating of the flesh of animals.

But the striking point in the reply of the veterinary surgeon, who ridiculed the idea that cancer is more prevalent than tuberculosis, is his admission that:

“Fully thirty percent of the cattle of this country are affected with tuberculosis.”

Surely this should give meat-eaters pause. And now comes forward another veterinary surgeon, Mr. Archibald Hodder, M.R.C.V.S., and joins the discussion. He agrees with his colleague, that cancer is not so prevalent as tuberculosis, but does not help the case for the flesh-eaters, he says:

The majority of farmers are as likely to refer to any tumors on a beast as cancer, as to call it anything else. For instance, when practicing in Norfolk, I was often called in to cases of actinomycosis in cattle. This disease is characterized by a tumefied condition of the jaw-bones, cheeks, and tongue. Many of my clients would term these cases cancer of the tongue. I have heard farmers refer to fibrous tumors as cancers, in fact, wens, cysts, bursal enlargements, and all kinds of tumors and abnormal swellings are apt to be classified under the common name of cancer by persons unacquainted with their true nature. Then again it is not easy to diagnose the existence of carcinomata, apart from a microscopical examination of the affected part. For these reasons it is difficult to accept the statement that cancer is far more common among cattle than tuberculosis.

It is true that many morbid growths not only on cattle, but also on human beings are called cancer, when they are not cancerous at all; as many “cancer doctors” reap a rich harvest from the popular error, by removing cancers that never existed.

Still it is a fact that any tumor is an evidence of an unhealthy condition. A perfectly healthy person or animal does not have tumors or abnormal enlargements. It is therefore very cold comfort that is given to a man when the veterinary surgeon says to him, in effect,

“Don’t be alarmed, my dear sir, that tumor that you are eating is not cancerous. It is only a wen¹¹, or some other abnormal enlargement.”

People should understand, what the doctors will know, that the diseased condition is not confined to the tumor, whether it be cancerous or not. Even if there be no malignant disease, the presence of tumors of any kind is evidence of a low state of vitality. What shall be said, then, of the way in which the

¹¹ Wen: “A harmless cyst, especially on the scalp or face, containing the fatty secretion of a sebaceous gland.” (thefreedictionary.com)

writer last mentioned reassures his readers? Immediately after the remarks just quoted, he says:

Even did such a state of things exist (namely, if cancer were more common than tuberculosis), the danger of eating the meat of affected animals would probably be small, since, owing to the unsalable appearance of diseased meat, such things as tumors are usually removed by the butchers before the carcass is offered for sale.

That is to say, the evidence of the disease is removed before the purchaser sees it, so that he need not know that he is eating diseased flesh. We have heard of the colored waiter at a restaurant, who, when a guest ordered soft-boiled eggs, said,

“You’d better hab dem eggs scrambled, for de fac’ is, boss, dam eggs ain’t very fresh, and dey looks better scrambled.”

We used to think that was a manufactured joke, but now we see no reason for disbelieving it. People seem to think that nothing that they eat can possibly injure them, provided they don’t see anything wrong about it. It is the child’s game, “Shut your eyes, and open your mouth.”

Instead of cutting off the tumors, why would it not do as well to have the customers blindfolded? What the doctors and others are trying to do in very fact, is to shut the eyes of the people to the fact that they are daily consuming disease and death. Even the man who sounds the alarm about the prevalence of cancer, has nothing to suggest except that meat should be thoroughly cooked.

Another testimony comes to hand from a man who was for several years a superintendent in one of the great meat-packing establishments in America. The statement was sworn to, and is, in part, as follows:

I have seen cattle come into a stockyard so weak and exhausted that they expired in the corrals, where they lay for an hour or two dead, until they were afterwards hauled in,

opened and put on the market for beef, or into the canning department for cans. It was the custom to make a pretense of killing in such cases. The coagulated blood in their veins was too sluggish to flow, and instead of getting five gallons of blood, which is the amount commonly taken from a healthy steer, a mere dark red clot would form at the wound.

In cases where tuberculosis became evident to the men who were skinning the cattle, it was their duty, on instruction, to remove the tubercles, and cast them into a trap-door provided for that purpose. The order went out to dispose of all evidence of disease, whenever these evidences manifested themselves to the naked eye.

I have seen hundreds and thousands of cattle pass inspection, that should have been consigned to the tube. I have witnessed men tearing off with their naked hands large tubercles growing along the ribs, intestines, lungs, and vital parts of the slaughtered steers.

I have seen as much as forty pounds of flesh affected with gangrene cut from the carcass of a beef, in order that the rest of the animal might be utilized in trade. It was at that time, and is still, regarded as wasteful to discard any portion of a steer that can possibly be used.

This seems too fearful to be true, yet it is not at all incredible. It must not be supposed that the men who do these things are willful plotters against the lives of their fellow-men; for they and their families eat that same meat. It is simply an evidence of the growing indifference to life, and that which may have a tendency to destroy it.

The writer himself recalls an instance where a farmer was slaughtering swine for his own table. On the liver of one of the hogs there was a very large, disgusting ulcer. The writer called the attention of one of the men to it, supposing that the whole liver would be thrown away; but the farmer merely took his knife and coolly removed the ulcer, sending the remaining portion of the liver into the house to be prepared for eating. When men show so little care in that which concerns

only themselves, what can be expected of those who are working for the general public?

The question may be asked,

“If disease is so prevalent among cattle, and so much diseased meat is eaten, why is there not more disease, and a greater death-rate, among the people?”

The answer is two-fold:

1. Disease is alarmingly prevalent, the increase of consumption alone in the last few years being so great as to startle those who take heed to it;
2. The evils arising from eating flesh meat at all are so great that the added affections arising from eating markedly diseased meat are not so noticeable. The best meat that is eaten is more or less corrupt, so that it is only a question of degree, and the degeneration is so gradual that people overlook it.

Disease in the system doesn't always show itself at once. Many a person is carried off suddenly by consumption or some other disease, the seeds of which he had been caring about with him, unnoticed, for years. In a time of an epidemic it is made apparent who had been storing up disease, and who have lived healthfully.

There is nothing that affects mankind that the Gospel is not concerned about. The Gospel promises life, and offers it to all who will accept it. This life is not simply life in some future state, but life—fullness of life—here and now.

But when people manifest such stolid indifference to a matter which affects their daily life, how can it be expected that they will be moved by appeals to accept life in the world to come? Many become so accustomed to death, not only by slaughtering animals, but by subsisting on the carcasses of dead animals, that they are indifferent as to their own lives.

Is it not time for a loud cry to be raised that will startle some from their lethargy, and hold them awake long enough to get them to thinking?

There is death in the pot, but there is life for those who will have it.

14. Suicide Made Easy

Present Truth, October 5, 1899

SOME time ago we had the curiosity to read one of the quack medicine advertisements that are so regularly thrown in at the door. Two or three sentences in it were so striking that we repeat them here, omitting the name of the vaunted remedy, because we do not wish in the remotest way to assist in advertising such stuff. The reader can put in the name of almost any medicine he sees advertised, and it will fit. This particular medicine was lauded as a foe to indigestion. The advertiser said:

“No, thank you, I’ll take no cheese. I like it, but it does not like me.” How often we hear people talk so about some article of food or another! Things that please the palate do not suit the stomach, and to eat them means the pain and distress of a sharp indigestion. They are afraid to eat. Instead of being the best of friends, as Nature intended, food has become an enemy.

Now, eating is not only a necessity, but should also be one of our chief pleasures. The use of ___ makes it so. A moderate dose taken immediately after eating will enable you to digest almost anything you relish; and being digested, your food will do you good and strengthen you. As you get confidence in the power of ___ to prevent and overcome indigestion, you will enjoy your meals and no longer feel afraid of them. You can eat the things you like.

That the medicine is designed especially for the purpose of enabling people to gratify their appetites without feeling any ill-effects therefrom, is evident not only from the foregoing, but from the following two paragraphs:

___ pills prevent ill effects from excess in eating or drinking. A good dose at bedtime renders a person fit for business or labor in the morning.

The wisest and most cautious of us are sometimes tempted

to eat and drink too much, and sit up too late at night. When we have been guilty of this indiscretion there is nothing in the world like ___ to speedily correct the unlucky results and to send us off to business next morning with a clear head and elastic step.

There is no question that a medicine thus advertised will find many purchasers; for almost all the ills that people suffer arise from errors and excesses in eating; and since most people love to eat so well, merely for the pleasure of eating, that even pain will not deter them from gratifying their appetites, it follows that the promise of unlimited self-gratification without accompanying or following pain, will prove an unfailing attraction.

The Apostle Paul tells about men “having their conscience seared with a hot iron” (*1 Timothy 4:2*), and there are very many who have got into that sad condition. Most of us know what it is to have our fingers seared with a hot iron. The skin is not blistered, so that it comes off, but hardened, so that it has no feeling. Fingers in that condition cannot distinguish between soft and rough substances; all things have the same feeling. It is not at all pleasant.

There are many, however, who seek just such a condition for their consciences. They sometimes feel condemned for their evil practices, and they wish to be free from the feeling of condemnation, but have no notion of leaving off their evil ways.

Now everybody must know that such a condition is the very worst thing that can come to any person. Sin is sin, whether a man is conscious of it or not; and:

James 1

¹⁵ ...sin when it is finished brings forth death.

So long as the conscience makes one uncomfortable over sins committed, there is hope of repentance and salvation; but

when the conscience is dead, and one can commit crimes and still feel perfectly easy, the case is about hopeless.

What would you say now, if somebody should advertise a means by which sinners could be relieved of all compunctions of conscience, while still pursuing their sinful ways, “fulfilling the desires of the flesh?” *Ephesians 2:3*. Would you not say that he was in a most accursed business? But that is in reality what these patent medicine vendors are doing.

A man sins against his own body, and therefore against God, because the body is the temple of God; as a result he suffers pain. This pain is the physical conscience, or remorse. It is not the sin, but is the evidence that sin has been committed. Now comes along a man who says:

“I can give you something that will deaden that pain, and benumb your nerves, so that you can eat any sort of indigestible matter without consciousness of it.”

The injury to the system is just the same whether one feels it or not; the pain that follows the eating of improper substances is calculated to deter the misdoer from repeating the act; but when one promises to take away the pain, so that the harmful things can be eaten and enjoyed, it is nothing else than promising an easy and pleasant way of committing suicide. Such people are enemies of the human race. We need not advise any action being taken against them, but we can shun their evil counsel.

Let the reader be assured this fact, that perfect food can never injure the system when taken at proper times and in proper quantities. Even when these precautions are not heeded, it is not the food itself, but the abuse of it, that does the injury. Food which the Lord has created to be eaten with thanksgiving, if taken as God designs that it should be, can never do any injury and will never produce pain. It does only good, and produces nothing but pleasure, not only during the

act of eating, but afterwards.

Further, let it be accepted as a fixed fact, that no amount of medicine of any kind whatever can do away with or in any degree modify the evil effects of errors in diet. The taking of medicine for indigestion is as useless and as senseless as learning and saying prayers, or wearing a hairshirt to cleanse the soul from sin. Both are most pernicious, because they lead a person to think that he can continue in sin with impunity.

What everybody ought to know is that:

Galatians 6

⁷ ...whatsoever a man sows, that shall he also reap.

Sin, of whatever kind or degree, will do injury, and will involve the penalty, so long as it exists, no matter what the sinner does. In the matter of eating and drinking, as well as in every other act of life, this rule applies:

Isaiah 1

¹⁶ Put away the evil of your doings from before my eyes; cease to do evil;

¹⁷ Learn to do well.

Let no man deceive you with vain words, and do not listen to anybody who says that you can safely sin. If you sin,

Numbers 32

²³ ...be sure your sin will find you out.

There is only one way to avoid the wages of sin, and that is to get rid, entirely rid of it.

15. A Living Sacrifice

Present Truth, November 16, 1899
Original title: Front Page

Luke 16

⁸ The children in this world are wiser in their generation than the children of light.

THIS is shown in the care taken by those who are striving for success in this world, to have their bodies in the best possible condition, while many professed Christians seem to think that it is almost irreverent to speak of health and the care of the body, in connection with the Gospel.

Those who are running for an incorruptible crown ought to be far ahead physically, as well as spiritually, of those who have only a corruptible crown in view.

Romans 12

¹ Our reasonable service is to present our bodies a living sacrifice, holy, acceptable unto God.

16. Eating for Strength

Present Truth, January 18, 1900

THE January number of the *Strand Magazine* contains an interesting account of an interview with a celebrated bear trainer, Mr. Permane, from which we take the following interesting item:

“There is one thing about which the public at large seem to be under a wrong impression, and this I should like correct,” added Mr. Permane. “Bears are herbivorous, not carnivorous. They will attack either animal or man only after a somewhat protracted fast. There is, therefore, no necessity for giving bears any meat whatever.”

“Wherever I go,” says Mr. Permane, “I am always besieged by the local butcher offering to provide me with the necessary meat and bones for my bears, and when I send him away, telling him that I only give them carrots and bread, he departs with a knowing wink, and probably imagines that I am utterly mistaken as to the food I ought to provide for my four-footed friends.”

It is a common notion that it is necessary to consume a good quantity of “butcher’s meat” daily, in order to be strong but we doubt if there are many flesh eaters who would like to try a wrestling match with a vegetarian bear of equal weight.

17. Food Substitutes

Present Truth, March 15, 1900

WHEN we tell people about the imperfectness of flesh meat as food, that milk, even at its best, is not the food for adults; in short, that no animal product should ever be eaten by man; that tea and coffee are poisonous, and on no account to be drunk, in that they supply nothing whatever to the system, but only cheat the user into thinking that he has received some strength, the question invariably arises,

“If I give these things up, what shall I use as substitutes?”

The asking of the question shows a lack of comprehension of the principles that have been set forth in preceding articles in this department. One might as well say,

“If I leave off swearing, what shall I say as a substitute for it? If I do not steal, what shall I do instead?”

One needs no substitute for a bad practice; the evil thing is itself a substitute for the good and ought to give place to the original thing that God designed men to do.

In these articles we have set forth the life of God as that by which we live. Now it is true that that life is in every creature, but that does not indicate that we are to eat every creature. There are some things that God created to be eaten, and others that He did not design that man should eat.

There are plants whose fruit, since the curse came upon the earth, are poisonous; the life of the Lord is in them, but it has been so perverted and loaded, so to speak, with the sin of man, that we can get no life, but only death, from them. It is manifest that we should not eat of these things; yet many people do use them.

The same principle applies to the use of flesh of animals. Even at their best, the animals are under the curse. They par-

take of all the passions of men. Not only so, but the life that they receive is corrupted in them, so that in eating them we are getting the life in a very imperfect form, and must necessarily be affected by the degeneration. This is of itself sufficient reason for not eating animals, nor anything that comes from them, even if it were not true that they form no part of the original diet for man.

The question will be asked,

“Are not all the plants and trees under the curse? and does not the argument that you have just made apply to everything?”

The answer is, that everything is indeed under the curse, but not to the same extent, nor in the same way. Man is cursed most of all. The curse of sin is seen in him, in the shape of all sorts of wickedness, as well as in degeneration of body. Sin and disease are the evidences of the curse in man.

The same thing applies to all the animals, only in lesser degree; they have less vigorous life than they would have had if it were not for the curse that man has brought on the earth, and, besides, they have evil passions, which cannot fail to intensify the same evils in those who eat them.

Some plants, also, have degenerate natures, as those plants that are poisonous to a greater or lose degree; they tend to murder, and can only work disastrously to the character of whoever uses them. But with many plants it is far different. They are not, it is true, so full of life as they would be if there were no curse, but all the life that they do have is innocent and uncorrupted. When we eat of their fruit, we get nothing but good.

This last word is the one that should be our guide in all matters of diet. The Lord says,

Isaiah 55

² ...eat that which is good.

And this is to be taken in its fullest sense. Our talk, therefore, is not that men should give up certain evil things, but that they should take the good, the best, which will of themselves crowd out the other things as unnecessary and burdensome.

We want no substitutes for sin, nor for any evil habit. The evil has been substituted for the good, and all that we have to do is to return to the original good. It is that to which the Lord calls us. Our sole desire, as Christians, should be to come most perfectly into conscious touch with that eternal life which was from the beginning, and which still flows for all, a never-ceasing fountain.

There is a difference, however, in the evil of things which men use. Such things, for instance, as tea, coffee, alcoholic liquors, and tobacco, which are in no sense food, but are wholly poisonous and injurious in their effects, need nothing in their place. The mere disuse of them, allowing the life, which they tend to hinder, to flow freely through the system, is all that is needed. It is the same with them as with overeating. If a man is gormandizing, and by excess of even good food taxing his system, you would think it strange if he should say,

“If I leave off eating so much, what shall I take as a substitute for the excess?”

You would reply,

“Leaving off the excess is all the substitute you need. Stop that which is killing you, and you will speedily see the good results. Leave off taking poison, and you will find that the pure life itself is sufficient substitute.”

But there are many things which do supply nourishment to the system, which nevertheless are not the best things to eat, and in this class are all animal products. They are food, but not the best food. Nothing is best, that God did not give to

man in the beginning, no matter though it may have been permitted afterwards.

It is of these things that the question concerning substitutes may apply with some show of propriety. If we leave off the use of flesh and milk, for instance, from what shall we derive the nourishment that we have hitherto been receiving from them?

This is a fair question, and one that needs to be answered. The answer is, from fruits, which include nuts, and grains. The trouble is that men have been accustomed to regard fruits and nuts as luxuries, and not as supplying actual nourishment sufficient for all the needs of the body. They have not realized that in these things we have more nourishment than in flesh or any kind of animal product.

Perhaps our statement of the fact will not be considered sufficient testimony, but whoever tries it will find the truth for himself, just as the experience of thousands proves it.

Scientific investigation also proves that in grains and nuts there is far more nourishment than in flesh. We have not space here to give a list of different substances, with their food values, but one instance will suffice as an example. A pound of hazelnuts contains nearly five times as much nourishment as a pound of beef, and has the advantage of containing nothing that can by any possibility injure the eater.

It should be evident to all, therefore, that in every sense of the word it is more economical to eat the food which God gave to man in the beginning, than the substitutes which man's perverseness has devised.

In the articles already presented we have set forth the principles of living, namely to get the best always, that which has the life of the Creator in the purest form. From time to time hereafter we shall consider practical questions concerning food, how best to make use of that which God has given, so as

not to experience any sense of loss, but rather of great gain, by returning to the bill of fare provided for man in the garden of Eden.

One thing, however, we wish to call attention to before closing this article. It is a fact, as already stated, that the life of the Creator is in everything. The animals derive their life and breath from God just as truly as the fruit tree contains His life. But there is a lesson that we are to learn in our eating, which we utterly lose when we eat the flesh of animals.

It was stated last week that God has ordained that we should live by partaking of visible food, in order that we should recognize our dependence upon Him. We do not, by eating, get all the life that God designs that we should receive, but in our food, which we can see, we are to learn our dependence upon the unseen life, which is as vast as eternity.

Now Christ is our life. He declares that He is the true Vine. He is the tree of life for His people. He gives Himself for the world, yet He continues without change. He gives His life, nevertheless He lives. This wonderful truth is continually set before us in the food which God originally designed for man, but is in a large measure lost sight of through the substitutes which man's lust has devised.

Thus, in partaking of the fruits, including nuts, and the seeds, which are man's natural food, we receive life without destroying that which gives us the life. The tree gives us its life, yet it continues to live. Not so, however, with animals. When we derive our sustenance from them, we cut off just so much life from the earth. It is impossible, therefore, that flesh food can be to us all that God designed that our food should be to us spiritually; it cannot teach us the lesson of Him who gives His life for us, and who nevertheless has an undiminished supply left for us.

But this lesson is ever before us when we eat the good things which God's providence has designed for us. It is His

purpose that everything with which we have to do should be to us a Gospel lesson, so that the way of life may be the most easy and natural thing in the world. There are pleasures and advantages to be derived from a return to God's plan, which can never be expressed in words, and which must be experienced to be appreciated.

18. Overeating and Cancer

Present Truth, March 29, 1900

That as a nation, we drink too much we are all too sadly aware. It seems that we also overeat ourselves, and that one of the consequences of this gluttony is the increase of cancer.

Sir Wm. Banks, discoursing on this subject, points to the significant fact that the increase of cancer coincides with an increase of food throughout the country. Ever since the passing of the Corn Laws, he says, bread has been cheap and plentiful, while, during the last twenty years, the importation of animal food from other countries has been enormous.

The increased wages and emoluments of all classes in this country have enabled them to purchase freely of the best there is to be had in the whole world to eat and drink. Our working classes fare admirably. Our better classes eat infinitely too much, especially of animal food partaken of at breakfast, lunch, and dinner.

But for the athletic tendency of the age the mischief wrought would have been enormous. As it is, it is bad enough. Sir Wm. Banks said it was Sir James Paget who first put the notion that cancer was due to over-eating into his head. Sir James recommended cancer patients to eat as little as possible. His long experience told him that to starve the body as a whole probably meant starving the cancer locally.¹²

TO THE foregoing it is only necessary to add that what is called “the best there is to be had in the world, to eat and drink,” is the very worst. This is self-evident from its effects, for the best food cannot produce the worst results. It is not good bread, that causes cancer, but flesh meat. No man in the world ever ate or could eat bread enough to produce cancer; but the free use of flesh does undoubtedly cause that dread disease. That is evidence that it is not good food, and that whoever eats any of it, eats too much of it.

God’s bill of fare, fruits and grains, given to man in the be-

¹² *Church Family Newspaper.*

ginning, is the very best, and whoever lives upon it, recognizing the Giver in the eating, will find that while it is good to the taste, it is health-producing.

19. What Shall We Do with Them?

Present Truth, June 14, 1900

WHAT a delightful scene we have in our picture this week! a most charming picture of youth and innocence!

The interest centers in the little girl intent on giving the motherless lamb its portion of milk, while the pet kitten gently reminds her that it considers that its rights are being invaded.



A little way off two other lambs peep through the bars with longing eyes, perhaps with a bit of jealousy of their more favored cousin. We can almost hear the cluck of the hen, as she watches over her brood; and the k-r-r-r of the fowls on the old cart lulls us into the general feeling of quiet, restful content.

But into the midst of our peaceful meditation breaks the hard, practical question,

“What are you going to do with them?”

“What are you going to do with what?” we ask in bewilderment.

The farmer, however, knows what is meant, and he at once replies,

“Oh, those chicks will be good for four shillings apiece, next Christmas, and the butcher has already closed the bargain for the lambs, and is coming to take them to the slaughter as fast as his trade demands them.”

Then he stops, as though he had answered the question satisfactorily. But we are not satisfied.

“Why should they be killed?” we ask.

“What else would you do with them, pray?” he replies, in astonishment; “what could we do with all the animals if we did not eat them? they would soon overrun us.”

“Ah, yes; and the kitten? when do you propose to kill and eat that?”

“What do you take us for? do you think we are savages here? we are not yet reduced to the necessity of eating cats; and you could not find a man on the place hardhearted enough to kill one of the children’s pets,”

—the farmer replies, with so much indignation that we dare not venture to ask any questions as to how he proposes to dispose of the little girl.

In times of siege or shipwreck men have been known to eat horses, dogs, cats, rats, and other animals not usually put in the bill of fare, and they had hunger and the scarcity of food as an excuse for their course. But a man living on a productive farm, in a prosperous season, has no such excuse for killing the animals that trustingly eat out of his hand.

He has enough to eat, of the very best quality, and the fact that he pleads the flimsy excuse that if he did not kill the harmless animals they would increase to the danger of the inhabitants, shows that at heart he recognizes that he is doing a senseless and wicked thing. He never thinks of killing his horses, dogs, or cats, to prevent them from driving him out of his possessions.

“But of what use could a lamb or a chicken possibly be to us, if we did not kill and eat them?” asks the farmer.

We venture to ask, by way of reply,

“Of what use is the little child?”

“The child! why, the child will grow up into a useful woman.”

“No doubt; but all children do not grow up; are we to understand that if you knew that she would not live to womanhood you would kill her, and that you would count her life as useless, and, the money spent on her support as thrown away?”

“Certainly not!” the farmer replies with emphasis; “she has paid for herself many times over, from the very day that she was born; no money could buy the happiness and pleasure that comes from seeing her about, and hearing her innocent prattle; and every minute that she nestles in my arms is worth more than all the treasures of the Rand.”

“Good! I see that you are a true man, with a proper sense of the value of things. Now have you never received the same pleasure, to a much less degree, of course, from watching the innocent animals, and from their confiding touch? and has it never occurred to you that the pleasure which their presence gives pays for the little attention that they require, just as truly as the little child pays for the much greater care that she needs? Indeed, is not the very privilege of caring for them, sufficient payment to warrant you in leaving them in possession of their life, and in depending for your food upon that which God gave to man in the beginning?”

“I hadn’t thought of it in that light, but I confess that the care of my livestock is one of the greatest pleasures of my life.”

There is something here that is indeed worthy of serious thought. God has placed the animals under the authority of man, not that he should murder them, but that he should protect them. In giving man something dependent upon his care, God has linked men with Himself, allowing him to share with Him one of the highest prerogatives of Divinity, that of protection to the weak.

God’s idea of dominion is set forth by Christ, in the statement that the chiefest of all is he who serves (*Mark 10:44*), and that:

Mark 10

⁴⁵ Even the Son of man, [who is Lord of all,] came not to be ministered unto, but to minister, and to give His life a ransom for many.

To care for and protect the weak, to serve them, instead of to exist merely to be served by them, is the dominion God has given to man; but it has been sadly perverted.

What would the world be without the presence of animals? and yet men have been for centuries industriously striving to exterminate them. Who does not delight to repeat,

Psalm 23

¹ The Lord is my Shepherd; I shall not want.

But we must not forget that in His care for the sheep of His pasture, God sets us an example of how we should treat the creatures subject to our care. God does not slay and eat His flock, but gives His life, for them instead.

John 10

¹¹ I am the good shepherd: the good shepherd gives his life for the sheep.

Instead of using the dominion entrusted to them as a means of bringing them more into harmony with God; whose “tender mercies are over all His works” (*Psalm 145:9*), men seem intent upon turning the earth into a wilderness.

Rather let us learn of Him whose work it is to save life, and not to destroy (*Luke 9:56*), that we may be fit for a dwelling upon the earth restored to its Eden beauty, where...

Isaiah 11

⁹ They shall not hurt nor destroy, [but]...

⁶ The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

20. Something New and Good

Present Truth, June 21, 1900

IT IS impossible for perfection to be found in any work of human hands or brain, but we are convinced that a very near approach to it has been made in a little six-penny pamphlet written by Mrs. Lauretta Kress, and just issued by the *International Health Association, Limited*, 59, Paternoster Row, entitled "Life and Health Cookery: A Guide to Healthful Living."

The latter part of the title has reference of course only to healthful living as affected by eating and drinking, and not to all the other things that go to make up a part of physical and spiritual life.

We have not by any means seen all the cookery books in the world; but of those which we have seen, whether larger or smaller, we have no hesitation in declaring this by far the best; and since our advice is always in everything, "Get the best," we can heartily recommend this to all our readers.

It is not perfection but it is a long stride in that direction; and if those who get it will study not merely the various dishes, so as to know how to prepare them, but above all the principles so briefly yet clearly set forth, and will adopt them, they will surely live a simpler, slower, healthier life—a life more free from cares and worry—than ever before. This is not the language of enthusiastic exaggeration, but of sober, practical experience in the things referred to.

Of the two hundred recipes in this little book these are a few which we think perfect consistency with the principles set forth would require to be omitted; and there would even then be a far greater number of dishes described than any family could ever need on this earth. But the whole is so good that we will not quarrel with the few defects.

Those who come to an understanding of the principles underlying the formulae, will be able to avoid the few steps aside from the path of perfect consistency. Indeed, if all people had a perfect knowledge of a few basic principles of physiology, both animal and vegetable, there would be no need of cookery books, for each one could prepare his own food in the way best adopted to his needs. But until people become accustomed to living by principles, they stand in need of some simple directions, such as are given in this cookery book, to enable them to make the application.

It occurs to us that in this connection a few words concerning the real object of cookery, and the almost universal perversion of the art, may be of more interest and profit than in any other. They can be only suggestive.

The popular idea is that cooking is the art of making food taste good, or, as commonly stated, of “making it palatable.” Out of this erroneous idea have grown the practice of making such combinations as will conceal the taste of things that by themselves are nauseous, and of making even disgusting things attractive to the palate.

All such doings, although practiced with the most sedulous care by thousands of gentle housewives, most excellent women, are but a part of the art by which Satan works to hold the human race in the bondage of gross appetite and corruption.

When God placed man in Eden, He gave him...

Genesis 2

⁹ ...every tree that is pleasant to the eye, and good for food,
and said,

¹⁶ Of every tree of the garden you may freely eat;

—making only one well-known exception. Everything that God had made was “very good.” It was good in itself, without

the addition of anything to make it good. Although on account of the curse there are not now so many good things as in the beginning, and there are many most harmful things; yet much of good still remain, and whatever God has made good cannot be made better by any art of man.

“Then you do not believe in cooking anything,” some one will at once exclaim.

Oh, yes, we do; it is a thing made necessary by the curse, and it will be necessary to a greater or lesser degree so long as the curse remains.

In the beginning, when all was perfection, when the conditions of atmosphere and sunlight were different from what they now are, the sun did all the work that was necessary in preparing food for man’s use. The fruits and grains—the only things that God originally designed that man should ever eat—were by the sun, while they were on their native branches, made ready for immediate assimilation by the human system, so that man had only to pluck and eat.

A reference to *Isaiah* 21:26, which speaks of the time of “restoration of all things,” will show that this statement concerning the sun’s power is not fancy. Not only is the influence of the sun diminished but our seasons are short, and so we take advantage of the sunlight that is stored up in gas, coal, and wood, to supply far as possible that which is lacking in the sun’s direct rays.

Here then we have the real and only proper reason for cooking food: it is not to make bad or tasteless things good, or to add some new taste, but to bring out the true taste of that which is already good, and to bring the food to a condition where it can be appropriated by the human organism. In short, the cooking of food, when it is in no way perverted, is simply the finishing of the ripening process.

Many things, as most fruits, need no artificial ripening to

prepare them for assimilation; but of foods that need to be cooked, there is nothing that human beings ought to eat that is not by itself alone palatable and even delicious when heat is properly applied to it. When this fact is recognized, it will be seen that the addition of condiments of any kind whatever, such as pepper, salt, sugar, spices, etc., which are commonly added "to make things taste good," is only an evidence of the cook's ignorance.

To say, as is so often the case, that a certain thing is "not good" without the addition of salt or some other condiment, is equivalent to one of two things: it is either an admission that the thing ought not to be eaten (for we are to eat only that which is good), or else, provided the article is something that God has given us for food, to say that He has offered us something that is not good; and that is plainly to deny His word.

Everything that is good for food has the good taste in it, and each thing has its own peculiar taste; the art of cooking is to develop this characteristic flavor at the same time that the substance is prepared for digestion. No flavor that God has imparted to good food should ever be concealed by the addition of any other substance; but two, or sometimes even more, things good in themselves may be combined by a skillful cook in such a way as to preserve the individuality of each, while forming a new flavor.

In general, however, each food should be cooked by itself alone, so that it will be eaten for its own good qualities. The more simply food is prepared, the better.

From this it will appear that although thousands of years have elapsed since the cooking of food became a necessity, and we are just at the close of what is supposed to be the century of greatest progress in the world's history, the art of proper cookery can scarcely be said to be even in its infancy; it is almost unknown.

It is by slow steps that we come back to the beginning; but

we believe that the little book that has led to this dissertation is calculated to do much toward the restoration of the lost art, and to help men and women to the state where foods and their preparation will be our faithful servants, instead of our masters.

21. Avoid Doubtful Disputations

Present Truth, January 24, 1901

I shall be obliged if you will give an explanation of *Romans* 14:1-2. I have been asked if it does not show lack of faith, to eat herbs. From reading the entire chapter it seems that different foods were eaten, according to the day kept. Is this so?

THE principal difficulty about this text arises from taking certain expressions, and putting an arbitrary meaning on them, without regard to the general subject of which they form a part.

To study the 14th chapter, so as to grasp its teaching, in an hour, is a large task; but we may get enough of an understanding so that you need not be troubled over it anymore. Thus if you have your mind freed from wrong ideas you may be able to go on studying it intelligently.

Remember that chapter divisions are purely arbitrary, and do not indicate any change in the subject. Read the 13th chapter carefully, and you will see that its subject is real service to God as supreme.

Romans 13

⁸ Owe no man anything, but to love one another; for he that loves another has fulfilled the law.

¹⁰ Love works no ill to his neighbor; therefore love is the fulfilling of the law.

¹⁴ Put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof.

The 12th, 13th, 14th, and 15th chapters deal with our relation to one another, and especially as members of the body of Christ.

We Are Not To Be Judges

In the 13th chapter, the law of God, as the rule of life and the

standard of the Judgment, is set forth, and the 14th contains a warning against our presuming to judge one another.

Romans 14

⁴ Who are you that judges another man's servant? to his own Master he stands or falls.

¹⁰ Why do you judge your brother? or why do you set at nought your brother? for we shall all stand before the judgment seat of Christ.

¹¹ For it is written, As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.

¹² So then every one of us shall give account of himself to God.

¹³ Let us therefore not judge one another any more.

Now can you not see that the Lord, by the Apostle, is not in this chapter telling us some specific things that we are to do, but is speaking of our general treatment of one another?

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

With these verses in mind read the first of the chapter:

¹ Him that is weak in the faith receive you, but not to doubtful disputations.

The margin has "not to judge his doubtful thoughts." The margin of the *Revision* has, "for decisions of doubts." The word in the Greek is the same that is rendered "imagination" in *Romans* 1:21, and "thoughts" in:

1 Corinthians 3

²⁰ The Lord knows the thoughts of the wise, that they are vain.

It indicates uncertainty, so in:

Luke 24

³⁶ Why are you troubled? and why do thoughts arise in your hearts?

So the first verse is well rendered in the French of Segond:

“Accept him that is feeble in the faith, and do not discuss his opinions.”

The Danish and Norwegian translations are the same. One recent Danish translation has it:

“Receive him that is feeble in faith, without judging thoughts.”

The teaching is plainly the same as in:

2 Timothy 2

²³ Foolish and unlearned questions avoid, knowing that they do gender strifes.

Also:

1 Timothy 1

⁴ Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith.

Romans 14

⁵ Let every man be fully persuaded in his own mind.

Full Assurance by the Word

But this does not by any means indicate that it makes little if any difference what one believes. Far from it. On the contrary, it teaches that there should be no doubts, but positive certainty.

²³ He that doubts is damned if he eat, because he eats not of faith; for whatsoever is not of faith is sin.

This is the idea conveyed in the term “fully persuaded.” The Greek word is the same as in *Luke* 1:1, where we read that the Gospel was written:

Luke 1

¹ ...to set forth in order a declaration of those things which are most surely believed among us.

But there is no uncertainty about the *Gospel of Luke*. Luke, as well as Peter, could say:

2 Peter 1

¹⁶ We have not followed cunningly devised fables.

We have the same word in:

2 Timothy 4

¹⁷ The Lord stood with me, and strengthened me that by me the preaching might be fully known.

Opinions are Excluded

Opinions have no place in the Gospel, nor in anybody's Christian experience. They have no connection whatsoever with faith.

Romans 10

¹⁷ Faith comes by hearing, and hearing by the Word of God.

Whatever the Word of God says is sure, and therefore we may know it. When the Word speaks, there is no room for doubts or opinions; and the expression of our opinion, in such a case, is evidence of lack of faith.

Nevertheless we are not to condemn any person. The Church of Christ is *not* in the least like any society formed by men, where certain tests are applied to any applicant for membership, and those who do not meet the minds of the members are rejected.

Instead, it is the body of Christ, and, like Christ Himself, it is a school, to which all are called to come and learn. If a man comes who has less faith than some others, he is not to be condemned, but instructed and helped. Ignore his expressions of mere opinion, and feed him upon the Word, until he knows the certainty of the things that are believed.

This, in brief, is the general teaching of the chapter, as a thoughtful reading must convince you. Certainty is set over against doubt. Nobody has any business with mere opinions,

but if any man has them, leave him alone with them and give yourself to the Word, which casts down imaginations, and every high thing that exalts itself against the knowledge of God, and brings every thought into captivity to the obedience of Christ. *2 Corinthians* 10:5.

What About Eating Herbs?

“But,” you say, “you have not said anything about the health question.”

Here is another friend, who refers to several texts, *Romans* 14 among them, and says:

“Many desire light on these texts, and they are usually not touched when health reform is considered, but cast aside, as if we knew them to be against the subject.”

Well, there is a good reason why they are not considered in dealing with the health question, and what food is best for one’s body, and that is, that they have no connection whatever with that subject. When I am talking about health, there is no reason in the world why I should turn aside to talk about a text that has no bearing on the question.

The only place in the Bible where we have any talk about eating herbs is *Exodus* 12:8, in the instructions concerning the Passover lamb.

Exodus 12

⁸ They shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

But we do not kill a lamb, and sprinkle its blood on the door posts, and then eat its flesh, because:

1 Corinthians 5

⁷ Christ our Passover is sacrificed for us.

And therefore we have no occasion to eat bitter herbs with it. No one with perfect knowledge of Christ could keep up

that ancient custom; but if anybody should do so in the unbelief of ignorance, we should not be justified in condemning him as a heretic. Receive such a one, not to doubtful disputations (*Romans 14:1*), nor to dispute about his opinions, but to feed him with the Word, and:

Romans 14

⁴ God is able to make him stand.

Some people imagine that this chapter is against Sabbath-keeping, just as our friend supposes it is against healthful living. But the Sabbath is a thing definitely commanded, and is as plain as the duty to worship only one God, and there is no opportunity for anybody to have any doubts about it. It is simply a question of belief.

Yet even here the words, “Let every man be fully persuaded in his own mind,” apply; for everybody should know the law of God for a certainty; and professed Sabbath observance, that does not spring from positive knowledge—“the full assurance of faith” (*Hebrews 10:22*)—is not Sabbath-keeping at all.

Eating All Things

Romans 14

² For one believes that he may eat all things...

I suppose I must say a word about the words “all things,” in connection with eating. It is evident that this term excludes things unfit to eat, just as the command to gather manna, “a certain rate every day” (*Exodus 16*) did not include the Sabbath day. It had reference only to days on which such work might lawfully be done.

It is strange how people will seize upon these words as proof that no attention ought to be paid to what one eats, and at the same time they would themselves exclude from their dietary such things as caterpillars, snakes, toads, rats, beetles, etc.

When the apostle says, “One man believes that he may eat all things,” it is evident that he has reference only to those things which are fit to be eaten. Similarly, when he says:

1 Corinthians 15

⁵¹ We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump;

and:

²² As in Adam all die, even so in Christ shall all be made alive,

–it is evident that he is not speaking of the wicked, but only of those who are in Christ.

22. Intemperance in the Kitchen and Dining Room

Present Truth, January 31, 1901

A correspondent of the *Daily Mail* rightly says that:

One great cause of the drinking to excess in the middle and lower classes is the awful cooking and the slipshod meals. There is no real nutriment in one-half the stuff consumed; it simply allays hunger, but leaves behind a craving for something, which for the time being is satisfied more easily by alcohol.

THE truth is, and with perhaps the exception of “the slipshod meals” it is as applicable to the upper classes as to the lower, with this addition, that the latter use richer and more highly seasoned foods than the poorer classes can afford, and thus they create the demand for stimulants.

No effort to stop drunkenness can hope to be successful, if it does not begin in the kitchen. There are many people who are zealous for “temperance,” who nevertheless decry any talk about reform in diet, not knowing that the use of alcohol is for the most part only the result of intemperance,—that intemperance in eating, with respect to both quality, quantity, and times of eating, is the feeder of the public house.

Those who eat only “that which is good” will not drink that which is bad.

Isaiah 55

¹ Ho, every one that thirsts, come to the waters, and he that has no money; come, buy, and eat; yea, come, buy wine and milk without money and without price.

² 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.

23. Meats Created to be Received with Thanksgiving

Present Truth, May 30, 1901

Does not *1 Timothy 4:1-5* show that the eating of flesh foods is not only permitted, but that it is the work of evil spirits, and a doctrine of devils, to command anyone to abstain from meats which God has created to be received with thanksgiving, since every creature of God is good, and nothing to be refused?

THIS question has often been asked, and will no doubt frequently be repeated; but it is very easy of explanation, and we shall take pleasure in answering it as often as it comes our way.

In the first place, let it be understood that no person on earth has the right or authority to command any other person or persons to abstain from meats which God has created to be received, or from those which He has not created to be received. No man on earth is of right master of any other man. Every man is answerable directly and solely to God, and God alone has the right to command man to do or to refrain from doing.

Therefore to the question if it is not the work of evil spirits, and a doctrine of devils, to command anyone to abstain from meats to be received with thanksgiving, the answer must be, yes. Nobody has the right to command anything contrary to God's will, nor even contrary to what He has permitted even though it be harmful.

Isaiah 33

²² The Lord is our Judge, the Lord is our Law-giver, the Lord is our King.

But although we have no authority to command, we have authority to teach, and to point out the commands of the

Lord. Let us therefore study the word together, to see what the will of the Lord is in this matter; and when we have discovered...

Romans 12

² ...that good, and acceptable, and perfect will of God,

–let no one say it is the teaching of devils to counsel men to follow it.

Let us repeat, what everybody can learn for himself by consulting a good dictionary that gives the etymology of words, that the word “meat” is generic, and not specific. That is, it means food in general, and has primarily no reference to a particular class of food.

In common talk it is now usually understood to mean flesh meat, and the old use of “meat” to indicate food is almost obsolete; but in the Scriptures, which are translated into the English of three hundred years ago, it means food of any kind whatever, and when the flesh of animals is specially referred to, it is called “flesh.”

It is evident, therefore, that the word “meats” in *1 Timothy* 4:3 does not define anything. In order to know what particular food is meant, we must take into consideration the relative sentence that qualifies it. What meats are they from which some command that we should abstain? Those “meats” which God has created to be received with thanksgiving.

This sends us back to creation, and to the record of that event we turn. The last thing created was man: and the Lord God planted a garden eastward in Eden; and there he put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food (*Genesis* 2:8-9);

Genesis 1

²⁹ And God said, Behold, I have given you every herb bearing seed, to you it shall be for meat.

³⁰ And to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is life, I have given every green herb for meat; and it was so.

Here we have the original natural use of the word “meat,” and we see that it refers solely to the products of the ground—fruits, grains, and vegetables. The fruits and the grains—seeds—are the meats which God created to be received with thanksgiving. He did not create animals to be eaten either by man or by any other animals; but the green herbs themselves—coarse vegetables and grass—were created to be meat for the beasts and the birds and the creeping things.

Flesh is not in the list of “meats” created either for man or for beasts. Thus we see that, according to God’s plan for creation, the flesh of animals is not meat—food—at all. It has become meat—food—only in the process of degeneration and departure from God’s original plan.

I am not endeavoring to explain to you who are referred to in *1 Timothy* 4:1-6, as teaching doctrines of devils, and forbidding to marry, nor how it is that they command to abstain from meats which God created to be received with thanksgiving; I do not think that I could do it if I should, try, and that is not what you have asked me to do.

All I am concerned with is to show that those who teach that the produce of the earth—the fruits and the grains—are the best food for man, do not come into the list. They do not “command” anybody to abstain from flesh meats, although the flesh of animals was not “created to be received with thanksgiving.” In the creation, flesh was not given even to the beasts, and much less to man.

So even though some over-zealous person should command to abstain from flesh, he would not thereby put himself into the list of those against whom the Spirit expressly warns us.

“But God permitted man to kill and eat animals!”

He certainly did, and therefore no one would have any right to command anybody not to do so, even though he were authorized to give commands. But please bear in mind that we are not obliged to do everything that God permits. He permitted Balaam to go at the request of Balak to curse Israel, and even plainly told him to go; yet we have only to recall the beginning of the narrative to learn that Balaam ought not to have gone on the errand. He was determined to do it, however, and God gave His consent.

God did not design that Israel should ever have any other king than Himself; but when they insisted on having a king, like the heathen round them, He permitted them to have one, and He Himself selected their king for them. The subsequent history of Israel shows, however, that it would have been far better if they had adhered to God’s plan for them.

Moses, acting under the instruction of the Lord gave laws regulating polygamy and divorce,

Matthew 19

⁸ ...but from the beginning it was not so.

Thus Christ, “who is the Beginning” (*Colossians* 1:18), refers us back to the beginning for instruction as to what we ought to do.

Do not understand me to say that the eating of flesh is to be classed with polygamy, as a sin; I have referred to this merely to show that the fact that a thing is permitted does not prove that it is the best thing. Remember that the text speaks of meats which God created to be received, and not to those which He afterwards permitted to be used.

1 Timothy 6

¹⁷ God...gives us richly all things to enjoy,

–allowing us to have whatsoever our souls lust after; yet it

is exhibiting much more gratitude, and a higher appreciation of His gifts, when we are satisfied with that which His Love provided for us in the beginning.

*The nearer we come to the beginning,
the nearer shall we be to God.*

24. Breaking the Fast

Present Truth, May 30, 1901

Original title: Back Page

It is stated as a fact that:

The longest lived people have generally been those who made breakfast the principal meal of the day.

Whether there are any statistics to verify this or not, it is beyond question that people who take their principal meal in the morning have as much better prospect for health, other things being equal, than those who take a heavy meal at night, a custom which is all too common.

The only reason why people do not generally have a hearty appetite in the morning, better in fact than at any other time of day, is that their digestive organs are exhausted with the labor that they have been forced to perform during the night, when they should have been allowed to rest.

25. The King of Fruits

Present Truth, May 30, 1901

AN OLD Scandinavian tradition represented the apple as the food of the gods. The story was to the effect that when they felt themselves growing old and feeble and infirm, the gods resorted to the apple for renewing their powers of mind and body.

This simply shows that the Scandinavians recognized the value of the apple as a food and a medicine. Indeed, the food that God has provided for man's use is really medicine—the only medicine that anybody ought ever to take. Let anybody whose nerves have been overwrought and are tired, confine himself almost exclusively to a diet of apples for a few days, and he will find himself another being. A single meal wholly of apples will often work wonders in one's spirits and strength.

We have talked with many people who did not know that there is Scriptural authority for saying that the apple is the king of fruits, yet that is actually the case:

Song 2

⁸ As the apple tree among the trees of the wood, so is my
Beloved among the sons.

And the medicinal virtues of apples are recognized in the words,

⁵ I comfort me with apples.

We see that the apple tree sustains the same relative position to the other trees, that Christ does to men, and of course its fruit has the highest rank among the fruits of the tress. Those in whose diet apples occupy a large place in proper combination, will have little use for the doctor.

Some will tell us that they “cannot digest apples;” that apples give them pain, and that their stomachs cannot endure

them, although they are pleasant to the taste. Now this is only relatively true. God never made a stomach that could not digest fruit, and the apple above all; for the natural stomach is made for fruit just as surely as fruit was made for the human stomach.

There are, however, people who have so abused their stomachs that they have become wholly perverted, and they tolerate that which is positively harmful, while they reject that which is good. Now what such people ought to do is to get their stomachs into proper working order that God's best gifts will be delighted in, and the bad will produce disgust and pain.

It is often the case that the difficulty with regard to apples is only imaginary, the indigestion being really traceable to some other cause. It is certain that apples in themselves never caused indigestion; but the combination of apples with something with which they are incompatible will cause trouble.

Apples, as well as other said fruits, should not be eaten with milk. They are best when taken by themselves. A flesh diet is naturally enough opposed to them, since flesh was not in the list of foods for man when fruits and grains were proscribed. It is best not to use sugar with fruit, but, if it is too sour to be pleasant, to combine it with a sweet fruit in cooking. Raw apples are more wholesome than cooked applies.

Another thing that it is well to observe, especially if one's stomach is not perfectly normal, and very active, is that it is not well to mix starchy food of any kind directly with apples, or indeed, with any other fruit containing acid. First eat the starchy food, which must be thoroughly cooked and dry enough to require sufficient mastication to ensure mixture with the saliva, and afterwards fruit may be eaten not only with impunity, but with pleasure and profit.

If you want pure flesh, eat pure food.

26. God's Creatures

Present Truth, June 13, 1901

Your answer to the question on *1 Timothy* 4:1-3, might seem correct if the text stopped there; but do not verses 4 and 5 put a different light on the subject? Can we call fruits, grains, and nuts “creatures”? If not, would it not seem that the writer of the epistle had in mind creatures (animals) slain for food? I should be very glad to have more light on this through your valuable paper.

FOR the benefit of any new readers, I will give a brief summary of the talk entitled, “Meats Created to be Received with Thanksgiving.”¹³

1. The word “meats” is not in itself specific, but signifies food, no matter of what kind. It is only in modern times that the word “meat” has been considered as synonymous with flesh. In the Bible it is almost, if not quite, invariably used to designate food in general; when animal food is referred to, it is called “flesh,” or “flesh meat,” to distinguish it from ordinary meat. In the ancient sacrifices, the “meat-offering” consisted of fine flour. *Leviticus* 2:1.

2. The text refers us to creation, in that it speaks of “meats which God has created to be received with thanksgiving.” So we turn to the account of creation, to find out what sort of meat it was that God created for the use of man, and we read:

Genesis 1

²⁶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

This shows that fruits and seeds are the meats which God

¹³ See the article “[Meats Created to be Received with Thanksgiving](#)” in this Section.

created to be received with thanksgiving. Even the beasts and the birds did not in the beginning have the flesh of other animals given them to eat; for we read further:

³⁰ And to every beast of the earth, and to every fowl of the air, and every thing that creeps upon the earth, wherein there is life, I have given every green herb for meat.

These two points are sufficient to clear away the misunderstanding concerning the text.

Now what about the word “creature;” does it necessarily mean a living thing—an animal? Not by any means. Take any English dictionary, and you will find the first definition to be, “anything created,” “a thing,” or some similar term. The Greek word rendered “creature” in the text is applied to anything created, or to the act of creation. It means anything established, and so it, or a kindred word, is rendered “ordinance” in *1 Peter 2:13*, and “building” in *Hebrews 9:11*.

1 Timothy 4

⁴ Every creature [created thing] of God is good, and nothing to be refused, it is to be received with thanksgiving;

⁵ For it is sanctified by the word of God and prayer.

Of course this must be read in connection with what precedes, and understood as referring to every created thing that God designed for food. Everything that the Word of God has sanctified, i.e., *set apart*, for food, is to be received with thanksgiving. Asceticism does not enter into God’s plan for man.

If any one should say that “every creature,”—every created thing, as used in this text,—must necessarily include animals, and that therefore they are to be received and eaten with thanksgiving, it is sufficient to remind him that the term “every creature” standing alone includes stones as well as animals; but no one would contend that God made stones to be eaten. Because stones were not made to be eaten, we know

that they are excluded in the consideration of creatures—created things—set apart by the Word of God to be eaten with thanksgiving; and for the same reason we know that animals also are not included in this consideration.

27. Loss of Appetite

Present Truth, October 17, 1901

Ecclesiastes 6

¹ There is an evil which I have seen under the sun, and it is common among men:

² A man to whom God has given riches, wealth and honor, so that he lacks nothing for his soul of all that he desires, yet God gives him not power to eat thereof, but a stranger eats it; this is vanity, and an evil disease.

HOW aptly these words describe the case today can be appreciated only by looking at the advertising pages of the daily and weekly journals. There is scarcely one that does not contain one or more advertisements of patent medicines warranted to cure all ills; and among the afflictions enumerated which will speedily be removed by taking the vaunted remedy is almost always "loss of appetite."

Sometimes you will see this at the head of the page, as though it were the original difficulty, and if the sufferer could only get something to spur his jaded appetite, and make him eat, he would be well.

It is a fact that tens of thousands of people never know the blessing of real hunger, and the consequent enjoyment of good food. They awake in the morning dull and unrefreshed, weak and languid, listlessly prepared for the duties of the day. They sit down to breakfast with no desire for food, and force themselves to swallow a few mouthfuls in order "to keep up their strength," yet they get no stronger; so it goes throughout the day, except when a stimulant incites them for a time to unnatural zeal and energy, to be followed by still greater lassitude and disgust for food.

Now this is indeed "an evil," as the wise man says; and it is very "heavy upon man." [RV]. It is "an evil disease," but there is complete cure for it as for all other ills. This cure, however,

is not to be found in anybody's pills or potions. Settle it in your minds that a natural appetite can never be created by swallowing anything whatever. Everybody in the world can have an appetite if he is willing to pay the price; and the poor can command the price as easily as the rich.

Did you notice in the text that it is the man who has riches and wealth, and who lacks nothing, who has not power to eat? Who ever heard of a day laborer suffering from loss of appetite? His only complaint is usually that he cannot get enough. Now this is not because the laborer eats such good food, nor because he always eats rationally, but because he works hard enough to get hungry.

And this brings us to the root of the difficulty. People take so little exercise, eat so frequently, that they never have a chance to get hungry, and then complain that they have no appetite. Appetite is hunger, and what sense is there in a man longing for an appetite, and yet in constant fear lest he should get hungry?

Have you not noticed how fearful people seem to be of getting hungry? John doesn't want to eat his breakfast, and the anxious mother says:

“Oh, you must eat or you will be hungry before dinner.”

Then before dinner time he must have a lunch to guard against the dreadful calamity, and at night, although he may already be stuffed as full as a Christmas goose, he must eat something more before he goes to bed; lest perchance he should get hungry before morning. And then they wonder at the loss of appetite.

Matthew 5

⁶ Blessed are they that hunger.

Proverbs 27

⁷ The full soul loathes a honeycomb; but to the hungry soul every bitter thing is sweet.

Do you ask how to get hungry? The answer is simple: go without eating for awhile. How long must you fast? Until you get hungry. Depend upon it, that if you abstain absolutely from food or drink for from one to four or five days you will conquer the worst case of loss of appetite.

Will you starve to death? Not a bit of it. Don't be afraid of that. People do not starve to death without ever getting hungry. Trust your stomach to let you know when the system is crying out for nourishment.

But mind, and don't begin to eat as soon as you feel an unpleasant sensation in your stomach. That is not hunger, but the expression of the weariness of the overworked stomach. When you sit down or lie down after an unusually long walk, you have a sense of weariness in your legs, that you were not conscious of while they were on the strain; but you do not take that as evidence that they need more exercise. You know that they need rest. Well, why can we not deal as sensibly with our stomachs as with our legs?

When the natural cure, fasting, is applied, the digestive organs should be given complete rest. It will be found most helpful to cleanse the bowels by a full enema, not by physic. Thus you will help the system to throw off the load of accumulated poison.

After the fast, what is to be done? Begin to eat with moderation and discretion. Eat no more than three meals a day, at the most; and if you confine yourself to two you will find it better.

But of course you must eat food that is really nourishing,—food that has some other recommendation than merely that of pleasing the fancy. If your fast has been long, and you feel the sensation of genuine hunger, as you will, be careful not to undo all the good you have gained. Eat sparingly and of food that is easily digested. If you wish to keep a good appetite, you must do as with good credit: don't overtax it. He who

never incurs a debt, always has credit; so he who always finishes his meal with an appetite for more, will always have an appetite.

Someone has doubtless said:

“I am not a glutton; I never gorge or eat a great quantity at any meal; I believe in taking a little at a time, and frequently.”

And that is just the trouble; for it is the frequent nibbling rather than the heavy meals, that causes loss of appetite. The stomach becomes discouraged with the constant demands made on it to begin its digestive work all over again. It is not the occasional overloading of the stomach, bad as that is, but the constant working of it; that wears it out.

There are still more rules to be observed for getting and keeping a good appetite. The primary one is exercise. God still says to every one of us, as to Adam,

Genesis 3

¹⁹ In the sweat of your face shall you eat bread.

This is not the pronouncing of a curse, but the relief from it. Sweating is necessary, in order to carry off the impurities from the system. The stream of life must be kept constantly moving.

One ought to exercise sufficiently every day, in some way or other, to induce free perspiration; only so can health, be maintained. Important as it is to have correct habits of eating and drinking, good health depends more on activity than on diet; that is to say that a person who has a good amount of proper exercise in fresh air, and a faulty dietary, will have better health than the one who has a faultless diet and no exercise. But neither need be faulty. If we eat for strength, and use the strength that we get, health and happiness must be ours.

God doesn't arbitrarily take away anybody's appetite; but where one's system is overcharged with poisons from undi-

gested food, the only salvation is in loss of appetite. Think what the result would be if one could go on eating without limit when the system is already overloaded? Death would speedily ensue. The loss of appetite corresponds to the ball which stops the flowing in of water when the cistern is full. Man's own acts bring the curse; what God does is to order things so that we may bear up under it.

Above all things, abstain from eating between meals. Nothing is so destructive to appetite and to the digestive organs as constant or frequent nibbling of food. When you have finished one meal, let that be absolutely an end of all eating until the next regular meal. Never make any exception in this matter. No matter what your fancied sensations of hunger, do not give way. You cannot possibly starve to death in one day.

Your stomach is naturally inflamed from over-exertion: then soothe it with a little water, either warm or cold as best suits you. Soon the unnatural craving will pass away, and you may not feel hungry at all when your next meal-time comes. Then skip it, and wait till the next one, and keep on with your work. Depend upon it, you will find your appetite before long.

These are only a few of the simplest and most obvious rules for getting and keeping an appetite. There are others just as simple, but these are the first to be observed.

Throw pills, powders; and potions, not to the dogs, but into the sewer, give your stomach a rest, and work with your might, and you will find that eating will be a delight in prospect, in the process, and best of all, in retrospect.

28. Having the Mastery

Present Truth, March 6, 1902

1 Corinthians 9

²⁵ And every man that strives for the mastery is temperate in all things.

IT IS a true principle that no man ought to be driven or to drive himself to do anything, since he who is driven is a slave, and Christ's service is not slavery, but freedom. But this is farthest from meaning that one is to be lax or negligent in one's habits. It means that one is to have such mastery over himself and his circumstances that he will always be:

Titus 3

¹ ...ready to every good work.

Not even the elements are to make him ill or irritable or dumpish; because in the beginning God gave man dominion over the works of His hands, and He has never withdrawn the gift. Man did indeed lose the dominion through sin; but:

Galatians 3

¹³ Christ has redeemed us from the curse.

There is a joy in the possession of power, which cannot be equaled. The love of power is innate in all living, thinking creatures; and the purest, most exquisite delight is to be found in exercising authority over one's self. Within the bounds of God's law, one may exercise the most despotic dominion over oneself. Those who have never tried it cannot imagine the keen pleasure one has in saying to himself, concerning even a lawful thing,

“You can't have that now; I shall not be driven, and you might as well cease your clamoring.”

He who can deal with his appetite in that way, can eat and drink to the glory of God.

29. Why Do We Eat?

Advent Review, March 25, 1902

EVERYONE would doubtless say that we eat in order to live, although the way in which very many people eat tends to death more than to life, and thousands upon thousands die solely as the result of wrong habits of eating, both as regards the kind of food, and manner of preparing and eating it.

However, it is a fact that God has given us food in order to sustain our lives, but it is also a fact that He designs that we should have much more life than can be obtained merely by eating. The life that can be obtained only by means of food differs in no respect from that of the dumb beast, and God designs that man should possess life far superior and much more abundant.

God could have ordained it so that we could live without eating. Many instances are on record where men have been kept in full strength and vigor without food, the most notable being that of Moses, who on two different occasions went forty days and forty nights without food or drink, and although he was engaged in active work all the time, he was in possession of his usual strength at the close.

Jesus sat weary and hungry on Jacob's well, yet when the disciples came back with food, and urged Him to eat, He seemed to have been already satisfied, and said,

John 4

³² I have meat to eat that you know not of.

Why then are we made dependent on our daily food? The answer is plain: In order that we may recognize and acknowledge our dependence upon God. If there were no visible means of sustenance, if God poured His invisible life into us without any visible means,—we would all come to believe

ourselves to be gods, having life in ourselves, and not dependent upon God.

The truth is that we are absolutely dependent upon God for “life, and breath, and all things” (*Acts 17:25*), and the continuation of our life throughout eternity depends upon our abiding in Him; therefore the Lord has made it so plain to us that we derive our life from Him, and not from ourselves.

If we do not recognize Him in the visible gifts that He bestows, we will not of course accept the greater life through the reception of the Spirit; but if in all our ways we acknowledge Him, we may be sure that He will give us life...

John 10

¹⁰ ...more abundantly.

Proverbs 3

⁶ In all your ways acknowledge Him, and He shall direct your paths.

While we cannot get righteousness by eating and drinking, we may thereby show our appreciation or lack of appreciation of the gift of life and righteousness through Jesus Christ,

Colossians 3

⁴ ...who is our life.

The life that we receive in the food that we eat is the life of the Lord, for there is no other. If therefore when we have the very best food given to us,—food that contains the Life in the purest possible form,—we deliberately choose that which is inferior, simply because it pleases our taste better, we show that we would rather please ourselves than to have the fullness of the life of the Lord.

When we do so, although we may acknowledge that our life comes from the Lord, we at the best virtually say that we are quite content with a small measure of it; we want the Lord, but not too much of Him.

30. The Possibilities of Life

Advent Review, October 21, 1902

MOSES did not commit suicide, neither did God kill him; yet he died in the full strength of manhood, with no trace of disease upon him. At the command of the Lord, because he had been unfaithful in a single instance, he laid his life down, just as he would compose himself to sleep.

A single failure to acknowledge and honor God before the people, on the part of a man in the position of Moses, meant much more than a failure in duty would on the part of an ordinary person; and for that reason Moses could not be the complete type of Christ, by taking the children of Israel into the promised land.

But God's refusal to allow him to do this, and His command to Moses to die, was not an arbitrary punishment; it grew out of the very nature of the case. Moses had broken the connection,—had turned aside the stream of life from its proper channel,—and having denied it once, he was obliged to lay it down. It was but a temporary break; but the people had to learn that it is not a light thing to be out of harmony with God.

But let us from the case of Moses consider a little more closely some of the possibilities of life. God is no respecter of persons, and what He did for Moses we may be sure He will do for any who will use life as faithfully as Moses did. By using it faithfully I do not mean merely what is called "improving the time," but recognizing God's ways, and learning how He lives, so as to know how to conform to the laws of life.

Psalm 103

⁷ [God] made known His ways unto Moses.

In the same psalm that tells us this, it tells us to bless His holy name,

² ...and forget not all His benefits;

³ Who forgives all your iniquities; who heals all your diseases;

⁴ Who redeems your life from destruction; who crowns you with loving-kindness and tender mercies;

⁵ Who satisfies your mouth with good things, so that your youth is renewed like the eagle's.

Note that it is when our mouth is satisfied with good things that our youth is renewed like the eagle's. Thus it was with Moses. Others complained of the simple food that God gave them,—bread from heaven,—but Moses did not. How can people be so blind to the influence of diet upon their life, when they know full well that they live by eating? God told the Israelites in the beginning of their sojourning in the wilderness:

Exodus 23

²⁵ You shall serve the Lord your God, and He shall bless your bread and your water; and I will take sickness away from the midst of you.

In Moses this was fulfilled, and so it might have been in all the rest.

Do not misunderstand. The idea is not that the fountain of eternal youth is in eating and drinking. Far from it. But the truth intended to be conveyed is that God, “the fountain of living waters” (*Jeremiah 2:13*), with whom is “the fountain of Life” (*Psalms 36:9*), is for that very reason the Fountain of the eternal youth, and that by learning His way of living, and adopting it,—living by perfect and intelligent faith in Him, we can preserve in ourselves the youthfulness of the ancient days.

Our food and drink come from God, and are the visible means of the communication of God's life to us, but not the only means. By eating and drinking, as well as doing all of the things, to the glory of God, we not only get fresh life from Him, but we put no obstruction in the way of His life, and so

by faith we get the “more abundant” life that is greater than all the visible things in the universe.

To know God’s ways, should be the one study of mankind.

31. Eating for Strength

Present Truth, January 8, 1903

Does *Ecclesiastes* 10:17 prove that an early morning meal is injurious?

WE CAN tell better if we read it, and find out what it says. Here it is, together with verse 16, from which it cannot be separated:

Ecclesiastes 10

¹⁶ Woe to you, O land, when your king is a child, and your princes eat in the morning!

¹⁷ Blessed are you, O land, when your king is the son of nobles, and your princes eat in due season, for strength, and not for drunkenness!

Now let us read it slowly and carefully, noting what it says. We see at a glance that there is a contrast—the state of the land under two sets of conditions is contrasted.

- If the king is a child, or a servant, as in the margin of the *Revision*,—that is, if he is inexperienced, and himself in need of tutors and governors—the land will suffer.
- If, on the contrary, the king is the son of nobles, free born, disciplined in mind and body, and trained to govern, the land will be prosperous.

So much for the king, and all is plain enough thus far. There is yet another adverse condition and its contrasted blessing:

- If the princes eat in the morning, it will be disastrous to the country;
- But, on the other hand, if they eat in due season, it will be greatly to the advantage of the land.

Nothing else can be made of the language than that the morning is not “due season” for eating. I have nothing to say as to what anybody shall do; my business is simply to set

forth the Scriptures just as they read. Custom, convenience, habit, the opinions of men, our own appetites or preferences, —none of these have any place whatever in considering the meaning of any portion of Scripture. “What does it say?” is all that need concern us.

Read the text again, and it will appear that to eat in the morning is not to eat for strength. The land suffers when princes eat in the morning; it rejoices when they eat in due season,—that is, not in the morning,—for strength, and not for drunkenness. Eating in the morning, therefore, tends to drunkenness, rather than to strength. It does not say that drunkenness necessarily ensues, but that the result of morning eating is the opposite of strength, and that it tends to produce the condition of dullness and heaviness that accompanies intoxication.

Of course the average reader will at once begin to argue or make excuses. Please don't. Disbelieve the text, if you will; ignore it entirely in your practice, if you choose; but don't try to twist it out of its plain, self-evident meaning.

“At any rate [says someone who is anxious to feel clearly justified in ignoring the instruction of the text,] it applies only to princes.”

Yes; it applies only to princes, that is, to those who have to do with affairs of State, so far as the country at large is concerned. Bear in mind that it says “Woe to the land,” when its princes eat in the morning. But it can be bad for the land, only because it unfits the princes for the highest service. Muddle-headed princes or men with overtaxed digestive organs and nerves, cannot rule the land well.

Remember, however, that princes are but men, and that whatsoever affects them injuriously has the same effect on common people. Transgression of physical law on our part may not have as far-reaching effects as when committed by

princes—it may make no difference to the country,—but it will certainly make a difference to us personally. If we feel that our proper place is among the princes of the Lord’s people, then we shall give diligence to keep our bodies in at least as good condition as should the princes who wear only an earthly crown.

“But everybody eats in the morning; how absurd to try to start a new custom; I don’t believe in fads,” I hear someone say.

I beg your pardon, I am not trying to introduce any new custom; I am simply setting forth the obvious meaning of a simple text, in answer to a question. And what if “everybody” does eat in the morning; what does that prove? Isn’t it possible that there is a chance for great improvement in the people of the land generally?

Look at the case in its physiological aspect. Doesn’t it seem strange that after a night’s rest, by which the whole system is refreshed, and in the best condition for work, people should at once begin to spend that energy in digesting food, instead of in work? It is true that there is ordinarily a feeling of hunger soon after rising, but that is solely because the stomach has become accustomed to receiving food at that time; but that feeling is not true hunger,—the cry of the system for nourishment,—for all the organs and tissues of the body have been restored by sleep.

This is not the time or place to enter fully into a consideration of the subject of hunger; but it may be stated as a truth that very much of what people suppose to be hunger is not due to lack of food, but to other causes, when the system does not actually require food, then every particle that is eaten is just so much for drunkenness—the effect is the same as that produced by alcohol, though differing in degree. Anybody can see that it is at least a tax on the system.

“Well then, would you advise me to try going without my early morning meal, and break my fast later in the day?” you ask.

No; most decidedly not.

“Why not? If the Bible says that it is a good thing.”

Because I can never advise anybody to try experiments. “The just shall live by faith” (*Romans* 1:17), and faith knows before it acts. Trying experiments belongs to doubt, and not to faith. You are never to try some mode of living, to see how it will agree with you, you are to find out from some reliable source (and there is none better than the Bible), whether the proposed thing is right or not.

If you do not know that some other course is better than the one you are following, do not change; but if you know that a thing is right, then take hold of it with a resolution that will realize the good that is in it, in spite of some possible inconveniences in making the change. You must know that whatever you do is good for you, not because of how you may sometimes feel, but because God’s word says so. Otherwise one is manifestly not living by faith.

Someone asks:

“Do you not think that there are other errors in diet which call far more loudly for reform than does this one of eating in the morning?”

Undoubtedly there are many reforms far more necessary than this. If one make all other reforms in diet, that are obviously necessary, one might do very well, as thousands do, while continuing to eat in the morning. Perhaps it may be said that the reform here discussed is a luxury, rather than an absolute necessity. It is a privilege, for those who wish to live like princes, rather than a duty, and as it is not enjoined on any, it may be ignored by these who are content to live only a common life, and have only ordinary strength.

Perhaps a few words of personal experience may be allowable, inasmuch as the subject has been broached. Some time ago, when I had an unusual amount of work on hand, I was considering how it would be possible to get through it. Suddenly the text in question flashed into my mind. I had, of course, often read it, but without having my attention fixed upon it. Now it stood out vividly, and I could not help seeing that here was a neglected avenue of strength.

Since it came from God's Word, it was not necessary to confer with flesh and blood; I knew that what the Bible pronounces blessed is blessed, and the decision was instantly made. There was no thought of "trying the plan;" it was entered upon for life, and although a slight inconvenience was experienced for two or three days, no change was ever more easily made, and nothing could persuade me to return to the old habit of eating in the morning.

There was not the slightest doubt to begin with; but experience has demonstrated that both mental and physical labor can be far better performed without an early morning meal than with it.

Nevertheless, I repeat with emphasis, Let nobody adopt this mode of living who does not know absolutely, better even than he knows his own name, that it is the very best thing for him.

Romans 14

⁵ Let every one be fully persuaded in his own mind;

²³ ...for whatsoever is not of faith is sin.

Water

1. Pure Water

Present Truth, September 21, 1893

AS WE bathe in the billowy sea, or sit neath the falling cataract, or quench our thirst at the bubbling spring, or walk by the peaceful river, we should be reminded of that better and living water which flows from Jesus, the never-failing Fountain of Life.

- It can cleanse the inner most recesses of the heart.
- It can satisfy the thirsting soul as nothing else can.
- It can be a well of water in us springing up into everlasting life.
- It is free for whosoever will, and the supply is more boundless than the ocean, more powerful than the cataract, more satisfying than the purest mountain spring, and more peaceful than the river.

Blessed is the man, woman, or child that forgets not to drink daily of this wonderful, life-giving water.

Impure, dirty water is as unhealthful as impure, spoiled air. We therefore should be very careful not to drink water which has stood all night for it has taken in the impurities of the room.

Our cisterns should be cleansed often, and we should be careful to have everything dirty far away from the well, for the impurities soak down through the ground and find their way into the water.

Did you know that water is one of the best medicines in the world?

2. Something About Drinking

Present Truth, August 24, 1899

THE matter of eating and drinking is always an important one, since it is by eating and drinking that we live, and those acts must be repeated every day. But in the hot weather of summer it is necessary to give more attention to our drink than at any other time, because we now feel the need of drink more than at any other time.

The principles, however, that should guide us at this time are always applicable.

The Importance of Drinking

Our bodies are composed largely of water. The blood, by means of which all the nourishment we receive is conveyed to the body, is 79% water. If it were not liquid, so as to hold all the solid substances of our food in solution, the extremities of the body would be deprived of nourishment, and would starve.

Our vital organs, as the heart and lungs and brain, are encased in water, and depend on it for free movement. Our muscles have a large portion of water in their composition; if they were to become dried, they would be utterly useless; we should be palsied; and so it is with all the organs of the body. Even the bones have a portion of water in their composition, so that fully two-thirds of the entire body is water.

Evaporation is continually taking place from the body. There is always in health insensible perspiration, and moisture is given off with every breath. In order, therefore, for the body to be kept in a normal condition, water must be taken in every day. A portion, of course, is taken in with our food, even though it is dry, but not sufficient to make up for the loss, and we must therefore drink.

What Shall We Drink?

Water is the universal solvent; it is the cleansing fluid. It not only serves to clean our clothing and houses, and to cleanse the outside of our bodies, but it also removes the impurities from the interior; and it is water that God has given for the drink of all living creatures.

Men have adopted many other drinks, but whatever fluid it be, water is the basis of it, and is the portion from which we receive the benefit. Only man has added to the original drink which God gave; beasts are content to drink water, refusing all other drink, and they are strongest and healthiest.

If alcoholic liquors be taken into the system, they tend to increase thirst, instead of to diminish it. Alcohol extracts water, so that in drinking it men make the conditions of life more difficult. The various organs become dried, so that every vital function is carried on at a disadvantage. Beer, therefore, is not an improvement upon water, but a degeneration of it. It is not food, and it is a very poor drink, not really satisfying the need of the body, but actually increasing it.

Even so it is with tea and coffee. It is true that the water which is the basis of these drinks, does good, in that it supplies fluid to the body, but this good is to a great extent counteracted by the active poisons which are conveyed throughout the system at the same time. No one who has any respect for his stomach will dose it with these poisons, which hinder digestion, and destroy the nerves.

The only thing that may properly be added to the water as it comes from the heaven and the earth, is the fresh, natural juice of fruits, lemons, grapes or any other kind. Fruit is one of the means God has provided for conveying to us both food and drink.

Deuteronomy 32

¹⁴ ...the pure blood of the grape,

Luke 22

¹⁸ ...the fruit of the vine,

Psalm 104

¹⁵ [Is the] wine that makes glad the heart of man.

It is the only wine that gives real gladness, in that there are no sorrowful after-effects.

When to Drink

If people drank only at the right time, there would be far less drinking of substances that are injurious; for it is a fact that the greater portion of the tea, coffee, chocolate, etc., which ought never to be drunk, are taken at meal time, when one ought not to drink anything. If it were not for the “table beer” and wine, a great deal less of those harmful beverages would be swallowed.

Drinking at meals is injurious in that it leads one to eat more than is really needed for satisfying hunger, and it dilutes the digestive fluids, so that the result is indigestion. No one knows better than the writer, how difficult it is to eat dry food when the habit of drinking at meals has become established; but a little perseverance, together with the adoption of proper diet, will make it a matter of enjoyment; and the gain in strength of body and clearness of mind will amply repay the preliminary self-denial.

If people would take pains to satisfy their thirst from half an hour to an hour before eating, they would not care to drink when they come to the table; and if at table they eat proper food, masticating slowly and thoroughly, they will not feel the need of drinking immediately at the close. Those who have not tried this do not know the real satisfaction there is in eating and drinking,—a satisfaction the great recommendation of which is that it continues without interruption from one meal to the next.

Even though we may feel somewhat thirsty when the meal

begins, if we slowly eat a little dry food we shall soon find this thirst quite disappear; and if there should still be a slight thirst at the close of the meal, if it be resisted, the process of digestion, which will be accelerated by the refraining from drink, will remove it.

Thus after two or three hours, where one is in ordinary health, water may be drunk freely. One may also drink freely at night and this will well replace the late supper which so many imagine that they need.

How to Drink

This is an important matter in hot weather, especially if one is engaged in exercise that increases the heat of the body. Do not, when hot and thirsty, swallow a glassful of water at a draught. Exercise a little self-control, and wait a bit before drinking. Take the mouth full of water hold it for a moment, and then spit it out. Do this several times, letting it run down the throat as far as possible without swallowing it, until mouth and throat are cooled off. This will materially assuage the thirst. Then little sips of water may be swallowed until the thirst is wholly quenched. By so doing there will be no danger of injury.

It should also be stated that much unnatural thirst may be avoided by keeping the teeth clean, and the mouth well washed. We ought to drink all the water that the system requires, but we must guard against artificial thirst. All the drinking that is done to satisfy artificial thirst, is an injury, and not a benefit. So the mouth should be kept free from any portions of food that by fermenting, will produce inflammation.

These are some of the things which, if heeded, will add materially to one's welfare. If there be any who think that this matter is out of place in a Gospel journal, let them read the inspired words:

3 John

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

Cleanliness

1. Grooming

Present Truth, December 29, 1892

A THOROUGH and faithful use of the brush is the best medicine for the hair, always remembering that it is the hair, not the scalp, which is to receive the vigorous treatment.

The brush should be immaculately clean, with fine soft bristles that go through the hair, taking with them every particle of dust.

2. Cleanliness

Present Truth, January 12, 1899

CLEANLINESS is of the utmost importance in preserving the health of the children as well as of older people.

Some children seem to have a natural aversion to the wash-basin. The cause of this in many cases lies in the hurried, needlessly vigorous and unsympathetic manner in which the operation is performed.

The child does not want a lot of soap in his eyes, for it makes them smart. He likes to have his ears tenderly dealt with, not pulled this way and that, and jerked about with a coarse towel.

Deal gently with him and he will learn to enjoy his bath.

3. Cleanliness and the Gospel

Present Truth, January 19, 1899

THE vicar of Little Marlow, Bucks, recently made an interesting announcement. Speaking at the *Wycombe Board of Guardians*, he said that he was so profoundly interested in sanitary work that he had decided to soon surrender his cure in order to devote himself solely to the sanitary needs of the district. He regarded social work of that kind quite as holy and necessary as that of the clergyman. His experience had brought him, he said, face to face with the deepest needs of the people, and they were sanitary improvements.

Doubtless the change will be one for the better, as it is more than likely that the vicar understands sanitary improvements better than he does the Gospel. If it were not so, he would not have concluded that the deepest needs of the people could be met by improvements in the drainage of their houses.

When the Gospel is received as it is presented in the Word of God, it will soon put men right on these matters. For one thing it will correct the greatest sanitary evil of all, the disposition of men to make a cesspool of their own bodies. When the body is recognized as what God declares it to be, the holy temple of the Holy Ghost, men will see the unfitness of defiling it with portions of dead bodies, cooked or uncooked. Decaying substances, and those which, like alcoholic liquors, are the products of decay, will be disposed of in some more hygienic fashion than by filtering them through the human system.

It is the lack of true Gospel that results in so many unsanitary evils. Where it is faithfully searched and preached, men will know that God sanctifies body, soul and spirit:

1 Thessalonians 5

²³ 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.

His promises provide for the cleansing of His people from all filthiness of the flesh and spirit:

2 Corinthians 7

¹ 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.

And it is only as men are delivered from the power of darkness that they can begin to understand the malignity of Satan's purposes in binding men with the fetters of unclean habits.

Let us have sanitary reform by all means, but let it come by the Gospel, for only so will there be power in it to help men out of the bondage of sins that make their lives unhealthful.

4. Cleanliness and Godliness

Present Truth, August 29, 1901

WE HAVE all heard from our childhood that “cleanliness is next to godliness;” but the truth is that true cleanliness *is* godliness.

The forgiveness of sins is the washing of them away by the blood of Christ:

Revelation 1

⁵ Unto Him that loved us, and washed us from our sins in His own blood.

The promises of God received by faith make us partakers of the Divine nature—sons of God:

2 Peter 1

⁴ Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And these promises are to cause us to...

2 Corinthians 7

¹ ...cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The Pharisees of old thought that cleansing of the body alone was godliness; the monks of a later date thought that the body must be neglected and allowed to become as filthy as possible, in order to purify the spirit.

But he who truly knows the Lord, and appreciates the purity of His life, will give diligence to be perfectly clean both without and within.

1 Thessalonians 5

²³ 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.

Dress

1. A Tight Dress

Present Truth, August 15, 1895

IT MAY be well to consider for a moment what a tight dress is, says a lady physician, writing of the evils of tight-lacing.

Dr. Robert Dickinson has tested the pressure of the corset by an ingenious device, and found that in a case where the woman measured twenty-seven inches without a corset and twenty-seven inches with one the same measurement, you see, and you would insist her dress was not tight—the corset exerted a pressure of forty pounds.

When her waist measurement was reduced to twenty-five and one half inches, the pressure was seventy-three and one-half pounds. This gives you an idea of what is really a tight dress.

We forget that our dresses are usually fitted over empty lungs, thus giving no chance for expansion in breathing. If this occurs in ever so slight a degree, the dress is tight.

2. Cast-Off Garments

Present Truth, November 11, 1897

THOSE whose business and circumstances make it necessary that they should not wear clothing until it has reached the utmost limit of usefulness can do better than to sell left-off garments for a trifle to the dealer in old clothes.

That may be the easiest way to get rid of them, but a greater service may be done by giving them to people in distress. We need not fear taking business from the “old-clo” man; he will get plenty of merchandise from those who do not know of anyone who needs worn clothing.

As for us, if we don't know such, it is a sin to be confessed. It will do us good to know them.

Job 29

¹⁶ The cause which I knew not I searched out.

Thus said Job, and he had a blessed experience in doing so:

Job 29

¹² Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

¹³ The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

¹⁴ I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

¹⁵ I was eyes to the blind, and feet was I to the lame.

¹⁶ I was a father to the poor: and the cause which I knew not I searched out.

3. They Know What It Is Made Of

Present Truth, August 15, 1895

A FIRM of Canadian distillers, the largest in America, refuses to allow their employees to drink. They have also successfully resisted every effort to establish a public-house in the place.

In earlier days this rule was not in force, and the effects of intemperance were such that the present policy was adopted. They are temperate out of self-defense, in order that they may be able to manufacture the fiery poison for other communities.

4. Dragging Skirts

Present Truth, August 22, 1895

IF A WOMAN who wears a dragging skirt as a street dress could walk behind herself and see how it looks sweeping the pavement she would surely discard this habit for a more rational one. The *Lancet* says:

Granted that the germs of disease abound in a given quarter, no ordinary means could more effectually insure their disappearance than the broom-like action of a flowing skirt.

Dr. Oliver Wendell Holmes put the following speech on this question in the mouth of one of his characters in “The Professor at the Breakfast Table”:

Because a queen or a duchess wears long robes on great occasions, a maid-of-all-work or a factory girl thinks she must make herself a nuisance by trailing through the street, picking up and carrying about with her—pah! That’s what I call getting vulgarity into your bones and marrow.

If any man can walk behind one of these women, and see what she rakes up as she goes, and not feel squeamish, he has got a tough stomach...I would not let one of them into my room without serving them as David served Saul at the cave in the wilderness—cut off his skirts, sir! cut off his skirts!...

Don’t tell me that a true lady ever sacrifices the duty of keeping all about her sweet and clean to the wish of making a vulgar show. There are some things that no fashion has any right to touch, and cleanliness is one of these things.

5. The Bondage of Fashion

Present Truth, January 2, 1902

THE majority of women are so accustomed to bow their heads in the temple of Fashion, even though in their hearts they may not worship the fickle goddess, that it does not occur to them as strange that they should be entangled with this yoke of bondage.

A writer in the *Scottish Review* called attention to the helpless, almost abject tone taken by women in this matter, quoting the following as instances:

It goes without saying that close-fitting dresses and clinging costumes are still the correct thing, and many women who not so long ago shunned making themselves, as they considered, noticeable by adopting this style, will, if they persist in not following it, render themselves not merely noticeable, but conspicuous, and even eccentric.

“I grieve,” says another, “to record the fact that skirts are longer than ever; in fact, they are worn dangerously long in front.”

Or take this paragraph from a fashionable contemporary:

It is extraordinary to what serpent-like proportions the skirt has dwindled. Women can hardly attempt to sit down in it, much less to walk—that is to say, what we generally understand by walking. We must now just move and glide, sweeping the carpets and streets as we do so.

“I should like,” writes another, “to enter my protest against the abominable fashion of clinging and trailing skirts. We have had fashions grotesque, fashions inconvenient, and fashions unbecoming in the extreme, but have we not of late years laid the flattering unction to our souls that Englishwomen, at any rate, were beginning to shake off the trammels of French conventionality of attire?...Why, then, in the name of all that is sensible and sane, are we to be condemned

to a fashion which is not only idiotic, and renders anything like free and graceful movement an impossibility, but which is also uncleanly in the extreme?"

The point that all these quotations emphasize is the coercing force of Fashion's decrees upon multitudes of women, to buy and wear whatever is being worn, whether it be pretty or ugly, whether they like it or not.

Apparently the only course which suggests itself as a remedy for the discontented, is to protest, in the hope of changing the prevailing fashion, in order not to be compelled to wear that which reason condemns as ridiculous, unclean, or injurious to health.

The idea of individual independence, originality, or nonconformity in the matter of dress, does not, in the minds of most women, come within the range of possibilities.

This is a matter which all Christian women need carefully and prayerfully to consider. For the Word of God, which tells us to present our bodies a living sacrifice to God, which is our reasonable service (*Romans 12:1*), continues:

Romans 12

² And be not conformed to this world; but be transformed, by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

From this it is evident that the transformation and renewing of the mind, results in nonconformity to the world, because its practices are out of harmony with the will of God.

1 John 2

¹⁶ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

That the fashions of this world are not of God is shown:

- by their deforming effect upon the Creator's masterpiece;

- by the wanton destruction of free, joyous bird and animal life which they necessitate;
- by their frequent change, which takes the time, thought, and means of those who follow them, filling the mind with things that are but for a moment, and crowding out eternal realities.

6. Out of Fashion

Present Truth, August 10, 1899

James 5

⁸ ...the coming of the Lord draws nigh.

THE coming of the Lord draws nigh. He is anxious that all should receive everlasting life, but the enemy is working against the purposes of God...

Revelation 12

¹² ...with great wrath because he knows that he has but a short time.

It is his studied purpose to fasten upon men soul and body-destroying practices under the plea of fashion; and when the sinfulness of these practices is pointed out, the excuse for their continuance is,

“What do all people say? I might as well be out of the world as out of the fashion.”

This is why the command is given,

2 Corinthians 6

¹⁷ Come out and be separate.

7. Fashion

Present Truth, July 12, 1900

THE scientific congress recently held in Rome has decided that the trailing skirts worn by women are traps set to catch disease and death in the form of microbes and bacilli, and has condemned the practice.

This is no new thing, for, as a well-known physician told a *Daily Mail* reporter, physicians have long known that women's skirts are germ collectors. But when they are of moderate length they do not catch more microbes than other articles of clothing, such as a coat, for instance. Said he:

You can't help collecting germs in one way or another. You find them on your coat, on your umbrella, in the lining of your hat; but there is no reason—except the one dictated by fashion—why women should go out into the streets and sweep up all the loose microbes they can and then take them home for their children.

If all people were sensible, and regarded their bodies God's temples, and life as a Divine trust, to be guarded with care, the mere pointing out of a danger would be sufficient. But the sad fact is that most people care very little for life. A dress-maker who was interviewed on the subject said:

You see ladies will have long skirts in spite of the terrors of influenza and all the other diseases combined, and we must give them what they want.

Some, however, will heed the warning, and some even of those who prefer to be ruled by fashion, rather than by God, may be moved to make some improvement when they learn that an authority in fashion has said that ladies will not allow their skirts to trail in the dust if they can help it; and they can.

Tea and Coffee

1. A Question of Principle

Signs of the Times, November 3, 1887

FROM Roswell, D. T., we have received the following question:

Is the use of tea and coffee forbidden by your church?
If so, is it Bible doctrine, or doctrine of man?

In answer to this we can say that the Seventh-day Adventist Church does not forbid the use of tea and coffee, nor does it either forbid or command any other practice. It has no authority to make commandments and impose restrictions.

James 4

¹² There is one lawgiver,

Isaiah 33

²² The Lord is our judge, the Lord is our lawgiver, the Lord is king.

There is none other than God that has authority to give commands. True, the parent may command his child, but only insofar as God has gone before in giving commandment; and in that case he is only in the place of God to the child. But even the parent has no right to issue commandments that originate with himself alone, and which are outside of the commands of God.

So we may say truly that the Seventh-day Adventist Church does not forbid stealing, Sabbath-breaking, or murder, although it does not admit to its fellowship anybody who is addicted to any of these sins. The Lord forbids murder, Sabbath-breaking, stealing, etc., and all the church has to do is to conform to His requirements; none who disregard the requirements of God are followers of Christ.

But that we may not be misunderstood, we will state plainly the status of tea, coffee, and tobacco among Seventh-day Ad-

ventist. The use of the two former is discouraged, so that it is very rare in the denomination; but it is not considered a disciplinary offense to use them; but the use of tobacco is regarded as a disciplinary offense; none who use it could be received into the church, any more than one could who is addicted to gambling. The reasons for this will appear in this article. Which will serve to answer several questions that we have received.

In the first place, why should not the tobacco-user be received in the Christian fellowship? The Bible does not say anything about tobacco; then why should any church presume to say that its use is not consistent with pure Christianity? These questions are often asked concerning tobacco, and still more often concerning tea and coffee; but we prefer to consider tobacco first, in order to bring out a principle.

The very same questions might also be asked in regard to whiskey. The Bible nowhere says anything about whiskey.

“But,” someone will say, “it does say that drunkards shall not inherit the kingdom of heaven, and that shuts out the habitual user of whiskey.”

Exactly; but while the strict etymology of the word will not allow the word “drunkard” to be applied to one who does not drink, it is a fact that the use of tobacco is fully as injurious and degrading as that of whiskey.

The use of tobacco is also forbidden by the first commandment,

Exodus 20

³ You shall have no other gods before me.

There never was a Hindu devotee who was more of an idolater than is the confirmed tobacco-user; or an African slave who was held in more degrading bondage. When a man will spend more for tobacco than for bread for his family; more for the vile weed by which he makes himself disgusting to all

clean people, than he does for the support of the gospel, we affirm that he is an idolater, although he may profess to be a Christian. He allows his pipe or plug to come before God.

And we venture this further assertion, that there is not in this whole world a devotee of the weed who does not think more of tobacco than of any other one thing, not excepting his family or his God. If that assertion be true, all will admit that the tobacco-user is an idolater; and we propose to show not only that it is true, but that it cannot by any possibility be otherwise; so that the habitual tobacco-user must necessarily be an idolater, and consequently a sinner in the sight of God.

One fact alone is sufficient to prove the assertion, and that is that the habitual tobacco-user cannot think of anything but tobacco, if he is deprived of it. The caresses of his wife, the prattle of his children, the appeals of the ambassador for Christ, even the demands of his business, or the condition of stocks,—all are alike unheeded if he has been deprived of tobacco for twenty-four hours. Not only are they unheeded, but he cannot by any possibility fix his mind upon them, no matter how hard he may try. The longing for his idol, tobacco, crowds out everything from his mind. Let him have his tobacco, and he feels all right.

Men think that they do not make an idol of tobacco, because they scarcely ever think of it. When they feel a craving for it, they supply that craving almost mechanically; but the fact that when deprived of it they can think of nothing else, and that they depend upon it as a stimulus to their faculties, shows that it is before everything else; it is the god upon which they depend.

Is it possible that a man who is bound with such fetters is a Christian? We say, No. He may say, “Lord, Lord,” but he is not a Bible Christian. The Christian must seek first the kingdom of God and his righteousness (*Matthew 6:33*); he must hunger and thirst after righteousness (*Matthew 5:6*); his condition is

described in the words of the psalmist:

Psalm 84

² My soul longs, yea, even faints for the courts of the Lord;
my heart and my flesh cries out for the living God.

But the habitual tobacco-user seeks first his tobacco; his flesh cries out for tobacco, above everything else. If he is a professed minister of the gospel, he depends upon his cigar even for the inspiration to make a fervent prayer to write or deliver an elegant sermon; so that even in his professed service for the Lord he depends, not upon the Lord, but upon his tobacco.

We say that it is the worst form of idolatry, when tobacco is depended upon to help to do the work of the Lord. And everyone who is addicted to the use of tobacco is held in the same kind of bondage. No man can have the Lord, nor even his family or his business, first in his thoughts, if he uses tobacco. The vile stuff will assert and maintain its claim to have the first place.

Once more. The apostle Paul exhorts us to:

2 Corinthians 7

¹ ...cleanse ourselves from all filthiness of the flesh and spirit,
perfecting holiness in the fear God.

Certainly this includes tobacco; for all the other filthiness of which the flesh is capable cannot outrank the filthiness which comes from tobacco-using. Again we are told of those who expect to see Christ as He is, and be with Him when He comes,

1 John 3

³ Every man that has this hope in him purifies himself, even as He is pure.

The Christian must be like Christ; but can anyone imagine Christ using tobacco? The very thought is abhorrent, and seems almost blasphemous. But if tobacco-using were not a

sin, it would not be difficult to associate it with thoughts of Christ, for sin is the only thing that is foreign to Christ's nature.

Finally, we have the express injunction:

1 Corinthians 10

³¹ Whether therefore you, or drink, or the whatsoever you do, to all to the glory of God.

But the man who can tell how smoking or chewing tobacco glorifies God, has never been born. All these things plainly show that the use of tobacco is a sin, and utterly inconsistent with a Christian life, although the weed is never once mentioned in the Bible.

The Bible nowhere says that we should draw a man out of a well if he should be so unfortunate as to fall in; but the man who should refuse to perform such an act, would once be set down as no Christian. The Bible does not say that you must help a man out of a well, but it does say that you must do to others as you would have them do to you; and that rule has a broad application.

But what about tea and coffee? Well, they are not mentioned in the Bible, any more than is tobacco; but everything that has been said about tobacco may be said about them, with the exception of the charge of filthiness.

The confirmed tea or coffee drinker is as a veritable a slave as the tobacco devotee. How many thousands of women there are who cannot (at least they think they cannot, which is just the same in effect) do anything in the morning until their nerves are toned up by a drink of tea or coffee. They depend upon it as much as the whiskey sot does upon his dram.

Thousands of men are more morose and fretful, and unable to fix their minds upon their work unless they have their coffee. This is not because the tea or coffee is absolutely essential, any more than the whiskey, or tobacco, for thousands of other

people do the same work, and do it better, without any narcotic war stimulant.

Those who depend upon the stimulant would do better work without it, if they would break loose from the habit; but the tea, coffee, tobacco, and whiskey, create a fictitious want, and the user depends upon the stimulus which they give, instead of upon his own strength, or the help which he should get from God.

Now we insist that this is idolatry, no matter what the stimulant. A person cannot at the same time be both bond and free. He who is the slave of appetite cannot be the servant of Christ. When a person cannot even offer an intelligent prayer for help in service or in worship, without first having the stimulus of tea or coffee, we say that the drink, and not God, is the first and even the sole dependence. And as the case of tobacco, so with tea; it demands for itself the first place, and will not allow its slave to perform any work until it has been consulted.

Again, the statement that drunkards shall not inherit the kingdom of Heaven (*1 Corinthians* 6:10), shuts out the tea inebriate as well as the whiskey sot; for although tea is extolled as “the cup which cheers, but not inebriates,” it does have intoxicating properties, and a person may as surely become drunk upon it as upon beer.

But it is unnecessary to carry the argument farther. Anyone can see that a practice that:

- is wholly unnecessary,
- is enslaving,
- demands the expenditure of money that should be given to the cause of God, and
- thrusts itself even ahead of God,

—cannot be a thing that is done to the glory of God.

The question will then be asked, why the use of tea is even

tolerated in the church, when the tobacco-user is excluded. Strictly speaking there is no difference; but we suppose the difference is made partly because the injury caused by tea or coffee is not so great as that caused by tobacco, and that the former are not filthy, as is the latter.

It is a sort of concession made to the hardness of people's hearts, as in the case of divorce in the days of Moses. But that the general rule, "Whether therefore you, or drink, or whatsoever you do, do all to the glory of God," would exclude the habitual use of tea and coffee, we do not see how anybody can doubt.

In this article we have aimed simply to cover general principles. There are many questions that might be raised, and that are even suggested by this discussion, and there are exceptions, etc., which cannot be considered now.

But we are confident that no questioning can shake the principle that we have brought out, and that although a practice may not be specifically mentioned in the Bible, it cannot be considered as consistent with an enlightened Christianity if it usurps the place that should be given to God.

2. Murdering Sleep

Present Truth, December 21, 1893

THE *New York Independent* of December 7, contains an article on "Sleep," by Henry M. Lyman, A.M., M.D., in which the various causes of sleeplessness are noted, with the object of helping troubled ones to obtain needed rest. Among other things he says:

In certain cases it will be found that the sufferer is a victim of malaria, or other infective poison, which must be thoroughly eliminated from the body before healthy sleep can be enjoyed. But, in the majority of the patients whom one encounters in our modern cities, there has been a slow poisoning of the brain with the narcotics and irritants that are so freely employed by the many who are ignorant of their effects. I do not now refer to alcohol and tobacco, for their pernicious activity is pretty generally recognized. I refer to those milder poisons, tea and coffee.

These substances are slow and insidious in their action; and the comfort derived from their use is of such an agreeable nature that their harmful energy is often overlooked. For laborers, and for workmen who pass the greater part of their life in the open air, these beverages possess the minimum of noxious influence. But for women and children, and for men of the professional and official classes, whose life is passed indoors, and whose nerves are consequently in a highly sensitive condition, the constant use of tea and coffee, as ordinarily prepared, is very prejudicial to that nervous integrity that permits unbroken, restful sleep. These beverages should no more than alcoholic beverages be allowed as a daily means of refreshment.

He further says that tea and coffee as ordinarily used are "dangerous poisons." This is a truth, and should be heeded. Thousands of persons who are troubled with sleeplessness and general nervousness would find relief and a great increase of strength by abandoning the use of tea and coffee.

3. A “Strong Man” on Health

Present Truth, July 12, 1894

IN THE *Cosmopolitan* magazine, Sandow, the champion strong man, gives his views and experience in the matter of physical development. The wonderful strength which he possesses has been developed by constant exercise and training, having regard for the principles of healthful living. Of eating, drinking, and sleeping, he says:

In passing, let me say that tea and coffee contain alkaloids, which are injurious to the nerves and stomach. I never drink either. Water is nature’s offering to the thirsty, and, when distilled, cannot be improved upon. It should always be taken when the stomach is empty.

Good health depends upon sound asleep as well as upon good nutrition. I encourage as much sleep at one time as possible. People who seek to do with a small amount of sleep are burning their lives at both ends, and wasting nature’s reserve of vitality...I sleep nine hours always, and often more.

Again, he says in conclusion:

I do not keep to any special diet, but eat whatever I have a taste for, without stinting myself unduly; nor do I restrict myself seriously in what I drink. I abjure everything intoxicating, and never suffer myself to touch tea or coffee...I endeavor to have my meals at regular hours, and prefer that they shall be simple and easy of digestion. I take plenty of sleep, and find this essential to my well-being.

4. Intemperance and Tea

Present Truth, November 8, 1894

AT THE recent "Conference of Women Workers" in Glasgow, the subject of intemperance among women was discussed. It was claimed that indulgence in alcoholic liquors is secretly increasing among educated women; but Dr. Sophia Jex-Blake, of Edinburgh, said that:

In her experience, which included patients from the peeress to the pauper, but was chiefly among the middle classes, for one case in which she had been compelled to beg her patient to desist taking alcohol, she had in ten been obliged to implore her to leave off tea and coffee.

Strangely enough, it does not seem to have occurred to anyone that the almost universal use of tea and coffee is the cause of the great increase in the consumption of alcoholic liquors.

When the system becomes so accustomed to the weaker stimulant that the desired effect is not produced, the stronger stimulant is inevitably called for.

5. Tea and Coffee

Present Truth, August 15, 1895

IT USED to be thought that the introduction of tea and coffee drinking would lessen spirit drinking. But the milder stimulant only establishes a habit which calls for stronger stimulation.

In every country, in recent years, there has been raised among medical scientists a cry of warning concerning the increased consumption of tea and coffee, and the results of its use, especially among women. The habit of washing food down with drinks is a bad one, in itself; but if it must be kept up the wise will do well to substitute something for the tea and coffee, whose active principle is a deadly poison.

Hot water, hot milk, hot water and milk, or some form of the grain coffees (made from wheat or other cereal) may seem insipid to an appetite under the control of the stimulants mentioned, but they will not lead to indigestion and nervousness.

Christ fought the battle upon the point of appetite, and came off victorious; and we can also conquer through strength derived from Him.¹⁴

¹⁴ Ellen G. White, *Christian Temperance and Bible Hygiene*, p. 19.

6. Coffee as a Beverage

Present Truth, October 29, 1896

WITHIN recent years there has been a remarkable awakening among many in the medical profession on the question of stimulants and narcotics. It is doubtless very largely due to the overwhelming evidences of the evil results following the habitual use of stimulants.

And when people begin to use the milder stimulants of tea and coffee, it is very certain that the habit will grow on the user, until the nerves are subject to the poisonous principle contained in the beverages, and difficulty is found in dropping the cup.

A London evening paper, the *Echo*, said the other day:

Warnings have just been issued almost simultaneously by the leading medical societies of Paris, Berlin, and Vienna against the evils of excessive coffee drinking. The symptoms of coffee drunkenness are so similar to ordinary inebriety that physicians constantly diagnose coffee poisoning as alcoholic disturbance.

Insomnia, nausea, depression of spirits, and lack of appetite are among the symptoms of coffee poisoning, and the effort on the part of a confirmed coffee-drinker to become a total abstainer is similar in result to that which follows the abandonment of alcoholic liquors, the nervous system being terribly wrenched.

7. Tea Drinking

Present Truth, December 17, 1896

SOME recent statistics of the tea trade show that the consumption of tea is increasing out of all proportion to the increase of population. It is becoming the popular beverage in countries not formerly using it to any great extent, and,—

In those where tea is already the popular drink,—Great Britain, Russia, and Holland, and, overseas, our Colonies and the United States—it also grows continuously in favor, though, of course, there is not room for such a large relative increase. The total consumption of all countries from which returns are obtainable, exclusive of the East, shows a rise of twenty-three per cent in the twelve years. In short, tea seems to be conquering the world: those who used not to drink it have begun to do so, and those who drank it before drink more than ever.

And another thing, too, is growing—and we constantly meet its expression in medical and scientific journals—and that is the conviction that the increase of nervous troubles is due in great part to the increased use of stimulants. Under the heading, “Terrors of Tea,” the *St. James Gazette* comments on this aspect of tea-drinking as follows:

Nervous people, experience shows us, are, as a rule, extremely selfish. *La femme nerveuse* is the most inconsiderate specimen of her sex. Her nerves have become a species of fetish, which must be propitiated by the sacrifice of everybody’s comfort except her own. She considers every action, both of herself and the world at large, primarily from the point of view of the effect it will have on her nerves.

If she happened to be omnipotent, she would no doubt at once stop the movement of the earth, for fear of its giving her a “turn.” Her sentiment of pity for the misfortunes of others is entirely blunted by her horror of the sight of pain and the sound of woe. She exacts the utmost forbearance and sacrifice from others,—not for herself, but for her nerves,—and

exempts herself from gratitude on the same grounds. She tends, in fact, to become completely soulless; accepting all devotion as her due, bitterly resenting any resistance to her claims, and substituting for all higher spiritual life an egotistical form of pessimism which is as delusive as it is difficult to combat.

That she is not actively cruel is an accident; passively cruel she is continually, without remorse or thought; and it is probable that when provocation and opportunity offered themselves simultaneously, she would not stay her hand from direct cruelty.

The nervous woman is a product of the nineteenth century, and, inferentially, of tea. She takes it to soothe her nerves, and it rather excites them; or else she takes it because she has acquired the habit, and the result is the same.

Russian women are even more afflicted with “nerves” than their English sisters. They are more inclined to fitful and violent excitements, more skilled in intrigue, more pessimistic, more selfish as a rule. Now it is worth noticing that they have known the use of tea much longer, that they drink a purer and stronger beverage, and that they indulge in it oftener than English women. The children take after their mothers, and in the men the characteristics become more pronounced and more brutal.

8. Vi-Cocoa

Present Truth, August 19, 1897

THE proprietors of this article, so widely advertised, have been earnestly calling attention to the evil effects of tea and coffee-drinking. They have not overstated the evils of the habit, which have been growing so apparent that we notice more frequent warnings in medical journals and from physicians than formerly.

The theine of tea and the caffeine of coffee are deadly poisons, and the tannin present specially in tea is also highly injurious. But this is what the proprietors of "Vi-Cocoa" would substitute for tea and coffee, according to their advertising circular:

Vi-Cocoa contains a large percentage of the wonderful African kola nut, which has extraordinary sustaining properties, enabling anyone to undergo prolonged muscular or mental exertion, without undue fatigue or after exhaustion.

Vi-Cocoa is a nourishing beverage, containing four great restorers of vitality, cocoa, kola, hops, and malt. Kola contains more caffeine than coffee, more theobromine than cocoa, more theine than tea.

Instead of restoring vitality the ingredients of the kola nut mentioned must necessarily sap the vitality of anyone habitually using them in any quantity.

A medical writer records some experiments with theine, the active principle of tea, in which five grains of it killed a cat and also a rabbit. The manner of death was almost the same as in poisoning by strychnine.

It is a symptom of a drug-ridden age that the demand for narcotics and stimulants grows continually, and great businesses are built up in supplying the craving for such drinks. No wonder nervous diseases are increasing.

9. Difference Between Food and Stimulants

Present Truth, November 24, 1898

IN THE article on eating righteousness¹⁵, in another part of this paper, it is stated that tea and coffee are not foods, but stimulants, and are poisonous, instead of helpful to the body. This will without doubt meet with a strong protest from many, who will say,

I positively know that tea is nourishing and strengthening. Why, I couldn't get through my morning's work without my tea. I must have a cup of tea before I can do anything in the morning, and then in the middle of the forenoon my strength is gone, and I am so faint that I should give out entirely if it were not for the tea; but directly I have had my tea I am fresh and strong for work again.

Exactly, and that statement is in itself the best of evidence that tea does not give strength, but rather deprives one of it. It simply satisfies a craving which it has created for itself, and not any natural desire of the body. In reality it does not satisfy anything, since the more one uses it, the more the desire for it increases.

The difference between food and stimulants may be briefly stated thus:

Food supplies a real want of the system.

The body is continually using up substances which must be replaced by food, or else the strength will be utterly lost. When this substance is replaced with food, the longing of the system is satisfied. But the point to be specially noted is that *any kind of good food will satisfy this desire.*

It is true that a hungry person may at a particular time have a preference for a certain kind of food, yet if that is not at hand, any other wholesome food will do as well. When the

¹⁵ See the article "Eating Life or Death" in the section "Faith in God."

waste has been repaired, the system does not bother itself about what particular food it was that did the work.

But it is not so with the unnatural appetite that exists for a stimulant. *Nothing but the stimulant will answer the demand.* If it were a real desire for food, a piece of bread would fully satisfy the desire, but nothing but tea will do. That shows that the tea does not satisfy a legitimate desire of the body, but a fictitious desire which it has created for itself. It is the supply that has created the demand.

Servant or Tyrant?

Suppose that there were a big strong ruffian who should make a regular practice of picking up a small boy and throwing him into the water, and then plunging in and pulling the lad out just as he was drowning. Would you praise that fellow's bravery and humanity? Would you recommend him for a medal on account of his activity in saving life? Of course you would not. You would on the contrary report him to the police, that he might be punished for his brutality.

Now tea is just such a conscienceless ruffian as that. It throws its victim into the ditch, and then pulls him out, and the poor, deluded victim embraces it, and says,

“Noble fellow! you have saved my life.”

And the more the thing is done, the more the victim falls in love with his tormentor. The trouble is, he does not know that the one who lifts him up temporarily is the one who has pushed him down. Do you not think that we can get along better without such a “benefactor”?

A food is a servant, while stimulants are tyrants. Let the woman who now thinks herself wholly dependent on tea for strength, make a desperate struggle and free herself from its clutches, and it will not be long before she will find that when she depends solely on food she can dispatch her morning's

work without that terrible feeling of faintness that she before experienced. Then she will see for herself that her tea was not a food, serving the needs of the body, but a tyrant stimulant, producing a feeling of weakness in order that it might get credit for seeming to undo its own mischief.

Tea and coffee are thieves and robbers, and lying ones at that.

10. Tea-Drinking

Present Truth, July 6, 1899

THE poisonous effects of tea were lately illustrated in a case which was reported in all the papers. By drinking thirty cups of tea daily a New York man reduced himself to such weakness that he had to undergo treatment in a hospital. The over-indulgence, it was found, had destroyed six out of every seven of the corpuscles of the blood, rendering the life-fluid thin and powerless.

The fact that a man could drink so many cups of tea daily shows that there is nothing nutritious in tea. If there were, a sense of satisfaction would take away the desire for more. Now that it is proved what is the effect of tea-drinking in a large scale, tea-drinkers may know how the stimulant is affecting them, in proportion to the amount they consume.

Very few people will admit that they are slaves to the craving for tea. A simple way of ascertaining whether this is so, is to leave off using it. If no inconvenience is caused, they should be thankful to have escaped the influence of the stimulant, and adopt a healthier beverage. If they suffer any inconvenience from its disuse, they may certainly know that it is high time to leave it alone.

While it is sometimes true, because of disordered digestions and other personal considerations, in the case even of wholesome articles of diet, that "what is one man's food is another's poison," it is always true of nervous stimulants like tea and coffee, which are harmful in themselves, that if they poison one man they will have the same effect upon another.

*Alcohol and
Intoxicants*

1. Abominable Prayers

Signs of the Times, October 21, 1886

IN THE *Sunday School Times* we find, in answer to a question asked by a correspondent, a little story which we think aptly illustrates the heading of this article. The incident is thus related by the *Times*:

A story is told of a New England deacon, who was visited by a committee of the church, in view of his drinking habit. He met the visitors cordially, and said, in substance:

“I’ve asked the Lord’s help in this thing, and I’ve left the case with him. I was afraid I was drinking too much; so I prayed that, if I was in any danger of that, the Lord would take away my love for liquor. But my liking for it holds good, and so I know the Lord approves my drinking.”

We think all will allow that such a prayer was little, if any, less than insult to God. The Bible declares God’s hatred of drinking habits, when it says that no drunkard shall enter the kingdom of Heaven.

1 Corinthians 6

⁹ Know you not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

¹⁰ Nor thieves, nor covetous, *nor drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God.

A drunkard is one who drinks immoderately; and this man was a drunkard, for he was drinking so much that he was getting alarmed at himself. Then why should he pray for wisdom concerning a thing that is plainly revealed?

He knew he was doing wrong; he did not want to stop, and so he made conditions for the Lord, and because those conditions were such that the Lord could not comply with them, his conscience was satisfied. He had his mind made up before-

hand what he should do, and might better have gone ahead without the mockery of prayer; the prayer was simply a taking of God's name in vain, and could not be other than an abomination to the Lord.

We think no one will disagree with our conclusion on this matter; and yet there are hundreds, perhaps thousands, who are insulting the Lord in the same manner that the drinking deacon did, yet they cannot see the similarity, because the subject of their prayers is different. We have often heard people say, in substance:

“I know that the ten commandments are God's and unchangeable laws, and that the fourth commandment requires the observance of the seventh day, and of no other. I know that the Bible does not sanction the observance of Sunday. There was a time when I was considerably troubled over this matter—whether I ought not to keep the Sabbath instead of Sunday. So I prayed earnestly to the Lord that I might know my duty. I prayed that if it was wrong for me to keep Sunday, the Lord would let me know; and since then my mind has been perfectly at rest. I am in the Lord's hands; if He wants me to keep the Sabbath, He will let the know.”

The least that we can say is, that such a prayer, offered under such circumstances, is an insult to the Lord. It is as though a child, knowing what his father had plainly and expressly commanded him to do, should turn right around and ask for some sign by which he might know that the father meant what he said. In such a case the reader can readily imagine what that “sign” would be.

So God has given us explicit commands in His word. That word is all that He has given us for a guide in this life, and it is a sufficient guide, for it is able to make us wise unto salvation:

2 Timothy 3

¹⁵ ...the holy scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus.

That word is for a lamp to our feet, and a light to our path:

Psalms 119

¹⁰⁵ Your word is a lamp unto my feet, and a light unto my path.

Of the law of the Lord it is said:

Psalms 19

⁷ The law of the Lord is perfect, converting the soul.

And that to keep the commandments is “the whole duty of man”:

Ecclesiastes 12

¹³ Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

These commandments are very plain, so that any child can understand them, and now for anybody to pray to the Lord to know if it is to his duty to keep them, is an insult to the One who gave them. The one who offers such a prayer virtually says:

“I don’t think the commandments of the Lord are sufficient guide for me; they may do for others, but I require something better.”

Or else he says:

“I don’t believe the Lord really means what He says.”

In either case, he turns away from the law, and treats it with contempt. Now does God hear the prayer of such? Hear what is said:

Proverbs 28

⁹ He that turns away his ear from hearing the law, even his prayer shall be abomination.

Then if the answer to such a prayer comes in the shape of peace to the one who persists in violating the commandment,

who has answered it? Not God, for:

2 Timothy 2

¹³ ...He cannot deny Himself.

It must be none other than the great adversary of the truth. But will the Lord give any “sign” to such ones that He means what He says? Yes; numerous instances of this are given, but we will cite only one.

Balaam was expressly told by the Lord not to go with the servants of Balak, to curse Israel. But he wanted to go, and so he asked the Lord if He really meant what He said. As a result, he became satisfied in his own mind that he might go, and he went. As a “sign” that the Lord meant what He said, Balaam was all but slain in the way, being saved only by his faithful beast, and was finally destroyed with the sword. *Numbers 31:8; 2 Peter 2:11-12; Jude 11.*

And so all who seek for peace in a way contrary to the law of God, shall perish.

Proverbs 21

¹⁶ The man that wanders out of the way of understanding shall remain in the congregation of the dead.

Paul, speaking of those who deliberately turn away from the only source of truth, and try to find peace in a way that God has not appointed, says that:

2 Thessalonians 2

¹¹ God shall send them strong delusion, that they should believe a lie;

¹² That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Reader, do you want Satan, instead of the Lord, to answer your prayers? If not, then pray only in accordance with God’s word. Pray, as did David,

Psalm 119

¹⁸ Open my eyes that I may behold wondrous things out of your law.

Such a prayer, offered in sincerity, God will not fail to answer. And when the Spirit makes known to us “the deep things of God” (*1 Corinthians 2:10*), and we delight in the law of the Lord, we have this precious promise:

John 15

⁷ If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you.

1 John 3

²² Beloved, now are we the sons of God, and it does not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

Let us never, in our prayers, take God’s name in vain.

2. Is Drunkenness Curable?

Present Truth, March 9, 1893

IN THE *New York Christian Advocate*, James Stewart, F.R.C.P.E., addresses the above question to the editor, and answers it in the following manner, which we commend to all. They are the words of a physician, who evidently knows that there are some things that cannot be reached by human remedies:

Would you permit me to emphasize Mr. Bunting's admirable article in your issue, by adding that drunkenness cannot in any way be regarded as a disease, inasmuch as it is an entirely voluntary act. In *Galatians* (chapter 5, verse 21) we find enumerated, "Envyings, murders, drunkenness;" "they which do such things shall not inherit the kingdom of God." The little word "do" settles the whole matter in my opinion, for to do implies volition; before we do anything we must will to do it.

Drunkenness everywhere in God's word is coupled with sins of the most heinous and degrading character, and never with disease. A man could hardly be said to "do" a disease, but he can "do" a sin. Every civilized nation treats drunkenness as a sin, and not as a disease, and punishes drunkards for their offenses. It would be simply monstrous to maintain that God's edict was promulgated against disease and not sin, or that the lawmakers of the world should punish disease as if it were a crime.

I am tired of the temporizing quibbles and refinements of some who dub the drunkard a "dipsomaniac," the petty thief as a "kleptomaniac," etc., and, who not always from purely unselfish and philanthropic motives, proclaim some infallible cure for the poor besotted, degraded drunkard. Material means have failed, and will always fail, to permanently cure the drunkard.

Man can never supersede God, and the only infallible cure for drunkenness, as for all other sins, is the grace of God, Christ's wondrous love. The filling of the soul of man with

the Spirit of God, so regenerates the whole man that the whole tenor of his life is altered, his appetites and habits are changed entirely, and he that was a drunkard, under this benign influence, stands erect in the image of his Maker, a free-man, free from, not only drunkenness, but all the other debasing and degrading sins that follow in its train.

I speak of what I know when I say that I am personally acquainted with many professional as well as mercantile men, who, from being most inveterate drunkards, and who had tried every way and every method under the sun to cure themselves without avail, became transformed at once when God's gracious Holy Spirit filled their hearts.

God's arm is not shortened; He can save the drunkard as easily as the thief or murderer, and whosoever will may come. My daily prayer to God is that the poor drunkard may trust no longer to human means for salvation from his besetting sin, but that he will at once be led to the great Physician who is mighty and able to save.

3. Supplying Our Need

Present Truth, August 24, 1893

Philippians 4

¹⁹ But my God shall supply all your need, according to His riches in glory.

MARK it well; “all your *need*.” Consider as well, also, that God does not promise to supply everything that we may *crave*.

“But,” says one, “in that case we can never be satisfied; we shall always be longing for something.”

Not so; for the promise is,

Psalms 36

⁸ They shall be abundantly satisfied with the fatness of your house.

He who has every need supplied ought to be satisfied. The reason why more people do not experience the satisfaction is that they do not realize that God knows what will supply their needs better than they themselves do.

Some men think that they must have whiskey to satisfy their thirst, whereas it will only increase it. Now if while they are craving the alcoholic drink, someone supplies them with a good, cooling draught, which satisfies their thirst, are they not much better off than they would have been if they had been given the object of their desire?

So God often supplies our need by withholding the really hurtful thing that we have set our hearts upon, and giving us that which He knows is best.

Our part, then, is to refrain from getting our desires fixed on any certain thing, as though that alone could satisfy us, and to trust His superior wisdom, to give us the thing that we really need. When we pray from the heart,

Luke 22

⁴² ...not my will but yours, be done,

-we shall always have the desires of our hearts, and shall always be satisfied.

4. The Drink Cure

Present Truth, September 14, 1893

Galatians 5

¹⁹ Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness,

²⁰ Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

²¹ Envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

1 Corinthians 6

⁹ Know you not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

¹⁰ Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

WE HAVE heard much of late about cures for drunkenness. And men in America have made a fortune out of credulous people who believe that by swallowing an unknown mixture, and having another solution injected into their arms, they could forever be cured of drunkenness.

More recently, Mr. Stead has publicly advertised for five confirmed drunkards, who are the children of drunkards, whom he proposes to so effectually cure by means of a new remedy which they are to swallow, that they will forever after hold alcoholic liquor in abhorrence.

And yet with all these “sure cures” for drunkenness, and with thousands who in their sober moments earnestly desire to be free from the drink bondage, drunkenness is on the increase in every country.

Drunkenness is a sin, and not a disease. Of course men inherit a tendency to drunkenness, just as they inherit a mur-

derous or a thievish disposition. Those who advocate medical cures for drunkenness, may be sincere in their desire to promote temperance, but, as a matter of fact, they are working against it. They are helping to establish the idea that drunkenness is no more wrong morally than is rheumatism or consumption, and are inducing people to put their trust for salvation from it in that which is worthless.

The Scriptures quoted above class drunkenness with theft, murder, adultery, covetousness, idolatry, etc. Therefore it is as absurd to think of curing it by taking medicine, as it would be to think to cure a man of a disposition to steal, murder, or commit adultery, by inducing him to swallow some patent nostrum.

The logical outcome of a generally-received idea that drunkenness is a disease, that may be cured by drugs, would be the discovery and advertisement of a sure cure for licentiousness, and there would be men claiming to cure pride, covetousness, and hatred in two months, provided the patient would take his mixture thrice daily.

But there *is* a remedy for drunkenness, as well as for all other forms of sin. A fountain has been opened for sin and uncleanness.

Zechariah 13

¹ In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

The Apostle Paul said to those to whom he had said that thieves, drunkards, adulterers, extortioners, etc., cannot inherit the kingdom of God:

1 Corinthians 6

¹¹ And such were some of you; but you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 Timothy 1

¹⁵ This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

1 John 1

⁹ If we confess our sins, He faithful and just to forgive us our sins, and to cleanse us from all unrighteous.

⁷ If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin.

This is a sure cure. No case is too hard for the Great Physician, for:

Hebrews 7

²⁵ He is able also to save them to the uttermost that come unto God by Him.

And it costs nothing, but may be had...

Isaiah 55

¹ ...without money and without price.

There is hope for every sinner, however degraded, for the Lord says,

Isaiah 45

²² Look unto me, and be saved, all you ends of the earth.

And Jesus says that He will in no wise cast out any that come to Him.

John 6

³⁷ All that the Father gives me shall come to me; and him that comes to me I will in no wise cast out.

Then do not spend your labor for that which satisfies not (*Isaiah* 55:2), but come to Christ, and find healing from every earthly ill.

5. Fire Water

Present Truth, September 21, 1893

SATAN, the enemy of all good, was not satisfied with the cooling, refreshing, life-giving drink that our heavenly Father made for all His creatures. He therefore caused men to think that they knew more than God, and led them to invent another kind of water for us to drink.

It looks very much like the water that God has given us, but, oh, how different it is!

- Instead of cooling and refreshing what it touches, it burns and sears and withers.
- Instead of life and health, it brings death and decay.
- Place a beautiful white lily or a rose in it, and lo, what a change! The green leaves become spotted and eaten, the flower turns brown and withers and decays.
- If you should get some of this water in your eye it would hurt you very much.
- Your horse or cow or dog would not touch it, and if you should give it to your little baby brother, it would throw him into spasms, and might kill him.
- It is so hot and fiery that it cooks and hardens the white of an egg that is dropped into it.

Its Effects Upon Men

And it treats men's brains in the same way when they drink it. It hardens their brains so that they cannot think well, and it burns the lining of their stomachs and causes it to become covered with sores. It makes their blood hot and feverish, makes their faces and eyes red, and sometimes covers their faces with sores.

It often makes men so crazy that they cannot walk straight, and do not know what they are doing. It first causes them to be very silly and foolish, and then to be very cross, so that

they want to steal, and fight, and shoot one another, and even kill their own wives and children.

It causes them to become so weak and ill that they are not able to work, and it makes them so thirsty that they will sell their homes, and furniture, and children's clothes, and let their families starve to death so that they may have money to get some more of the dreadful drink.

They think it will quench their burning thirst, but it makes it only worse and worse. Sometimes it makes men so drunk that they cannot stand up or know any more than a dead man, and then they lie about by the roadside or in the ditches like beasts.

A Terrible Poison

Thousands are dying every day because of this terrible poison.

The water that God has given us puts out the fire, but if we soak a paper in this water that Satan has given us, and touch a match to it, how it burns! A pair of the Indians call it "fire-water" because it burns people, and is so much like a fire. Do you not think it is a very good name for it?

But the real name of this fire-water is: Alcohol. We find it in brandy, whiskey, beer, wine, hard cider, and other strong drinks.

Alcohol is no better for a food than it is for a drink, for "there is not so much food in a pint of wine or beer as there is in a grain of wheat." It does not give men strong bodies, and strong minds with which to resist evil, but it makes them weak and wicked.

An Enslaving Trap

In short, alcohol is one of Satan's own traps which he has set for every boy and girl and man and woman. He hides it in the ruby wine and in the foaming beer, and in the innocent

looking sweets. He tempts a boy to taste it but for once, and then to taste just once more, until he wants it all the time, and cannot break away from the deceitful habit. Ah, Satan's caught him now, and he cannot get away!

No one but Jesus Himself has power to set him free. Oh, will he let Him do it? or will he go on and on until he sinks into a drunkard's grave, lost, for ever lost? No drunkard can inherit the kingdom of heaven.

My dear young friend which water do you choose? Do you know what your best Friend says to you today? Listen to His voice:

Proverbs 23

³¹ Look not upon the wine when it is red, when it gives his color in the cup, when it moves itself aright.

³² At the last it bites like a serpent and stings like an adder.

Touch not the foaming, tempting glass
Nor look upon the wine;
A serpent vile is hid within
The liquid of the vine.
Its ruddy gleam invites you all
To taste the sparkling bowl,
And hides beneath the poison fangs
Which smite into your soul.

6. Terribly Handicapped

Present Truth, March 15, 1894

A PHYSICIAN, who has been making a study of the children of habitual drunkards in the slums of Paris, says:

There is a flaw in the very nature of those young wretches, that the psychologist sees clearly and notes with apprehension—the absence of affectionate emotions; and where they do not become the lunatics, they show insensibility and pitilessness.

What an awful harvest the world must yet see from the vice of intemperance, which is filling the slums of all the great cities. And this same law of heredity must surely work in all grades of society; for it is no respecter of persons.

The nursing babe, whose mother thinks she requires the stronger spirits as a stimulant, is very often getting from one to three percent of alcohol, we are told, in the mother's milk, and the foundation of the appetite for liquor is well laid before the child can walk.

Intemperance is but one of the evils which are at work to make men hard and pitiless,

2 Timothy 3

² ...unthankful, unholy,

³ Without natural affection,

—as Paul says in describing the last days. Now as never before, it is for every soul that knows the Lord to crucify the flesh and add temperance to knowledge (*2 Peter* 1:6); for there is a Gospel to be proclaimed that has actual and present power to break every yoke, and save to the uttermost all who are willing to be separated from sin. *Isaiah* 58:6; *Hebrews* 7:25; *Matthew* 1:21.

7. The Drink Curse

Present Truth, April 5, 1894

WORKERS in all departments of reform work find the drink evil to be the main cause of the troubles which they seek to relieve.

It is at the root of the poverty and over-crowding in our cities. It leads many to the immoral life, and very generally it is drink that fortifies the victim to endure the life of shame, and the loss of all self-respect.

The *Society for the Prevention of Cruelty to Children* finds intemperance the main cause of the cruelties practiced upon the young, whether in the homes of rich or poor. It is the king of evils.

8. The Children's Bread

Present Truth, April 19, 1894

GIVEN two men earning the same wage, say the small amount which the ordinary and skilled working man receives, one of them an abstainer and the other not, and it is usually not difficult to tell from the appearance of the home and family which one it is that uses his money for the benefit of his family, and which one for the drink.

The money spent at the public-house not only takes away the comforts of the home, and sometimes the children's bread, but the use of intoxicants is gradually undermining the wage-earning power of the man.

Greedy corporations are cruel, and grind the faces of the poor, but not less cruel is the drink evil, against which it is in the power of every man to strike forthwith. An American Evangelist remarks:

In Chicago I saw marching a body of working men, 18,000 strong, carrying a banner inscribed, "Our Children Cry for Bread;" and they marched straight to a picnic ground, and drank 1,400 kegs of beer.

9. Bees as Anarchists

Present Truth, April 19, 1894

THERE is, it seems, a way of making bees turn Anarchists. It consists in submitting them to a regimen of alcoholized honey. They, after some time, acquire a liking for it, according to Dr. Büchner, who has made the experiment.

Under its influence they lose two of their normal instincts—that of work and that of hierarchy. They become anti-socialistic, and abandon themselves without scruple to theft and brigandage.

10. The Laughter of Children

Present Truth, April 19, 1894

IN THE window of a public-house in the City we noticed the other day a card proclaiming the virtues of a certain brand of whiskey, in which, it was stated, would be found the odor of June meadows, the singing of birds, the laughter of children, etc.

Walking but a few steps further, one found children playing about the narrow streets whose ragged clothing and pinched and hardened features told all too plainly the fact that the means and the strength which were their due from the parents who had brought them into the world were dissipated at the liquor shop.

The sorrowful features of the poor little victims of intemperance, who hardly know what the healthful, hearty laughter of childhood is, give the lie to the picturesquely worded advertisement.

11. The Real Cause

Present Truth, April 26, 1894

IN THE reports of terrible accidents, says the *Freeman*, such as the burning down of a house with a severe loss of life, or overturning of a carriage, it is frequently stated, even in the public prints, that the cause was drunkenness.

But when the coroner's inquest is made, this is not inquired into, but attention is directed to some secondary causes, and a verdict of accidental death is recorded.

Now, in this we contend that there is a direct violation of oath by the jurors. Our fearful drink system seems to paralyze even our coroners' courts so that they fear to speak the truth.

This is an evil which needs to be attacked. If every coroner's inquest had but spoken the truth, and fulfilled the object for which it was designed, there would have been an appalling mass of evidence on the evil of drunkenness as a source of accident.

12. An Intoxicating Plant

Present Truth, July 19, 1894

THESE is a fine moral in the following newspaper paragraph:

In Texas there abounds a dangerous weed which farmers and stock raisers are doing their best to exterminate. It is the *Lathyrus cicera*, a low creeping vetch, known as the “loco plant” in its native habitat.

Horses and cattle are extremely fond of this herb, and seek it out and devour it with the avidity with which men take alcohol or opium. Its effect is to befuddle the animals which eat it, and if they consume it in any quantity they not only become intoxicated, but mad.

A doctor, who has made a study of the symptoms of “loco” poisoning, says the prominent ones are due to a loss of muscular co-ordination. The animals become weak and staggering, and a slight blow on the head would be sufficient to cause one affected by the poison to rear and fall over backwards.

There is also considerable loss of flesh, the coat loses its natural bright shiny appearance, and the hair becomes rough and of a dirty color. The brain, as well as the spinal cord in some cases, seems to be affected, and the animals become perfectly crazy.

Man, we are sometimes told, is the only animal that gets drunk, but horses and cattle do the same, it seems, when they have the opportunity.

The poor beasts, like many men, have not the power or the inclination to resist an appetite that is so perverted by the narcotic or stimulant that no healthful food can supply the demand.

But why do not the stock-raisers make provision to grow this herb and supply it in moderate quantities to the stock? Simply because they know that things of this nature, which

produce such results when taken in quantities, are harmful in whatever proportion they are taken.

The real food does not enslave the appetite. Stock-raisers prefer to supply the horses and cattle with food; and, as they raise them for profit, they try to exterminate the weed described.

Among men we find the use of stimulants and opiates producing exactly similar effects, and yet there are encouragements offered to the traffickers in these things that ruin men's bodies, as the Texan weed ruins the bodies of the cattle.

And although souls are lost in the indulgence of perverted taste, even some well-intentioned people apologize for the moderate use of intoxicants, thinking they can stop short of injury to health.

It is coming to be recognized more and more generally that they cannot begin without injury to health.

13. Tobacco, Alcohol, and Microbes

Present Truth, September 27, 1894

BECAUSE alcohol and tobacco kill insects and some germs, some users of these drugs have thought they would find them a safeguard against the microbes of disease.

However, the fact that nicotine, or tobacco, will kill insects as quickly as it does, is hardly a reason why we should inhale it. The best safeguard in the midst of disease is a healthy body, and neither alcohol nor tobacco have elements capable of assisting in the building up of some tissue or the making of good blood.

And further, according to the findings of investigators, tobacco predisposes to tuberculosis instead of destroying the germs of the disease:

M. Tusseau recently reported (Lyon Med.) three cases of tuberculosis of the tonsils, in all three of which the patients have been addicted to the very free use of both alcohol and tobacco. The reporter expressed the opinion that the free use of both alcohol and tobacco is a predisposing cause of a tuberculosis infection of the tonsils.

In one case in which the disease was cured, by thorough cauterization of the tonsils, the patient, an innkeeper, remained well for some little time, but on resuming his bad habits was again attacked by tuberculosis, and died of the disease, which became general.

In still another case the local disease was cured, but the patient, a soldier, continued his bad habits, and a few months later died from a return of the malady. These observations afford the best possible evidence against the theory that tobacco is in any way advantageous as a germicide.

Of all the various pathogenic microbes which attack the body, those of tuberculosis are perhaps the most easily destroyed, yet the antiseptic quality of tobacco, even when used to a great excess, as in the cases reported by M. Tusseau, has no influence whatever in preventing the development in the

mouth, but actually encourages the growth by producing an irritated and inflamed condition of the tonsils.¹⁶

¹⁶ *Bacteriological Review.*

14. The Fruit of the Vine

Present Truth, October 24, 1895

SPEAKING of the address which the *Women's Total Abstinence Union* has issued, requesting the churches to use non-intoxicating wine in the communion, the *Church Times* expresses the prevalent idea in saying:

A liquor that is not fermented is not wine, and without wine the original command to "Do this," cannot be obeyed.

That is a specimen of how loosely the Lord's commands are read. It is no wonder that they are so loosely obeyed.

Read the accounts of the Lord's Supper, as given in *Matthew 22:26-29*; *Mark 14:22-25*; *Luke 22:19-20*; *1 Corinthians 11:23-26*, and you will find that the word "wine" is not once used. The question, therefore, whether or not liquor that is not fermented can properly be called wine, does not come in at all.

We do not at all admit the assertion that wine must necessarily be fermented; what we do point out is that it is unnecessary to argue as to what kind of wine shall be used at the Lord's Supper, when nothing is said about using any kind of wine whatever. Right here some one may wish indignantly to ask,

"Do you mean to intimate that it makes no difference what liquid is used in the Lord's Supper? that milk, or water, or tea may be used if one wishes?"

Not by any means. Neither do we wish to be considered as quibbling over the omission of the word "wine." We wish simply to clear the subject of all speculation, and to get down to just what the Lord did say.

"Well," someone will say, "what if the record does not contain the word wine; it says that He took the cup, and that of course means wine."

Not so fast; the Lord Himself settles the question for us:

Matthew 26

²⁷ And He took the cup, and gave thanks, and gave it to them, saying, Drink you all of it;

²⁸ For this is my blood of the new testament, which is shed for many for the remission of sins.

²⁹ But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

What did "the cup" contain? Only the "fruit of the vine." What is the fruit of the vine? Nothing except the pure, unfermented juice that is hermetically sealed up in the grape skins. No vine on earth ever bore fermented liquor of any kind. Fermented liquor is *the fruit of the vat*, and not of the vine.

The use of fermented liquor, no matter what name is given it, in the Lord's Supper has no more warrant in Scripture than the use of jelly, or anything else into which grape juice might be manufactured. Fermented wine is no more the fruit of the vine than is alcohol and water.

The pure unfermented grape juice is the only fruit of the vine. It may be kept indefinitely when placed in a vessel as impervious to the air as is the skin of the grape. That, and that only, may be used in the Lord's Supper. To use fermented wine is no more a following of the Saviour's command and example than to use brandy or ale.

The fact that the use of fermented liquor might awaken or revive a craving for drink, is not by any means the real reason for not using it. The real reason is that it is a perversion of the sacred emblems, and does not represent "the precious blood of Christ," which is not corruptible. *1 Peter* 1:19. He is both the Lamb of God and the True Vine.

Anyone can see that for a Jew to have offered the putrid blood of a lamb upon the altar would have been sacrilege. If lamb's blood that had been allowed to putrefy, or ferment, by

exposure to the air, would not represent the blood of the Lamb of God, why should it be thought that the blood of the True Vine can any more be represented by juice that has undergone a like change?

There is a broad and deep principle involved in this question. It is the principle that man must...

Deuteronomy 8 [Matthew 4:4]

³ ...live...by every word that proceeds out of the mouth of God.

The perversion of the Lord's Supper is due solely to the substitution of man's notions and practices for the plain Word of God.

It is the same way of dealing with Scripture which has led to the observance of Sunday for the Sabbath of the Lord.

15. Food and Intemperance

Present Truth, November 1, 1894

A GREAT AMOUNT of intemperance in drinking is due to bad cooking, we are told by many who have studied the subject of dietetics and temperance.

Highly seasoned and stimulating foods foster the appetite for higher stimulants, and thus at his mother's table many a boy may acquire the craving for alcoholic stimulants. Poorly prepared meals may also drive men to the public-house. A writer in the *Newcastle Chronicle* says,

We are convinced that an indulgence in strong liquors is largely created by the monotonous and uninviting meals provided for the sustenance of the majority of working men. Pork pies, sausage meat, herrings, and other such edibles, prepared hastily and with primitive culinary science by the housewife, or bought (to save trouble) from the pork-shop ready cooked, are certainly calculated to engender a thirst not usually slaked by water.

If women were to learn something of cooking and understand how to make the appetizing soups and little dishes which promote such happiness among corresponding classes on the Continent, there would be less drinking and drunkenness in this country.

Cooking takes time and care, and is not to be done by one who suddenly, in the middle of an interesting exchange of confidences, realizes that it is nearly twelve, and that her "man" will want his dinner. The hasty herring, the badly prepared "bit of something" is the result, and the result is also indifference to food on the part of the diner, and the subsequent flight to alcohol as a compensation.

16. Intemperance

Present Truth, July 4, 1895

THERE is no poorer way to repress intemperance than to make it respectable. The worst feature in the outlook for temperance reform is the picture of the well-furnished, palatial saloon or public-house, frequented by respectable young men who are seemingly so far removed from the "habitual toper."

In New Zealand it is proposed to forbid liquor selling to habitual topers; but it would be vastly better if liquor selling were confined to this class alone. Then no more topers would be made, the existing ones would in time disappear, and the youth would be saved.

The truth is that the liquor traffic is in itself thoroughly disreputable and Satanic; and this fact should be everywhere made to appear as plainly as possible. This is the most effective way of dealing with intemperance.

17. The Temperate Miller of Billericay

Present Truth, December 26, 1895

ONE of the regular correspondents of the *Christian World*, “Christopher Crayon,” has written for that paper about the ancient town of Billericay, in Essex, and its quaint buildings, with some notes of notable people who lived there long ago, some of whom suffered martyrdom for the faith of Jesus. Of one of them he says:

Not a little notoriety was attained in his day by Thomas Wood, known as the Ghastly Miller of Billericay. The miller is said to have been very powerful; he could carry two sacks of flour with ease, was of a masterful disposition, an enthusiastic and successful bee-keeper, fond of the birds in his garden, who were very tame with him. He was a great floriculturist, always carrying a nosegay in the buttonhole of his coat.

I suppose he was called ghastly because at a time when every one believed in beer he gave up the use of it. There was a time when Wood ate a great deal more fat meat and drank more strong beer than was good for him. When he was about forty, in consequence, he began to grow very stout. Three years after he began to have gout, rheumatism, epileptic fits, and suffered from constant thirst and a sense of suffocation.

A friend lent him Connao’s celebrated work on long life. The book convinced him that intemperance in eating and drinking was the true cause of his complaint. He reduced his allowance of beer and beef. In a little while he went a step further and gave them both up. The result was that, to use his own expression, he was transformed from a monster to a mortal of ordinary size from being a decrepit and unhealthy old man he regained the vigor and activity of youth, and could carry weights to which before he had been unequal.

It was thus I fancy, he gained his nickname of the Ghastly Miller. At that time every one believed in beer. To live without it was absurd. In his way Wood was an innovator and reformer; and the world has always nicknames for innovators and reformers—men who have the misfortune to be a little

wiser, or, at any rate, to have more common sense than their neighbors.

In a little while wisdom is justified of her children, and the laugh is the other way. Abstainers like the miller are to be met with in every town, in every street; and if now we rejoice in civil and religious liberty, it is because in such towns as Billerica there were men who feared God rather than man, and who had the courage to die as martyrs rather than live as slaves.

If in these days the martyr-spirit has died out among us, if it has given place to the love of money, of respectability, of position, the world and England are all the poorer.

We wish it were a fact that abstainers like the miller are to be met with “in every town, in every street: in almost every home;” but we fear that they are more rare than that. Indeed, there are doubtless villages where such a man would be a novelty.

Nevertheless there are many such, and although they are often thought to be foolish,

Matthew 11

¹⁹ ...wisdom is justified of her children.

18. Fighting the Drink

Present Truth, February 27, 1896

The One Powerful Weapon

THERE are very many good people who are solicitous for the progress of the Gospel, and who show their interest by attempts to remove the “obstacles that are in the way of its progress.” One great obstacle is intemperance, and therefore these good people are using all the means in their power to make people temperate, so that the Gospel may have a fair chance with them.

Now there is not the least question that intemperance is a gigantic evil, but it is not the only evil in the world. It is true that no drunkard shall enter the kingdom of heaven, but it is just as true that no covetous man, no railer, no blasphemer, no deceiver, no impure person, no envious person, no thinker of evil, shall have any inheritance therein.

Impatience will shut a person out of heaven as surely as intemperance; and it is very certain that there are many more impatient people than there are drunkards. Pride is an abomination in the sight of the Lord, and will shut one out of heaven as surely as intemperance; and while the number of drinkers is legion, the number of those who are filled with pride is vastly greater.

These are obstacles to the spread of the Gospel, as well as is intemperance.

Various Kinds of Slavery

“But it is easier to get rid of these things than it is to get rid of intemperance.”

Then why are they not diminishing? It is very common to hear of the ineffectual attempts of the drunkard to overcome his appetite for drink. Broken temperance pledges are so nu-

merous that some people are even beginning to have doubts about the power of the pledge to save a man. The idea quite generally obtains that there is a peculiar untrustworthiness about a drunkard. It is thought that his word is not so good as that of other men.

Suppose the matter be tested. Let it become as popular to sign pledges to abstain from impatient speech, from talking about one's neighbors, or from thinking evil, and it would be seen that the promises of other people besides the drunkards are not good for much. There would be such a host of broken pledges as was never dreamed of in all the efforts to reclaim drunkards.

It is also quite common to speak of the slavery of drink. The drunkard is pitied or despised as a slave, but those who never in their lives had any desire to use strong drink, but who had been bound as with fetters of steel by pride, selfishness, lust, impatience, covetousness, deceit, envy, evil speaking, or evil thinking, these people will make the same excuses for themselves that the drunkard does. They have tried many times to overcome their evil habits, but in vain. They have never put a pledge upon paper, but they have promised themselves and others times without number, that they will reform. Yet they never have. And so they have fallen back upon the old excuse that some allowance must be made for their peculiar natures. No; all the slaves are not found in the public-houses.

We are not by any means seeking to belittle the evil of intemperance. But we are trying to help somebody to look at things with a better sense of their proportion. It seems as though anyone who stops to think over the matter will be convinced that it is just as easy for the drunkard to stop his drinking as it is for the covetous man to overcome his love for money, or for the impatient man to master his temper. Therefore these, and other things that have been mentioned, are as much obstacles in the way of the Gospel as intemperance is.

The trouble is that some things show off more than others, and look worse. Fashion, which in such matters as denominated “public sentiment,” regard some kinds of sin as much worse than others. A man could not be admitted into the “best society” if he were a common drunkard, whereas impatience at home and with his employees, such love of money as would lead him through his agent to wring the last penny from a widow; ambition, lust, and pride, would none of them affect his standing in the least.

Indeed, pride is quite generally counted as a virtue, although there is no other sin that finds such hearty condemnation in the Bible. A person may even be a church member “in good and regular standing,” who is impatient, covetous, lustful, envious, given somewhat to gossip, and very much to evil thinking; but not if he is a drunkard, because drunkenness “brings a reproach upon the church.” We do not say this to apologize for the drunkard, but to set sharply before the reader the unequal way which people have of looking at things.

Removing the Obstacles

Well, what shall be done? How shall all these obstacles be removed from the way of the Gospel? Just give the Gospel a chance, and it will show you how to remove obstacles. Quit trying to remove obstacles from the way of the Gospel, and turn your attention to the Gospel itself. Preach the Word without apology or compromise, and see what it can do.

The only thing that the Gospel is in the world for us is to remove obstacles. Drunkenness is a sin, just the same as hosts of other things, and the Gospel is for the purpose of saving men from sin.

Moreover, it is the power of God unto salvation. And it does thorough work upon a man. It saves him from intemperance, but it does more. It makes him an entirely new man. It does

not save him from drinking habits, to let him go to perdition through pride. It makes him complete, after the image of Him who created him.

Hebrews 7

²⁵ [Christ] is able to save to the uttermost them that come to God by Him.

There is no soul so low that Christ will not stop to touch him, and He is able to raise up every one whom He reaches. Then let Him work. Hold Him up before the world. Do not think to accomplish with the power of man, that which can be accomplished only with the power of God. Remember that the weapons of our warfare are not carnal, but spiritual, and that they are...

2 Corinthians 10

⁴ ...mighty through God to the pulling down of strongholds;

⁵ 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.

Therefore let no one who loves his fellow-men, and who would do them good, waste his time in anything less than making known to them...

Colossians 1

²⁷ ...the riches of the glory of this mystery,...which is Christ in you the hope of glory.

And let us preach Him,

²⁸ ...warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

19. Blessing the Grog Shops

Present Truth, July 23, 1896

THE Russian State has taken over the sale of spirits, and so the spirit traffic becomes a State monopoly.

As everything the Russian State does is “Christian” it was fitting that the new departure should be inaugurated last week by religious services in many of the drink shops now transferred to the Crown. The modern “Christian” State blesses what God abhors, and curses that which God has blessed.

How could it be expected otherwise when we know that Satan is “the god of this world,” and this world is composed of all the kingdoms of men? That is why we pray,

Matthew 6

¹⁰ Your kingdom come.

20. The Alcoholized Brain

Present Truth, September 17, 1896

Some authorities claim that:

A once-thoroughly intoxicated brain never becomes what it was before, though the outward evidence of a debauch may wholly pass away if the use of the alcohol is abandoned.

If this be true no wonder that the mental and moral results of habitual intoxication are so serious.

21. The Root of the Matter

Present Truth, December 24, 1896

IT IS an encouraging sign when those who are laboring for reform recognize the cause of the evil which they seek to remove or minimize. Lady Henry Somerset, when asked how she accounted for the marked increase of drunkenness, especially among women, gave heredity as the prime cause. The present generation is suffering the accumulated effects of many generations of drunkenness. Then she added:

Other causes are insufficient food, bad air, and dreary surroundings. Temperance workers too often refuse to recognize these facts. They go around asking the people to sign the pledge, but they never seek to deal with the causes which lie at the root of drunkenness, especially in the case of women—causes which no mere written promises can remove. Consider the hopeless dullness of the lives of Englishwomen in the working classes. The wife of the English workingman has nothing but sordid, dismal, unrelieved monotony. Is it any wonder that too often she seeks relief in drink?

This touches the root of the matter, and shows that the only practical way to deal with the drinking habits of a people is to improve their habits of eating and general living.

This of course is only a portion of what is needed; before the victory can be won, the poor souls must be brought to think of something besides themselves; and for lifting people out of themselves there is nothing that can take the place of Christ and His Gospel.

22. When the Busy Bee Takes to Drink

Present Truth, February 11, 1897

THE late Dr. Richardson said that the appetite of animals could be cultivated to demand alcoholic drinks as well as that of man, and the following paragraph shows that the busy bee can also lose his character for business industry and orderliness by taking to the cup. There is so good a temperance lesson in it that it may be we should print it in our temperance column instead of here:

Dr. Bulhoer has published an interesting report upon the experiments which he has recently carried out for the purpose of ascertaining the effects of alcohol upon working bees. By placing them on a regimen of alcoholized honey the most astonishing effects were produced. He discovered unmistakable signs that they revolted against their queen, and gave themselves entirely over to idleness and to habits of pillaging and pilfering, until they were cast out by their fellows.

23. Intemperate Living

Present Truth, February 4, 1897

THE veteran temperance writer, Dr. Lees, very clearly lays bare one of the weak places in this hurrying, worrying, nervous age. The boasting civilization, in this end of the nineteenth century, can be seen to be visibly breaking down, and the perilous times of the latter days are about us.

As a symptom of it, and as one of the causes contributing to the evil condition, intemperance in eating and drinking and living is plainly indicated. Dr. Lees says:

We live in a sensational age, because the nervous stamina of our people is lessened—the very brain is going. And why? The silly cry is, “We live too fast!”—silly because it is in itself an effect. With less brain force, stronger outward appeals to excitement are necessary. Sensational play-bills, sensational amusements, sensational books, even sensational songs and sermons. What are the elements of this fast life? A fast life is a life of waste, of exhaustion, both morally and physically, and this has been going on in spite of Temperance education and shortened hours of labor.

What then, are the chief constituents in this causation which can possibly account for the terrible effects? They are not far to seek, and they are vices entailed upon the children, cursing them evermore with each generation.

A tablespoonful of alcohol diluted, taken in twenty-four hours, causes 4,300 extra heart-beats, and in secondary effect narcotizes the recuperative forces. Consider the effect of one hundred and thirty millions of pounds in value of this poison yearly consumed by 12,000,000 of adults. And then calculate the possible effect upon the nerve and brain of £16,000,000 worth of narcotic tobacco consumed by another 12,000,000 of our population.

Gambling finds in these people a lowered tone of moral life and intellect which responds to the temptations of custom, example, and interest, flooding our country with corruption

and crime, and filling our homes with heart-break and misery far beyond our skill to describe.

Thrift is natural to the Celtic race, but the unnatural appetite for narcotics, on which brewers, wine growers, and distillers thrive and grow wealthy, counteracts nature. First conquer alcohol and tobacco, and then will foresight and economy resume their happy reign of amelioration and true glory.

24. About Coca Wine

Present Truth, March 4, 1897

VERY many of the popular drug preparations, so much advertised, depend upon the large percent of alcohol or similar poison in them for their popularity. The indiscriminate swallowing of patent medicines is without doubt ruining the health of many. The *British Medical Journal* prints the following warning about coca wine:

There is no doubt that the steadily increasing consumption of coca wine is a subject which calls for comment and investigation. Originally coca wine was made from coca leaves, but it is now commonly a solution of the alkaloid in a sweet and usually strong alcoholic wine.

Not long ago a physician reported that he had experienced considerable inconvenience from taking a glass of standardized coca wine which he had mistaken for an innocuous beverage. Still more recently we have been furnished with details of the case of a man who, thinking to abjure the use of alcoholic stimulants, drank coca wine so freely that he died of *delirium tremens*.

School mistresses as a rule have a deep-rooted belief in the efficacy of the popular drug, and give it to their pupils on the slightest provocation, in complete ignorance of the fact that they are establishing a liking not only for alcohol but for the far more insidious and pernicious poison cocaine.

The mania for taking narcotic stimulants is widespread, and is a distinct source of danger to the national health. It is difficult to say at present what steps should be taken, but it is obvious that at no distant date some restriction will have to be placed on the sale of coca wine and its congeners.

25. A Nauseous Intoxicant

Present Truth, May 27, 1897

IT IS NOT the taste or the palate that calls for intoxicants. The craving is that of the nerves which have been enslaved and which rule over the will and the man.

When once the drink habit is established it may be satisfied by that which would be altogether nauseous to the taste of a man who was free and in his right mind. The disgusting fruits of the stimulant habit may be seen in the ways which are taken in some quarters to supply a cheap intoxicant. The *British Medical Journal* says:

Attention has recently been drawn to the fact that much of the drunkenness among the extremely poor inhabitants of Edinburgh is caused by the consumption of a mixture of methylated spirit with paraffin oil. It appears that a certain proportion of the newly distilled whiskey kept in bond undergoes decomposition, and it is thus rendered unfit for consumption. This material is treated with methyl, removed from bond, and is sold by retail dealers for use in furniture polishing and other similar occupations.

It was found, however, that the addition of methyl did not deter the poorer workmen from drinking the spirit, and consequently the authorities decided to add a small quantity of naphtha or paraffin oil. In spite of its nauseating character, however, this mixture, popularly known as "dynamite," is very widely consumed, and in the poor closes of the city one may see, in the words of the report, "groups of men and women, in a more or less hopelessly intoxicated condition, a bottle of 'dynamite' in one hand and a corn-beef can in the other from which they continued to drink the liquid diluted with water from a neighboring well."

It can hardly be supposed that the liquor is relished, or that any amount of indulgence would lead to an acquired taste; the object is simply to get drunk, and the compound enables this end to be attained quickly and cheaply, for it is six or eight times less expensive than whiskey.

The injurious effects arising from this pernicious habit are not dwelt upon, but although the small quantities of methyl and naphtha may give rise to no discomfort to those accustomed to their use, yet the impure and raw spirit which is the basis of the compound must eventually work havoc, especially upon the nervous system.

It will be remembered that ether drunkenness has become very prevalent in Tyrone and the North of Ireland, but our detailed exposure of the widespread practice, and the discovery that it was a fraud on the Revenue, led to its prompt suppression at the instance of the Treasury. A similar intervention might be equally useful here.

26. Natural Drink

Present Truth, July 15, 1897

THE Welsh miners who, some years ago, were locked up for many days without access to solid food were sustained, said the late B. W. Richardson, because, fortunately, near to them, and within their reach, was a little stream which supplied them with water.

And, in the absurd feats of men living without food, we find they all take water; when sometimes for even forty days, they survive. Many call this starvation, but it is really not so. The water acts as a food—not, after all, a surprising fact when we consider that the human body, including even the teeth and the skeleton, is made up pretty nearly of sixty-five percent of water alone.

The greatest fact, however, derived from natural history is the magnificent one that all animals except man, and all plants, demand, as a drink, nothing but water. Life, strength, activity, intelligence, are sustained on this fluid alone. Nay, if we take man, we discover that not all men, women, and children use alcohol. Millions and millions never touch it, and yet, as our modern experience shows us, they live just as well, just as industriously, just as actively, as do they who indulge in alcohol.

Most convincing is it, too, that men who take alcohol take it with water. Brandy contains half water, and it has to be diluted with more before it can be tolerated; our beers and ales contain over ninety percent of water, our wines over eighty; so that eve the alcoholic populations are largely water-drinking communities.

The only drink for man, plant, or animal, in a natural sense is water, without which we could not live, but which many poison with this foreign substance, giving no credit to the water that is their mainstay, and deluded in supposing that it is

the alcohol, or spirit, they have put into the water that renders the vital service.

27. The Overspreading Curse

Present Truth, August 12, 1897

IT IS an intemperate age. The terrible fruits of indulgence in liquor are so evident all about us that multitudes have been led to see that the easy drinking habits of long ago can no longer be followed without making those who do so in a measure responsible for the drunkenness and crime that spring from the drink traffic.

Others with a higher appreciation of the duty of eating and drinking to the glory of God have seen that in themselves intoxicating beverages are a curse and a detriment. So the temperance sentiment has grown in modern times.

But on the other hand the drink habit has grown, and every year there is an increase of intemperance. The habit established by milder stimulants in one generation calls for stronger ones in the next, and so the evil grows.

Let people who see the curse spreading in the earth see to it that they are clear themselves in their habits of eating and drinking, and then consistently seek to teach others the better way.

28. Are They Intoxicated?

Present Truth, October 21, 1897

IT SEEMS from the reports of the meetings of the various societies, that the “friends” of temperance are resolved on devoting their energies to securing Sunday closing. We have no doubt of the sincerity of their friendship, but we cannot but question their wisdom.

That the cause of temperance may well pray to be delivered from its friends, is abundantly shown by the report of the *Women’s Total Abstinence Union*, just held in Bristol. The President, “a teetotaler of fourteen years’ standing,” advised the nailing of their flag to a selected bit of work, and stated that “the foremost point they had to carry” was Sunday closing.

Immediately following that statement is the report of another speaker, from London, who said that hundreds of little children in the courts and slums went to bed drunk every night. In London alone, out of 50,000 persons who went into public-houses one Saturday night in the course of three hours, over 30,000 of them were women, and the awful amount of drunkenness among women must cause a large amount of wretchedness and suffering in the homes, and a great deal of suffering among the little ones.

How this Saturday night drinking among the women (which is by no means limited to Saturday night), and the daily drunkenness of children is to be affected by Sunday closing, no one has yet pointed out; but notwithstanding these appalling facts, Sunday closing is to absorb the energies of the temperance workers. There seems to be an intoxication that is worse than that caused by the drink sold at the public-houses, namely the drunkenness produced by the wine of Rome, whose sign is the Sunday.

29. The Drink Curse

Present Truth, October 21, 1897

AT THE recent meeting of the *Women's Total Abstinence Union* in Bristol one speaker said:

Belgium, with one-sixth of its deaths due to alcohol, was the most drunken country in the world. England came next. In France the doctors were the pioneers in temperance reform. Inebriate homes were increasing. In Portugal drunkenness was regarded as more shameful than immorality. In Germany habitual drunkards were imprisoned, and might be sent to hard labor for one or two years. Their temperance friends in Russia were expecting great things from the present Tsarina.

Another protested against the liquor traffic among native races in West Africa, for the right to trade with which the nations are ready to fight each other. It was said that,

In three provinces alone four million gallons of brandy and gin were consumed in one year. When the natives once took to the drink they could not be got to work, and that put a large stop to trade.

And the liquor supplied is of so deadly a character that it demoralizes and kills off the consumers even more rapidly than would otherwise be the case.

30. Woes of Intemperance

Present Truth, November 16, 1899

Original title: Notes on the International Sunday-School Lessons. Woes of Intemperance

Proverbs 23

²⁹ Who has woe? who has sorrow? who has contentions? who has babbling? who has wounds without cause? who has redness of eyes?

³⁰ They that tarry long at the wine; they that go to seek mixed wine.

³¹ Look not you upon the wine when it is red, when it gives his color in the cup, when it moves itself aright.

³² At the last it bites like a serpent, and stings like an adder.

³³ Your eyes shall behold strange women, and your heart shall utter perverse things.

³⁴ Yea, you shall be as he that lies down in the midst of the sea, or as he that lies upon the top of a mast.

³⁵ They have stricken me, shall you say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

Place with this lesson a few other texts.

Proverbs 20

¹ Wine is a mocker, strong drink is a raging; and whosoever is deceived thereby is not wise.

Ephesians 5

¹⁷ Be not unwise, but understanding what the will of the Lord is.

¹⁸ And be not drunk with wine, wherein is excess: but be filled with the Spirit.

LET us consider the last text first. In wine there is excess, or “riot,” as the *Revision* has it. Here we have the answer to those who talk about taking wine in moderation, but not going to excess. Take notice that the text does not say of wine that in it one can go to excess, but that excess is in wine itself. Wherever there is wine there is excess.

How much wine must one have in order for it to be said of him that he has wine? No more than a single drop. We say, "a drop of wine." A barrel of wine is nothing more than a mass of drops of wine. The single drop is wine just as surely as is the barrel. Therefore if one has but a drop of wine, he has excess, and it can be truly said of him that he has drunk to excess.

Excess is in the wine, in every drop of it, so that one cannot have a single drop of it without going to excess. One drop is too much. All the evil that is in a hogshead of wine is in the one drop, only of course not to the same degree. The evil that is in the large quantity is only the evil of the single drop multiplied. There is no element in the barrel of wine that is not in the one drop. The thing to do therefore is to let it alone.

Wine is deceitful. That is the reason why the one who uses it never thinks that he has too much. Men think that it supplies a demand of the system, when the fact is that it creates the demand which it seems to supply, but which it never satisfies, because the more one takes, the greater the demand.

People drink to drown trouble. Yes, and people commit suicide for the same purpose. When a man is dead he knows no trouble, or anything else. But that is the worst remedy in the world for trouble. Drink helps a man who is in trouble in just the same way that suicide does: it takes away his consciousness, so that the one who by drinking forgets his troubles also forgets everything else.

Drink does not help the man in trouble, but it helps people into trouble. At first it produces exhilaration of spirits; but that is deception, for the good feeling is not real. Everything appears in a rosy light, and the man thinks that he is the happiest person in the world. He thinks that he can do anything that he undertakes, and he feels well in body.

But he is no better off than he was before, and is no stronger, for that which stimulates does not strengthen. Then there comes the reaction. Just to the extent that one is exhilarated,

rated, is there a corresponding depression of spirits.

Our nerves were given us for a definite purpose, namely, to warn us of danger, and also to enable us to appreciate that which is good,—to discern good from evil. If they be excited unnecessarily, they lose this power of discernment, and cannot warn us of danger. If a bow be kept bent all the time it loses its elasticity, and at last will not respond to the one who draws it. So if the nerves be stimulated, they in time lose the power to respond to legitimate use.

This is true of every part of the body. The brain suffers most of all, so that the one who uses stimulants, even though they may for a time seem to make his brain more active, are diminishing its usefulness. So drunkenness destroys the intellect. Therefore we have the injunction not to be drunk with wine, in connection with the exhortation to understand what the will of the Lord is.

Proverbs 23

³³ Your eyes shall behold strange women.

There is no greater cause of impurity in the world than the use of stimulants and intoxicants. It is utterly impossible for an intemperate man to be a pure man. The spirit of wine is in direct opposition to the Spirit of God.

James 3

¹⁷ The wisdom that is from above is first pure, then peaceable.

But wine destroys the sense of Divine things, working against the knowledge of the will of the Lord. Therefore it tends to impurity. Since it is taken solely for the pleasure that it gives to the flesh, it is but natural that it should stimulate the desires of the flesh.

Absolute temperance, in the fear of God, would for ever settle the question of “social evil.” But this cannot be brought about by any wholesale methods. The individual must be dealt

with, and brought to the knowledge of God.

They that tarry at the wine have contentions.

James 3

¹⁷ But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated.

The stimulant that deadens the perception of God's will necessarily tends to make one impatient and irritable. An intemperate man, cannot be a patient man. On the other hand, a perfectly temperate man can never be an impatient man.

2 Peter 1

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

⁶ And to knowledge temperance; and to temperance patience; and to patience godliness.

Faith, virtue, knowledge, temperance, patience, is the order that is given in the Scriptures, and it is not accidental.

Too often people mistake the evil and the source of intemperance, and therefore their efforts against it are futile. The sin of drunkenness does not consist in taking a certain amount of liquid from a glass. One may take water and be innocent. Neither would there be any sin in taking any amount of any kind of liquor, if there were no evil results from it.

The sin consists not, in the mere act of drinking, but in the injury done to the temple of God, and to the consequent robbery of God, in the fact that the service due Him cannot be rendered.

But this state of things is often arrived at in many other ways than the drinking of intoxicating liquors. The most of the drunkards in the world are made at the home table, even in homes where liquors are never found. The stimulating and even intoxicating tea and coffee accomplish the same results although to a lesser degree, and lead to the use of the stronger stimulants.

No one ever saw a confirmed tea-drinker who was not nervous and easily irritated, especially if he or she were deprived of the accustomed stimulant a little longer than usual. Tea and patience are never done up in the same parcel. It would not be so if tea and coffee were food, but they are not, and they supply no want of the body, but are only detrimental.

Overeating, which is the almost inevitable result of the modern method of cooking, as one cook vies with all others to see what complicated dishes can be produced, is a prolific source of drunkenness. It is in itself one of the grossest forms of intemperance.

Victuals are prepared, not with reference to the absolute needs of the body, but with reference to perverted tastes, and to the creating of perverted taste. So people are led on by the tickling of their palates to eat far more than is necessary, and that, too, of food which is in itself the producer of poisons in the system, which have the same effect as alcoholic liquors.

Many earnest and conscientious temperance women labor hard to eradicate the evil of intemperance, while at the same time they are working with all their might to promote it, by means of the food which they set upon their tables. Those who think to stop intemperance, even in a single individual, by working solely against alcoholic liquors, while they pay no attention to the matter of food, are working to little purpose.

But someone will say that not all people who drink are impure, and that many people who drink do not exhibit the effects here mentioned; and concerning tea, coffee, spices, and rich foods, they will most certainly say that they know many people who use these things and are not injured at all.

Even allowing that this were true, it would not prove that these things are not injurious. There are many men who have put their heads in lion's mouth, and have been uninjured, but that would not be taken as proof that it is not dangerous, even beneficial, to put one's head in a lion's mouth. Many men

have done this thing once too often, and it has been found that a seemingly innocent lion is not to be trifled with. It is far safer to keep one's head out of such places.

But the fact is, that no one can indulge in any of these things without injury. It is not always apparent, but it is none the less certain. A person indulges his appetite for many years, with seemingly no evil results, and he thinks that he is an exception; but suddenly he dies after a very short illness, or sometimes with no warning at all, and people wonder how so strong a man should be taken off so suddenly. If the foundations are undermined, the house cannot stand, no matter how strongly it be built.

The whole matter is summed up in a few words.

1 Corinthians 10

³¹ Whether therefore you eat, or drink, or whatsoever you do, do all to the glory of God.

It is our duty, which we owe to God, to:

Ecclesiastes 10

¹⁷ ...eat...for strength, and not for drunkenness.

The needs of the body, and not “the desires of the flesh and of the mind” (*Ephesians 2:3*), should be attended to.

Galatians 6

⁷ Be not deceived; God is not mocked; for whatsoever a man sows, that shall he also reap.

⁸ For he that sows to the flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting.

31. Drinking to Drown Trouble

Present Truth, December 21, 1899

“I drink to drown troubles.”

Quite right; I do also, and I find it works admirably.

“Come, then, here’s a public house; let’s go in and have a drink together.”

No, thank you; I don’t drink at such places. I drink, indeed, too drown troubles; but I have found that when a person drinks at public houses, or of the liquor that is sold at such places, his trouble not only reappears in an aggravated form, but brings a dozen more with it.

The house at which I drink supplies a drink that drowns the trouble so that it is swallowed up forever, and destroys also the cause of it.

“Tell me about it; for it is truly as you say, the drink does not effectually drown my troubles; the more I drink the more trouble I have. I should like to know a better way.”

I will gladly tell you not only a better way, but the very best way. It will not take long, although the subject is vast enough to keep one talking a lifetime. Yet it is very simple. The secret is simply this: I drink from the fountain of life, while you drink from the stream of death.

Life, real life, in its purest form, is freshness, and buoyancy, and gladness. It is not trouble, it makes no trouble, and it renders its possessor so light and vigorous that he rises above all trouble, no matter how great.

Look at birds, how joyous and happy they are; they have their troubles, as great for them as any that oppress us, and of the same nature, too; but they are never cast down. They never mourn for anything except the loss of a mate or their young, and even then their mourning does not last for ever,

and is music while it continues.

For the loss of property, however, for destruction of their buildings, for disappointments and reverses, they never complain for a moment. Notice, too, that they never get up dull and peevish and fretful in the morning, they never seem to have headaches or rheumatism, but sing and hop and fly about as though they could not contain themselves for very joy.

The reason for this? They live near to heaven, and take the gift of life direct from the hands of their Maker.

Matthew 6

²⁸ Consider the lilies.

Give heed to the springing grass and flowers, the sparkling stream, that laughs as it hastens to be lost in the sea, the dew, the rain, the air, and the sunshine; see what a freshness is in them all, showing that pure life is joy and happiness. Now read:

Psalm 36

⁷ How excellent is your lovingkindness, O God! therefore the children of men put their trust under the shadow of your wings.

⁸ They shall be abundantly satisfied with the fatness of your house; and You shall make them drink of the river of your pleasures.

⁹ For with You is the fountain of life: in your light shall we see light.

Here we see that the drink that comes from God's house is joy—the joy of eternal youth. Then listen to the words of the Author of Life:

John 4

¹⁴ Whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

“Where can I find this water of life? How can I get hold of it, so that I may drink it?”

It is all about you; you are surrounded by it.

1 John 1

² The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.

⁴ And we make known this life until you, that your joy may be full.

It breathes in the air,
It shines in the light;
It streams from the hills,
It descends to the plain,
And sweetly distills
In the dew and the rain.¹⁷

It is...

Lamentations 3

²³ ...new every morning,

and is given to us so that we may be...

2 Corinthians 4

¹⁶ ...renewed day by day.

It makes our greatest affliction seem but light, and with it even tribulation itself becomes a means for our rejoicing. See *Romans* 5:1-11, especially:

Romans 5

² By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

³ And not only so, but we glory in tribulations also: knowing that tribulation works patience;

⁴ And patience, experience; and experience, hope:

¹¹ And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

¹⁷ Robert Grant, Hymn: *O Worship the King*, 1833.

We are surrounded with the love of God, and His love is life, because it is Himself. He is love, and He is life.

“But surely, since everything comes from God, I get my life from His hand just as directly as you do, or as the birds do. The food that I eat, and even the liquor that I drink, is manufactured from materials that He has created, and given to us.”

There is an important item that you overlooked. Let me explain it to you in so few words that you cannot fail to remember them. You not know that the water from the purest fountain may become corrupt and deadly by the addition of poisonous matter, or by stagnation? Do you not see that there is a vast difference between drinking from a spring just as it gushes out of a rock, and from that stream after it has been dammed up, or dead animals and sewage have been cast into it?

That is the secret of the whole matter; you drink from the stream after it has been allowed to stagnate, and has been corrupted and poisoned by man’s devices; I go to the fountain-head for it; I get my life as directly from God as it is possible to find it, pure, uncomplicated, and unadulterated, and recognize Him in the gift. Thus I taste the freshness of it. This principle should be carried out in every detail.

With God is the fountain of life, for He is the life. He is love, therefore His love is life. Now when the love of God is shed abroad in your heart by the Holy Spirit, the free gift to all, you will see “the path of life,” and you will find that in God’s presence is fullness of joy, and that His right hand pleasures for evermore.

Psalm 16

¹¹ You will show me the path of life: in your presence is fullness of joy; at your right hand there are pleasures for evermore.

Isaiah 35

¹⁰ [You will] obtain joy and gladness, and sorrow and sighing shall flee away.

You will find that the “saving health” of the light of God’s face (*Psalm 67:1-2*) makes you “perfectly whole,” giving you a “perfect soundness,” not only in body, but in soul, forgiving all your iniquities and healing all your diseases, redeeming your life from destruction, and satisfying your mouth with good things, so that your youth may be renewed like the eagle’s. *Psalm 103:2-5*.

You will find, what De Leon¹⁸ searched for so long in vain, the fountain of eternal youth, and that without leaving home. Try it!

Isaiah 55

¹ Ho, every one that thirsts, come you to the waters!

Psalm 34

⁸ Oh, taste, and see that the Lord is good!

¹⁸ Juan Ponce de León (1474-1521) was a Spanish conquistador and explorer who led the first official European expedition to Florida, and was the first governor of Puerto Rico. According to a popular legend, Ponce de León discovered Florida while searching for the Fountain of Youth. Though stories of vitality-restoring waters were known on both sides of the Atlantic long before Ponce de León, the story of his searching for them was not attached to him until after his death. (Wikipedia).

32. True and False Loyalty

Present Truth, July 5, 1900

THE following from the Toronto correspondent of one of the daily papers is so very expressive of the false ideas of loyalty that are becoming prevalent, we give it place in order to point out the error:

Prohibition sentiment is strong in Ontario, but Canadians generally believe in relegating it to a second place where loyalty to the Queen is concerned.

Corporal Courtney, of Kingston however, found his temperance principles too strong. On May 24 the corporal was ordered to march a squad of battery men to the canteen and there to drink the Queen's health in beer. He refused to obey the order, and for this act of insubordination has been reduced to the ranks.

A few papers in the Province call the corporal a martyr to principle, but the public generally say that under the circumstances it served him right.

It is a strange idea, that loyalty to the Queen necessitates the denial of one's principles. Stranger still that one must drink beer, in order to show loyalty. And really strangest of all, that anybody should suppose that the Queen's health in England can be affected for the better by the drinking of a few kegs of beer by some soldiers in Canada.

The really loyal man is the man who is faithful to principles which, if they were generally followed, would ennoble and enrich the nation.

Proverbs 14

³⁴ Righteousness exalts a nation; but sin is a reproach to any people.

Therefore the truly loyal man is the one who refuses to do wrong even though commanded to do so by the highest official in the land.

No country can have worse enemies than citizens who have so little appreciation of and respect for principle as is indicated in the item quoted.

33. Pure, Poisonous Alcohol

Present Truth, September 20, 1900

Articles are often appearing in *Present Truth*, on the evil effects of alcohol in intoxicating drinks, which I do not question; but my question is this: Are these bad properties in the pure alcohol, or rectified spirits of wine, as it is called? If it is, I am at a loss to understand how such good results as I have experienced and seen, are brought about with tinctures made from roots, barks, and herbs, with this spirit. Could you tell me if the bad properties of the spirit are neutralized by these roots, barks, and herbs? If they are not, could you kindly tell if there is anything else that may be used in place of the alcohol? Will you kindly answer through *Present Truth*, and oblige, etc.

ALCOHOL is a poison, and only a poison. When taken pure it is a narcotic poison, very quickly causing death. It is not food, and never has any other than a destructive effect upon the human system, which has no use for it, and which exerts itself to get rid of it as quickly as possible. Adulteration may make it less harmful, unless the adulterant be another deadly poison, like alcohol itself.

Those are facts, well known to all chemists, and may be demonstrated by experiment; but of course the statement of the facts is all that is possible in the columns of a paper.

Alcohol is used in the preparation of tinctures, because it is such a powerful solvent, and also because of its preserving qualities. You are of course aware that alcohol is used in preserving specimens of diseased flesh, etc, because it hardens the tissue. From this its effect on the stomach and other organs of a living person may be understood. Absolutely pure alcohol, it may be stated, is a very rare thing, as it has such an affinity for water, absorbing it from the atmosphere.

The simple truth is, that if any good is ever done by tinctures of roots, barks, and herbs, it is in spite of the alcohol in which they are held in solution; and the doubtful good that they do is more than offset by the poisonous effects of the alcohol.

Now a word as to the supposed good effects of tinctures and decoctions of roots, herbs, etc. It should be understood that nothing that is taken into the stomach can have any good effect on the system unless it is absorbed as food, being assimilated, so that it builds up the body, making blood, bone, muscle, nerve tissue, etc. Whatever cannot be used in this way is a poison, more or less injurious, according to its strength.

A thing that is not food may be neutral in its action, that is, not tending to destroy tissue. In that case its evil effect consists only in that it puts extra work upon the organs, to get rid of it. To coin a term, we might say that it is a passive poison.

Suppose now that the bark, herbs, roots, etc., from which tinctures are made, were food, which in most cases they are not, do you not see that the amount received into the system in a dose of the tincture is so infinitesimal that it could not possibly have any effect upon it to build it up? If the article were food, one would need to take several gallons of the tincture in order to get a mouthful of nourishment. If the herbs are harmless, then one gets only the ill effects of the alcohol; if they are poisonous, as they frequently are, then one is affected just so much more for the worse.

But I have experienced good effects from taking these tinctures, and have seen them in others.

My dear friend, there are thousands of men who have experienced just those same “good effects” from taking the alcohol alone (diluted, of course, since no man could take pure alcohol and live); and they will tell you of others whom they know have been benefited by regular doses of alcohol in gin, brandy,

whiskey, stout, porter, or other liquor.

Proverbs 20

¹ Wine is a mocker,...and whosoever is deceived thereby is not wise.

It deceives by benumbing the nerves, so that they are not conscious of the diseased condition. There is at the same time, at first, a sense of exhilaration, a stimulation, because the blood is quickened in its circulation, to try to eject the intruder. This is absolutely all the “good effect” that alcohol, whether alone or in combination as a tincture, ever has. No real cure was ever effected by it, nor ever can be.

People who take these tinctures, or drug medicines of any kind, usually need to keep taking them, just as the toper needs to take his dram every morning, in order to “fit him for work.”

But you reply that you know instances where people have been cured of their disease after taking these tinctures or other drugs, so that they did not need to continue their use, but left them off. Let me tell you that I have known a great many people who have been cured of their diseases, who have taken no drugs at all; and such ones stand by far the best chance.

The others, of whom you speak, got well in spite of that which they took. They had strong constitutions, or were subject to some other conditions which were good, and so they got well, and their cure was attributed to the medicine, which had no other effect than to retard the cure. This is not random talk, but the language of truth and soberness.

The sum of the whole matter is this: Life cannot come from anything but life. It is not only senseless, but wicked, to put death into the system, expecting to get life from it. By good food, fresh air, pure water, proper clothing, regular, judicious exercise, and cleanliness, and with all and above all, intelli-

gent faith in the Lord Jesus Christ, God conveys His life to us. By these means we live. By rejecting them, or abusing them, or substituting poisonous drugs for any of them, we take death to ourselves.

Do you love life? then take it in its fullness and freshness, and shun the way of death.

34. Health Notes. Alcohol and Cold

Present Truth, October 4, 1900

IN 1786, Prince Potemkin, Prime Minister of Russia under the Empress Catherine, gave a State dinner to over twenty-two thousand persons, in vast halls in St. Petersburg.

Brandy, the favorite intoxicant at that time, flowed as freely as water, and when the half-drunken guests departed, the intense cold night air did not sober them, but locked the senses in a stupidity that ushered in the sleep of death.

More than sixteen thousand of the guests perished by the cold that night. Those who survived were the ones who had not drunk so deeply, and were thus able to resist the benumbing effects of the extreme cold.

The official reports of the death rates in Russia show that a majority of fatal cases in winter are of those who are intoxicated.

35. Drinks that Increase Thirst

Present Truth, October 11, 1900

One of the daily journals contains the following:

The daily consumption of beer in London is said to be 419,000 gallons. In addition to this over 12,000 gallons of spirits, and nearly 28,000 bottles of wine are, asserts the Temperance Record, drunk per day. But even all this does not quench London's thirst, for it is estimated that something like 34,000 gallons of coffee and 187,000 gallons of aerated waters are disposed of in a day.

OF COURSE "even all this does not quench London's thirst." It is not meant to, and the marvel is that anybody in his senses should expect it to.

To drink beer or spirits for the purpose of quenching thirst is like going into a furnace to get cool. The more one drinks of any alcoholic liquor, the more one's thirst increases. The characteristic of alcohol is its readiness to absorb water. This is why it is used to preserve specimens. When it is put into the human system it takes the water away from the tissues, and hardens them.

There is nothing on earth that can quench thirst except water, either as it flows from the earth or in the form of the juices of fresh fruits. If one drinks tea or coffee, or any artificial drink whatever, it is only the water that can possibly quench the thirst, while that which is added tends to increase the thirst, and often to do more positive injury.

God knows what is best for us, and we shall find ourselves best off in every way, when we take directly from His hand the things that He has provided.

36. Drunkenness Among Women

Present Truth, November 1, 1900

THE annual report of the *London City Mission* presents a most discouraging picture of London's young womanhood, stating that the number of charges against women, for drunkenness, is increasing enormously at the police-courts. One worker writes:

Monday in my district is called "Saint Monday," because the laundry-women have a holiday and spend the day in public-houses, and the scenes at night in the streets are revolting.

Another says:

I have seen young women between fourteen and twenty years of age dead drunk, some lying in the gutter, while others are led home by their companions, brawling out a popular public-house or music-hall ditty. These girls are not of the coarser type, as might be expected, but girls of respectable appearance.

37. Vigorous Temperance Methods

Present Truth, February 14, 1901

BECAUSE the prohibition law in Kansas (USA) has not been enforced, some of the women of the *Women's Christian Temperance Union* have taken the matter into their own hands, with the approval, it is said, of the organization.

Armed with axes and hatchets, they enter public-houses, and smash all the glasses, fittings, and appliances within reach. Scores of drinking-places are said to have been wrecked already.

In one case, in Topeka, Mr. Charles Sheldon's city, the women were fired upon, and routed, the leader being wounded. The situation is critical, and rioting is feared.

When will would-be reformers learn that doing evil that good may come never produces the desired results?

38. Poisoning from Whiskey-drinking

Present Truth, February 21, 1901

THESE can be no question but that many persons have recently suffered from poisoning due to arsenic in beer, and that there have been several deaths from that cause. There has been a two-fold result of this epidemic:

1. Some people have ceased drinking beer, thus becoming at least partially temperate through fear, and
2. There is a decided movement in favor of having such Government supervision as will result in the production of "pure beer."

Whether or not this will ultimately result in the more free consumption of beer is a question. People will undoubtedly be led to believe that beer without arsenic is harmless; but no one need be led astray by any such fallacy; for there is already abundant evidence to show that the "best" beer, or liquor of any kind that can produce intoxication is poisonous.

Indeed such a statement is tautology, since the very word "intoxicated" means "poisoned;" and everybody who knows anything of beer knows that it will produce intoxication.

But a most interesting communication on this subject appeared in one of the latest issues of the *Lancet*. The writer, a physician, of course, says:

Whether beer free from arsenic is capable of producing peripheral neuritis, as is generally believed, will be clearly shown by the experience of the next year or two, when, in Manchester at least, all beer will be free from arsenic. To all interested in the subject the question will probably occur whether peripheral neuritis is produced by the drinking of spirits, and if so whether this neuritis is also the result of arsenic as an impurity in spirits.

He notes that the case is complicated by the fact that spirit-

drinkers are usually beer-drinkers as well; but he cites a case where a man who was connected with a public-house, and had free choice of alcoholic beverages, always drank spirits, because he did not like beer, and who suffered to the utmost degree from the very same affliction that has caused the illness and death of so many beer-drinkers.

The point especially to be noted in this case is that a most careful analysis failed to detect any trace of arsenic in the liquor that the patient drank, which was the “purest” Irish whiskey.

People will undoubtedly go on drinking beer and whiskey, and all sorts of alcoholic liquor, because they like the taste and the sensation; but those who do will do so in the face of the clearest evidence that alcohol is a poison no less than arsenic, and one which has caused many more deaths.

39. Arsenic in Beer

Present Truth, March 7, 1901

AT A MEETING of the *Society of Arts*, held a short time ago, a learned savant undertook to allay the scare that has been caused by the discovery of arsenic in beer; and he proceeded to do it by remarking that:

Arsenic must almost be regarded as having been a natural constituent of beer, from the method of drying malt, which had been carried on throughout the last century.

It was as much as to say,

Don't be alarmed; you have always been taking more-or-less arsenic.

Fortunately it is not necessary for anybody to take poison of any kind, in any quantities whatever, as the Creator has abundantly provided food and drink that is most delicious and at the same time wholesome and life-giving.

40. The Wine that the Lord Makes

Present Truth, July 18, 1901

Can you tell me whether the water that Jesus turned into wine at the marriage feast was fermented and intoxicating, or not? Also whether all the water in the vessels was changed to wine, or only that which was actually used. I have heard that the Greek word for wine means to inflame, and that consequently wherever wine is mentioned it must be intoxicating.

THE word “wine,” as well as its equivalent in the Greek, is not specific. There are various kinds of wine, but nobody can tell the nature of the article referred to by the unqualified word “wine;” some qualifying word must be connected with it, in order for us to know whether the article referred to is good or bad, fermented or unfermented, unless there is something else in the text that indicates it, as, for instance, the effect that it produces. For, just as a tree is known by its fruit, so wine is known by the consequences of drinking it.

There is good water and bad water—water that is pure, and water that is stale and nauseous. Fresh water is good, but the same water that is good today will be unfit to drink if allowed to stand a few days. It is water, however, even after it has stood till it is teeming with disease germs; and its name, “water,” unqualified, does not convey any idea as to its character.

Just so it is with wine. When it is first pressed from the grapes it is pure, refreshing and wholesome; but after it has stood exposed to the air for a season it undergoes fermentation, or decay, and is then poisonous. It is still wine, however, although no longer good wine; and the term “wine,” if unqualified, does not tell us anything as to which kind it is.

Wine in the Cluster

That the fresh, pure, unfermented juice of the grape is really

wine, is seen from the following portions of Scripture:

Isaiah 65

⁸ As the new wine is found in the cluster, and one says, Destroy it not, for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all.

Here we see that not only the freshly expressed juice of the grape, but even the juice while it is yet in the cluster in the vine, is real wine.

Again, in *Genesis 40* we read in the dream of Pharaoh's butler:

Genesis 40

⁹ In my dream, behold a vine was before me;

¹⁰ And in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

¹¹ And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

Thus we see that not only is the wine found in the cluster of ripe grapes, but it is such wine as in ancient time was thought to be a drink fit for a king; for Pharaoh's butler dreamed of what he had been used to doing.

The Lord Gives Only Good Things

Now as to the wine that Jesus made for the guests at the marriage feast in Cana. It is true that the word has no qualifying adjective in the narrative of that event; but the circumstances unmistakably indicate its character.

In the first place, let us remember that only good things come from the hand of the Lord. He sends blessing, not a curse; and we have just read that the blessing is in the wine that is found in the cluster. On the other hand, we are told that they who drink the wine...

Proverbs 23

³¹ ...when it gives his color in the cup, when it moves itself aright,

–that is, when it is fermented, have woe, sorrow, contentions, and wounds without cause (verse 29), and that such wine at the last,

³² ...bites like a serpent, and stings like an adder.

It takes away a man's senses, so that he is like one...

³⁴ ...that lies down in the midst of the sea, or as he that lies upon the top of the mast.

Can anybody charge the Lord with preparing such a drink for men? Who that reverences the Saviour can for a moment entertain the thought that He would deliberately manufacture, and order to be given to the guests at a marriage feast, such wine as would tend to:

- take away their senses,
- inflame all their passions, and
- set them in an uproar, and
- possibly cause them to fight?

Fermented Wine not a Natural Product

Still further: If it were true that on this occasion Jesus made fermented wine, it would furnish a most unnatural exception to God's work; for never in nature has such a thing as fermented wine been known. On the contrary, God takes the utmost pains to prevent the wine that He makes from fermenting. Let us study the case for a moment.

Examine a cluster of grapes. See how firm the skin is upon each grape, and how closely it is fastened to the stem. The skin of the grape, like that of other fruits, is its protection against decay or fermentation. As long as the skin remains unbroken, fermentation cannot possibly take place. Each

grape is, in fact, a small bottle of unfermented wine, hermetically sealed so as to preserve it from fermentation.

While the grapes are in that condition they are good to eat—delicious and wholesome. But let us take another cluster. On this one there are some grapes that have been bruised, so that the skin is broken, and some have been half-way pulled off the stem. What is their condition? They have begun to decay; a little mould is seen in each wounded grape, and no one would eat them, not even the drinker of fermented wine, unless he had already drank so much of it as to lose his wits.

Yet that which has begun on those wounded grapes is exactly what must take place in the expressed juice, in order that it may become fermented wine. You say the grapes that have been broken are rotten. So they are, or at least they are beginning to rot, and nobody likes to eat rotten grapes; yet the very same people who reject the decayed grapes, will eagerly drink the grape juice when it has rotted still more. How inconsistent!

If the grape is unhealthful when it is diseased because of a wound, how can it be healthful when the disease has progressed so far that it has produced death? The fresh juice is life-producing; the fermented juice produces death.

“Old Wine” that is Better

Can you not now see clearly that the first state of wine, as the Lord makes it, is always unfermented? And not only so, but that unless man interferes, and changes the Lord’s plan for the grape, the wine will always remain unfermented? God never makes fermented wine; that is always a product of the curse. Wine must stand some little time exposed to the air, before it becomes fermented wine.

Now we have the question answered as to the kind of wine that Jesus prepared for the wedding guests. Just as the sun ripens the sap that is stored up in the cluster, so Christ, the

Light of the world, the Sun of righteousness, made the same change in the water that was in the waterpots; and it would be as forced and absurd to suppose that it was fermented, as to expect to find fermented wine in the grape cluster.

The wine was drawn out and at once carried to the governor of the feast. If any of it was left over, and allowed to stand exposed to the air for a time, it would undoubtedly ferment, just the same as any other wine that the Lord makes.

As to how much of the water became wine, we have no means of knowing. It is usually taken for granted that all the water in the six water pots was changed to wine. Whether it was or not, makes no practical difference. Only this thing is evident: that if the water became wine only as it was drawn out, we have the case for unfermented wine emphasized.

But whichever way it was there certainly was no time for the wine to ferment before it was carried to the table; and it must be remembered that time is an essential element in the production of fermented wine. God makes wine—good wine; man allows and assists it to decay, and become a curse. Be sure that Jesus did not go out of His way to make an unnatural product.

Such wine as Jesus made on that wedding day in Cana is good enough to be drunk in heaven, and will be furnished to all the guests at “the marriage supper of the Lamb.” When Jesus passed the cup to His disciples on the night of the Passover,—a time when no leaven or ferment could be found in any Jewish house,—He said,

Matthew 26

²⁹ I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.

I hardly think there is anybody so irreverent as to suggest that the wine (“the fruit of the vine,” mark you) on that occa-

sion will be such as could by any possibility produce intoxication, that is, poisoning.

41. To Keep Wine from Fermenting

Present Truth, July 18, 1901

JUST after writing the article in the “Private Corner,” on unfermented wine (“The Wine That the Lord Makes”), we noticed the following note in the *Church Family Newspaper*:

Your correspondent asserts that the Jews at the Feast of the Passover invariably use unfermented wine. If he could give all the particulars of the method by which the Jews prevent the fermentation of grape juice, it would be very interesting. It is described as “quite sweet,” which suggests that the juice has been “preserved” in some manner. Grape juice, unless treated in some such manner, naturally ferments. Unfermented grape juice is called must, not wine.

It is true that the unfermented juice of the grape is called must, but it is not true that it is not called wine. It is called wine in the Bible, as our article in this paper shows, and it is the only perfect wine. But the question is, how to keep it so, and as there are no doubt many who think that it is a difficult matter, if not impossible, we will tell how it is done. It is very simple.

1. Select good grapes, and press them just enough to break the skins, but not to crush them. This can be done by spreading them out on a wooden tray, and passing a roller over them, which is kept from pressing on them too heavily, by the low sides of the tray.
2. Take the grapes so broken, and put them over the fire in a saucepan, until they become merely heated through, but not until they boil. This is only in order that the juice can be pressed out more freely.
3. Put the heated grape-pulp in a thin cloth bag, and press out all the juice, either with the hands, or by a press.
4. Place the juice on the stove again, heat it just to the boiling point, but do not let it boil. Then while hot pour

it as quickly as possible into the bottles that have previously been thoroughly cleaned and sterilized in hot water. Fill the bottles full, so that there will be no air space below the cover, and seal them so tightly that no air can get in.

The result, if care has been taken, will be wine that will keep pure and unfermented for years. This is from personal experience. It will be seen that nothing whatever is added to the juice. Most unfermented wine that is sold for communion wine, has some acid added to it to preserve it. This should not be done. Nothing should be put into it.

Do not put even sugar in. The grapes have all the sugar that is needed. The grape juice does not need sugar, any more than raisins do. The natural wine properly made from good grapes is so sweet that most people will want to dilute it with water when they drink it.

Such wine as this may be drunk as freely as the state of one's finances will allow, for nothing in the world is more wholesome. And no other wine should ever be used at communion.

It is in order that this sacred service may not be profaned by the use of wine that is intoxicating, that we devote the space to the subject that we have. It is very certain that if Christ were present at a communion table which had fermented wine, He would *not* take the cup and say, "This is my blood."

Let us be careful never to bear false witness in this matter.

42. A Lesson in Temperance

Present Truth, September 12, 1901

International Sunday-school Lesson for September 22

Proverbs 23:29-35

Proverbs 23

²⁹ Who has woe? who has sorrow? who has contentions? who has babbling? who has wounds without cause? who has redness of eyes?

³⁰ They that tarry long at the wine; they that go to seek mixed wine.

³¹ Look not upon the wine when it is red, when it gives his color in the cup, when it moves itself aright.

³² At the last it bites like a serpent, and stings like an adder.

³³ Your eyes shall behold strange women, and your heart shall utter perverse things.

³⁴ Yea, you shall be as he that lies down in the midst of the sea, or as he that lies upon the top of a mast.

³⁵ They have stricken me, you shall say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

HERE we have a brief but complete description of the drinking habits and its results. It brings woe, or wailing and lamentation. It brings sorrow, or want, poverty, wretchedness; for all these ideas are conveyed by the Hebrew words rendered “woe,” and “sorrow.”

The drunkard also has “contentions.” The Hebrew word from which this is translated has the root idea of judging, and primarily means “to attack one judicially,” “to contend before a judge,” not excluding, of course, ordinary strife between man. So a litigious disposition is one of the products of wine-bibbing.

Wine inflames the passions, makes one self-important, it gives one an exaggerated sense of his own dignity, and an inclination to resent any affront, together with a quickness to detect affront when none was meant.

The drinking habit also produces “babbling” or complaining, as it is in the *Revised Version*. Who has not seen a strong man manifest all the carelessness and pettishness of a spoiled child, making a most shamefully ridiculous exhibition of himself, simply because he had put an enemy into his mouth, to take away his brains?

The wine-drinker has also “redness of eyes,” or, as in the margin of the *Revised Version*, “darkness of eyes.” The Hebrew lexicon gives as the rendering of the Hebrew word in this place, “darkened flashing” of eyes, “referring to the wild fierceness arising from intoxication.” The drinking of intoxicating liquor makes men silly, quarrelsome, and stupid, according to the degree of intoxication.

The loss of sense is most vividly depicted in the last verses. What could be more foolhardy than to lie down for rest in the midst of the sea, or on the top of a mast? And, most of all, the one who has been stricken and beaten by this enemy, which appeared to be a friend, will say,

Proverbs 23

³⁵ When shall I awake? I will seek it yet again.

He is bound in chains, so that he follows after that which brings him all his wretchedness and misery. But it must be noticed that it is only a certain kind of wine that affects these results. It is the “mixed wine” that sparkles and carries a “bead;” that is, it is fermented wine.

Natural, unfermented wine, the kind that the Lord makes for man, is good and wholesome, refreshing and health-giving. It is not simply harmless, but it is actively beneficial, being the pure fruit of the vine. It does not deceive.

Now that we have looked at the picture of the drunkard,—a picture with which we are unfortunately too familiar without the Bible presentation of it,—we come to the heart of the matter, and ask,

“What is the sin of wine and spirit-drinking? Why is it wrong to drink alcoholic liquor of any kind, no matter what its name?”

The answer must be that the evil is in the effect produced. The act of drinking is not sinful, for it is the same when wine is strong or as when the beverage is water. If wine never produced any more ill effects than water does, it would be no more sinful to drink it than to drink water.

So of any other article of food or drink. There is no arbitrary command, the list of things that must not be touched; but there is the command:

1 Timothy 5

²² Keep yourself pure.

1 Peter 2

¹¹ Abstain from fleshly lusts, that war against the soul.

1 Corinthians 10

³¹ Whether therefore you eat or drink, or whatsoever you do, do all to the glory of God.

We are to be...

Titus 3

¹ ...ready to every good work.

We belong to God, and are to yield our members to Him as instruments of righteousness; whatever habit or practice tends to lower our vitality, or in any degree, even though temporarily, to unfit us for the best service it is possible for us to render, is a sin against God.

The thing that is most lauded in the Bible is wisdom,—true wisdom that comes from above,—wisdom that shows itself in all one’s acts. It is the Spirit of God that gives wisdom, and so we have the exhortation:

Ephesians 5

¹⁷ Wherefore be not unwise, but understanding what the will

of the Lord is.

¹⁸ And be not drunk with wine, wherein is excess [riot]; but be filled with the Spirit.

The spirit of wine—alcohol—is in direct opposition to the Spirit of God; and it is absolutely useless to pray for wisdom, or to be filled with the Spirit, while at the same time one is putting into the body that which drives out wisdom.

A little thought will show anyone that this principle is a far-reaching, having to do with many things besides wine. Whatever article of food, or combination of food or drink, or quantity of it, tends to produce dullness, stupidity, irritability, heaviness, or in any way to diminish one's physical or mental powers should be shunned as rigidly as alcoholic liquors. It is certainly as bad to brutalize one's self by indulgence in eating as by indulgence in drink.

Moreover since the stream of life flows fresh and full and free for all, it follows that whenever we are not fresh and active, we are not taking up that pure stream, but are in some way perverting it, or adulterating it. Then our duty is to find out as soon as possible what it is that is hindering its free flow, and remove it. There is no ground here for anybody to say,

“Well, if the sin consists in the evil effects, then it is not wrong for *me* to drink wine, since it doesn't harm me,”

—or to use the same argument about any habit of eating or drinking, by which men curtail and destroy their usefulness. For the truth is, that whatever is injurious to anybody is injurious to everybody.

Some people are stronger than others, and can longer endure abuse without succumbing, just as some people can carry a heavier load than others. But it would be absurd for the man who can easily lift twenty stone to say that there is no muscular power required, and no cell structure broken

down, and lifting ten stone, beyond which another man cannot go without serious injury.

This of course is not a perfect parallel, because exercising muscles within bounds is beneficial, while alcohol is always poison; but the parallel is here, that although one may be able apparently to resist its attacks for a long time, the fact that it is poison, and that thousands die from it, is evidence that it is surely yet insidiously undermining his constitution.

Romans 12

¹ I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

You cannot win people from the world to Christ by lowering the standard of Christian living. The standard must be exalted; the Saviour must be “lifted up.” *John 12:32.*

43. Should Christians Drink Stimulating or Intoxicating Liquors?

Present Truth, March 6, 1902

We have on record that Christ made water into wine at the marriage feast. Is that sufficient testimony that Christians may indulge in a glass of beer? When a man is converted, does he wander from the true path of Christ by taking an occasional glass of beer as a stimulant?

WE HAVE often talked in these columns about the wine which Christ made at Cana; but this question brings up a phase of the subject that we have not before considered in this connection, and therefore we shall find it profitable to take it up again from the beginning. We shall try to do it so simply that there can be no confusion.

The miracle was recorded in *John 2:1-11*. The wine had been used up, and there were six empty water pots standing by. Jesus said to the servants,

John 2

⁷ Fill the water pots with water. And they filled them up to the brim.

⁸ And He said unto them, Draw out now, and bear unto the governor of the feast. And they bore it.

And when the governor of the feast tasted it, he perceived that it was better wine than that which they had at the beginning.

The Wine God Makes

This was “natural wine,” such as God makes every year. The miracle was to show us God’s agency in the products of the earth, especially in “the fruit of the vine,” and incidentally to teach us the kind of wine men ought to drink.

It should be understood that the element of time is not a

factor in any miracle. That is to say, the miraculous nature of an action does not depend upon its having been done quickly. The miracle consists in the doing of it, whether long or short time be taken. For example, in the case before us, the miracle does not consist in the fact that water was turned into wine in the space of a few minutes, but in the fact that it was done. If the miracle takes a year to accomplish it, the miracle is none the less.

If anybody thinks otherwise, let him try it. Let him take a year, or ten years, and at the end of that time he will be no nearer producing wine from water than at the beginning. But God can and does do it. He is constantly doing it in vines all over the earth. Usually He occupies several months in the process; but at the wedding feast He did it in a few minutes in the True Vine. Christ is “the Beginning” (*Revelation 1:8*), even the Source or,

Revelation 3

¹⁴ ...Beginning of the creation of God.

In Him everything is created, and in Him all things consist. *Colossians 1:16-17*. That which is in Him is life. *John 1:3-4*. His blood, His life, is pure and perfect, and everything that comes from Him is perfect.

In the stream of life that flows from the slain Lamb in the midst of the throne (compare *Revelation 5:4* and *22:1*), there is no element of decay. It is the “pure river of water of life, clear as crystal.”

Thus the wine that the Lord makes is not poisonous, but pure and life-giving. The word “intoxicating” means poisoning, and poisoning means death; therefore it is clear that the wine which the Lord makes—“the fruit of the vine”—is not intoxicating.

We can demonstrate this for ourselves. The wine which God yearly produces from water is hermetically sealed in small

flasks grouped in clusters. One may take of it even to repletion, but it will not produce intoxication any more than fresh apples will.

Alcohol not a Product of Nature

Alcohol is not a “product of nature,” not a “creature of God.” God never made alcohol, nor any fermented or malt liquors of any kind. If grapes or grain were allowed to remain as God makes them, they would never have stimulating or intoxicating effects. It is only by artificial processes, or when the fruits and grains have been crushed so soaked and allowed to decompose, that alcohol, which stimulates and intoxicates, is formed.

Now what God never does in all creation, we may be sure He did not do that day in Cana; therefore there is no connection whatever between the wine that Jesus made and the beer that men make. To say that because Jesus made wine from water therefore I may drink beer or any other intoxicating liquor, has no more reason in it than to say that because He was righteous I may sin.

We have no warrant to pronounce sentence upon anybody, and we do not need to; for each one can answer for himself whether or not the making and drinking of beer is following in the steps of Jesus. It does not seem that there can be any question as to whether or not Christians, or anybody else, for that matter, should take that which intoxicates.

To put the case vividly, What which you think of one who should stand by the river of life, a few hundred yards below where it issues from the throne, and mix poison with it before drinking it, saying that he liked it better so? You would think it a sacrilegious act, and would say that he was despising God’s good gift. Now that is really what men do when they take intoxicating liquor. They show lack of appreciation for God’s pure life stream; they slight the good and perfect gift,

and choose that which is perverted and degenerate.

What is a Stimulant?

But what about stimulation? Ah, that is so much milder a term than intoxication that many people are deceived by it; but the difference is really only one of degree; for the first effect of all intoxicants is to stimulate. If we examine the matter closely, we shall see that the use of stimulants of any kind whatever is directly opposed to the principles of Christianity.

Take the simple meaning of the word. *Stimulus* is a pure Latin word, meaning “a pointed, pricking instrument; a goad for driving cattle, slaves, etc.” “Stimulant,” and “stimulation” are from the Latin verb *stimulo*, which means “to prick with a goad; to prick or goad on; to goad, torment, vex, trouble, disturb.”

Do you think that this is the way God treats His children? Does He goad them on like cattle or slaves? Does he vex or trouble them? Far from it. He gives rest and peace. Those who hearken to Him have peace like a river,—the river of life,—calmly flowing, and are not goaded and harassed and worried. Instead of being spurred on to exert and exhaust their strength, they are continually renewing their strength, so as to keep the freshness of youth.

A stimulant is a whip, a goad. When does one take his “occasional stimulant,” provided of course that he is “moderate” and takes it only occasionally? It is when he is tired and worn out, is it not? When his nerves are unstrung, and his muscles are relaxed. What is the result? He feels new energy for the moment, and can think clearly and work with vigor. But he has received no strength whatever. He has simply forced himself to do what he really was unfit to do.

That is cruelty. If you put a horse in the place of the man you will see that is so. Your horse is exhausted: he has worked all day, and ought to be in the stable resting, with a good feed.

He comes to a hill and, although he is willing enough, he stops. Then you ply the whip, and force him on, and you prove that he can do more work yet. But you know that the whip added no strength to him; it clearly took strength out of him, making him less fit for future service.

Time is lost not gained, by working either horses or men when they are tired; and when they are not tired, but in possession of health, they need no beating to incite them to work.

The Use of Stimulants is Slavery

Now to show that stimulation is absolutely contrary to the principles of Christ: God made man to have dominion, to be ruler over all things, and hence absolutely free. Christ says:

John 8

³¹ If you continue in my Word, then are you my disciples indeed;

³² And you shall know the truth, and the truth shall make you free.

God redeems the life of His children from destruction, so that their youth is renewed like the eagles'; He renews their strength, which is far different from giving them the appearance of strength for a time, while actually diminishing their vitality.

Is it not self-evident that the person who is goaded to his work by a stimulant is not free? The master does not have to be driven to do his own works; he does it because it is his work, and he loves it; he finds pleasure in working. Indeed he finds more rest and comfort in activity than he could find in idleness. As soon as he has to be driven to the work, he ceases to be master, and becomes a slave. But the very essence of Christianity is liberty.

Slavery is Opposed to the Gospel

The service of God is love, and love is not and cannot be forced. It must come spontaneously.

1 John 5

³ This is the love of God, that we keep His commandments; and His commandments are not grievous.

To do even that which is right, because we are forced to do it, is not righteousness. There are no people on earth that conform more closely to the laws and regulations laid down for them, than the convicts in prison; but there is no virtue in their deed.

The sum of the matter is that no man ought ever to be driven or to drive himself to do anything whatever. The Gospel is the good news of salvation,—wholeness,—grace to help in every time of need, from...

Psalm 46

¹ God [who] is our Refuge and Strength, a very present help in trouble.

The help and strength placed at our disposal is infinite, and it is the Christian's business to become so thoroughly in touch with it, and so familiar with the means by which it may be appropriated, that it will be his delight to do the will of the Lord, even as a strong man rejoices to run a race. When one is...

Ephesians 6

¹⁰ ...strong in the Lord and in the power of His might,

he will have no need of stimulants to goad him to any legitimate task.

The Gospel is intensely practical. It concerns itself with the whole spirit, soul, and body; and therefore the strength of the Lord, and "the power of His might" pertains to the body as well as the mind.

Our God is the Healer; and He has promised to take disease away from those who keep His commandments. When Jesus returned from His baptism,

Matthew 4

²³ [He] went about all Galilee,...healing all manner of sickness and all manner of disease.

And “the Gospel of the kingdom,” which He preached, is the same that He commissions His servants to preach today, and until the end. Therefore in Him we may always be “ready to every good work,” and take keen delight in doing it. Our work should be a pleasure, not a drag upon us.

Isaiah 11

³¹ They that wait upon the Lord shall renew their strength;...they shall run, and not be weary; they shall walk and not faint.

Jesus calls us to come and learn of Him, and to take His yoke upon us, and find rest; because His yoke is easy, and His burden light.

2 Corinthians 4

¹ Therefore seeing we have this ministry, as we have received mercy, we faint not.

Literally, “we do not get tired.” It is no rash assertion, that this joyful rest in service is possible for every Christian who has faith and zeal enough to study and submit to the working of the Life by which all good work is done.

If you are tired, the proper thing to do is to rest. This will not always be by going to bed. Sometimes, indeed, very often, the weariness is due to poison in the system, on account of a too “liberal” diet and lack of exercise or fresh air. Regulate the diet, cleanse the system, take regular and abundant exercise in fresh air, keep the stream of life in constant flow, and then you will do all the work you ought to do, from pure love of it; and when you do not feel fresh for any task, that will be a signal that you should wait and gather new strength.

Whoever does not feel this freshness for his daily duties, should make it his first business to search diligently for the

cause of his weariness and languor, and, having found it, to remove it in the strength of the Lord. Thus, trusting and living in the Lord, you will “go from strength to strength,” and even in this present world will have a vivid foretaste of the time when...

Malachi 4 [RV]

² ...you shall go forth, and gambol as calves of the stall.

44. A Lenten Sermon for the Whole Year

Present Truth, March 13, 1902
Ephesians 5:17-19

Ephesians 5

¹⁷ Be not unwise, but understanding what the will of the Lord is.

¹⁸ And be not drunk with wine wherein is excess; but be filled with the Spirit;

¹⁹ Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

WHAT a wealth of instruction and suggestion there is in these verses! In the first place, we find that instead of there being a question whether or not it is our privilege to know the will of the Lord, it is our duty to know it; for we are commanded to understand what the will of the Lord is. Of course somebody will straightway ask,

“How can I know the Lord’s will?”

The most obvious answer is, Get acquainted with the Lord. When you know the Lord, you will as a matter of course know His will; for His way is His will. You get acquainted with the Lord by giving yourself to Him to serve Him. Jesus said:

John 14

²³ If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

Psalms 25

¹⁴ The secret of the Lord is with them that fear Him; and He will show them His covenant.

What is the thing that will most hinder one’s knowledge of the will of God? The answer is found in the next injunction:

Ephesians 5

¹⁸ Be not drunk with wine, wherein is excess: but be filled

with the Spirit.

Two spirits are here placed in contrast. One is the Spirit of God, the Spirit of life, that as a pure river of water of life, clear as crystal, proceeds out of the throne of God. The other spirit is the counterfeit, the spirit of death, which, in order to deceive people, has assumed the name *eau de vie*, the water of life, but which comes, not from the throne of God, but from the pit of corruption.

The Spirit of God is:

Ephesians 1

¹⁷ ...the Spirit of wisdom and revelation in the knowledge of Him;

Isaiah 11

² The Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.

God gives us His Spirit, in order that we may...

1 Corinthians 2

¹² ...know the things that are freely given to us of God.

But the spirit of wine is directly opposed to the Spirit of God in every particular; just to the extent that it is present, the Spirit of God must be absent; therefore if we are drunk with wine it is absolutely impossible that we should know what the will of the Lord is.

What is there wrong in wine? There is “excess” in it. This word is rendered “riot” in *Titus* 1:6 and *1 Peter* 4:4. The Greek word means literally, *not saving*. It is defined, *wastefulness, prodigality, luxury*. All this is the spirit of wine.

People often speak about “drinking to excess;” and all will admit that “too much wine” is not good. But according to this the smallest quantity is too much. The text does not speak of excess of wine, but says that there is excess *in wine*. In how

much wine is their excess? It matters not how much or how little; excess, riot, is in wine itself, even though there be but a drop. One drop of wine is as truly wine as a barrel is, since a barrel is only a vast number of drops. Whoever therefore has a single drop has “a drop too much;” for there is excess in it.

“Surely a single drop of wine cannot hurt anybody,” it will be said.

This is not the way to put the case, my friend. We should never ask, with regard to anything,

“Will it hurt me?”

But,

“Will it do me any good?”

“Will it build me up?”

If it will not, then it is to be avoided. When we take a thing because somebody urges,

“It won’t hurt you,”

—or we apologize to ourselves by saying the same thing, it is evident that our only reason for taking it is that it gratifies our appetite; it tickles our palette. This is pandering to the lust of the flesh, which is opposed to the Spirit of God. It is idolatry. The very expression,

“It won’t hurt you,”

or the question,

“Will it hurt me?”

carries with it the evidence that we are not thinking about building up our bodies as temples fit for God’s habitation, but are intent only on pleasing ourselves; we only want to make sure that we shall not have to suffer too severely for our selfish indulgence, thus showing still further that our sole con-

cern is our own feelings.

Our bodies are not our own, but we belong to God. Our bodies are His temple. Therefore everything put into them should be of a nature to build them up, to strengthen them,—to save them.

Now there is no sin in wine itself, nor in the act of drinking; neither would there be any sin in drinking wine, if it were not injurious to the body; if it tended to build up, instead of merely to excite and afterwards pull down. We speak, of course, of fermented wine,—the wine wherein is excess. The sin lies in the harm done to our bodies—God’s temples.

This being the case, it follows that there is the same wrong in taking anything else into our bodies, whether in the form of a solid or liquid, that does not build up, that does not tend to salvation, that there is in taking intoxicating drinks. Thus we see that temperance has to do with eating just as much as with drinking.

When we are reproved, as we often are, for saying so much about health, and habits of eating and drinking, we reply that we are simply talking of temperance, and temperance is one of the fruits of the Spirit. It is against the Spirit of God, the warring against the soul, when we put into our bodies anything whatever that has not a direct effect in building us up. We are forbidden to take anything in which there is excess, literally, lack of saving power.

Pampering the body, pleasing the appetite is evidently not serving God, and so is opposed to the command to understand what the will of God is; for it is only the one who wills to do His will, who knows of the teaching, if it be of God. *John 7:17.*

Romans 12

¹ I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

² And be not conformed to this world; but be transformed by

the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God.

45. Wine Against Wisdom

Present Truth, November 13, 1902

Isaiah 28

¹ Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

² Behold, the Lord has a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

³ The crown of pride, the drunkards of Ephraim, shall be trodden under feet.

⁴ And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looks upon it sees, while it is yet in his hand he eats it up.

The Two Spirits

SPEAKING of the judgment to come upon “the drunkards of Ephraim,” and of “them that are overcome with wine,” the prophet says:

Isaiah 28

⁵ In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, and to the residue of His people,

⁶ And for a spirit of judgment to him that sits in judgment, and for strength to them that turn the battle to the gate.

⁷ But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

What a contrast between the Spirit of the Lord and the spirit of wine. The Spirit of the Lord is the Spirit of judgment,

Isaiah 11

² ...the Spirit of wisdom and understanding.

But wine causes even the wisest men to “stumble in judgment.” The statement that “when the wine is in, the wit is out,” is perfectly in harmony with the Scriptures; and the experience of mankind corroborates it. This agrees with the exhortation given by the Apostle Paul:

Ephesians 5

¹⁷ Be not unwise, but understanding what the will of the Lord is.

¹⁸ And be not drunk with wine, wherein is excess; but be filled with the Spirit.

Men fancy that wine contributes to the flow of wit and wisdom; but that is where they are deceived.

Proverbs 20

¹ Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise.

Wine loosens the tongue, and if but little be taken a wise man, being stimulated to talk, will naturally speak some wisdom; but a very little more will make him talk foolishness; and in any case the wine adds nothing to what one has.

The Spirit of the Lord, on the other hand, imparts true wisdom, and with this we are to be filled; but to be really filled with anything means that all else is excluded. So just to the extent that one has wine or the spirit of wine, alcohol, in one's system, to that extent, at least, the Spirit of God must be absent.

In wine there is “excess.” Mark the words well. It is not said that wine leads to excess, or that there is danger that if wine be taken it will be taken to excess, but the excess is in the wine itself. It is as true of a teaspoonful as of a gallon, the difference being only one of degree. Wherever there is wine at all, there is excess. Of course it is understood that this refers to the wine that is fermented and intoxicating,—the wine which by fermentation, decay, has become the bearer of death.

God's Spirit is the pure water of life.

John 7

³⁸ He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water.

³⁹ (But this spoke He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

It is a striking illustration of how Satan seeks to substitute death for life, and to make people believe that there is no death, but that death is life, that he has caused brandy to be known as *eau de vie*—water of life—when it is in reality the water of death. “Fire water” it is appropriately named by the Red Indians.

Temperance is one of the fruits of the Spirit.

Galatians 5

²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

²³ Meekness, *temperance*: against such there is no law.

By this we see that temperance does not consist, as some suppose, in a “moderate” use of everything, whether it is good or bad; for “the Spirit is life,” and death and life cannot exist together. Whoever is led by the Spirit, and filled with the Spirit, is necessarily separated from every form of death, or everything tending to death. It is absolutely impossible for one to be completely filled with the Spirit, and at the same time to have death working in him. Therefore the Spirit-filled man has no alcoholic poison in his body.

This opens up a still wider range of temperance. Many who will allow that temperance pertains to the Gospel, and that alcohol is opposed to the Spirit of God, will not admit that what one eats has anything to do with religion. Let us see whether this is so or not.

In what does the evil of alcoholic liquor drinking consist? Is

it in the mere act of drinking? or in the taking of a liquid? Evidently not; since water, the purest and strongest drink is liquid, and the act of drinking water is just the same as that of drinking intoxicating liquor. Wherein, then, lies the evil? Just in this: that it is intoxicating, poisonous, destructive of life.

Now then, suppose one takes food which produces alcohol in the body, which is a very common occurrence, where is the difference, except in degree, between that and alcohol which one drinks? There is none. Alcohol formed from food within the body is just as poisonous, just as intoxicating, as that formed in a still, outside the body.

The next question is, what are the signs of intoxication from alcohol found within the body? They are just the same as those for intoxication from alcohol which one drinks. They cannot all be enumerated; but few people do not know the sensation of almost irresistible drowsiness after meals. All are familiar with the dull glassy expression of the eye, which is so often seen in one who is making vain attempts to keep awake after a too hearty meal, or even a smaller meal which is not digesting properly. This is identical with the drunkard's eye.

Again, everybody is familiar with the expression "a bilious attack." Too many know by experience what it is; and whether by experience or observation, all know that the result is often the same as with the man who has taken more liquor than the stomach can endure. Now how much better is the man who eats in such a way that alcohol and other poisons are produced in the stomach until the organ is compelled to eject its contents, than the man who produces the same result by drinking?

Can you not see the Christian grace of temperance has to do with eating as surely as with drinking? We have not space at this time to point out the kind of food, and the manner of taking it, which cause auto-intoxication; that will appear later, both in the "Corner" and in the Health Department; but all

can see the importance of giving diligence to eat, as well as to drink, to the glory of God.

46. Not Compulsion; but Persuasion

Present Truth, February 19, 1903

I am a member of the *Good Templars*, a religious temperance society. We are great at fighting publicans, brewers, and so forth; in fact, we go for anything connected with the liquor traffic. Now somehow from reading *Present Truth*, I begin to think we are spending our energy in a wrong way, and that our business is not to fight brewers, but to persuade man and women by our lives. Will you kindly enlighten me?

I AM sure you have come to a right conclusion. And this I say not of myself but from the word of God.

Ephesians 6

¹² For our wrestling is not against flesh and blood, but against principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in heavenly places.

Therefore:

2 Corinthians 10

³ Though we walk in the flesh, we do not war after the flesh;
⁴ For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;
⁵ 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.

Reclamation, not Denunciation

Our mission to sinners is not denunciation, but reclamation.

John 3

¹⁷ God sent not His Son into the world to condemn the world; but that the world through Him might be saved.
¹⁹ This is the condemnation, that light is come into the world.

Therefore the only way that we can condemn the world is

to let the light shine. Noah condemned the world by being a preacher of righteousness.

Hebrews 11

⁷ By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

2 Peter 2

⁵ And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

Jesus said,

John 12

⁴⁶ I am come a light into the world, that whosoever believes on me should not abide in darkness.

⁴⁷ And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

2 Corinthians 5

¹⁸ God...has reconciled us to Himself by Jesus Christ, and has given to us the ministry of reconciliation;

¹⁹ God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation.

²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be reconciled to God.

We are ambassadors on the behalf of Christ, as though God were beseeching by us in Christ's stead. Whenever we lose sight of this fundamental truth, and seek to advance the cause of truth by denunciation, we are sure to fail.

James 1

²⁰ The wrath of man works not the righteousness of God.

2 Timothy 2

²⁴ The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves;

²⁵ If God peradventure will give them repentance to the acknowledging of the truth.

I know that the idea is becoming almost universally prevalent in the Church, that Christians must deal with existing evils, in what is termed “a practical manner,” namely through the machinery of the State. Modern reformers have not the patience to wait the result of preaching the Word, they want to see people converted in a body.

This shows that they have not learned either the Scripture or the lesson of history. The heathen Saxons were baptized in a mass, as a token of submission to Charlemagne, but that baptism did not constitute them Christians.

Nothing but the Spirit of God working on the heart of man can effect true reformation; and therefore every use of any other means, is but a hindrance to the progress of the Gospel.

47. The Habits of Our Forefathers

Present Truth, April 16, 1903

A DAILY PAPER publishes an extract from the *Northumberland Household Book* commenced in 1512, in which an exhaustive account of the domestic economy of the great Percy family is given. It gives a good idea of the drinking habits of the best society four hundred years ago.

- At breakfast, which was served at seven in the morning, the earl and countess had a quart of beer and a quart of wine between them; two sons, “My Lorde Percy and Maister Percy,” a pottle (two quarts) of beer; and two children in the nursery a quart of beer.
- For dinner, at ten o’clock, my lord and lady had a gallon of beer and a pottle of wine; the two boys a quart of beer, and the younger children a pottle of beer.
- At supper, at four o’clock, the earl and countess shared a pottle of beer, and a pottle of wine; and the children also had their allowance.
- For “livery,” which was served in the bedroom between eight and nine in the evening, the parents were supplied with a gallon of beer and a quart of wine; and each pair of children had a pottle of beer.

We can readily believe that there was no necessity for a “semi-teetotal pledge” then, as there could have been no such thing as drinking “between meals.” But when people point to the robust man and women of ten generations ago as proof that such living did not hurt them, we strongly demur.

If you saw a tree with its branches withering and weakly, would you say that there was nothing the matter with the tree? Surely the branches are a part of the tree, but no more so than are the degenerate descendants of those people branches of the parent stock; and the weakness of this generation is a standing proof that the branches are withering as the

result of the habits of their ancestors.

There is not a soul now living whose teeth are not more or less set on edge by the sour grapes which the fathers ate. *Ezekiel 18:2.*

Tobacco

1. Prisons

Present Truth, December 15, 1892

PRISONS are places where people are shut up. Many of them are built of brick or stone, with iron doors, bars of iron across the windows, and high, thick walls all around them.

The inner prison often used to be a small dark room cut out of the solid rock, where the sunshine never entered, and where a man could be locked in more securely than in any other part of the building.

Besides the strong chains in the prison, with which the prisoners were chained to the floor, wall, or guards, there were stocks in which their feet could be fastened. Then they could not take a step, but had to sit or lie for long hours in a most uncomfortable position.

A Man in Prison

Go with us to the city of Jerusalem, when Herod was king. It was night. An aged man was lying asleep on the hard floor of the inner prison. He was lying between two soldiers and could not move without their knowing it, for he was fastened to each with a strong chain. There were three bolted doors between him and the outside of the prison, and soldiers guarded the doors.

What wicked thing had this peaceful sleeper done that he should be thrust into the inner prison, bound with two chains, and so many guarded by so many soldiers? He had done nothing at all! Then why was he there? King Herod cast him into prison, intending to take him out after the Passover and kill him. Why? Just to please the Jews, and cause them to think well of him!

The Jews hated this man Peter because he was a good man, and because he had boldly preached Jesus. This was his last

night in prison. In the morning Herod expected to bring him out and have him killed before all the people. Peter could not get out if he should try. He expected to die. But he was not afraid. Long before he had given himself to Jesus, and even if he should lose this life and be shut up for a time in the grave, he knew that his Friend Jesus had the keys of death and would soon let him out, and give him never-ending life and happiness. He therefore peacefully lay and slept.

But Peter's Friend was not ready for him to die. He had seen all his sufferings, and had known all that the king intended to do. He had heard the prayers that the Church had been sending up for Peter. Now the time had come for Him to work. What were iron bars and chains, and gates and soldiers to Him? He is stronger than them all. He sent a powerful angel to take Peter from the hands of those who would take his life.

The strong bolted gates swung open, and the angel entered, and then they closed again without a sound behind him. The light which surrounded the angel filled the prison, but did not awaken Peter. The angel glided noiselessly to his side, touched him, and said,

Acts 12

⁷ Arise up quickly.

Peter obeyed, and as he rose the chains fell broken from his wrists. Again the angel spoke:

⁸ Gird yourself, and bind on your sandals.

Then again,

⁸ Cast your garment about yourself, and follow me.

Peter did as he was told. They stepped over the soldiers and passed through the three iron gates which again swung open and closed without a sound. The guards did not move. No word was spoken; there was no sound of footstep; the angel glided on before, encircled by a light of dazzling brightness,

and Peter followed, believing himself to be in a dream.

Suddenly the angel left him, the dazzling light faded away, and Peter was left alone in the dark and quiet street. He now saw that it was no dream, but that he was free indeed, and was in a part of the city where he often had been before!

He remembered falling to sleep that evening bound between the two soldiers. He remembered taking off his sandals and outer garment, but now he saw that they were on. His wrists were still swollen from wearing the hard irons but, thank God, now the cruel chains were gone! He had expected to be led along this same road the next morning to his death, but here he was alive and well, and best of all free to go just where he wished!

How his heart thrilled with joy, and with thanksgiving to his Saviour, as he fully realized that he had been freed from prison. He said,

¹¹ Now I know of a surety that the Lord has sent His angel, and has delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

And he hastened to tell his friends that they might rejoice with him and praise the One who had heard, and so wondrously answered their prayers.

A Boy in Prison

Only two years ago, a boy lived Brooklyn, N.Y., USA, whose name was Samuel Kimball. He was a bright, smart boy, had many friends, attended Sunday School, was a beautiful singer, and sang in the choir. Yet this poor boy died in prison!

His voice lost its sweetness so that he could not sing. He became ill and went to bed, and was so weak and nervous that he was taken to the hospital. It grew very hard for him to breathe, and neither heart nor stomach seemed to be able to do the work for which it was made. He could eat hardly any-

thing, for it burned him like fire.

His skin was a deadly yellow color, and his limbs were swollen till they were twice as they should be. His cheeks were sunken, his lips burning red, his eyes dull and heavy looking, and he looked more like a dead boy than a living boy. Sometimes it was so hard for him to breathe that he would almost strangle to death. Poor boy! Why did he suffer like this? It was because he had been shut up in prison so long.

In prison? How did that bright, loving boy get into prison? He walked right in himself, and then could not get out. When Samuel saw that he must die, he told his nurse all about it. He told her that he began to smoke cigarettes some time before, and that the more he smoked the more he wanted to smoke.

He knew that he should not do it, and he did not want his grandmother with whom he lived, to know it. He therefore would work long after work hours in the chandelier manufactory that he might earn extra money with which to buy the cigarettes.

He tried to stop smoking, but he could not; he was bound with the habit as with chains of iron. He was in prison as surely as Peter ever was, and he could not get away. He at last smoked twenty cigarettes in one day! He became bound hand and foot, and could not move out of his bed, and finally was choked to death by the cruel chains of this monster habit!

As Samuel lay on his cot dying, these are almost the last words he said:

“Let any boy who smokes cigarettes look at me now and know how I have suffered, and he will never put another into his mouth.”

Oh, what a pity that Samuel did not have Peter’s Friend for his Friend. He could have sent an angel to break these cruel chains and set him free.

My dear boy or girl, are you bound by any of the chains of sin? Have you got into the habit of disobeying, of getting angry, of loving yourself, of drinking strong drink, of lying, or stealing, or any other bad thing? Have you tried to get away from them and found that you could not?

If you have, you are in prison and bound with chains as surely as Peter was. The Bible says so. No earthly friend can break the chains and make you free. Jesus alone can do it. That is why He came to this earth; to proclaim liberty to the captives, and the opening of the prison [of sin] to them that are bound.

If you are bound in sin and naughty ways, tell Jesus. Take Him for your Friend, just as Peter did, and ask Him to help you. When you feel like doing wrong, ask Him to send His angel to deliver you as He did Peter; then begin to thank and praise Him right away, because He has done it. You may not see the angel, but you may be sure that He has come if you have earnestly asked for him.

If you ever feel like trying to get away from sin yourself, without the help of Jesus, remember how Samuel Kimball died in the prison house of sin because he did not take Jesus for his Saviour. Only Jesus can break the chains of sin and set us free. For we read that

Acts 4

¹² There is no other name under heaven given among men, whereby we must be saved.

2. Second-hand Smoke

Present Truth, February 1, 1894

A CONTEMPORARY calls attention to the likelihood of the infants of the poor being poisoned by having to inhale an atmosphere saturated with tobacco smoke.

With the limited accommodation at their disposal, it is quite conceivable that men after coming home from work, and in the early morning, poison the air of the room in which the family live.

A correspondent has gone so far as to say, indeed, that he has met with many such cases, the correctness of his diagnosis being proved by the recovery of the infants when the cause was suppressed.

3. Hard Times

Present Truth, March 1, 1894

THE year of financial depression has resulted in much destitution and suffering. Yet notwithstanding this, for self-indulgence in two articles alone, drink and tobacco, the country has spent over £140,000,000.

To the spenders this amount was more than thrown away; for the indulgence weakens the constitution and lessens working capacity.

Isaiah 55

² Wherefore do you spend money for that which is not bread? and your earnings for that which satisfies not?

4. How to Kill Gorillas

Present Truth, April 19, 1894

IN THE *Pall Mall Magazine* Mr. R. C. Garner, who spent some months in West Africa studying the habits of animal life in its native haunts, tells of the death of a young gorilla which he had caught, and which had become much attached to him.

The animal had some traits quite human-like, and was quite a companionable pet in the lonely days and nights which Mr. Garner spent in the iron cage in which he made his home in the forest.

One day the gorilla exhibited signs of sickness. Mr. Garner consulted with the native about the symptoms. He says,

“He assured me that it would die, and asked me if I drank tobacco, which is the native expression for smoking; when I replied in the affirmative, he informed me that tobacco smoke was absolutely fatal to a gorilla, and many other natives confirmed the statement.”

The animal exhibited symptoms of gastric poisoning, and shortly died—killed by inhaling tobacco smoke.

It is fortunate that tobacco smoke does not serve all animal life in the same way; but is it reasonable to suppose that smoke that poisons a gorilla in a few days is harmless to life in children or others, even though the evil may not be apparently traceable to it?

5. Tobacco and Blindness

Present Truth, June 7, 1894

An evening paper says:

Captain Abney, the photographic specialist, has been telling an audience at the Royal Institution that smoking, when indulged in by persons who are not physically very robust, may produce temporary color blindness. It seems that those who are "tobacco blind" can correctly pick out and name the blue pellets in a number of different ones, but all other colors they inaccurately describe as white.

It requires a good constitution to use tobacco without very apparent evil effects. And unbiased physicians of extensive practice bear witness to the fact that many robust constitutions have been weakened by tobacco.

The evil effects of tobacco using, as the effects of intemperance, are not always directly apparent, but no man can inhale an active and virulent poison, such as nicotine is, without injury.

6. Tobacco and the Blood

Present Truth, June 21, 1894

WHEN taken in any form, tobacco very readily finds its way into the blood, and, according to Sir B. W. Richardson, it produces in the vital fluid serious changes. He describes these changes in the following words:

On the blood the prolonged inhalation of tobacco produces changes which are very marked in character. The fluid is thinner than is natural, and in extreme cases paler. In some instances the deficient color of the blood is communicated to the body altogether, rendering the external surface yellowish white and puffy. The blood, being thin, also exudes too freely, and a cut surface bleeds for a long time, and may continue to bleed inconveniently even in opposition to remedies.

But the most important influence is exerted over those little bodies which float in myriads in the blood and are known as the red corpuscles. These bodies have naturally a double concave surface, and at their edges a perfectly smooth outline. The absorption of fumes of tobacco necessarily leads to rapid changes in them; they lose their round shape, becoming oval and irregular, and instead of having a mutual attraction for each other and running together, a good sign of physical health, they lie loosely scattered before the eye, and indicate to the learned observer as clearly as though they spoke to him and said the words, that the man from whom they were taken is physically depressed, and deplorably deficient both in muscular and mental power.

7. The Necessaries of Life

Present Truth, June 21, 1894

FROM the standpoint of tradition and custom, the “necessaries of life” include some very strange articles. A member of Parliament from Cambridge, in a speech touching the relation of the Budget bill to the liquor traffic, is reported as saying that:

“The increased taxation of the rich will relieve the taxation on such necessaries of life as sugar and tobacco.”

A very large proportion of the Anglo-Saxon race seem to regard tobacco as one of the necessaries of life, although it was not known to the civilized world until the time of Sir Walter Raleigh.

Another very large class regard intoxicating liquor,—beer, stout, wine, and whiskey,—as among these “necessaries;” at least they will hold on to one or more of these drinks until the very last penny is gone, and sacrifice many of the real necessaries to obtain them.

Still others think that tea and coffee are among the necessaries. They feel a craving for these articles which leads them to think they could not do without them. Another class believes they are unable to get along without opium and morphine. In a locality in the Southern United States there is a class of people who regard clay as an essential article of diet. And if we were to consider all the different races and nations and classes throughout the world, we could increase this list almost indefinitely.

Such facts only point to the conclusion that men are wont to take their ideas of what constitutes the necessaries of life more from the customs of depraved human nature than from the declarations of either science or revelation. Though the latter two speak with a positive voice against these customs,

they are not regarded by the devotees to popular vices and fashions.

Science—which in this case may be taken as almost synonymous with common sense—declares plainly and emphatically that such articles as those mentioned above contribute little or nothing to the building up and strengthening of the human body, and on the other hand do it an immense amount of harm.

None of these things came into use by man until after he had fallen from his uprightness and...

Ecclesiastes 7

²⁹ ...sought out many inventions.

Our first parents, Adam and Eve, were strangers to all such “indispensable” customs.

The Saviour indulged in no such practices during His life on earth. Imagine Him, the Redeemer of men, whose life is to be our example,—smoking a cigar, like an individual who indulges in this modern “necessary” of life! Could such a case be supposed, the most dissipated beholder would know instinctively that He had fallen below even the human ideal of perfect uprightness and purity.

And if men would not stifle the voice of conscience which the Creator has put within them, and would exercise their minds to discern and know the pathway of holiness, with the aid of the light God has given, they would know better than to class an article whose use constitutes a harmful and vicious indulgence, as among the necessities of life.

No necessary of life creates in the human system an unnatural craving for its use. Hunger itself is not a craving for one particular thing, but for anything which will supply nourishment to the failing tissues of the body. And when the body is nourished and built up, the result is not a craving for something, but a feeling of comfort and ease, which is the natural

feeling of health.

The very fact, therefore, that the use of an article creates a strong craving for it, is the best of evidence from a physiological standpoint that it is not conducive to health, and therefore very far from belonging to the necessaries of life.

8. A Healthy Constitution

Present Truth, August 30, 1894

EVERY medical man knows the importance of a good constitution and healthy blood and tissue in cases of wounds. Many men who appear in good health find by some accident, not serious in itself, that they really are not in sound health, and are retarded in the process of recovery by conditions of which they were ignorant.

The following from a medical journal shows one of the advantages of careful and hygienic living which physicians are well acquainted with:

A young laboring man was brought to a certain hospital with a badly lacerated hand. He had fallen upon an old cotton hook, and it had gone entirely through the palm of his hand, carrying with it rust and dirt. The wound was kept open so that it would suppurate freely and be readily cleansed.

As time passed on, the hand became very much swollen, and turned black, and the surgeons watched very carefully for signs of blood poisoning, fearing that the entire hand would have to be amputated to save the life of its possessor.

These signs not appearing, it then became the question whether more of the hand could be saved than the thumb and the first two fingers. As the hand became no worse, the surgeon delayed operating on it, and after a time, it began to mend, and finally healed entirely, to the surprise of the surgeon.

“Young man,” he said to the patient, as the danger was passing away, “do you use alcohol in any form?”

“No, sir.”

“Do you use tobacco?”

“No, sir.”

“That is what saved your hand.”

9. Missions and Tobacco

Present Truth, September 6, 1894

DO THE members of the churches spend more money for tobacco than for foreign missions? A statement has been made by someone among the Baptists that they spend more for tobacco than for missions, and the London organ quotes the statement as possibly correct. And there is no reason for supposing the Baptists any more given to the consumption of nicotine than others.

In the *Church Intelligencer*, Archdeacon Collison writes from the North Pacific concerning his Indians:

Almost all the young men have given up the habit of smoking. One of them, who had realized a profit of five dollars on the sale of tobacco in a small trading store kept by him, brought this money and gave it me to assist in the purchase of a new bell for our mission church. I would to God that our young men at home might be influenced to deny themselves and devote the money spent in smoking to the work of fulfilling our Lord's command, the sending of the Gospel to every creature.

Whatever men may say of the use of tobacco, it is surely a serious problem that is put before them in the suggestion that they who profess to acknowledge the Lord's command are spending more in smoke than in sending the Gospel to the perishing.

And others besides smokers may well ask whether they are not spending more money on needless luxuries than in the service of God. Statistics sometimes reveal surprising comparisons.

10. The Power of the Pipe

Present Truth, July 25, 1895

THE life of Christ is studied in vain to find any examples of the offering of temporal inducements to the people to listen to His Gospel. When some followed Him because of the loaves and fishes He rebuked them.

What, then, are we to think of the latest device, which consists in offering the people harmful indulgences if they will attend services? No wonder some of the secular papers are expressing astonishment at the smoking services being started in London, with free tobacco supplied by the clergy. Speaking of the services, the *Christian Commonwealth* says:

The incident must be productive of very varied comment. It certainly seems to confirm the idea that the pipe is one of our modern idols. The motive of the Rector can easily be understood and may be commended. But most people will contemplate the proceeding with very mixed feelings, in which humiliation and shame must predominate. The tendency of the time seems to be not to uplift Christ but to drag Him through the mire. If people stooped in poverty will not abandon the pernicious and extravagant habits of smoking there are little hopes that the sermons of smoking persons will help to lift them.

The Gospel calls men to renounce every harmful and extravagant indulgence. The tobacco habit comes in this category; for were it not for the narcotic properties of the weed no one would smoke. And the influence of narcotic poisons is indisputably bad. The worst of this new device is that it will have the tendency to make many believe that such indulgence may even glorify God. Not long since another minister, Mr. F. B. Meyer, started a week-day service for men, supplying tobacco free, with the apology,

“There is no sin in using what God has given us to His

glory.”

There is nothing novel in the plea. It has been used to sustain the alcohol habit, and the use of opium, morphine, arsenic, and many other poisons; but its use by those who are supposed to be following Jesus Christ is a novelty.

The temper of the times demand a compromise with worldly indulgences, but loyalty to Christ demands of Christians the recognition of the fact that body, soul, and spirit belong to Him, and that He cannot be glorified in any indulgence which injures and enslaves the body and mind.

These things will never be introduced into God’s new creation. The Gospel brings men news of present deliverance from habits that have bound them, and it is a mark of a desperate fall from the high level of the Divine life of Jesus Christ when these things are set forth as entirely in harmony with that life.

11. The Tea Cigarette

Present Truth, August 6, 1896

THIS latest invention in the smoking line comes from Paris. Next it was heard of as a vice of fashionable New York ladies. And now a London morning paper says it is being introduced at home.

We think none of our readers will be in danger of trying the foolish practice if we give the particulars of the way in which the cigarettes are made. We do this that it may be seen that the evil effects are due simply to the poison that is in the tea leaf, of which every user of tea as a beverage gets more or less to the detriment of the health. A drug that has such effect when inhaled is not a good thing to put into the stomach.

We take the following from the *Daily Mail*:

One of the most injurious and dangerous of new fashions is the tea cigarette.

Several descriptions of the tea cigarette have been printed, but these have erred in the presumption that the tea was taken as sold, rolled up in a paper and smoked. This would be practically impossible, as the sharp edges of the tea would cut the paper in all directions, spoil the draught, and render the cigarettes unsmokable.

To make the tea cigarette one takes a grade of green tea which has but little dust, being composed of unbroken leaf, and dampens it carefully, just enough to permit the leaves to be unrolled without being broken, and so as to be left pliable and capable of being stuffed in the paper cylinder, while the dampness is not sufficient to stain the paper. The cigarettes are to be laid aside for a few days and are then ready to be smoked.

The feeling of a tea cigarette in the mouth is peculiar. The taste is not so disagreeable as might be supposed, but the effect on the tyro is a sense of thickening the head and a disposition to take hold of something or sit down. If the beginner quits them, that settles it, he will not try tea cigarettes again.

If, however, the smoker sits down and tries a second cigarette, inhaling it deeply, then the thickening feeling passes and is succeeded by one of intense exhilaration. The nerves are stimulated until the smoker feels like flying, or doing something else entirely out of the common way. This stage lasts as long as the smoke continues, which is until the reaction of the stomach sets in.

Words cannot describe the final effects of the tea cigarette. The agony of the opium fiend is a shadow to that of the nauseated victim of the tea cigarette. It will be hours before food can be looked at, yet the first step toward a cure is a cup of tea. An hour afterward comes the craving for the tea cigarette.

12. He Saw the Inconsistency

Present Truth, January 14, 1897

WRITING of the proofs of “genuine conversions” from heathenism in a variety of cases a Japanese missionary tells the following story. Let it be noticed that appreciation of the Gospel of Christ itself caused this man to see that the enslavement of the tobacco habit was not compatible with freedom in Christ. And he saw the point more clearly than the missionary who relates the story, as will be seen:

On visiting a certain town recently, on a tour in the country, I was much impressed by the interest taken in Christianity by a man who not only came to meetings himself, but brought several of his friends with him. I was told that he was very constant in his attendance, and that he supported the work very earnestly. Seeing his interest to be so genuine, I had some conversation with him, and found him to be very conversant with the truths of Christianity, and to express hearty belief in them.

Naturally enough I sought to know what hindered him from uniting with the church by baptism. He said that it was his intention to do so later, but he could not do so now. The reason, he said, was that he was a tobacco merchant, and that if he united with the church he must give this up. He did not believe that a man should be a church member and sell tobacco. He could not go out of the business at once without great loss, but as soon as he could he should give up the business, and then he wished to join the church.

Calling to mind the many members of Christian churches at home who sell tobacco, and yet do not think that it interferes with their being church members, I told him that his purpose was commendable, but if such was his purpose in fact that he could be received into the church now on confession of his faith by baptism, if there was nothing else that stood in his way. He was much impressed, and asked for time to think of it.

Later he returned and said that Christianity was just being

established in his town, and he did not want to set a bad example that it would be for a Christian to sell tobacco, and that as he had begun an arrangement by which he hoped to dispose of his business, he thought it better for him to wait till his hands were clean of the business, before he united with the church. Until that time, however, he would help all he could in the work of the church.

I have no doubt that in a few months he will be numbered among the believers in that town. "Rice Christians" we do have on the mission field, but it is greatly to be doubted if they are more numerous than the advantage Christians to be found at home.

13. Boy Smokers

Present Truth, July 1, 1897

SO GREAT evil has followed the use of tobacco by young boys that physicians and statesmen in many lands are making strong efforts to keep tobacco away from them.

Cases of death and of insanity among boys have been reported lately as the result of cigarette smoking. Let boys beware of following a nasty practice, which will surely injure their health.

Many a boy who smokes thinks no one knows it, but his friends can often tell it by the change in his looks. A public school-master recently said:

“I can go through this school and put my hand on every boy that uses tobacco, for he shows it in his face, and if I am in doubt, I can prove my surmise by looking at his recitation cards.”

It ruins the health, dulls the mind for good and noble thinking, and very generally leads boys to deceive their parents. It is one of Satan’s favorite ways of preventing the young from being manly and useful in the Lord’s service.

For your own sake, boys, and for Christ’s sake, don’t smoke.

14. Tobacco-using Fathers

Present Truth, July 15, 1897

IT OFTEN occurs, and, indeed, is true as a rule, says a medical journal, that the chief effects of the use of tobacco are not seen in the man who indulges the habit, but appear in his children. Whence came such a vast army of nervous, sickly, yellow-faced young women? Inquire, and learn that their fathers were tobacco-users, and you have the secret.

A terrible inheritance of constitutional weakness, nervous debility, and general incapacity for enjoyment, does the tobacco-using father entail upon his children. Most strikingly applicable are the words of Ezekiel,

Ezekiel 18

² The fathers have eaten sour grapes, and the children's teeth are set on edge.

With reference to the same subject, the renowned Sir Benjamin C. Brodie said,

“No evils are so manifestly visited upon the third and fourth generations as the evils which spring from the use of tobacco.”

15. The Tobacco Habit and Christian Liberty

Present Truth, January 27, 1898

THE blinding effect of an evil habit, such as indulgence in narcotics and stimulants, is illustrated by the following story which a popular journal prints under the title, "The Lord Chancellor and His Peculiarities":

It is one of the idiosyncrasies of the Lord Chancellor (who has just been created an earl) that he never smokes, and, in fact, detests tobacco. The late Montagn Williams, in his "Leaves of a Life," relates how he was engaged with Sir Hardinge Giffard—now Lord Halsbury—in an important election petition at Shewsbury. At their lodgings Mr. Williams began to smoke. Sir Hardinge protested. He said he "never smoked," and eventually his eminent junior had to put on a mackintosh and smoke his cigar in a snowstorm.

Mr. Montagn Williams did not have to wait long for an opportunity to retaliate. Sir Hardinge carried his habit of punctuality to a height that was only equaled by his politeness. He would have breakfast ready to a moment, but would never commence without his junior. That morning Mr. Montagn Williams tarried so long over his toilet that he did not enter the breakfast-room until three minutes before the hour at which the court sat. He writes:

I found Giffard seated in an armchair before an enormous fire. The breakfast, grilled fish and other delicacies, was placed on the fender. The tea had not yet been brewed. My leader looked in a rage; he must only have been acting, however, for in all my life I never saw him seriously out of temper. I knew, he declared, just as well as he did, what his rules were. I knew that he had been waiting breakfast for me. It was my duty to be down in time and make the ten, and in consequence of my laziness he would have to go to court without any breakfast at all.

"But," I casually remarked, "I never eat breakfast. I don't care about it." "Well," he rejoined, "you are, I think, the most selfish fellow I ever came across." "Oh dear, no," I said, "you

forget the smoking yesterday. You don't smoke. I don't see the difference." He burst out laughing, and we proceeded to court. That night I remained by the fire when the meal was over and smoked my cigar.

Why He Could Not See The Difference

Let us examine the humor of this for a moment. The Lord Chancellor's gentlemanly courtesy lost him his breakfast because he wished to share it with his friend. He might have eaten it alone, and his friend, if he did not wish to eat, could not possibly have been inconvenienced because the other was eating.

But the writer of these reminiscences professed to see no difference between this exhibition of courtesy and his own insistence upon smoking in the presence of his friend, knowing that the smoke was offensive to him! The case would have been parallel had Sir Hardinge insisted on his friend's joining him in eating something which Mr. Williams did not relish, but which he himself enjoyed; and, further, if when his friend protested he had insisted upon forcing it down his unwilling throat. There would have been little humor in such a situation. Yet Mr. Williams coolly insisted on having his smoke and forcing his courteous companion to smell the nauseating fumes from the smoker's mouth.

We bring no railing accusation of selfishness against those who use the nicotine poison. There are selfish people who do not smoke, as well as people who do smoke who are careful of others' dislike of the odor of tobacco. But the fact remains that the tendency of the narcotic habit is to dull the senses and make the victim selfish and inconsiderate. It has come to this, that when a Lord Chancellor doesn't like the smell of tobacco smoke it is set down as an "idiosyncrasy" and "peculiarity" of his, and the press thinks it a joke that a legal friend was once so uncourteous as to force him to inhale his smoke.

It is nowadays not the man who smokes on the omnibus

that is considered boorish and out of place, but rather the passenger who objects to having his lungs filled with the fumes and his eyes with hot ashes. It is all owing to the stupefying, deadening effect of the poison on the brain and nerves and moral sense of the user of it.

When the lad who would learn the vice of smoking makes his first essay at it, the poison usually lets him know its power over him by making him sick, and his system revolts against it. But when by perverse perseverance the system is brought into bondage to it, every year fastens the habit more securely, and makes the man more and more a slave to it. And being thus at the mercy of a tyrannical habit which deprives him of liberty, a man may very readily be as blind to the liberty of his fellows as was the legal gentleman who told the story which we have quoted. Boasting of an age of liberty, the world is coming more and more into bondage.

From all this the Gospel delivers men. Whatever the evil habit, Christ has broken every yoke, and every man is free who will assert his liberty. What smoker could conceive of Christ as holding a pipe between those lips that spoke peace, and holiness, and cleanliness of spirit and body? It is a horrible thought. Why? Because it is out of harmony with every characteristic of His life.

But it is no more out of harmony with His life in Judea, long time ago, than it is now with His life in the believer. Paul said,

Galatians 2

²⁰ I live; yet not I, but Christ lives in me.

1 Corinthians 6

¹⁹ 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?

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

16. Cigarette Smoking Among Women

Present Truth, April 7, 1898

The *Tobacco Trade Review* says:

There is no doubt that the number of women who indulge in the cigarette is largely on the increase, and it is no longer true to say that the only ladies who smoke are Bohemians. There could be no better proof of the vogue which the cigarette is enjoying among women-kind than the fact that various branches of trade have started to cater for women smokers. All the smoking implements are constructed in the costliest and prettiest fashion. The cigarettes are made up in satin cases, with puffed sides, which might be used as jewel caskets when empty. Cigarettes, if often used, leave a tell-tale stain on the thumb, so to protect my lady's pink fingers cigarette-tongs of the prettiest description are manufactured.

Heretofore men who did not defile themselves with the filthy weed could sometimes be shielded from its obnoxious fumes by the fact that ladies were present; but when it becomes a regular thing for ladies to smoke, the chance for fresh air in a crowded compartment will be very slim.

Since the foregoing was put into type, there has been a flood of matter in one of the morning dailies on the subject of women smokers. On the 9th last month, the following letter from Miss Edith M. Vance, Secretary of the *National Secular Society*, and a prominent woman suffrage worker, appeared in the *Daily Mail*:

Since the *London Daily Press* are again bringing up the vexed question of women smokers, may I point out a sad fact often overlooked, and its remedy? It is that men make us hypocrites. Quite 30 percent of women workers smoke, but they dare not do so openly. It would be "fast," or "bad form." Therefore—I regret to give away my sex's secret—we indignantly deny that we are smokers, and light our cigarettes in the back-garden or in our bedrooms!

What is wanted is facility to indulge in a harmless and soothing habit when we most need it—at our work, on top of the bus, in the railway carriage. If women would come forward and form a League of Women Smokers, we might approach the railway companies on the question of providing smoking carriages for women, and restaurant keepers on permitting women to smoke after dinner—a right arbitrarily and illegally denied them.

Other women have not been ashamed to acknowledge in print, over their own signatures, that they smoke, one saying that she would put the percentage of women smokers at quite fifty. One woman says:

I, for one, look forward to the not far distant day when smoking shall be as general among women as among men. Already it has ceased to be considered “shocking” among the best people, and many of my friends who are married women indulge in it with the free sanction of their husbands.

One gentleman, an Oxonian, says:

My wife smokes her after-dinner cigarette in my study to my great delight.

Another woman, who gives her address, and signs her name with the title “B.A.” expresses her pleasure that so many are in favor of smoking publicly, and adds:

Permit me to warn my sisters that cigarette-smoking tends in the long run to bring about a degree of myopia or short-sight, which may make the wearing of spectacles a sine qua non. To those who cannot afford a decent cigar, smoke a good pipe with pure tobacco. The twist is the cause of much dyspepsia among women smokers.

Fortunately for the generations yet unborn, the women who smoke are mostly of a class not disposed to follow the apostolic advice to...

1 Timothy 5

¹⁴ ...marry, bear children, guide the house.

But if the habit of smoking among women becomes as common as it now is among men, anyone with ordinary vision can discern the signs of the times. The world would necessarily come to an end with the present generation, because the next generation, if born, would not have strength to reproduce itself.

In this development we have one more indication of the fact that God does nothing arbitrarily. He will not harvest the earth until it is ripe. He knows when the end will come, but whatever be the time that He has fixed, it will not be until the race has reached that stage where by wars and vices it would speedily exterminate itself if left alone.

17. Hints to Smokers

Present Truth, June 9, 1898

THE following “hints to smokers,” by a German physician, are quoted in *Public Opinion* from a translation in the *Pharmaceutical Era*, New York. The hints, the doctor says,

...are founded upon his professional observations for many years of the mouth, teeth, stomach, lungs, heart, and skin of the devotees of tobacco.

The first and foremost rule is never to smoke before breakfast, nor, as a rule, when the stomach is empty.

Never smoke during any exertion of great physical energy, as dancing, running, cycling, mountain climbing, or rowing, and especially if in a contest.

Never follow “the bad custom of the French and Russians” by allowing the smoke to pass through the nose; never inhale it through the nose.

Keep the smoke as far as possible from the eyes and nose; the longer the pipe the better; the use of a short pipe during work is to be avoided.

Always throw away your cigar as soon as you have smoked four-fifths of it.

The smoker should rinse his mouth with a glass of water in which a teaspoonful of table salt has been dissolved. It should be used as a gargle at night, and care should be taken that every cavity in the teeth is well washed with it.

If tobacco were as much of a friend and a necessity as some would have us believe, it is strange that such extreme caution should be needed to keep it as far away as possible. It would be better to sum the whole matter up in one hint, and say,

“Don’t let the vile stuff get near you.”

Here is a rule that we can recommend from experience as a sure cure and preventive of all evils from tobacco smoking:

Never smoke within forty-eight hours of meal time or bed time.

18. Consistency

Present Truth, September 22, 1898

SPEAKING to an assembly of Christian workers, Mr. Moody said:

Nothing will straighten a man out himself like trying to help others. If you smoking men take the unbelieving man who doesn't like the smell of tobacco, and you ask him to make an unconditional surrender, it would straighten out lots of you. When a man gets into that kind of work it is going to make a different man of him at once. I believe your progressive culture would go to the four winds; you will get something better, and so will let go your card-playing, dancing, and theater.

Surely it is a sad reversal of the proper order of things when the professing Christian has to be "straightened out" by the unbeliever. It is this inconsistency, shown in so many ways, which weakens the testimony of the church. When one who claims to be born of the Spirit, to be redeemed from all filthiness of the flesh and spirit by the blood of the Son of God, is yet dependent for pleasure on the narcotizing drugs with which the world blunts its sorrows, men will, of course, conclude that the attractions of Christianity cannot be very powerful.

There is not much hope, however, that the tobacco user will be found among the ranks of Christian workers. The devotees of the weed laud it for its soothing, rest-giving properties. Unfortunately these come into play not only when men are tired and have earned a rest, at which times they do not need the assistance of tobacco to dispose them to quietude; but when there is much to be done, and plenty of strength to do it, the natural energy which would prompt men to vigorous action can be completely dispelled by the "soothing" influence of a pipe. The idleness which is repellent to the normal man is promoted and rendered agreeable by this means; the mental

keenness which would not tolerate inaction is obscured by the sedative effects of the drug, and lives which should have been a blessing to the world result in smoke.

One who professes Christianity is affected by tobacco just as other men are. The evils of nicotine-poisoning are as marked in his case as in others, and even more so. He is expected to watch and pray always, and to gird up the loins of his mind, but he may be sure that indulgence in tobacco will effectually indispose him for anything of this kind, and carefully guard his mind against the excitement of an undue interest in the things that belong to his peace.

The assumed ability of coffee to replace food or to increase the power for work without corresponding tissue destruction is, according to Dr. Edward T. Reichert, entirely deceptive, and the conditions produced by it are comparable to those observed at times in the insane, in hysteria, or in fright, when the individual may be capable of performing prodigious feats of strength and endurance, but nevertheless at the direct expense of his tissues.

19. Bad Habits

Present Truth, November 9, 1899

A PHYSICIAN is quoted as saying in defense of tobacco that it does not do any more injury than tea and coffee, and infinitely less than overeating.

This is doubtless true, for tea and coffee are both poisons, though not so virulent as tobacco, and they are used to a much greater extent than tobacco is; and while probably less than one-half of the whole population use tobacco, everybody eats, and almost everybody overeats.

But that does not make the case any better for tobacco. To say that it is no worse to be a thief than an habitual liar, does not justify theft.

One would think, to listen to many people's defense of their evil habits, that they think they are all right if they can point to anybody who is a shade worse than they are. It is human nature to compare ourselves with somebody else instead of with God's law, and it is worthy of remark that everybody chooses somebody who he thinks is worse than himself, with whom to compare himself. Thus, by his comparison, he appears very good. But this is "not wise":

2 Corinthians 10

¹² For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

¹⁸ For not he that commends himself is approved, but whom the Lord commends.

20. Not the Peace of God

Present Truth, March 1, 1900

The *Christian World* says:

Ministers, like other men, know what it is to find the vexations of life melting away into oblivion under the solace of a quiet pipe. But sometimes this oblivion covers what ought to be remembered.

And then it relates the case of a clergyman who, under the influence of the narcotic, utterly forgot a funeral which he was to attend, and upon which, because of other engagements, he had enjoined strict punctuality.

After waiting in the bitter cold for more than half an hour, the mourners sent a messenger, who found the clergyman before a good fire, oblivious of everything but the fumes of his tobacco god. One cannot help wondering if he pointed the mourners to tobacco as a solace for their troubles.

Christ said to His followers,

John 16

³³ In the world you shall have tribulation.

But in Him they are promised peace. How can any man who finds his peace in tobacco profess to be a minister of Christ? Christ gives peace by imparting the strength of His life, which makes a man “of quick understanding” (*Isaiah* 11:3), and not by benumbing the senses.

The peace of oblivion, we are happy to know, is not the peace which God gives. He quickens the sensibilities; only the devil gives men “happiness” in oblivion.

21. A Question for Christians

Present Truth, April 26, 1900

THE Chief of the Weather Bureau of the Department of Agriculture in the United States has issued an order forbidding the smoking of cigarettes by all employees under his direction, not only during working hours, but in their hours of leisure. The prohibition is based upon the chief's conviction that cigarette smoking impairs efficiency and discipline, and that by indulging in it the most competent become careless and unreliable.

Here is impartial testimony, that cannot be called the sentiments of an enthusiastic reformer. The chief of the Weather Bureau does not seek to reform men, but only to secure efficient work in his department.

He is inconsistent, in that he does not forbid the smoking of pipes, since all the evil that there is in cigarettes is the tobacco of which they are composed; but his inconsistency does not destroy the force of his protest.

Let every professed Christian ask himself this question: If smoking unfits a man for doing the best service for the State, how can I render to God the service due Him, if I indulge in the filthy and harmful habit?

Whoever indulges in that which to any degree unfits him for perfect service to God, robs God to that extent.

22. Should Clergymen Smoke?

Present Truth, October 11, 1900

THIS question has lately occupied a prominent place in one of the daily journals, and many paragraphs have been written for and against the habit. It is not, however, the proper form in which to put the question. It ought to be,

“Should anybody smoke?”

For a minister of the Gospel may do anything that anybody else may rightly do. There are not two laws: one for the priest, and one for the people. It is altogether a false idea, that a minister must conform to a standard of right, which other men may lawfully ignore.

It is true that a minister ought to be much better than most men are; but he cannot, at his best state, be anything different from what other men ought to be. He is simply to be an example to the flock.

Ought anybody to smoke? This is a question to be answered regardless of profession or creed. Every man ought to be just like Jesus Christ, the model Man. It is safe to say that even the most violent infidels would feel shocked if they should see a picture purporting to be that of Jesus, showing Him with a pipe or cigar in His mouth.

The very fact that even some who smoke have their fling at “smoking parsons,” shows that they feel that the habit is incompatible with the highest manhood. Nobody on earth can harmonize it with the exhortation:

2 Corinthians 7

¹ Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God;

nor to...

Romans 12

¹ ...present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

While it is as lawful for one man to smoke as it is for another, the minister or the professed Christian who smokes has this against him in addition, that he is denying his profession—that of being a representative of the pure and holy Jesus of Nazareth.

23. Tobacco and Scholarship

Present Truth, October 11, 1900

OUT of the highest scholarship men in Yale, only 5% use tobacco. Of those who get no appointments, 60% use it.

Evidently the effect of the weed on students is to paralyze their aspirations to high attainments, and make them content without striving for that which is the noblest and best.

The inference drawn by Dr. Seaver, director of the physical laboratory of Yale, is that it is those with a lower grade of intellect in general who use tobacco.

24. A Crowning Act of Sacrifice

Present Truth, October 18, 1900

IN THE REPORT of the Missionary Conference during the meeting of the Baptist Union at Leicester, there are some interesting accounts of the methods by which young people have made contributions to the Missionary Society. At the last we read:

A crowning act of sacrifice was narrated by Mr. Moore. Some of the young men even went without tobacco for a week.

Well, it is wonderful; for tobacco makes such slaves of its devotees that it is a strange thing to hear of any sacrifice whatever being made by them.

Here, however, we have the case of people abstaining for one week from the worship of their god, in order that other heathen might be permanently estranged from their gods.

25. Ministerial and Juvenile Smoking

Present Truth, October 18, 1900

AT THE recent meeting of the Baptist Union, the Rev. John Bradford offered the following resolution, which was adopted:

That the attention of the members of the Baptist Union now assembled having been directed to the injurious effects of smoking on the physical, mental, and moral natures of boys and youths, by eminent medical men, public-school teachers, and others, urge that all pastors, superintendents and teachers of Sunday-schools, managers of Bands of Hope, etc., be hereby requested to warn all under their charge of the evil consequences arising from the early indulgence in this habit, and also to direct the attention of parents and guardians of the young to the same; so that these combined efforts may help to stop and avert what threatens to be a serious denominational and national evil.

Mr. Bradford said that they were not asked to pass an opinion on the question of ministers' smoking, although he himself intended to tell his boys that he would never smoke again.

One thing is certain, and that is, that if ministers and adult church members smoke, they will have a hard time to keep the young people from smoking also. How wickedly inconsistent for a body of ministers of the Gospel gravely to warn the young against following their example! How can any man preach the Gospel as...

Romans 1

¹⁶ ...the power of God unto salvation to every one that believes;

—and at the same time say that he can't do without his pipe or cigar? Can he persuade anybody that he believes what he preaches?

26. Save the Children—and the Adults

Present Truth, January 3, 1901

THE *British Anti-Tobacco League* has just issued from its headquarters at Manchester a manifesto headed, "Save the Children."

While rejoicing that...

The conscience of the nation to being aroused to the evils of juvenile smoking,

and quoting General Baden-Powell's dictum that:

A youth who smokes, because he thinks it manly, is just as liable to drink or swear because he has known men to do it,

—the League appeals to:

Christian workers, employers of labor, and all philanthropists and promoters of moral movements to assist in the work of saving the children from this evil.

It is considered that:

It could not be difficult even to secure the early passage of a Bill making it the law of the land to prohibit the use of tobacco by any under (at least) sixteen years of age, and that it be made a punishable offense to sell it to any such person, if all interested will put forth earnest and special effort to attain this end.

That tobacco-smoking is highly detrimental to all youth, is recognized and admitted by all, smokers as well as non-smokers. But how that which is poisonous to a youth can be harmless to a man, nobody has made appear. At what age do the noxious effects of tobacco upon the human being cease?

It is well known that a bit of nicotine from an old pipe will kill any sort of a beast or creeping thing, no matter what its age. Men resist its effects to a degree, because the system

gradually becomes accommodated to it, just as to opium and arsenic. There is a great stir over arsenic in beer, yet where arsenic has slain its tens, tobacco has slain its ten thousands.

We heartily endorse the work of the *League*, and echo, "Save the Children;" but we will add that nobody with a pipe in his mouth, or the odor of tobacco about him, need think that any talk from him about the dangers from juvenile smoking will have any effect.

27. Tobacco-Smoking Christians

Present Truth, May 15, 1902

What is your opinion of smoking? Can a Christian smoke?

WHILE in this case, as in all others, I shall state only that of which I am most profoundly convinced, I hope to be able so to present it that you can see its inherent truth, and know that it is not a mere editorial opinion. "I believe, and therefore have I spoken;" but nobody is to believe just because we speak, but because the things spoken is self-evident truth.

The question is asked,

"Can a Christian smoke?"

Undoubtedly he can, for many Christian men have done it. Christians can do many things that are incompatible with the highest type of Christianity. But that is not the proper question to ask. It should not be,

"May Christians smoke?"

but,

"Ought Christians to smoke?"

In order to answer this satisfactorily, we must know something of the nature and effect of tobacco. This point need not detain us long, for that tobacco is a strong narcotic is invariably the first thing stated in every account of it.

What does "narcotic" mean? It is from the Greek word *narkao*, meaning "to grow stiff, or numb." The name *narka*, derived from the verb, signifies "numbness, deadness." A narcotic, therefore, is something that numbs, stupefies, and deadens. One does not need to go to the books to learn that this is

the effect produced by tobacco, for the evidence is patent to every observer.

There is not an intelligent smoker in the world, who will not say that smoking is not good for boys. Of course many smokers admit that it is a bad habit even for men, but will ease their consciences for indulging in it by the reflection that “everybody has some bad habit or other;” but the testimony that tobacco is especially detrimental to growing youth is almost universal.

To take only a single recent testimony, we refer to the column of “Science of the Day,” in the *Daily Chronicle* of May 1, by Dr. Andrew Wilson. He says that:

On general grounds the harm done to juveniles by smoking has been amply proved,

—and cites statistics by Dr. Fisk, of the *American North-Western Preparatory School*, showing that the smokers under his care were the lowest in scholarship. Another investigator reports that out of a total of 1,300 boys, the 400 who smoked were behind in their studies. Dr. Wilson remarks,

There may be critics who will question the scientific accuracy of the statistics; but that juvenile smoking can be considered as anything else than a mental narcotic, few persons will doubt.

But its narcotic effect cannot by any means be limited to juveniles who smoke. Its effects are always the same, only as a matter of course they are more marked in a youth than in an adult, because the youth is more susceptible. It takes a larger dose of poison to kill a man than to kill a child. Larger doses of medicine are given to adults than the children, in order to produce the same effect.

It being admitted that tobacco smoking has a stupefying, deadening effect upon youth, its character is established, and we know that just to the extent that it has any effect at all, it

has that benumbing, stiffening, stupefying, deadening effect.

It is solely to obtain this effect that men smoke tobacco. Every smoker will praise the wonderful “soothing” properties of the weed; and physicians (provided they themselves smoke) will advise patients to use it “to quiet the nerves.” That is to say, men use tobacco in order to keep the nerves from filling their God-ordained function; for a nerve that is not sensitive is of no use. That “soothing” effect is but another name for poisoning.

That tobacco-smoking produces dimness of vision is well known. Many men who have thought they were becoming blind, have had their sight restored by leaving off tobacco-smoking. Some time ago the *Daily Chronicle* reviewed a book on “The Art of Revolver Shooting,” by an expert marksman. Referring to the benefits of revolver practice, the reviewer said:

It imposes a physical condition which in its turn requires the exercise of several desirable virtues. Late hours and a free use of alcohol and tobacco are flatly contradicted by the little group of hits in the bull’s eye.

No devotee of “the weed” can ever have the quickness of sight and the steadiness of nerve necessary for a skillful marksman.

1 Corinthians 9

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

²⁶ I therefore so run, not as uncertainly; so fight I, not as one that beats the air.

²⁷ But I keep under my body, and bring it into subjection.

Christianity is Self-Denial

The essence of Christianity is self-denial—self-control. The apostle says:

1 Corinthians 6

¹² All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any of any.

The Christian must be master; he must be king. To be brought under the power of any habit, no matter how trivial in itself, is to lessen one's power for good. So aside from the physical effects of tobacco, the fact that it fascinates and soothes and thus wins men, and then holds them in chains that they find more difficult to break the longer they continue its use, is proof that smoking is incompatible with that complete mastery over self that must characterize the man who is raised "far above all principality and power" (*Ephesians* 1:21) and made to sit with Christ in the heavenly places. *Ephesians* 2:6.

Tobacco has absolutely no good quality whatever. It adds not one thing to the human body. It is not food, but poison. It does not build up, but tears down.

I have mentioned the smoker's eyesight. The "smoker's heart" is also a term well understood by physicians. The unsteady, intermittent pulse that marks an old smoker is easily recognized; and everybody knows that cancer is caused by tobacco smoking occasioned by the death of President Grant and the Emperor Frederick. Thousands of less noted men have suffered similarly.

These are simple, well-known facts. Now you yourself, and every reader, can see how impossible it is for any man to heed the following solemn exhortation, and still continue the habit of smoking:

Romans 12

⁹ I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Or this:

1 Corinthians 9

³¹ Whether therefore you eat, or drink, or whatsoever you do, to all to the glory of God.

Smoking to the Glory of God

Here someone interposes with the statement that Spurgeon smoked, and that he declared that he could smoke a cigar to the glory of God. Mr. Spurgeon was a man who feared God, and he was doubtless sincere in his declaration; but whether he actually smoked to the glory of God is open to question.

Was it to the glory of God that Spurgeon's voice was still at the comparatively early age of fifty-eight? By every law of God, he ought now to be alive and active in the Master's service. If he were living he would still be well below the three-score and ten years; and who can measure the increased power that comes with ripening age? Why should God and humanity be deprived of the service of such a man just when he was in what should be the fullness of his powers?

You will say that there is no evidence that smoking causes death. No direct evidence, it is true; but call to mind the fact that it was gout and rheumatism that caused it, and that he suffered severely for years, and with that couple the fact that tobacco is a narcotic, that is, its action is "to make stiff," and you cannot fail to see some connection.

No matter what any man thinks, the truth remains that nobody can possibly glorify God by any practice which to any extent whatever tends to diminish muscular activity or to deaden the nerves. People who do those things may glorify God, but not by so doing.

Here is another Christian rule:

Romans 15

¹ We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

² Let every one of us please his neighbor for his good to edifi-

cation.

³ For even Christ pleased not Himself.

The question for Christians to ask is *not*,

“How much of selfish habits can I retain, and still be saved?”

but,

“What can I cut off in order that I may be more efficient in saving others?”

As before stated, the only effect of tobacco is to deaden, to kill: it can never by any possibility do anybody any good. Therefore the only ground for using it is that it pleases the senses, after one has grown accustomed to it. Here then are two counts against it:

1. The tobacco smoker is depriving God of a measure of His due; he is taking off the keenness of his sensibility. The nerves and muscles are to be kept ready to respond to even the slightest touch of the Holy Spirit: and it is self-evident that a brain and nerves stupefied (“soothed”) by tobacco are not the best possible servants of the Divine will.
2. Whoever does one unnecessary thing, simply because it pleases the senses, thereby diminishes his power to labor effectually for the liberation of others from the bondage of evil habits. There are thousands of youth, and adults as well, who are destroying their God-given strength through the selfish gratification of their senses; with what force can a man appeal to them, who is himself indulging in mere self-gratification?

Mr. Spurgeon thought that he could smoke to the glory of God; who shall say how many men have used his example and statement to justify themselves in the indulgence of some even worse habit?

All evil habits are after all linked together. It is not always the magnitude of the thing itself, that one does, that makes it a sin; but its kinship to the great family of vices is shown by the fact that it is indulged in for self-gratification; and it can be set down as an incontestable fact, that every act of mere self-gratification, is, in this measure, only self-destruction.

The Law of Liberty

Christians are ever to keep in mind the fact that they are to be judged by...

James 1

²⁵ ...the perfect law of liberty.

It is not the liberty to sin, not the liberty to indulge in self-pleasing, but the liberty, the power, to deny self for the benefit of others. Jesus said, with reference to His disciples, including us:

John 17

¹⁹ For their sakes I sanctified myself, that they also might be sanctified through the truth.

Every weight must be laid aside, every selfish indulgence cut off, that we may be...

2 Timothy 2

²¹ ...meet for the Master's use,

Titus 3

¹ ...ready to every good work.

And this self-denial will not by the true-hearted Christian be looked upon as hardship, but as the highest, keenest pleasure, inasmuch as the body and spirit are thus in the best condition to be used by God; and in His presence and service there is...

Psalms 16

¹¹ ...fullness of joy.

So may...

1 Thessalonians 5

²³ 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.

28. The Action of Tobacco

Present Truth, June 12, 1902

THE following is a letter from Thomas Dutton, M.D., to the *Daily Mail* of May 24:

Among physicians who have studied the tobacco question, we are all agreed as to its pernicious effect upon the growing tissues of the boy.

Nicotine and the essential oil in the leaf of the tobacco plant produce an irritation of the nervous system, and we get symptoms of an excessive flow of saliva, irregular action of the heart, and the twitching of the muscles. The boy smoker is continually spitting. This robs the blood of much of its fluid contents, and digestion of one of its principal ingredients; hence we get indigestion, loss of appetite, wasting, and anemia.

That is good testimony as to the effect of tobacco on the human system; and we wish that every boy might read it and lay it to heart. But a question arises, and that is,

Can it be that tobacco which is so injurious to boys is harmless to men?

If so, it becomes very important to settle it just what age a boy ceases to be a boy, and becomes a man. Who can tell? Tobacco is always tobacco, and the tissues of a man are of exactly the same material as those of the boy. Tobacco will cause "irregular action of the heart, and a twitching of the muscles" in a man just as surely as in a boy, only a little more will be required, and that increased quantity is usually consumed as the tobacco-user becomes accustomed to the poisonous weed.

Shakespeare wondered that men would put an enemy in their mouths, to steal away their brains; but it is even more to be wondered at that they will think that they cannot live without something, the only action of which is to kill.

Meat

1. Clean and Unclean

Signs of the Times, July 12, 1883
Original title: The Sabbath School
Acts 10:21-48; 11:1-18

THERE is, in the minds of many, a strange misapprehension of the meaning of the vision which was given to Peter, *Acts* 10:9-16. They imagine that it meant that the distinction between clean and unclean beast was henceforth to be abolished, and that there is therefore nothing which it is not unlawful to eat.

Even so renowned a commentator as Dr. Barnes fell into this error, although he taught that this was only the secondary meaning. He says:

In the Old Testament God made a distinction between clean and unclean animals. See *Leviticus* 11:2-27; *Deuteronomy* 14:3-20. This law remained in the Scriptures and Peter plead that he had never violated it, implying that he could not now violate it....Between that law and the command which he now received in the vision, there was an apparent variation, and Peter naturally referred to the well-known and admitted written law. One design of the vision was to show him that that law was not to pass away...It was also true that the ceremonial laws of the Jews in regard to clean and unclean beasts were to pass away, though this was not directly taught in the vision.

This matter may be settled very easily, by finding out what idea the vision conveyed to Peter. He undoubtedly had the full understanding of it, because he received his instruction from the Lord. Two days after the vision, when, in obedience to the divine command, Peter had gone to the house of Cornelius, he said to the company there assembled,

Acts 10

²⁸ You know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another na-

tion; but God has showed me that I should not call any man common or unclean.

The above statement is clear enough, but some claim, as Barnes does, that it means this and more. It may not be amiss to enter into a brief argument to show that the vision had not the slightest reference to the distinction between clean and unclean beast.

In the first place, this distinction was not an arbitrary one, made at the time of the giving of the law, in order to separate between the Jews and Gentiles. The distinction existed from the beginning, in the nature of the animals. We find that beasts and fowls, both clean and unclean, went into the ark with Noah. This was several hundred years before the Jews existed as a nation. God had not yet called out anyone to be especially separate. There was nothing of a ceremonial nature in the distinction between clean and unclean animals.

Afterward, when the children of Israel were brought out of Egypt, where every wrong practice prevailed, God told them what beasts and fowls were clean and what unclean, not as bringing about a new order of things, but as stating what already existed.

There is not the slightest evidence to show that God intended that this distinction should pass away. Indeed, it could not pass away unless a change were made in the nature of animals. Few would dare claim that this change has been effected. The voice said to Peter,

Acts 10

¹⁵ What God has cleansed, that do not call common [unclean].

It remains for those to believe that men are at full liberty to eat everything, to show that this means that God had cleansed all unclean animals, so that they were free from all that would defile.

There is still one more thought which shows the absurdity of the idea that we are combating. In the vessel that appeared to Peter there were:

¹² ...all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and of the air.

It must have contained toads, lizards, owls, bats, vultures, and many offensive animals. Who believes that these are fit for food? But if the distinction between clean and unclean beast was done way, they must be.

It is belittling the work of Christ to make such claims as that which we have been considering. The plan of salvation takes in only the human race. The blood of Christ cleanses everyone who will accept it. There is no distinction of race or condition; all are invited to come.

The grace of God extends to every human being, but not to the brute creation. Christ's sacrifice leaves them just where they were. But to mankind, the cry is,

Revelation 22

¹⁷ Whosoever will, let him come.

This truth was taught to Peter by the vision on the house-top. The matter was presented in the manner that it was because it would make the most vivid impression upon him in his famished condition.

Acts 10

³⁴ God is no respecter of persons.

That is what Peter had learned by the vision which had been given to him. It was a great step in advance for Peter. Brought up to look upon all but the Jewish nation as outcasts who God despised, and with whom it was a disgrace to associate, he learned what Paul says, that:

Titus 2

¹¹ The grace of God that brings salvation has appeared to all

men.

God does not think any more highly of a man that has great mental endowments, or abundant wealth, than He does of his more humble neighbor. Both are dependent on Him for what they possess. Neither does God esteem or despise any man because of his race or color.

Acts 17

²⁶ [He] has made of one blood all nations of men.

They are all His creatures, the objects of His care and grace. A question that is quite a favorite with a certain class of theologians at the present day is,

“What will be done with the heathen, who have not had a fair chance in this life?”

They think this can be answered only in one way, viz.,

“They will be granted a probation after death.”

But we do not believe that the question is a proper one to ask. It implies that God is so partial and unjust as to place some men on probation, and then not give them a probation. According to Paul, *Romans 2:18-32*, there are none who have not a fair chance in this life. He says that the heathen who know not God are without excuse, because “the invisible things of Him,” i.e., “His eternal power and Godhead,” are plainly manifest from the creation, that they may be learned from the things which He has made. And those who do not recognize their Creator, have become so because they “did not like to retain God in their knowledge,” but chose to follow their own lewd desires.

It is evident, then, that it would be a lowering of the dignity of God’s Government, a compromising with sin, if such persons were allowed a second probation. Neither is there any probability that they would profit by such leniency.

Ecclesiastes 8

¹¹ Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

If men harden their hearts in this probation, a second probation would make them still more obdurate.

But there are those in heathen lands who do not give themselves up to sin. The law written on the heart may be in their cases very much abbreviated, yet they conscientiously live up to its teachings. Like Cornelius, they are conscious that their lives are imperfect, and they long for more light. Then, according to the promise of Christ, *John 7:17*, they will receive the light. Every soul who has a heart to do right, will be given the opportunity to learn what is right. We may not be able to trace the providence of God, as in the case of Cornelius, but God will not suffer any believing soul to perish for lack of knowledge. The Judge of all the earth will do right. *Genesis 18:25*.

Acts 11

² And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, You went in to men uncircumcised, and did eat with them.

“They of the circumcision,” were Jewish converts to Christianity; these of course constituted the bulk of the Christian church at that time, since the gospel had not before been preached to the Gentiles. With this explanation we can appreciate the force of the following comment by Dr. Barnes:

This is one of the circumstances which show conclusively that the apostles and early Christians did not regard Peter as having any particular supremacy over the church, or as being in any particular sense the vicar of Christ upon earth. If he had been regarded as having the authority which the Roman Catholics claim for him, they would have submitted at once to what he had thought proper to do. But the primitive Christians had no such idea of his authority. This claim for Peter is

not only opposed to this place, but to every part of the New Testament.

2. Peter's Vision

Signs of the Times, July 15, 1886

A SHORT time ago we answered a question concerning the use of swine as food, promising to consider Peter's vision of the net full of beasts if, as we expected, somebody should offer that as Bible authority for pork-eating.

It was but a few days before we received a request for an explanation of that vision, with which we cheerfully comply. We will first state the circumstances under which the vision was given; the entire narrative may be found in the 10th chapter of *Acts*.

A Roman by the name of Cornelius, a centurion, was stationed at Caesarea. This man, although a Gentile, was very devout and benevolent, serving God to the best of his knowledge. To him an angel of God came one day, telling him that his prayers all had gone up for a memorial before God, and directing him to send men to Joppa to call for Simon Peter, who would tell him what further he ought to do.

Accordingly Cornelius sent two of his household servants and a devout soldier to Joppa, with instructions to bring Simon Peter back with them. But Peter was a Jew, with all the natural Jewish prejudices against associating with Gentiles, and therefore he would have refused to follow the Heaven-directed messengers if the Lord had not prepared him for their visit. This was done by means of a vision, which we quote:

Acts 10

⁹ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

¹⁰ And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

¹¹ And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth;

¹² Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

¹³ And there came a voice to him, Rise, Peter; kill, and eat.

¹⁴ But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

¹⁵ And the voice spoke unto him again the second time, What God has cleansed, do not call common.

¹⁶ This was done thrice: and the vessel was received up again into heaven.

What was taught by this? Pork-lovers claim that the Lord meant by this vision to teach that Peter might eat pork, and that everybody else may do likewise. Indeed, many people seem to think that the vision teaches that we ought to eat pork. But why stop at the hog? That sheet contained...

¹² ...all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

Then besides the hog, there must also be in it dogs, cats, rats, hyenas, jackals, monkeys, porcupines, weasels, buzzards, vultures, crows, bats, lizards, snails, centipedes, scorpions, toads, etc. Now if that vision meant that we should eat the hog, it meant that we should also eat all other scavengers and reptiles.

We say this: If the vision has the slightest thing to do with the hog, which we deny, it teaches:

3. That it is a Christian duty for us to eat him; and
4. That it is equally our duty to eat every beast, fowl, or creeping thing, however filthy it may be.

No one can dissent from this; and certainly swine-lovers should not shudder at the thought of eating anything filthy. There is nothing in creation more filthy than the hog; and we cannot see why it should be preferred to the crow, bat, buzzard, vulture, hyena, jackal, or any other scavenger.

But now to show what the vision does mean. When the

three men that were sent by Cornelius reached Peter's lodging-place, while he was wondering what the vision could mean, the Spirit said to him:

Acts 10

¹⁹ Behold, three men seek you.

²⁰ Arise therefore, and get down, and go with them, doubting nothing; for I have sent them.

Notice that Peter did not understand the vision to teach that he might eat hogs, hyenas, buzzards, etc. He knew that God meant by it to convey to him some important truth. What that truth was he learned before he reached the house of Cornelius the next day, for when he entered and found a company of Gentiles assembled, he said to them:

²⁸ You know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God has showed me that I should not call any man common or unclean.

Still later he stated more particularly what he had learned:

³⁴ Of a truth I perceive that God is no respecter of persons:

³⁵ But in every nation he that fears Him, and works righteousness, is accepted with Him.

That this is what the vision was designed to teach, no one who reads the chapter can deny. And if it teaches this it cannot teach something else entirely different. It was designed to show that God's love to man is not confined to one race, and that, partaking of the divine love, we should as readily preach the gospel or give our aid to the meanest specimen of the most despised heathen race as to the most refined citizens of an enlightened land.

By this vision Peter was taught what Paul teaches in *Ephesians* 2:11-21, and what David teaches in:

Psalms 68

¹³ Though you have lain among the pots, yet shall you be as

the wings of a dove covered with silver, and her feathers with yellow gold.

The gospel brings all men to the same level, whatever their position or condition in this life. And it seems to us one of the clearest evidences of the perverseness of human nature, that so many can see in this illustration of the divine love to man, nothing more than a divine permission to eat pork.

It certainly is a magnificent display of the divine mercy and pity that He forbids the regarding of even such persons as unclean.

3. The Pork Question Again

Signs of the Times, September 30, 1886

SOME time ago we wrote a short article for the *Signs* in answer to a question concerning the use of swine's flesh.¹⁹

Shortly after, we gave an explanation of Peter's vision, in reply to one who gave that as divine authority for pork eating.²⁰ In that we showed that God did not give Peter a vision for the purpose of teaching him that it was his duty to eat pork, but to teach him that he should call no man common.

We also stated the fact that the distinction of clean and unclean beasts was not peculiar to the Levitical economy, but that it existed from the earliest ages, and that consequently the abolition of the ceremonial law had no effect upon the hog. As proof that the distinction of clean and unclean beasts existed before the Jewish age, we referred to *Genesis* 7:2, 8; 8:20.

A friend, however, takes exception to this, and claims that *Genesis* 9:3 shows that there was no distinction, but that all beasts were alike good for food. That verse reads thus,

Genesis 9

³ Every moving thing that lives shall be meat for you; even as the green herb have I given you all things.

Every moving thing that lives would include not only the hog but rats, toads, lizards, bats, buzzards, porcupines, centipedes, spiders, and scores of lesser vermin, which we think even our pork-loving friend would not wish to have included in his bill of fare. But our friend will say the text says,

“Every moving thing that lives shall be meat for you,”

and we are not at liberty to say that it does not mean what

¹⁹ See the article “[Clean and Unclean](#)” in this section.

²⁰ See the article “[Peter's Vision](#)” in this section.

it says, even though it may appear unreasonable. It is true that we are not at liberty to put our construction on the text, but we must allow one text to explain another.

We often find that a comprehensive statement is made in one place, and that exceptions to it are noted in another. For instance we read:

Exodus 16

⁴ Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day.

If we should confine our attention to this text we should suppose the people gathered manna seven days in the week, but in the 26th verse we read:

²⁶ Six days you shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

Now when we read *Exodus* 16:4 we read it in the light of the other verse, and know that the Lord meant that they should gather manna every working day; so, likewise, when we read *Genesis* 9:3, we read it in the light of *Genesis* 7:2, 8; *Leviticus* 11:7-8; *Isaiah* 65:3, 5; 66:17, and others, which say that certain animals, the swine among them, are unclean and unfit for food. Therefore we know that the Lord meant that he had given to Noah every living thing *of clean beasts* for meat, and Noah must certainly have so understood it.

Our friend brings up *Romans* 14:2, 3, 14 as evidence that pork eating is allowable. But these texts have no reference whatever to the eating of pork. The question here as in *1 Corinthians* 8 is concerning things offered to idols. There is no reason to suppose that the word “meat” means flesh simply; on the contrary, it must necessarily include fruits and grains as well, for these were offered to idols. Now the question was,

“Is it lawful to eat any food that has been dedicated to an idol?”

Paul declares that it is, but he would not make it a matter of dispute. If a brother newly come to the faith thought that to eat food that had been offered to an idol was a recognition of that idol, he should be permitted to abstain from it and select food that had not been so dedicated. Neither should those who knew that there was no harm in it cause the weak brother to stumble by partaking of it.

Almost all food which the heathen used was dedicated to their gods, so that Christians could scarcely have found anything to eat if it had been true that such a food was not lawful to be eaten. But Paul declared that an idol was nothing and that to dedicate food to it had no effect upon it, and so he said,

1 Corinthians 10

²⁵ Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake.

1 Corinthians 10:27 is quoted as proof that we are at liberty to eat anything and everything. It reads,

1 Corinthians 10

²⁷ 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.

The next verse, however shows what is referred to for it says,

²⁸ 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.

If the matter of pork eating had been under discussion it would not have been necessary to say, "asking no questions for conscience' sake," for the man could tell if the dish were pork without asking any questions; but he could not tell that food had been offered to idols, unless he should ask, and this Paul tells them not to do because it is of no consequence.

Again we read,

1 Timothy 4

⁴ For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

⁵ For it is sanctified by the word of God and prayer.

This text is quoted in favor of pork eating, but like *Genesis* 9:3 it is too comprehensive. There must be exceptions, for there are creatures whose flesh is unwholesome and poisonous. The 5th verse in this case deprives the pork eater of all the comfort which he seeks to draw from it, for no one can find where swine has been sanctified by the word of God.

One more text we must notice. Our friend quotes *Colossians* 2:16-17, but what has already been said covers this text. Paul is speaking here of the ceremonial law, and we have already seen that the distinction between clean and unclean animals was before the ceremonial law. All must admit that this distinction was made in the very beginning, for immediately after the fall, sacrifices were made to God, and no right-minded person could think that the sacrifice of a hog or other unclean animal would be acceptable to God, even if the Bible said nothing about it. Therefore the distinction of clean and unclean beasts could be no part of the shadow of which Christ is the body.

But if our friend thinks that he can trace some connection between pork eating and the mystery of Christ, we should like to have him show it to us.

We have considered these texts at this length before an explanation of them was asked, and we wish to give the true sense of them.

We still adhere to our belief that the eating of swine's flesh is forbidden by the word of God. We cannot believe that the Lord delights in what twenty-five hundred years ago he called an abomination.

And we emphatically protest against such a low view of Christ's sacrifice as would lead to the supposition that it was made largely in order that men might be at liberty to eat whatever their perverted appetites might crave.

4. An Unrighteous Commandment

Signs of the Times, June 22, 1888

THE following request comes to us from an investigator in Washington Territory:

For the benefit of one who is seeking light on the whole advent doctrine please explain: *1 Timothy* 4:3-5. This passage seems to teach that in this dispensation all things of the animal creation—swine not excepted—are pure and good for food, if received with thanksgiving. Does not verse 5 teach that they are now sanctified by God, and that we may receive them with prayer? May not this be one of the ordinances which passed away at the cross, and since that time may not swine's flesh be pure and good for food?

The whole question, in the mind of our questioner, seems to turn on the matter of swine's flesh. If it is assumed that, in what is called the Christian dispensation, "all things of the animal creation are pure and good for food," why not say that therefore the flesh of caterpillars, lizards, snails, snakes, dogs, cats, moles, rats, crows, buzzards, vultures, etc., is good for food?

If the gospel has cleansed all animals that were previously unclean, then these creatures must be just as good for food as is the swine. This statement of the case should of itself be sufficient to show the fallacy of such an exposition of the text.

The distinction between clean and unclean beasts had no connection whatever with those ceremonial ordinances which passed away at the cross. At the time of the flood, hundreds of years before there was a Jewish ordinance, or even a Jew, we read of clean and unclean beasts and birds. The clean animals were such as could be sacrificed to God (see *Genesis* 8:20), and therefore the distinction must have existed from the very beginning, and must have been made known to man at least as

soon as the fall, when sacrifices were first offered.

The gospel deals with men, and not with the brute creation. The brutes have no promise of eternal life; they are incapable of believing and consequently the gospel makes no more change in them than it does with inanimate creation.

When God shall make all things new—when upon the new earth new vegetation shall be made to grow as in the beginning—then He will send forth His Spirit and create beasts to roam upon it, subject to the dominion of man. (See *Psalm* 104:29-30; *Isaiah* 11:6-9). Beasts will have a place upon the new earth by a new creation, and not by a resurrection of those beasts which once lived upon it. Therefore the nature of beasts on this earth does not need to be changed. An animal which was unclean in the days of Noah or Moses or David, is unclean today.

But all the human beings who shall dwell upon the new earth will be those who have lived upon this earth; therefore the nature of men must be changed through the gospel.

Now for a brief exposition of the text. In the first place let it be understood that no man or class of men has a right to command people to indulge in, or to abstain from, anything. The Catholic Church arrogates to itself the right to command people to abstain from certain things at certain times, but in so doing it assumes power that belongs only to God.

No man has a right to command another to abstain even from unclean things which God has forbidden, any more than he has a right to command him to abstain from violating the Sabbath. God makes commandments, and people who do not choose to obey them are amenable to God alone.

But notice that the text speaks of those who command “to abstain from meats which God has created to be received with thanksgiving,” etc. This says nothing about commanding to abstain from meats originally unclean, but which the gospel

has purified, for there are no such meats. The meat to which it refers are those which God created for food; it has nothing whatever to do with things which God has declared to be unfit for food.

Now what did God create for food for man? Read the account. When God made man, he said:

Genesis 1

²⁹ Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

The word “meat” does not necessarily mean flesh, but refers to anything that is used for food; and since the meat which God created for man’s use was fruits and grains alone, it is highly probable that the apostle refers to some who should forbid the use of some of the most wholesome articles. The reference may, however, include also the flesh meats which man was afterward permitted to use.

The next point to be considered is when this thing shall take place. The apostle says:

1 Timothy 4

¹ Now the Spirit speaks expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils...

The expression, “in the latter times,” may include a very much longer time than the few years immediately preceding the coming of the Lord. “The last days” must include the very last day, but may include the greater part of the last half of the world’s history. In the Bible it is often used of the entire period between the first and the second advent. Thus we read that:

Hebrews 1

¹ God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets,

² Has in these last days spoken unto us by His Son.

And Peter made the last days include the notable Pentecost. See *Acts* 2:14-18. So for a fulfillment of *1 Timothy* 4:1-5 we may look to any time since the days of Paul.

That there were those in the church in the days of the apostles who gave heed to seducing spirits and doctrines of devils, is shown by the following:

1 John 2

¹⁸ Little children, it is the last time [“the latter times,” “the last days”]; and as you have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

¹⁹ They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us.

Paul also, after speaking of “that man of sin” who should oppose God, and exalt himself above God, claiming to be God, said,

2 Thessalonians 2

⁷ For the mystery of iniquity does already work.

Then, since the spirit of antichrist was manifested, and doctrines of devils were taught and believed very early in the Christian era, we should expect that the forbidding to marry, and the commanding to abstain from certain proper food, would also have found at least partial fulfillment then.

The growth of asceticism in the church forms a most interesting study, but we can do no more here than to refer to it. Perhaps the following quotation from Mosheim will set the subject before the reader in the most comprehensive manner possible in short space:

The cause of morality, and indeed of Christianity in general, suffered deeply by a capital error which was received in

this century [the second]; an error admitted without any sinister views, but yet with great imprudence, and which, through every period of the church, even until the present time, has produced other errors without number, and multiplied the evils under which the gospel has so often groaned.

Jesus Christ prescribed to all his disciples one and the same rule of life and manners. But certain Christian doctors, either through a desire of imitating the nations among whom they lived, or in consequence of a natural propensity to a life of austerity (which is a disease not uncommon in Syria, Egypt, and other Eastern provinces), were induced to maintain that Christ had established a double rule of sanctity and virtue, for two different orders of Christians. Of these rules one was ordinary, the other extraordinary; one of a lower dignity, the other more sublime; one for persons in the active scenes of life, the other for those who, in a sacred retreat, aspired to the glory of a celestial state....

They looked upon themselves as prohibited from the use of things which it was lawful for other Christians to enjoy, such as wine, flesh, matrimony, and trade. They thought it their indispensable duty to extenuate the body by watchings, abstinence, labor, and hunger. They looked for felicity in solitary retreats, in desert places, where, by severe and assiduous efforts of sublime meditation, they raised the soul above all external objects and all sensual pleasures.

Both men and women imposed upon themselves the most severe tasks, the most austere discipline; all of which however the fruit of pious intention, was, in the issue, extremely detrimental to Christianity. These persons were called Ascetics.²¹

The reader will see in this the beginning of the monk's orders, whose threefold vow was poverty, chastity, and obedience. Some may wonder how anything harmful could come from efforts to become more spiritual; but we have only to remember that they borrowed their system from the heathen philosophers, and not from the Bible, and the query will be

²¹ *Ecclesiastical History*, book 1, cent. 2, part 2, chap. 3, sec. 11, 12 (Maclaine's translation).

settled. A false idea soon attached to the word “chastity,” so that a priest might indulge in all manner of lewdness provided he abstained from marriage. Nicholas de Clemangis, a Catholic writer of the fourteenth century, and secretary to Pope Benedict XIII, gives the following picture of the monks:

As for monks, they specially avoid all to which their vows oblige them—chastity, poverty, and obedience—and are licentious and undisciplined vagabonds. The mendicants, who pretended to make amends for the neglect of duty by the secular clergy, are Pharisees and wolves in sheep’s clothing. With incredible eagerness and infinite deceit they seek everywhere for temporal gain; they abandon themselves beyond all other men to the pleasures of the flesh, feasting and drinking, and polluting all things with their burning lusts. As for the nuns, modesty forbids a description of the nunneries, which are mere brothels; so that to take the veil is equivalent to becoming a public prostitute.²²

In chapter 5, paragraph 17, of the same volume, Mr. Lea, speaking of the Order of Knights Templars, says:

That unnatural lusts should be attributed to the Order is easily understood, for it was a prevalent vice of the middle ages, and one to which monastic communities were especially subject.

We think that sufficient has been given to show the nature of that against which the apostle gave warning. It is the same thing against which he warned the Colossians.

Colossians 2

²³ Which things, [he says,] have indeed a show of wisdom in will worship, and humility, and neglecting [punishing] of the body; not in any honor to the satisfying of the flesh.

As he said to Timothy, in connection with the passage which we are studying (*1 Timothy* 4:8), “bodily exercise profits little.”

²² Lea’s *History of the Inquisition*, Vol. 3, chap. 9, par. 11.

That the same vices that characterized the monks of the middle ages, will be common in the very last days, and to a much greater extent than ever before, we have not the slightest doubt. And they will be the outcome of what will at first seem the most innocent, nay, the most necessary, teaching.

Just how this will come about we cannot now tell; but we know that Spiritualism is to get a firm hold on all who receive not the love of the truth, and, under the guise of religion, is to sink the world in the most abominable wickedness. And the very people who will commit those abominations, will say,

Micah 3

¹¹ Is not the Lord among us?

5. Tuberculous Foods

Present Truth, June 6, 1895

THE excessive use of animal foods is an undoubted evil, and one to which scientific investigators are being forced to give greater attention. The following from the *Westminster Gazette* conveys a timely warning:

Food derived from tuberculous animals can produce tuberculosis in healthy animals;

and,

The actual amount of tuberculous disease among certain classes of food animals is so large as to afford to man frequent occasions for contracting tuberculous disease through his food.

These are the most important findings of the Royal Commission which has just reported on this subject. Cooking, of course, kills the germs—a fact of which the man who prefers his cut of roast “underdone” would do well to take note.

Equally important is the statement of the Commissioners concerning the practice of drinking raw milk—a practice which they unanimously condemn. Milk, indeed, when “pure,” has much to answer for in the dissemination of disease, and, whether from a healthy animal or not, is dangerous unless boiled.

It would be a good thing if the conclusions of the Commissioners could be printed and sown broadcast over the country, for among the poorer classes the ignorance on the matters with which they deal is complete.

Perhaps the vegetarians may seize the opportunity; the Report at all events should prove excellent grist for their mill.

6. An Unclean Beast

Present Truth, February 20, 1896

ANYONE who will look at the list of clean and unclean animals and fowls as given by the Lord through Moses (*Leviticus* 11 and *Deuteronomy* 14) will see that the distinction was not an arbitrary or ceremonial one.

Some animals were called clean, others unclean. Among the former were the ox, goat, sheep, etc. The list of clean fowls is not given, but the list of unclean fowls shows the distinction. Some unclean beasts were named, as the camel, the swine, etc., while the unclean fowls named are the eagle, the vulture, the owl, and others.

When the Lord says the vulture, the mouse, the lizard; the camel, and (by the descriptions given) the dog, the horse, the rat, and each like are not good for food, that they are unclean, who in ordinary communities does not naturally recognize the fact that such things are unclean for food? Yet when the Lord included the swine in the list, along with the camel, the vulture and the mouse, what reason is there to suppose that He made a mistake?

Some time ago, before a medical congress, a sanitary authority gave the following description of the habits of the swine from ancient times to the present. It shows why the swine is physically unfit for human consumption:

The most careful diet and thorough breeding has failed to eliminate certain disorders which are a constant menace to good health to consumers of pork; of these disorders we will mention two—scrofula and trichinosis.

From remotest antiquity the unclean habits of the hog have challenged man's aversion and disgust. The Egyptians, the Ethiopians, the Libyan, the Comani, the Scythians, the Galatians, the Zabbi, the Hindus, and the Phoenicians abominated and detested the dirty, mire-loving swine. Mohammed de-

nounced its use as food, and the Bedouins consider it the only object whose touch is pollution. The Egyptian priests inveighed against it declaring that it engenders many superfluous humors. The Talmud, or general code of Jewish laws, states that “ten measures of pestilential sickness were spread over the earth, and nine of them fell to the share of pigs.”

Plutarch and Tacitus speak of the detestation in which the hog was held by the people of their time on account of the “leprous emanations appearing upon his belly.” Herodotus and a host of more recent chroniclers unite in ascribing various disorders to the use of pork as food.

What the hog was 2,000 years ago he is today. No animal has such filthy habits. No place exists so foul and loathsome that will exclude him. Animal carcasses, undergoing decomposition and filling the air with pestilential odors, are sought after by him with epicurean gusto. He will leave a repast of nuts in the Southern woods to dispute with the buzzard the possession of the putrid remains of a defunct mule. He is the scavenger of the shambles. He is voted the freedom of our village streets, to act as a sanitarian in removing the filth and garbage therefrom.

These filthy habits are natural, not acquired, and no amount of careful breeding will ever modify them. Is it, then, surprising that among all nations and in all ages the flesh of the hog has been supposed to “engender many superfluous disorders”?

The derivation of the terms “scrofula,” and “choirias,” applied to a disease alarmingly frequent—the former from the Latin *scrofa*, meaning a “breeding sow,” the latter from the Greek—indicated that the ancients had good reasons for excluding the flesh of the hog from their dietary regime.

7. Poison in the Pot

Present Truth, August 13, 1896

IT IS but a short time since a large seizure of tinned meats was made in London, under circumstances which showed that its unwholesome condition was well known to those who had purchased and were using it.

From the surroundings it was also evident that a systematic business was being carried on in re-cooking, and so spicing and preparing this poisonous material as to conceal its dangerous character, and make it marketable to cheap eating-houses and dealers, to whom low price, rather than high quality, was the first consideration.

The lesson which should be learned from such an incident as this is emphasized by the following extract:

In conversation with a Lloyd's reporter yesterday a London medical officer of health stated that the trade in poisonous foods was far more extensive than the public had any idea of.

The mode of procedure by those engaged in the nefarious trade was for them or their agents to go round to the wholesale importers of tinned foods, and buy up all the cast-away tins damaged in transit. In some instances these buyers represented themselves as manure manufacturers; and when, on that distinct understanding, they acquired possession of the tins, they set to work to sort and re-sell the best of them and make the contents of others up into "soups" or "potted meats."

The tins were easily known by the traders by being bulged out with the air, but some of the dealers had a method of expelling the air, and then soldering over the small pin-holes, which unless looked for easily escaped the notice of buyers.

Sometimes the meat went bad through being under-cooked and improperly tinned abroad, but bad importations were easily detected. The public would be surprised to know at what a cheap rate this putrid meat was bought, and how, in many instances, it was treated with chemicals, spices, or

condiment, and sold all over the country as “potted meat” or soup.

Tradesmen were often imposed upon, and bought stock only to find themselves compelled to destroy it. The evil was so great and so much unsuspected sickness was caused by it, added the officer, that he believed he might with certainty say it would have to be sternly grappled with in the near future by the authorities.

8. The Meat Bill

Present Truth, August 13, 1896

THE total quantity of dead meat, including rabbits, imported into Great Britain in the month of May last was 5,458,002 cwt., as compared with 4,907,800 cwt. And 4,301,394 cwt. for the corresponding periods of 1895 and 1894.

For meat imported alive we have paid in the last five months £4,414,091, and for dead meat, including poultry and game, £10,183,332.

When it is remembered that this represents the meat bill for imported meats alone, it will be seen that the people pay out a large sum during the year for flesh foods.

What would be the difference in the price of food and the condition of nourishment which the people would show if all this money, as well as the time and money spent in producing flesh food, were expended on grains, fruits, and vegetables?

9. Their Flesh Shall You Not Eat

Present Truth, August 20, 1896

SOME interest has lately been aroused by a mysterious case of poisoning at an English country house, where the entire corps of servants, eight or more in number, were made very ill from eating rabbit pie, one of the number dying. The *Daily Chronicle* commenting upon this says:

Any doubt cast upon the wholesomeness of the rabbit as an article of food will alarm a very large proportion of the humbler population of this country. Thanks to the reproductive habits of the rabbit itself, and also to the fact that it serves as an object of sport to so many people, its flesh forms one of the cheapest articles of animal food.

Dr. Stevenson, however, the eminent analyst to the Home Office, stated in his evidence at the inquest on the servant who died of eating rabbit-pie, that in the course of his experience he had found large numbers of live rabbits affected with micro-organisms to such an alarming extent that they frequently died in consequence. The organisms, he added, were generally killed by cooking, but this could not be taken as a safeguard.

In the 11th chapter of *Leviticus* may be found the word of the Lord Himself to Moses directing him as to what animals were fit for food and what were not. This is the counsel of Him who created these animals, therefore no more competent expert testimony could possibly be had. In verse 6 the hare is especially mentioned as being unfit for food, and verse 8 says,

Leviticus 11

⁸ Of their flesh shall you not eat, and their carcass shall you not touch: they are unclean to you.

The prohibition even of contact with the dead body of these animals would seem to suppose a possible condition of poisonous virulence, which, in the light of investigations of modern science, we know would be accompanied by the very con-

dition which Dr. Stevenson names.

10. Abstemious Living

Present Truth, May 13, 1897

THE advantage of living temperately is often strikingly shown in hospitals by the rapidity with which those who have thus lived recover from wounds.

Many a man who has lived grossly and thought he was in good health, has found in case of some trifling accident that his vital forces were actually low, regarding the healing process.

A dispatch from the Larissa hospital illustrates this. A war correspondent speaks of the wonderful vitality of the Turk, and says:

The doctors also remark upon the extreme rapidity with which their patients recover from their wounds, and attribute it to the abstemious lives they lead, drinking no wine, and eating very little meat.

11. Meat Broths

Present Truth, August 5, 1897

A FRENCH medical journal records a cruel experiment upon animals, which was needless to demonstrate the fact already well known, that meat broths are not nutritious. But old ideas die hard, and perhaps the record of the experiment may save some poor invalid from being cruelly starved on beef tea:

Some dogs fed exclusively on meat broths (500 grams) in Vulpian's laboratory, died at the nineteenth day, while others to whom water alone had been given, survived within one day as long, dying the eighteenth day—showing the negative nutritive value of meat broths.

12. Interesting to Meat Eaters

Present Truth, October 21, 1897

AT CLERKENWELL, last week, a butcher was sentenced to three month's imprisonment for sending to market meat "unfit for human food," with a request to the salesman to "do the best he could with it." In this instance the best thing was done with it, as it was submitted to the Inspector and condemned, as was also its sender.

But the item of principal interest to meat-eaters is that this was not the first time that the same butcher had sent bad meat to the market. As this was the first conviction, it must be that the other meat was sold and eaten.

The questions will arise,

"How many other equally unscrupulous butchers are there?"

and,

"How much diseased meat escapes detection by the most scrupulous butchers and inspectors?"

These are harrowing questions that happily cause no qualms to the vegetarian.

13. Power of the Imagination

Present Truth, November 11, 1897

IT IS important in illness to keep up the spirits and let good cheer and hopefulness exert their powerful influence over physical conditions. A person may brood over fancied symptoms until actually ill; and sometimes cases are reported in which, in ailments induced by morbid fancies, a cure has been effected by means which worked on the imagination. A journal describing some cases of this character says:

One of the most remarkable cases of this description is connected with the first introduction of nitrous oxide—laughing gas. It was believed that this gas would be of great value in cases of paralysis. Sir Humphrey Davy undertook to experiment with it upon a paralytic patient, who was told that a certain cure for his disorder had just been discovered.

Before applying the gas Sir Humphrey placed a small pocket thermometer under the tongue of the patient, who believed that this was a portion of the cure. A moment after the thermometer touched him, he exclaimed gleefully, “I feel better already.” Sir Humphrey did not undeceive him, but after taking the thermometer from under his tongue, dismissed him, and told him to come again in a few days for a second application. After two or three doses of the thermometer the paralysis seemed entirely cured.

14. The Theatrical Habit

Present Truth, November 18, 1897

THERE is a multiplication of suburban theaters in London, and someone has asked Sir Henry Irving what, in his opinion, the influence of this will be on attendance at the great theaters in the West-end.

The more theaters there are, he thinks, the more the public will get into the habit of going to them, and he does not think the new houses springing up all round the metropolis will interfere with the attendances at the London theaters.

He is doubtless quite right. The theater-going habit, like the drink habit, grows upon those who frequent these places of shallow amusement. And in order to satisfy the unhealthy craving of the public new theaters must be built, and new sensations provided in the plays.

15. The True Reformer

Present Truth, December 16, 1897

A TRAVELER is one who travels, and not one who stays at home and writes books of travel. A worker is one who works, and not one who enjoys seeing other men work.

So, a writer is one who himself writes, and a reformer is one who reforms himself, and not, as seems to be the popular idea, one who sets himself the task of reforming everybody else after his ideas.

It is true that the work of a real reformer does not end with himself, since everybody, however humble, has an influence, and so his example, coupled with precept, invites others to reform.

But no man has any claim to the title of reformer, who simply devises schemes for others to carry out. "Come!" is the watchword of true reform.

Revelation 22

¹⁷ The Spirit and the Bride say, Come. And let him that hears say, Come.

16. The “Good Health” Magazine

Present Truth, January 6, 1898

THIS monthly magazine, from which we have often reprinted most excellent articles, as our readers know, may now be obtained through our agents.

It is edited by Dr. J. H. Kellogg, of the Battle Creek (USA) Sanatorium, and has long had a circulation by post among many in the United Kingdom who are interested in the Gospel of healthful living.

Now we shall be able to supply it direct, at the published price, 5d. The December number, which was somewhat delayed, has just arrived, and we believe that every one who purchases it and reads it will desire it regularly.

Some of the leading articles are: “Are We a Dying Race?” “An Island Paradise,” “A Portable Shower Bath,” “Complications in Measles,” “The Hygiene of Childhood,” “How to Stop the Use of Alcohol,” “The Body the Temple of God,” and scores of other contributions to the whole subject of living, and of caring for the body in health and disease.

We heartily recommend this magazine to our readers, for we know it will prove a blessing to every home where it is read.

17. A Popular Fallacy Exploded

Present Truth, January 27, 1898

FROM *Frem*, a Danish scientific journal, we take the following, which ought to be read by everybody:

Meat extract, as well as meat soup, is considered by many to be especially nourishing. This supposition is, however, wholly a mistaken one. Professor Volb, of Munich, has recently published an interesting treatise on this subject. Most people reason that, since meat is nourishing, an extract, something taken out of it, must also be nourishing. This is altogether wrong, for in the production of meat extract, as well as in the cooking of soup, all the real nourishment is left behind in the meat. The extract or the soup, on the contrary, contains really only the stimulating matter of the meat, the so-called creatin or creatinin. Both these substances by being taken into our bodies, have exactly the same effect as tea or coffee: they stimulate energy, but they afford absolutely not a particle of nourishment; instead, they rather consume the strength.

This testimony is not at all nullified by the fact, which should be stated, that *Frem* thinks that people need a little stimulation once in a while; it simply wishes to warn them against the supposition that with their stimulant they are getting nourishment. It adds:

A cup of bouillon has only the same stimulating effect upon us as a glass of wine or a cup of coffee. It is well known that the attempt has been made to feed dogs upon soup alone, and that in a few days they were nearly starved to death.

In like manner many people, and especially those who are recovering from an illness, are systematically starved by kind friends who suppose that they are doing the best thing to help them to get strength. And then when the stimulating effect has passed away, and languor ensues, the next natural step is

to take porter, stake or brandy, and so the drink habit is acquired.

When will people learn that what a person, and above all a sick person, needs is nourishment, something that will give strength, and not a whip to make him use up the little strength that is left?

Isaiah 55

² Wherefore do you spend money for that which is not bread? and your labor for that which satisfies not?

18. The Graves of Lust

Present Truth, April 28, 1898

IT WAS a terrible epitaph to write over men who, but a year before, had been filled with such bright expectations. When they left Egypt it seems as though all the sorrow and darkness lay behind, and before them stretched the glad, unbroken vista of a happy future. With God Himself for their Guide, and the Promised Land for their destination, how could it be otherwise?

Now it was all over for them. Others might perhaps enter the goodly land, but these had only found dishonorable graves in the desert, and the name of their resting-place told the sad tale of their unhappy fall, for...

Numbers 11

³⁴ They called the name of that place Kiebroth-hattaavah: because there they buried the people that lusted.

Only a few months had elapsed since the mighty power of God had brought them out of Egypt, humbling to the dust the greatest kingdom of the earth, and parting the waters of the Red Sea for their passage. Every day they had eaten the bread of heaven, drinking of the spiritual Rock that followed them, and led by the pillar of cloud until it brought them to the mount of God. There they had stood in the awful presence of Jehovah and heard His own voice speaking out of the midst of the fire, the great things of His law.

They had been connected with a movement which had no parallel in the history of the world, taken as a nation from the midst of another nation, by signs and by wonders, by a mighty hand and a stretched-out arm, but it had availed them nothing. All their experience in the past, their anticipations of the future, were buried in the graves of lust.

Yet the ending was inevitable. The world passes away and

the lust thereof (*1 John 2:17*), and since they were not estranged from their lust, and would not be, there was nothing before them but a grave.

James 1

¹⁵ When lust has conceived, it brings forth sin, and sin when it is finished brings forth death.

They need not have been so enslaved by their desires. God could have delivered them from these as easily as He had saved them out of the hand of their oppressors in Egypt, but they did not care to be delivered. It was not that they lacked any good thing, but their minds had gone back longingly to the carnal pleasures of Egypt, the things they used to indulge in before they started on the strait and narrow way.

As they allowed their minds to rest on those vanished pleasures the desire grew, until all present and future good seemed worthless in comparison. They wept as they talked together of the fish they used to eat freely, the cucumbers, the melons, the leeks, the onions, and the garlic. *Numbers 11:4-5*. Life seemed empty indeed without these. Then Moses heard the people weep throughout their families, every man in the door of his tent (*Numbers 11:10*), as though for some dire calamity.

God would have filled their mouths with better things, but it would not do.

Psalm 81

¹¹ My people would not hearken to my voice and Israel would none of me.

¹² So I gave them up unto their own hearts' lust.

They had fully chosen for themselves what they would have. It was Egypt that supplied what their souls desired, and in their hearts they turned back again into Egypt. *Acts 7:39*. Yea, they despised the pleasant land, and so they lost the privilege of entering in. It was useless to lead them any further.

Lust had conceived and brought forth sin, and the sin quickly did its work. So the brief record reads,

Numbers 11

³⁴ There they buried the people that lusted.

1 Corinthians 10

⁶ Now these things were our examples, to the intent we should not lust after evil things, as they also lusted;

and

¹¹ They are written for our admonition upon whom the ends of the world are come.

19. Not a Laughing Matter

Present Truth, October 20, 1898

AT THE recent Sanitary Congress in Birmingham, Dr. Niven, health officer of Manchester, gave facts to prove that:

At present an enormous stream of infectious milk is pouring into our cities, and that the matter is truly one of urgency.

This milk may pass all the tests required, and yet may be spreading disease and death all the time.

In dealing with meat infected with consumption, Dr. Niven stated that his own impression was that the amount of such meat actually consumed as food was under-estimated. The muscular substance in meat is rarely infected, but the fat and the glands constantly are, and ordinary cooking does not destroy the infectious matter.

Of course a resolution was passed urging immediate legislation in these matters. There is no doubt but that closer inspection will result in diminishing the amount of diseased meat sold, but there is only one absolute remedy, and that is one which lies in every individual's power. It is simply to abstain from the eating of flesh, and to use the foods which God designed that man should eat.

It is very unfashionable not to eat the flesh of dead animals, and those who do not follow the fashion are usually laughed at as mildly insane; but it is a good deal better to be unfashionable, and to be laughed at, than to have scrofula and consumption.

“He laughs best who laughs last.”²³

²³ A proverb that originated in Tudor England.

20. The One Sure Remedy

Present Truth, December 1, 1898

A SHORT time ago we picked up a paper, and the first thing to meet the eye was a patent medicine advertisement, which began in this way:

Is your liver torpid? Are you constipated? Have you become a victim to gout? Does rheumatism ever rack your frame, or do you ever suffer from biliousness, dyspepsia, sciatica, etc.?

If any one or more of these maladies ever trouble you, the probabilities are that as a result of indulgence in too much or too rich food, or the too free consumption of strong teas, coffees, and cocoas, or from insufficient exercise, your system has become filled with uric acid and other life-destroying substances, which not only produce the diseases mentioned, but accentuate any tendency you may have to other ailments of the stomach, liver and kidneys.

In order to rid your system of these impurities an aperient is necessary, but the one employed should not be drastic, lowering, or nauseating.

Then follows of course the name of the wonderful remedy which will rectify all the evils above mentioned, and make and keep the patient well, provided he keeps on taking it.

Just after reading this advertisement, we picked up another paper containing an advertisement of another sure cure for everything. After recounting a list of ills, the writer says:

By doing as we direct you will in a short time become strong and healthy; your digestion will be all right; you can eat what you please and be your own master; your brain will become clear, and its reasoning powers will return with four-fold vigor. All we ask is that you do as we direct. Now what do we direct? Simply this: Take 4s. 6d. and go to the nearest chemist's and ask for a bottle of ____.

We are not advertising patent medicines, so we will not give any names; but we quote these things for the purpose of illustrating a lesson in health.

Why is it that with all these medicines in the world, which are swallowed most faithfully by tens of thousands of people, and which are certified to be sure cures for everything that can happen to a person, people still suffer from these same ills? Surely no one can think seriously of the matter for a minute without seeing that they are all of them utterly worthless. No doubt some of the men who push these things think that they are doing the people good, for many of them are as ignorant as the people whom they dupe; but the rapid increase of the very diseases which they profess to cure, shows that these supposed remedies are only deceptions. Those who use them most are the ones who continue to suffer the most.

The reason is that the cause and nature of diseases are ignored. As long as people regard disease as something like rats in a house, for which they are in no way responsible, and medicine as something that will hunt it out, as a ferret will chase the rats, so long will they suffer many things of many patent medicines, and get no better, but rather worse.

Who would be so foolish as to think that he could cure a burn while holding his hand on a live coal? If he had accidentally or willfully put his hand in the fire, the first thing that he would do in order to effect a cure would be to take the hand out of the fire. Now in ninety-nine out of every hundred cases of disease, if the sufferer would simply remove the cause he would get well without doing anything else whatever.

Look at the advertisement first quoted. The statement is made that if any of the diseases mentioned are troubling a person, the probabilities are that he has been indulging in too much or too rich food, or too freely consuming tea, coffee, and cocoa. That is reasonable enough. What would common sense teach such a one to do? Manifestly to leave off those in-

jurious things. But no hint of such a course is given. Rather is the idea conveyed that people can eat what they please, no matter how injurious, and can counteract its ill effects by taking liberal doses of some man's medicine.

It should be known by everybody in the world that there is no medicine compounded by man that can cure any disease. No physician on earth, no matter how skillful, can cure anybody. God alone has the power of life. He is the Fountain of life. Jesus Christ is the life. There is no life in the universe except the life of God; and the great Creator has given His life to us abundantly, putting it into us, and surrounding us with it, so that we may have health in spite of the curse which has fallen upon the earth and all mankind.

If one will but study the workings of that life, and learn the ways of God, which He reveals to us, and will yield to the life, putting no obstacle in its way, health cannot fail to be his portion.

The Gospel of Jesus Christ points out the way of life and health. It teaches us that God gives us His life in Christ, in order that we may be saved from sin. This life He gives to everybody, because it is His desire that all shall live. Its nature is righteousness. Whoever will not oppose the life, will be sanctified by it.

It is not that God will count one man righteous because somebody else with whom he has no connection has lived a righteous life, but that the life of that other, even the life of Jesus, is allowed to manifest itself *in the man*, thus making him actually righteous. This is a simple statement of a fact known to all Christians.

Now that righteous life of Jesus, which is freely given to all, is perfect life. It is eternal life. It is life that conquers death. It is evident, therefore, that if this life be accepted and recognized in its fullness, health must be the result. The life which the Lord gives to every man in the world, and which keeps us

in existence day by day, is His own eternal life. All things that pertain to life as well as godliness have been given to everybody. No new factors need to be put in operation if we but recognize and fully accept the richness of the gift that God has bestowed upon us, we shall have physical health as well as salvation. Indeed, salvation pertains to the body as well as to the soul and spirit.

1 Thessalonians 5

²³ 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.

The stream of life flows from Christ to all mankind. Men have resisted its flow, and sought to dam up its course, and thus disease and death, the result of sin, have abounded. Cease to work against the life. Give the Word of life free course. Do not deliberately nor thoughtlessly put poisonous things into it, nor do those things which are plainly contrary to it.

It is true that the life conquers death, but you must not trifle with it, and put death upon it for the purpose of seeing it manifest its power. That is continuing in sin, that grace may abound. There is poison and death enough in our own natures to give the life all the exercise that is needed.

Rather seek to know the ways in which it manifests itself, that you may coincide with it, and you will be astonished at its wondrous power. The life of Jesus manifested to the full in our mortal flesh will accomplish for every one who yields to its sway all that it did when it was manifested in the flesh in Judea and Galilee.

Proverbs 4

²⁰ My son, attend to my words; incline your ear unto my sayings.

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

²² For they are life unto those that find them, and health [medicine] to all their flesh.

21. A Needed Warning

Present Truth, September 7, 1899

AT THE Sanitary Congress session at Southampton, Mr. Malcolm Morris delivered a lecture on Tuberculosis, and expounded the policy of the *National Preventive Association*. The existence of such an association was justified by the fact that:

Tuberculosis at the present time causes one in every eight deaths in the country, that of all deaths occurring in this kingdom between the ages of twenty-five and thirty-five nearly one half are due to consumption, and that some 30,000 persons are at this moment suffering from the disease in Great Britain.

Dr. Scarborough said that every fatal case of consumption infected one other person with disease. But there is hope. It was set forth that:

Phthisis is preventable by measures which are completely within the range of personal and public hygiene.

And this fact ought to lead everybody who loves life to seek a speedy understanding of those measures, and to adopt them.

One very marked indication of how to guard against the consumption plague is given in the fact that it is from cattle that the bulk of tuberculosis is derived. If therefore people would abstain from flesh and milk,—from all animal products,—they would effectually close up one grand avenue for the entrance of consumption. The most of people will pay no attention to this warning; but some will, and their respect for life will be rewarded.

Of course it is understood that the mere abstinence from flesh will by no means prevent consumption among men; there must be care to supply the body with all the nourishment it needs, and of the best kind, not only in the way of

food and drink, but of fresh air, sunlight, and exercise. Let the pure life of God have free course, and there need be no fear.

22. Double Scavengers

Present Truth, September 21, 1899

LAST year considerable stir was made by leading medical men over the spread of typhoid fever by oysters, whose food, as all know, is sewage.

An endeavor is now being made in the interest of trade, of course, to allay any fears that may have arisen, and the House of Lords has issued a Blue Book, the object of which is to assure the people that they can eat the sea-scavenger with impunity. The *Daily Chronicle* thinks that their Lordships have been altogether too feeble in their defense of the oyster. It says:

Sewage does no harm to the oyster, so long as the oyster digests it and there is plenty of salt or brackish water to keep him clean.

Indeed, it would seem that filth is an absolute necessity to the creature, for the *Chronicle* says:

In the wide expanse of Falmouth Harbour there are oyster beds on the east shore public, that is to say corporate, property, which never gets sewage, yet which are unwholesome until they have been relaid on the west shore, where they get sewage.

This is one of the strongest indictments of the oyster that we have yet heard, and should for ever banish the filthy creature from the tables and stomachs of all decent, self-respecting persons.

Every animal is composed of that which it feeds, and when people eat oysters they are actually feeding upon their own excretions. The thing is too horrible to think about.

After this, let no one who continues to eat oysters ever venture to exclaimed against the filthy habits of the savage. Think how such people are preparing their bodies to be a prey to

any epidemic or plague that may come along.

23. What of the Night?

Present Truth, October 5, 1899

Isaiah 21

¹¹ Watchman, what of the night?

This the question asked in the prophecy. The answer is,

¹² The morning comes, and also the night.

WHAT the darkness of that night will yet be before the morning dawns, may be gathered from the following items, taken respectively from the *London Morning Herald* and the *Manchester City News*.

The first is concerning the class of songs that are picked up by the children at the cheap music halls and sung even by Sunday-school children returning from a day in the country, in spite of the efforts of teachers to stop them:

They glorify the basest passions of men, they deride honor and purity; elevate drunkenness to a grace of life, profligacy to a virtue. The “patriotic” songs—senseless, cowardly, selfish, an insult to every foreigner that may be present—are a by-word among us. There is no wit, no humor, grace, daintiness, poetry, or even mere prettiness of sentiment, to be found in any of these effusions.

But they are sung in the streets—they are the only songs the children of London seem to know. What notions they put into childish heads; what sordid principles; what mean and miserable ideals! The children of London know no songs that they ought to sing; they pick up the ignoble, despicable views of life that float around them, and who can estimate the affect of these views, taken in conjunction with their environment, upon thousands of children whose homes are in the slums, the miserable back-streets of our city?

The next shows another phase of city life, which is but too common:

A little lad, with pinched face and poorly clad, came out of

a public-house in London with rum “for his mother” in a teacup. Within a yard he drank some, and in another twenty yards tasted again, and gave a little girl some. The writer prevented two other children from having a taste, and no doubt the mother would have thanked him, not perhaps for preventing young children from drinking raw spirits, but for safeguarding her rum.

If this case may be taken as a fair sample of what is occurring in thousands of instances every day, it shows the existence of a most powerful agency for the production of the love of drink and habit of drinking at an early age. The boy said that he was nine years old and the girl five, though they both looked younger, as the city slum children often do. The conditions of life in the slums are not conducive to a vigorous childhood, and, if they are supplemented by spirit-drinking, the prospect of seeing a healthy city population grow up is not bright.

It is very easy to see how...

Isaiah 60

² ...darkness shall cover the earth, and gross darkness the people.

Yet we have the assurance that in the midst of this pitchy darkness, “the glory of the Lord” will be seen upon some people, making a light to which those who love light rather than darkness may come.

² ...but the Lord shall arise upon you, and His glory shall be seen upon you.

Who will be bearer’s of the glory of the Lord, and thus help to usher in the glorious morning?

24. Meats Which God Has Created To Be Received

Present Truth, June 28, 1900

A friend writes:

I am greatly interested in your articles on food reform, etc., but I should much like your exposition of *1 Timothy* 4:1-5.

And he asks us to note particularly the expressions:

1 Timothy 4

³ ...commanding to abstain from meats...

⁴ For every creature of God is good, and nothing to be refused...

⁵ For it is sanctified by the Word of God and prayer.

SEVERAL have expressed surprise that in our articles on the proper diet for man we have made no mention of this passage, and such others as *Romans* 14:1-3; but the reason why we have not is because they have no bearing whatever on the subject, and there is no occasion for referring to them. When, however, the question is asked, we are very willing to take time to consider their application.

In the first place, we hope that every reader of the *Present Truth* could conscientiously bear witness, that verses 1 and 2 plainly show that we are not among those referred to in this passage.

1 Timothy 4

¹ Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

² Speaking lies in hypocrisy; having their conscience seared with a hot iron.

However mistaken any may think us to be, we trust that

none get the impression that we are hypocritical liars, and that no one has found anything in the paper which he imagines can be styled “doctrines of devils.” Faith in Christ will be found inculcated on every page, and that is the basis of all our health teaching.

As a matter of fact, the text in question needs no exposition, as it explains itself. It tells what certain ones will do in the last days. Who those people are, and just how they will command to abstain from meats which God has created to be received with thanksgiving, we must confess that we do not know. But we do know that the advocates of food reform, and of a return to the diet which God prescribed for man in the beginning, do not come within the range of the warning here given.

It should be understood by all that in the Bible the word “meat” does not necessarily mean flesh. It is the old Saxon word for food of any kind, and is not in itself distinctive. Whenever the flesh of animals is referred to in the Bible, the word “flesh,” and not “meat,” is invariably used. For example:

Genesis 1

²⁹ God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat.

³⁰ And to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is life, I have given every green, herb for meat; and it was so.

Here we see that the word “meat” excludes all flesh of animals, since flesh was not included in the diet originally designed for any of the lower animals, much less for man.

And this, by the way, has a bearing upon *1 Timothy* 4:3, since it tells us what the meats are, which...

1 Timothy 4

³ ...God has created to be received with thanksgiving.

One thing is most certain, that is that they do not include the flesh of any living creature. God did not create any beast, fish, bird, or creeping thing to be eaten; the only things which He created to be eaten are fruits and grains for man, and green herbs and vegetables for the lower animals; and therefore whoever advocates a return to the original, God-given food, is the last person in the world to be charged with commanding to abstain from meats which God has created to be received with thanksgiving.

But what about the statement:

1 Timothy 4

⁴ For every creature of God is good, and nothing to be refused?

The connection settles that. The word “for,” which introduces the verse, shows that the statement grows out of the preceding one, and depends upon it. The term “every creature” in this instance is obviously limited to that which God created to be received. The warning is against those who command to abstain from food which God created to be received, which, as we have seen, does not include flesh; and therefore the subsequent remarks must be within the range of that food.

The products of the earth have been sanctified by the Word of God—set apart for the use of man; flesh meat has not been thus sanctified, but has been permitted as a concession to man’s lust and hardness of heart.

Now that we have given that text all the attention that it seems to demand in connection with the food reform, we will notice one or two remarks that occur in a note accompanying the question. The writer says:

I believe I have in the past made too much of vegetarianism, but I do not do so now. When asked my reasons for abstaining from flesh foods, I simply state that what God first ordained for the food of man I find all-sufficient

for me, and the most enjoyable...I leave the side issues, and avoid contentions.

That is good, and is exactly the position taken in this paper, except that we have never advocated “vegetarianism,” and repudiate the name “vegetarian.”

We are Christians, and believe that we are saved by the life of Christ, when we give it free course in us. We know that nothing that we can eat or drink or do can bring Christ into our lives; but we know also that “fleshly lusts” “war against the soul” (*1 Peter 2:11*), and that we may do very many things to keep Christ out of His rightful place in our lives. And inasmuch as every thoughtful physician will admit that flesh and all animal products tend to excite the lower nature, we submit that no one ought to lay this extra burden upon himself. It is not merely a question of health, although that follows right living, but it is one of spiritual-mindedness.

We also avoid contentions, for “the servant of God must not strive” (*2 Timothy 2:24*) about food any more than about anything else. The work of the Gospel teacher is simply to set forth truth in all its fullness before people,

Ezekiel 2

⁵ ...whether they will hear, or whether they will forbear,

–and leave them to do as they please with it. His responsibility ceases with the faithful delivery of his message. So far are we from “commanding to abstain from meats which God has created to be received,” that we do not presume to command anybody to abstain from that which God has not created to be received.

The Lord is our Judge, and He is our Lawgiver, and for man to command, after God has commanded, is absurd presumption. God has shown us what is good, and has exhorted us to “eat that which is good” (*Isaiah 55:2*); and we are content with

simply declaring His Word. We have no controversy with any.

Our correspondent says further, in relating his experience:

I do not drink tea; coffee I may drink once in a year or longer, cocoa no oftener as a rule. I often long for coffee, but very seldom take it, as stated, as I detest stimulants, after the inner man, as I believe they somewhat dull the conception of glorious truths.

That is exactly what they do. But the statement, “I often long for coffee,” shows that our correspondent has not yet come to the Gospel basis of health reform. Healthful living is embraced in the Gospel, and a man’s Christian life is his whole life, including every act, which, whether it be eating or drinking, or anything else, is to be to the glory of God.

But the Christian life is not a penance; it is not a continual longing for forbidden things. The Christian does everything that he has a mind to do, yet he does nothing that is contrary to truth and purity, because he has the mind of the Spirit.

When God saves us wholly from the guilt of sin, He saves us from the love of it, so that our heart and our flesh cry out for God, and not for anything that will dull our sense of His presence. In Christ is all fullness, and those who dwell with Him in the heavenly places are “abundantly satisfied” with the fatness of the house of God, drinking continually of the river of His pleasures.

Psalm 36

⁸ They shall be abundantly satisfied with the fatness of your house; and You shall make them drink of the river of your pleasures.

The true health reform which we advocate, which consists simply in taking into the system nothing except the pure life of the Lord, can no more be a burden than Christ’s life is. The Gospel frees us from every yoke of bondage. The last thing in

the world that we should think of doing, would be to deprive any person of any real pleasure or enjoyment.

On the contrary, we hold out to people a way of life which is full of the joy of the Lord—one continual joy. To be continually longing for something, and to be fighting against that longing, is torture, and the Lord does not call men to the rack. He teaches us what is good, and then puts into our heart such a desire for the good that there is no room for longings after forbidden things.

From personal experience in every wrong way of living, and also in recognizing and accepting only the life of the Lord, we can testify that:

- the pleasure derived from the very eating of proper, God-given food, together with
- the freedom from any anticipation of evil results,
- the perfect health enjoyed, and
- the sense of cleanness, and
- the higher appreciation of spiritual things,

—are beyond all expression. The soul that has been in the bondage of corruption, cannot, when once freed, easily be brought to long for its old chains.

25. The Proper Diet for Man

Present Truth, March 8, 1900

THOSE who have read the preceding articles in this department will remember that everything has been based on the life of God, given in Christ for all mankind. The blood of Christ cleanses from all sin; the blood is the life; and therefore the gift of righteousness through our Lord Jesus Christ is at the same time the gift of life,—fullness of life for the present time,—if the recipient has his understanding enlightened to take it.

Righteousness by faith in Christ is the first thing.

Romans 8

¹⁰ The Spirit is life because of righteousness.

He who forgives all our iniquities also heals all our diseases.

Acts 17

²⁸ In Him we live, and move, and have our being.

Our continued well-being, therefore, depends upon keeping in harmony with the life of Christ.

1 John 1

² The Life was manifested, and we have seen it.

But we have not seen the whole of it. The life of God is infinitely greater than anybody can ever comprehend. The life is manifested in various ways; yet all the visible things in the universe—all the things that are appreciable by the senses—are but a partial manifestation of the fullness of the life of Him that...

Ephesians 1

²³ ...fills all in all.

That which we can see is designed to teach us the reality of that which we cannot see.

Why Do We Eat?

This brings us to the question of why we eat. Everyone would doubtless say that we eat in order to live, although the way in which very many people eat tends to death more than to life, and thousands upon thousands die solely as the result of wrong habits of eating, both as regards the kind of food, and manner of preparing and eating it.

However, it is a fact that God has given us food in order to sustain our lives, but it is also a fact that He designs that we should have much more life than can be obtained merely by eating. The life that can be obtained only by means of food differs in no respect from that of the dumb beast, and God designs that man should possess life far superior and much more abundant.

God could have ordained it so that we could live without eating. Many instances are on record where men have been kept in full strength and vigor without food, the most notable being that of Moses, who on two different occasions went forty days and forty nights without food or drink, and although he was engaged in active work all the time, he was in possession of his usual strength at the close.

Jesus sat weary and hungry on Jacob's well, yet when the disciples came back with food, and urged Him to eat, He seemed to have been already satisfied, and said,

John 4

³² I have meat to eat that you know not of.

In All Your Ways Acknowledge Him

Why then are we made dependent on our daily food? The answer is plain: In order that we may recognize and acknowledge our dependence upon God. If there were no visible means of sustenance, if God poured His invisible life into us without any visible means,—we would all come to believe ourselves to be gods, having life in ourselves, and not depen-

dent upon God.

The truth is that we are absolutely dependent upon God for “life, and breath, and all things” (*Acts 17:25*), and the continuation of our life throughout eternity depends upon our abiding in Him. Therefore the Lord has made it so plain to us that we derive our life from Him, and not from ourselves.

If we do not recognize Him in the visible gifts that He bestows, we will not of course accept the greater life through the reception of the Spirit; but if in all our ways we acknowledge Him, we may be sure that He will give us...

John 10

¹⁰ ...life...more abundantly.

Proverbs 3

⁶ In all your ways acknowledge Him, and He shall direct your paths.

While we cannot get righteousness by eating and drinking, we may thereby show our appreciation or lack of appreciation of the gift of life and righteousness through Jesus Christ,

Colossians 3

⁴ ...who is our life.

The life that we receive in the food that we eat is the life of the Lord, for there is no other.

If therefore when we have the very best food given to us,—food that contains the Life in the purest possible form,—we deliberately choose that which is inferior, simply because it pleases our taste better, we show that we would rather please ourselves than to have the fullness of the life of the Lord. When we do so, although we may acknowledge that our life comes from the Lord, we at the best virtually say that we are quite content with a small measure of it; we want the Lord, but not too much of Him.

Returning to the Beginning

The Life that is manifested is...

1 John 1

¹ ...that which was from the beginning.

Christ Himself is “the Beginning” (*Revelation* 1:8), and since...

Acts 17

²⁸ In Him we live, and move, and have our being,

–it is evident that we should go back to the beginning in order to find out what we ought to eat in order to maintain the best possible life. Turning to the account of the creation of man, we read:

Genesis 1

²⁹ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

This is the original bill of fare for mankind, provided by the Creator Himself. It was given to man in Eden, and is therefore the best for men who have fallen. That which would keep a man in the best possible condition, will certainly, to say the least, throw no hindrances in the way of his returning to that state.

The verse following the one that we have quoted prescribes the food of the lower animals; but it will be noticed that flesh is no part of the original bill of fare either for man or beast. The use of flesh for food is a product of the curse, and should therefore be discarded by every one who appreciates the redemption which Christ has brought to us.

Permission and Restriction

It will be said, however, that permission was afterwards given to man to eat the flesh of animals. That is true, but it

does not at all prove that it is best for him. God gave Balaam permission to go with the messengers of Balak, who wished him to curse Israel; but the permission was given only because Balaam teased like a spoiled child, and his going was his ruin. See *Numbers*, ch. 22, 23, 24, 31:8.

The account of the giving of the permission to man to eat flesh shows that it was after the same manner as the permission to Balaam to go with Balak. The earth with all its inhabitants except Noah's family had just been destroyed because of its great wickedness. The inhabitants had filled the earth with violence. All flesh had corrupted itself, and blood flowed freely. After the flood God said,

Genesis 8

²¹ I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth.

Although God knew that man would continue to go astray, He determined not to add to the curse, knowing that man's own curse would lead to its final destruction. *Isaiah* 24:4-6. But He nevertheless sought to check in some degree the tide of violence and bloodshed, and so He said,

Genesis 9

³ Every moving thing that lives shall be meat for you, even as the green herb have I given you all things.

⁴ But flesh with the life thereof, which is the blood thereof, shall you not eat.

From this, with what is stated in the preceding chapter, it appears that before the flood men had been in the habit of eating both flesh and blood, even as many do now; and God knowing that they would not return to the simple diet given in the beginning, but would go farther and farther away, prohibited the eating of blood.

This has served to some extent as a check on men, although it is now quite largely disregarded, since the world is fast approaching the condition that existed in the days of Noah.

Matthew 24

³⁷ But as the days of Noah were, so shall also the coming of the Son of man be.

Later on in the Bible we find that permission was given to men to marry more than one wife, and to divorce a wife at pleasure. When Jesus was asked about this, He said that it was because of the hardness of men's hearts, because they, like Balaam, were determined to have their own way, and God in His mercy sought to mitigate the resulting evil as much as possible; but in the words,

Matthew 19

⁸ From the beginning it was not so,

Jesus settled the whole question, and points us to the place where we may find the standard of right living. It is not by any means meant that the eating of flesh as food is on the same level as the marrying of more than one wife; all that we design to show by this reference is that a permission on the part of God to do a certain thing, does not necessarily indicate that it is best to do that thing.

Colossians 1

¹⁸ [Christ] is the Beginning.

And His work is to:

Matthew 17

¹¹ ...restore all things,

Micah 4

⁸ ...[even] the first dominion.

And therefore all who would share in that dominion ought to give diligence to return to the life set before man in the beginning. God's way is always best. A few words will suffice to show the reasonableness of God's plan:

The plant is God's laboratory for the preparation of food both for man and beast. Only the plants of the earth are capa-

ble of taking inorganic mineral substance, and turning it into living tissue. It is impossible for either man or beast to assimilate any mineral substance. Man can get life only from life; but in the plant God turns dead matter into living substance.

The lower animals can no more assimilate inorganic matter than man can; all that they can do with the food that they eat is to assimilate it, if it is already of the same nature as their bodies; therefore when men eat the flesh of animals they get no different material than they would if they ate the same food that the beasts ate; only they have the disadvantage of taking their food second hand.

In eating flesh for food man gets the plant minus that which is wasted by once using, and plus the poisons that have been added by its passage through a living organism. There is still further loss, but of this we will speak at another time.

What we wish at this time to impress on the reader's mind is that the only proper food for man is obtained direct from the vegetable creation, and to let him see the reasonableness of God's arrangement. Any questions that arise will gladly be answered.

26. Milk and Meat

Present Truth, July 12, 1900

THE Medical officer of the Vestry of Hammersmith has issued a circular on consumption, in which among other things he advises the following precautions to be taken to avoid the dread disease:

No milk should be used which has not been thoroughly boiled. All meat should be thoroughly cooked, and no meat suspected to be diseased should be eaten.

It is strange that people cannot see that these directions are based on the fact that one is likely to find tuberculosis in all milk and most, even in that in which it cannot be discovered by the inspector. They will consume their boiled meat and milk with the utmost complacency, confident that they have destroyed whatever disease germs it may contain.

But what pleasure or profit can one derive from the eating of diseased food, even though it has been rendered comparatively harmless? Certainly such food cannot build up a healthy system. Food that has itself begun to degenerate and to consume away, cannot supply man's need.

And what shall be said of the advice not to eat meat that is suspected to be diseased? Few people with any care whatever for their health would do that. The most of the trouble comes from meat that is not suspected. The suspected thief is not half so dangerous as the thief who has the reputation of being honest.

How much better to eat the food which God created to be eaten, the fruits and grains, which convey pure life, and build up sound bodies and clear minds. When they are diseased, they reveal it on the surface, and so no one is in danger from them.

27. Poison Instead of Food

Present Truth, October 4, 1900

IT WOULD be well if all would heed an item in the *Daily Mail* last week, entitled "Valueless Meat Extracts." Probably, however, that interested most people the least of anything. It stated that:

Dr. Andrew Wilson, who has been giving a series of lectures in London, says that ordinary meat extracts are valueless to the consumer.

And that:

Experiments have proved that life cannot be maintained on meat extract.

This is a fact that has long since been demonstrated. One might better throw his money into the sea than to spend it in meat extracts, since not only do they contain no food, except the little water that is in them, but they do contain poisonous matter.

At the best, the waste, poisonous matter that was in the animal's system when it was killed, is what is extracted; but at the worst, the extract contains the poisons that are the result of decay after death; for many meat extracts are made from putrid flesh. It is this that gives them their pungent taste and their stimulating effect.

No one ought to be so foolish as to suppose that he can buy "an ox in a teacup." It cannot be done. If people will eat the flesh of their fellow-creatures, they ought at least to take it in such shape that they can have some knowledge of what they are getting.

28. Losing an Acquired Taste

Present Truth, October 11, 1900

THE use of flesh as food is wholly an acquired taste, as man in the beginning never ate it.

What the conditions were which induced men first to begin so unnatural a practice as to eat a fellow-creature, we cannot imagine; but the following statement by Dr. Paton, the veteran missionary to the New Hebrides, shows that it must have taken a struggle to overcome the natural repugnance to it.

It was more than ten years after our arrival in the islands before we tasted beef; and when we killed our first ox, the mission families from the adjacent islands met at our house to enjoy the treat; but, to our mortification, we had so entirely lost the relish that none of us could bear either the smell or the taste of it. The wife of one of the missionaries burst into tears, and lamented bitterly that she should become so barbarous as to have lost her relish for English beef.

It would be impossible for people in ordinary health, as these were, ever to lose their appetite for natural food.

29. After You, Sir

Present Truth, January 10, 1901

Subtitle: An Excess of Politeness

POLITENESS is a good thing, but it may be carried to excess, or rather perverted. It is simply Christian kindness for a man to give way to a fellow man, and in honor to prefer another; but when it comes to stepping aside and giving a hog the first place, the matter has quite a different aspect.

God made man to be the head of creation, giving him dominion over every other living thing, and no one can without sin despise his birthright. Whenever a man takes a place second to any four-footed beast or creeping thing, he shows not simply lack of proper respect for himself, but indifference to God, in whose image he was made.

That which led to these thoughts was the sight of the advertisements of “pea-fed bacon,” conspicuously posted in every tram, telling how delicious and free from disease such meat is. There can be no question but that a hog fed wholly on peas would be healthier than one fattened on garbage; but a hog fed even on manna would be a hog still, and not fit to rank with a man, to say nothing of taking first place.

“But what do you mean by intimating that the hog is given first place?” someone asks.

Just this:

1. The advertisers of “pea-fed bacon” recognize, and expect that all others will likewise recognize that an animal’s health depends on what it eats; that the best kind of food will make the healthiest flesh.
2. They also know that all will agree that peas are healthful and nourishing, and withal a clean food.

What they doubtless do not think of is the fact that it was just for this reason that God in the beginning gave man the

finest and most highly developed form of the products of the earth as food, and to the beasts the coarser products. To man were given fruits, and the seeds of all trees and plants, which of course includes grains, while the green herb itself, coarse vegetables, were given to the beasts, who were not expected to have a spiritual nature, and whose mental, and even physical, development was to be far inferior to that of man. See *Genesis* 1:29, 30. Flesh foods were not included in the original dietary of either man or beast.

Now everything is perverted. Fruits and grains occupy a secondary place in the diet which man provided for himself, and flesh is reckoned as the staple article. Thus man virtually says to the beast:

“After you, Sir; you go first, and take the best and choicest bits that God’s bountiful hand provides; fatten yourself on the nuts and the grains, and I will come and take them after you have finished with them.”

As for ourselves, we do not think it at all presumptuous to count ourselves worthy to take precedence of any beast, and entitled to the best that God has provided, at first hand, too.

It must be remembered that the food which God assigned to man is perfectly adapted to his requirement, and ready for digestion, and that the food material undergoes no change in the body of an animal, which makes it more easy of digestion by the human being.

When man eats his peas after the hog, he simply takes them minus the amount of nourishment that has gone to supply the hog’s waste, and plug the degeneration that they have undergone in the hog’s system. Such “politeness” indicates a sad blunting of spiritual sensibility. Why should the hog or any other beast have the freshness of God’s gifts, and man take that which is left?

But this is not by any means the worst. A few weeks ago

one of the daily papers contained the following item:

Fifty tons of condemned tinned milk were sent from Limehouse Docks yesterday to a farm in Essex. It will be used as food for pigs.

The item was appropriately headed,

“And the pigs feed us!”

People seem to go and think that no amount of filth or poison can harm them, provided they do not see it. They would not think of eating the spoiled condensed milk, but they will feed it to the pigs and then eat it without a wry face, and will call it wholesome. Now if they know that wholesome peas tend to improve the quality of pork, why can they not see that unwholesome milk must make it correspondingly worse?

But a short time ago *Public Opinion* had a paragraph entitled, “Making Pork out of Snakes,” telling how in some parts of Europe pigs have killed out the vipers; and that in West Virginia portions of country almost uninhabitable by reason of the great number of rattle snakes, have now become profitable, because farmers are fattening hogs on them, so that...

...hundreds of pigs are sold from the valley every year, that have literally become fat on snakes.

People who shudder at the thought of savages eating snakes will eat them together with even more loathsome things without a grimace if only their form is altered. Is it not a fearful thing to think of man taking a place second to that of the lowest creatures?

This is a serious matter, and not one of mere sentiment. It is a fact, which even pork dealers recognize, that an animal's food has much, indeed, nearly everything to do with its condition. Even so with man.

It is true that:

Romans 14

¹⁷ The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost;

–and that no one can by any method of eating and drinking bring the Holy Spirit into his heart.

But it is equally true that one may by his evil habits of life crowd the kingdom out. It is possible to grieve the Holy Spirit of God.

1 Corinthians 3

¹⁶ Know you not that you are the temple of God, and that the Spirit of God dwells in you?

¹⁷ If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are.

Think of asking the Spirit of God to take up His abode in a lodging built of and devoted to hogs, snakes, etc. Is it not horrible? Surely it must be plain that the excessive politeness to beasts of which we have spoken is nothing else than an insult to the Lord.

30. Preparing Poison for the Table

Present Truth, March 28, 1901

THE *Daily Mail* of March 4 contained a lengthy description of the “scientific” raising of chickens, and preparing them for market, of which the following is a portion. From our own personal knowledge, we can testify that the description is strictly accurate. After telling of the first weeks of the young fowl’s life, the writer proceeds:

By the end of the fourth month the chick has become portly and prosperous looking. The feathers have a glossy look on the broad back, the head is carried high as he struts about on short white legs, which one would hardly expect to carry all they do. His time of pleasure and frolic is now at an end, for one fine morning the fattener will come along, seize him, and carry him to a small wooden house on the edge of the fields, whence he will only emerge a month later a cold, plump corpse, labeled to Leadenhall Market.

Filling Food

The fattening house is a carefully constructed, well appointed and ventilated, chamber that might serve as a hospital for the fowls, And it must be so, for soon they enter upon a condition in which the least drought or cold would kill them, and birds that die from “natural causes” are useless.

Arranged like show benches along the sides and center of the house are pens, divided up into chambers about two feet long, in each of which five fowls are placed. They have only room to stand side by side, and so closely are they confined by wooden bars behind, before, below, and above, that they cannot change position. The pens are composed entirely of wooden bars, and so cleaning is not required. Along the front of each pen is a trough of food.

The oats and milk are now enriched by a dilution of animal fat, and a large quantity of this is given night and morning. Fowls are naturally greedy, and when they have nothing to do all day long save eat, they take all they can get and wax fatter than ever. so fat do they become that eventually the

pens are only capable of holding three fowls instead of five.

Even a chicken's appetite can be surfeited at last, and continual gorging without exercise becomes wearying. About the end of the third week of this "packing" the birds begin one by one to refuse the food that is offered them. They are obviously tired of the regime, and ready to starve themselves down to a more reasonable condition of corpulency. That would be to throw away the rich flesh which has been so painfully piled on for the profit of the fattener, and he cannot tolerate any liberties of the sort. Not a meal can be missed by the fowls, or some part of his profit would be lost. If they will not eat of their own accord, he has a means to force them.

The Pump

In a corner of the house stands a simple machine in the shape of a pump. From the mouth of it depends a rubber tube about eight inches long for insertion into the throat of the bird. The top of the pump is filled with the customary food, more freely mixed with milk than usual, so that it may be driven through the narrow bore of the tube into the crop of the fowl.

When chick declines breakfast the fattener opens the pen, seizes him without much effort, and steps over to the "cramming" pump. He holds the bird firmly under his left arm, pushes the rubber down the throat four or five inches, and then he or his assistant by a few vigorous strokes of the handle pumps in the semi-liquid food. At each operation from half a pint to a pint is given, which is twice or three times as much as a healthy bird will ever eat again, or eat in ordinary course. Night and morning the process has to be repeated, for once the forcing has been adopted, a bird will never eat again for itself. The pumping has to be very carefully done; for any undue force would kill.

The fowls are now in a very delicate condition. The bodies are so heavy that one can hardly believe the thin legs could carry all that weight.

Arsenic as a Stimulant

The ordinary joys of their life have gone, and they would

utterly collapse under the awful regime they now endure. They are, however, more valuable than before, and must be preserved as long as they can digest a pint of food. As with men and horses, stimulants work wonders with fowls. To keep, their courage up, or, rather, to endow them with a new and artificial spirit, a preparation of arsenic is now mingled with the food, and that brings a change for the better in the demeanor of the birds. Even this poison will not keep them going long, but a few days more life helps the fatterer to round off their plumpness and raise the average weight by an ounce or two, and that is all he cares for.

The end of the fourth week sees a very quiet crowd, for the shadow of death is upon the place. Great fat fowls blink idiotically, at the men as they go about their work. The eyes take on a different look, and the whole appearance of the face changes. They look more stupid than usual, and one can easily see that they are at the point of collapse, just about to die. Night and day the attendants watch them, lest they should slip off before the neck has been twisted.

The fatterer by long practice learns just just how long a bird can endure the agony of life and cramming, and at the last moment he steps in to slay. Three or four days of this watching and waiting and starving go on; and then you will find from 500 to 1,000 plump carcasses plucked and dressed ready for the markets and the gourmands of London. For it is to London they all go. Only in the great hotels and clubs of the West End can prices be got to compensate for all this labor, skill, and expense.

We pass by the cruelty of the proceeding; that would be sufficient to condemn it; but how anybody can eat flesh that has been subjected to such treatment is a mystery. The fowl is made simply a means of poison. Every ounce of fat that is put on is only broken down tissue,—waste matter that the creature cannot dispose of. The fat thus produced is dead matter, just as poisonous as the flesh of an animal that has died of itself, and has begun to decay.

Moreover such a method of fattening an animal is nothing

but the breeding of disease. Every organ of the body is diseased for the whole tendency is to deaden it. A man treated in that way—and many men do treat themselves in practically the same manner—would develop Bright's disease, ulcerated stomach and liver, rheumatism, gout and consumption. There would be fatty degeneration of the heart; in fact, all the muscles of the body would become changed into fat.

That condition of things, is just what obtains with these fowls. A cannibal feast would be appetizing and healthful compared with a chicken pie made from their carcasses. It is awful to contemplate the condition—the trouble which the feeders upon such stuff are preparing for themselves. Their flesh becomes flabby, and their blood impure; plague and pestilence will find in them easy victims.

After learning what rottenness people are feeding on, one can see how naturally the first of the seven last plagues will be...

Revelation 16

² ...a noisome and grievous sore.

31. A Relish for Sausage Eaters

Present Truth, August 29, 1901

The *Daily Chronicle* of August 17 says:

That an extensive trade prevails in converting horseflesh and other cat's-meat into sausages seems, from inquiries in official quarters, to be beyond question....Dr. G. P. Bate, medical officer of health for Bethnal-green, deals at length with the subject in his annual report, and thus sums up the situation:

"I have absolutely no doubt that there is an enormous amount of filthy, poisonous food (of course deeply masked with condiments) dealt in, and that regular, well-established markets and agents exist for this purpose."

Another official interviewer yesterday said that consignments were received by the dealers from all parts of the country. The meat was ostensibly intended for cats and dogs, but undoubtedly much of it found its way into German sausages, saveloys, etc., which contained a lot of condiments.

Besides horseflesh, cows that had died or met with accidents were dealt with. The authorities were still actively on the lookout, ready to pounce down on law-breakers; but they knew much went on which they could not satisfactorily bring home to the artful offenders.

So it appears that there is no assurance that the practice will be discontinued, and consumers of sausages may enliven their breakfast by guesses as to whether it consists of beef and pork, or horseflesh and offal. Perhaps the feeders upon such carrion will object that it is not at all nice to speak about such things; they think it nicer to eat them in silence.

We prefer to eat that which is good, and which is a delight both to the eye, the palate, and the mind. Those who live on the food which God has provided for men, are never troubled, with doubts as to its quality.

We must add, however, that the reason for abstaining from

flesh is not that it may be diseased, but that at its best state it is unnatural, and not such food as will develop the highest type of manhood.

32. The Typhoid Season and Oysters

Present Truth, September 5, 1901

THE *Daily Chronicle* has an occasional entitled, "Science of the Day," conducted by Dr. Andrew Wilson. In the issue of August 22 the Doctor had the following concerning the subject at the head of this article:

The season of the year when typhoid fever is mostly with us is fast approaching. It is a fever which attains its maximum yearly development in the fall of the year. Hence it may be well to remind my readers of their greater liability to infection during September and October. It is then specially that our water supplies demand attention, and I should advise paterfamilias that on his return from holidaying the cisterns of the domicile should be specially seen to, and the local plumber instructed to clean them out. This domestic precaution will not be thrown away in a sanitary sense.

There is no doubt whatever that typhoid fever is liable to be conveyed to us also by infected shell-fish. Before me lies a report of a case of this ailment occurring at Kingsbridge, Devon, the medical officer of health attributing the ailment to the patient having eaten cockles taken from the estuary of the river. The sewage, it is added, was carried where the cockles were found.

Recently the public were informed that all British oyster-beds, save two, could be guaranteed to be free from contamination by sewage, which of course is liable to contain the germs or bacilli of typhoid. I should very much like to learn the names of the two beds alluded to. Perhaps some of my readers will be able to notify them to me.

The observations of scientists on typhoid germs in oysters have shown that the bacilli live in the oyster in pure water for about fourteen days. Where the water is of an impure character, the germs will doubtless survive for a much longer period.

It is clear that there can only be one measure, and one only effective, for the preservation of the public from this preventable scourge, and that is, the exercise of care on the part of the oyster companies in order to prevent any access of sewage to their beds.

There is another most effective measure that can be taken “for the preservation of the public from this preventable scourge,” and that is to leave the oysters to repose in their beds, and not swallow them. This is the one and only sure safeguard against disease from them. And it is the course that ought to be pursued, even though the mollusks are enjoying the best of health; for such unclean creatures as shell-fish are unfit for the human stomach.

Man is made largely of what he eats; and the most superficial thought should be sufficient to convince anyone that good human brain and muscle, capable of thinking the highest, purest thoughts, and doing the best work, cannot be built out of such low-grade material as is found in the mud at the bottom of the sea. All those creatures are scavengers, so that at the best those who eat them feed on refuse matter.

33. Food Contamination by Exposure on the Street

Present Truth, September 12, 1901

THE *Lancet* which is not given to sensationalism has the following to say about the danger of a custom which is almost universal:

In busy and crowded thoroughfares the practice of exposing food for sale is open to the greatest objection. The air of such places presents a terrible bacteriological history, and the contamination of food sold in open places becomes an easy possibility. Street dust is full of tubercle bacilli from the detestable habit of spitting, it also may contain the microbes of pus, malignant edema, tetanus, and septicemia.

It is true that the taint deposited on food exposed for sale may be purged in the process of cooking, and micro-organisms may be destroyed, although it has been pretty strongly asserted that the cookery of fish in particular has not been effectual in destroying the typhoid bacillus, instances of typhoid fever having been traced to contaminated yet cooked fish.

The avidity with which certain foods would appear to absorb noxious odors is well known. Milk is peculiarly liable to take up unpleasant odors and so, also, is fish. The former is employed when exposed in shallow trays to reduce the smell of paint in a house. Fish cannot be placed in the same parcel as coffee, or other pungent smelling articles of food, as it so readily absorbs the odoriferous principle.

Busy streets are seldom free from offensive effluvia, and it is reasonable to conclude that these would easily affect many articles of food exposed to them. In our own knowledge quite recently complaint was made that a salmon tasted strongly of creosote. The fishmonger might easily have been charged with selling fish brushed over with a powerfully smelling antiseptic. But it subsequently proved that the Strand (as usual)

was “up,” and that the stacks of black wooden bricks were giving off a strong naphthalene odor corresponding exactly with the taste of the salmon, bought in a Strand shop, at the very moment when the bricks were being dumped down on the pavements. This explanation was convincing, but we only quote it as a proof of the liability to contamination of food exposed for sale in the street under an environment which can seldom be described as hygienic. The fish was probably not injurious to health, but it possessed a decidedly unpleasant taste.

Butcher’s meat might easily get tainted in the same way. It has been recorded that meat exposed to a current of tobacco smoke has proved powerfully toxic, and this again affords a further illustration of the dangers involved when food is indiscriminately left in contact with air of doubtful purity.

It is not desirable that food offered for sale should be exposed to the free influx of air from the streets. If it must be presented to view to attract customers it should be exhibited behind a glass screen, and adequate provision should be made for ventilation with pure air.

Here is where those who eat only man’s natural food—the food which God gave man in the beginning—have the advance over those who live on their fellow-creatures. Fruits, nuts, grains, and even vegetables, if one wishes to go so low down in the scale, do not absorb germs; and even though they be exposed to any amount of micro-organisms, washing in pure water will thoroughly cleanse them.

Better yet, the outer skin, beyond which no germ can penetrate, so long as it is unbroken, can be removed, and then one has food as pure as God makes it. How much better and more sensible to eat food which is wholly life-giving and refreshing, and at the same time delicious to the taste, than food which, besides being a depository for disease germs, has hosts of them in itself.

As someone has well expressed it,

Perfect health is a perfect circulation of pure blood in a sound organism.

Perfect health is the foundation of true beauty. If we would be truly beautiful, let us lay the foundation for beauty by building a strong, vigorous and healthy body.

34. Barbarous Fashions in Food

Present Truth, January 9, 1902

THE following we find credited to the *Sporting and Dramatic News*:

Fashions in food change with the times; but it is difficult to explain why the lark should have supplanted the thrush as a *bonne bouche*. In the days of the Caesars the epicures of Rome paid the equivalent of six shillings apiece for thrushes fattened on ripe figs and wheat meal. Horace tells us that "there is nothing better, in the shape of food, than a fat thrush, and yet not one man in a thousand, at the present time, has ever eaten one of these birds."

We are glad to read this last statement, and we hope it is true, but the pleasure is destroyed by the knowledge that thrushes are not eaten simply because it is the fashion to eat larks.

One would scarcely care to have for a companion a person with so little sensibility that he could deliberately eat those heavenly musicians. Surely such mental and moral obtuseness indicates a condition which in different circumstances, would speedily develop into cannibalism.

"Fashions" are always debasing to the one who follows them; and of all fashions, fashions in food are the most degrading.

35. Milk as Food for Man

Present Truth, February 13, 1902

HAVE you not often read that tuberculosis germs in milk are destroyed by boiling? and if so, have you heeded the oft-repeated exhortation to boil all the milk you use, and thus free yourself from all danger of the dread disease? If not, what explanation can you give for such indifference to the health of your family?

Perhaps you have already taken this precaution, and think that now you run no risk. But are you willing to think about the case a little further? If you are, let us devote a quiet half-hour to it.

You have killed the tubercle bacilli, rightly enough, but have you made the milk sound and wholesome thereby? Far from it. Although the milk cannot now directly convey to you the specific disease, consumption, it must be plain to everybody who stops to think, that, since boiling adds nothing to the milk, the article that comes from a diseased, debilitated cow cannot by that process be made equal to that which comes from a healthy animal.

What is the condition of a person or an animal that has consumption? It is one of weakness and degeneration. The entire body is far below the normal state; every tissue is diseased.

Any physician will say that a tuberculous mother ought not to suckle her infant, even if she has the strength to do so; not merely because of the danger of introducing the germs into its system, but because the milk will not contain sufficient nourishment for the child.

Even so with the milk furnished by a tuberculous animal. You may boil it as much as you please, but at the very best you get only diseased milk. Is it pleasant to think about? This is not a matter of sentiment; it is intensely practical. When we

use milk from a tuberculous cow, we are taking food which, even though its disease germs be destroyed, tends indirectly to consumption, because it is an inferior product. Now when we remember that the great majority of cows are diseased, it is plain that by far the safest plan is to let milk entirely alone.

But possibly you will think that the milk that you get is not diseased, however much other milk may be affected, and that you can safely use it. Very well, suppose that it is so, although you cannot know that it is; even then we have not done with the subject.

Did you read the article in the *Present Truth* of January 16 on the “Sources and Prevalence of Impurity in Milk”²⁴? If not, do so; it is not exaggerated in the least. Suppose the cow be healthy; it still remains a fact that milk is one of the most unclean articles of diet in common use. Notice the black sediment in the bottom of the jug or cup when you pour out the milk. That is nothing but manure from the sides of the cow. You think that it is not nice to talk about such things. No; it is not; but what about eating them?

We will not talk about this unpleasant subject any more. We will talk for a few minutes about milk taken from healthy cows, and kept as clean and sweet as it possibly can be. That is surely good food, is it not? Yes; it is good food for calves.

“But isn’t milk the natural food of mankind?”

Yes; human milk is; but will a man admit that cows’ milk is his natural food? Hardly. Cows’ milk is for calves and human milk is for human babies, not for men. Milk is the natural food of the infant, when it has no teeth; but when the teeth come, that is a sign that the system needs stronger food; and then the supply of milk naturally ceases. So it is evident that the use of cows’ milk by men and women is a most unnatural

²⁴ See the article “Sources and Prevalence of Impurity in Milk” in the Appendix.

habit. As a last resort, when nothing better is at hand, it may be given to infants and invalids, but even for them it is unnatural.

But if milk is an unnatural food, what shall we take in its place? If you would like clean, wholesome food instead of that which at the best is unnatural, then you have a wide range from which to select. If you would have milk, then learn from Eve as...

from sweet kernels pressed
She tempers dulcet creams.²⁵

From nuts you can prepare rich, delicious milk, which is both wholesome and nourishing.

It is not necessary here to mention the vast number of foods that the Creator has caused to grow for us; but we will take that which is supposed to rank lowest in the scale, namely, fruit. Here we have food which takes the place of milk, as to fluidity. Now as to nourishment, compared with milk that is ordinarily delivered at your door, oranges have the same food value. Lemon juice has a trifle more nourishment. Grapes have between two and three times as much nourishment as milk, pound for pound. Cherries are something more than twice as nourishing.

This list might be greatly extended, but it is not necessary. All we wish is to show you that there is no fruit that is not quite as nourishing as milk, and that most fruit is much more so. Moreover fruit affords the most delicate flavors in great variety, can always be obtained absolutely clean, and is in general easily digested by the weakest stomachs. What more can we ask?

You think that fruit is “too expensive;” but as a food, it is cheaper than milk; and even if it were not, you will surely not claim that we ought to eat that which is unclean because it is

²⁵ John Milton, *Paradise Lost*, Book Five.

cheap. Let us eat that which is best, not as a “substitute for milk,” but as the natural food, for which cows’ milk has been unnaturally substituted.

36. Christ and Vegetarianism

Present Truth, September 24, 1903

I should like you to enlighten me about vegetarianism from the Bible. I should like to be a non-flesh eater, but I am confused about *1 Timothy* 4:3, also, *John* 21:13, *Luke* 24:41-43, *Matthew* 15:38, and *1 Corinthians* 6:13.

THE texts quoted from the Gospels refer to Christ's eating fish and feeding others with the same. The passages in Paul's epistles do not necessarily refer to flesh food at all. The word "meat" simply means food. It is translated "victuals" in *Matthew* 14:15, and means manna in *1 Corinthians* 10:3. We know that there was no flesh food in the "spiritual meat" that Israel ate in the wilderness. The old use survives in the word "sweetmeat," which has no connection with flesh food.

If you will read carefully Paul's words to Timothy, you will see that the seducing spirits will command men to abstain from meats which God has created to be received with thanksgiving. He goes on to say that every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God and prayer.

Whatever false doctrine is referred to here, either past or future, the words certainly cannot apply to those who practice and teach a return to the diet which was provided for man at his creation, the fruits of the earth. If anything was created to be received with thanksgiving, it was this class of food, which is distinctly sanctified or set apart by the word of God. *Genesis* 1:29. You will notice also that these fruits are spoken of at the beginning as man's meat.

On the other hand, it is equally clear that Christ partook of fish and fed others with it. This is no reason why we should turn from a diet of fruits, grains and nuts and live on fish. Christ came to this earth in our flesh. He was made in all

things like unto His brethren. He came as near to men as possible. He made Himself one with them in eating and drinking and social relations, so far as He could, and yet do His work. He came to save from sin, and He did not permit this work of reform to be obscured by minor questions.

He might perhaps have opened up more of the treasures of knowledge if men had been more ready to receive His message of deliverance from sin. When they stumbled at that, it was no time to talk of minor matters. Christ would not raise any question concerning His own way of living that could draw the mind from thinking of Him as the Saviour from sin.

Here is a lesson for us. If we see that a natural diet is the will of God for man, and adopt each ourselves, we are to take care that our advocacy of such a diet does not in any way hinder the more important work of revealing Christ as a Saviour from sin. If we lack His Spirit, even the reforms we urge will destroy souls. God has given men permission to eat flesh, without the blood. *Genesis* 9:3-4. Christ ate it, and whoever says that flesh eating is a sin condemns Christ. The Spirit of God has given us this instruction:

Romans 14

³ 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.

Unfortunately for a good cause, many who embrace vegetarianism condemn those that eat flesh food, and thus separate themselves from the Spirit of Christ. Any work of reform that has lost the spirit of love for others is an unprofitable parade of human vanity.

Romans 14

¹³ Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

²¹ It is good neither to eat flesh, nor to drink wine, nor any-

thing whereby your brother stumbles, or is offended, or is made weak.

If we realize that:

- the associations of the slaughterhouse and other features connected with the traffic, in flesh food, are detrimental to those engaged in them;
- men are suffering in body and mind as the result of ignorance of proper and natural food;
- many diseases, like cancer and rheumatism, are largely due to the use of flesh foods;
- the use of stimulating flesh foods is a natural cause of the craving for strong drink which is destroying thousands; and that
- the food provided for Adam is available now in sufficient quantity and quality to make animal products almost or altogether unnecessary;

—then it will be right to throw our own influence and example into the work of diet reform, not in condemning others for what they eat, but in a humble, loving, self-sacrificing effort to remove every stumbling-block from our brother's way.

Treatment of Animals

1. Animals

Present Truth, October 6, 1892

A CURIOUS instance of the narrow views of those who attack Christianity is furnished by a writer to the *Echo*, who says:

I believe that nowhere in the whole range of Christian literature, till quite modern times, was cruelty to animals regarded as a sin in itself.

He believes that:

The teaching not only of the Church of England, but of Christianity universally, [is that] animals have absolutely no rights, nor consequently has man to them any duties.

Evidently his study of Christianity has not included the Bible, which is its authority and source. In *Deuteronomy* 25 we read this evidence of God's care for cattle:

Deuteronomy 25

⁴ You shall not muzzle the ox when he treads out the corn.

And in *Proverbs* 12 we are told:

Proverbs 12

¹⁰ A righteous man regards the life of his beast; but the tender mercies of the wicked are cruel.

2. Birds as Surgeons

Present Truth, August 19, 1897

LAST “twelfth” the shooting of grouse began, and thousands of well-dressed men (and women too) who consider themselves gentle and cultured, began the wholesale slaughter over the moors and hills of the North.

The grouse sell in the markets, it is said, for about two shillings, but the cost of killing them is estimated at a guinea, so that it is a lordly “sport.” Saddest of all is the thought of the thousands of birds which will crawl away in the grass and thickets to die lingering and agonizing deaths.

Some time ago a Frenchman made some interesting observations before the *Physical Society of Geneva*, showing the surgical skill of birds in their efforts to repair the injuries wrought by men who consider it sport to kill them:

It was established that the snipe had often been observed in repairing damages. With its beak and feathers it makes a very creditable dressing, and has even been known to secure a broken limb by means of a stout ligature.

On one occasion M. Patio killed a snipe which had on its chest a large dressing composed of down from other parts of the body, and securely fixed to the body by coagulated blood. Twice he had snipe with interwoven feathers strapped on to the site of a fracture of one or other limb.

The most interesting example was that of a snipe both of whose legs he had unfortunately broken by a misdirected shot. He only recovered it on the following day, when he found that the wounded bird had contrived to apply dressings and a sort of splint to both limbs. In carrying out this operation some feathers had become entangled round the beak, and, not being able to use its claws to get rid of them, the poor creature was almost dead from hunger when found.

3. What to Do With Animals

Present Truth, September 7, 1899

“What should we do with the cattle if we didn’t eat them?”

THIS is a question commonly asked when one talks to the people about coming back to the pure, simple diet which God in the beginning prescribed for man.

“If we didn’t kill and eat them,” say the people, “they would overrun the country.”

What a frightful prospect! One would suppose that cows and sheep are ferocious beasts, that would eat us all up, if we didn’t get the start of them, and eat them up. We may certainly spare our fears in that respect.

To show how utterly inconsistent, not to say senseless, such a position is, we have only to call attention to other animals. Dogs, for example, multiply much faster than cattle, bringing forth several at a birth, while cattle usually bring forth but one; yet no one counsels the killing and eating of dogs in order to keep them from overrunning the country, and overpowering the people. In view of this, the idea that gentle, grass-eating cows may crowd us out if we do not eat them, is very laughable.

But what shall we do with them? Let them enjoy themselves in their own way, the same as the birds, the dogs, and the cats. Or, if that is not sufficient, use them for bearing burdens and drawing loads, just as men do horses and camels.

It is a very gross condition of mind that leads one to think that a thing is useless unless it can be eaten. In the world to come, which will be the world as God created it, and as it ought to be, all animals will be the companions and playmates of men. Even so it will be now, just to the extent that men come back to the beginning—to the perfect manner of living. And the better men become, the better will the lower animals

become, and the better adapted for human companionship.

Why should men cherish dogs and cats and certain birds as companions, to minister to their enjoyment, and see in the gentle, playful lamb and calf only an object for slaughter?

The Lord is the great Pattern, and He is represented as our Shepherd. We are the sheep of His pasture. How horrible, and unnatural, and inconceivable the thought that He tends us only that He may eat us up! No; the devil as a roaring lion walks about seeking whom he may devour; but God protects us that we may live and be His companions.

Let us learn of God, and not of an adversary.

4. A Tragedy of the Forest

Present Truth, June 28, 1900

THE sacredness of life is so little comprehended by most men, that the sacrilege of wantonly destroying God's creatures who share it with them has come to be regarded as "sport."

A writer in *Scribner's* some time since told a striking story of one who for weeks and months followed the trail of a stag, but when at last he came is sight of his prey,

...so grand, so charged with life, he seemed a precious, sacred thing,

and the hunter could not shoot. For a time he waited, hoping to get the mastery over this feeling, which he at first despised as a weakness, but when the creature turned and faced him, and he met the full, clear gaze of its regardful eyes, he trembled, and...

...found it hard to look a wild beast in the eyes when he was trying to take its life.

That gaze finally revealed to him a kinship with himself; he saw the stag as a conscious sharer of the same life that throbbed in his own pulses, and he could not bring himself to "the awful crime" of slaying one whom he now recognized as "a brother."

Something of the same feeling was doubtless experienced by the farmer who said that he could not kill or eat "anything that had looked out of eyes." A recent writer gives this pathetic description of his experience in witnessing what he calls "the murder" of a beautiful doe by a party of campers:

There were two pirates in our party, who wanted blood, and one day we heard them shooting down near camp; they finally yelled for me to come down with a lantern. It was just

dusk, and I took a lantern and started.

When I got them, they showed me a wounded doe they had shot, and one of the butchers was about to cut her throat. I wanted to go away. She tried to rise up, and bleated so pitifully that the tears came to my eyes; but I did not want to be considered a baby; so I stayed to see it out. If God will spare me from witnessing another such scene, I shall be happy.

The doe seemed to think I was the only one in the party that had any heart and she looked up at me with the most beautiful eyes I ever saw, except the eyes of the girl I love, and there were tears in her eyes, if I know tears when I see them.

One of my friends put his knee on the neck of that beautiful creature, and held it down, and took a knife and placed the point on her beautiful throat, as a murderer might on the throat of a beautiful woman. There was a cut in the flesh, the blue blood came out in torrents, the body heaved, the deer cried, and the life blood went out. I felt as if I had stood at the death-bed of a beautiful child, and watched the last heaving of the bosom as the last breath come like a sigh almost human.

I wanted to go away and cry, but those heathen would never have let me hear the last of it, so I stayed. I did nothing but carry the lantern, and I hated those fellows who dragged that beautiful creature up to the camp. They were covered with blood, and seemed to glory in it, like men you have read about who have killed somebody. The boys worked all the evening, skinning that beauty, and talking of how they plugged her in the foreleg, and in the stomach, and how she fell down and bleated, and got up again, and tried to get away, until my brain reeled and I went to bed.

In my dreams now I see that dark place in the woods, dimly lighted by the lantern, and the tragedy enacted there I see the appealing look of those beautiful brown eyes. It is a wonder I did not stand between those men and their victim, and make them let her go.

The boys sent me a piece of venison from that doe when we got home, but I might as well have attempted to eat a piece of my sweetheart. I am no cannibal. Do you know, I

find it hard work to speak to my two friends who murdered
that deer?

5. The Children's Bread Fed to Dogs

Present Truth, October 11, 1900

ONE would not think, to read the following, that there could be in New York any poor people living in hovels and cellars and even under door steps:

Mr. Richard H. Hunt, son of the late Richard M. Hunt, the famous architect, has filed plans for a one-story brick-iron kennel, or rather, "dog house," in the rear of his fine residence, just off Fifth-avenue.

He will heat the kennel by steam, and have a corps of servants and dog trainers constantly in attendance. One room is to be used as a hospital for the animals, and will be in charge of a skilled veterinary surgeon.

Each dog has a room to himself, on the door of which his name will appear engraved on a silver plate. Mr. Hunt has about a dozen dogs, representing as many fancy breeds.

God cares for all creatures, but for men most of all, and they must first of all be cared for. Whoever has in his possession a superabundance of this world's goods, no matter how he came by it, and squanders it upon himself or his pleasures, is a robber of the poor, and will be held as accountable by God as if he had stolen it from their pockets.

Let no one think that the foregoing statement gives any sanction whatever to anarchy. Far from it. Although it is true that God has given the earth to the children of men, and that the increase of it belongs to them all, it is also true that:

1 Corinthians 13

⁵ Love seeks not her own.

Therefore although the surplus of the rich rightly belongs to the poor, they are not at liberty to take it for themselves. It is for the rich to recognize their stewardship, and to convey to their poor brethren that which their common Father has

given them in trust for them.

If the rich fail to discharge their trust, the poor are to be patient unto the coming of the Lord, who will judge the poor with righteousness,

Isaiah 11

⁴ ...and reprove with equity for the meek of the earth.

*Dangerous
Medicines*

1. Drug-Drunkenness

Present Truth, July 29, 1897

THE *House of Commons Committee on the Drink Question* favor giving magistrates power to order the detention of habitual drunkards. And they have consulted the Council of the *British Medical Association* to get a definition of “habitual drunkenness.”

The medical men say that the term should include not only those enslaved to alcoholic drinks, but those who take drugs of a narcotic nature without restraint. They say that drug-drinking and taking is seriously on the increase, specially among women.

It very often begins by doses to relieve sleeplessness or headaches, and the habit for the drug is quickly established.

2. The Castor-oil Plant

Present Truth, September 21, 1899

FROM the natural history column of an exchange we clip the following concerning the castor-oil plant:

The castor-oil plant is so universally detested by the whole of the animal world that no bird, beast, or creeping thing will touch one. It seems to be a rank poison to all kinds of animals; even a goat will starve before biting off a leaf, and a horse will sniff at it and turn up his upper lip as if it had the most detestable odor on the face of the earth.

Army worms and the locust pass it by, though they will eat every other green thing in sight, and there is no surer way to drive moles away from a lawn than to plant a few castor beans here and there. Even the tobacco worm will refuse to be fed on its leaves.

The castor-oil plant varies in size in different countries, being seldom seen in this country more than 3 feet or 4 feet in height, while in India it grows to be a good-sized tree. Clusius mentioned it in Spain as measuring from 2 feet to 4 feet in circumference.

Yet the oil of this same plant is given to people, and especially to children, all over the world—in civilized countries. “Man’s inhumanity to man” must be a cause of mourning among the angels in heaven.

When will people learn that dosing themselves with poisonous or nauseating substances is not the way of life?

3. Pain

Present Truth, September 21, 1899

PAIN is the cry of some organ that needs attention. If a child were crying because of hunger, you could take it by the throat, and hold it a while, and stop its crying, but it would be bad for the child. So when you administer a drug that throttles the pain, it has the same result.

Pain is the cry of some organ for help; the drug relieves the pain, but it has made the case worse.

4. A Better Recommendation

Present Truth, April 5, 1900

Original title: Back Page

WE VERY frequently read as a recommendation of some patent nostrum, the statement that “it may be taken with perfect safety.”

It is strange that people cannot see that this is at the best but a negative recommendation. If it were a true medicine there would be no need of any such assurance.

God’s medicines are absolutely good—they taste good, they make the user feel good, and they do him good.

One would naturally expect a philanthropist to have a better recommendation than that he will not kill anybody.

5. Don't Make Experiments

Present Truth, June 7, 1900

A WATCH is a delicate piece of machinery, and needs good care. If my watch gets out of order, I do not presume to tinker with it myself; if I did, I should soon get it into a condition where it could not be repaired.

Once it needed repairing, and I took it to a watchmaker who did not understand it, and who therefore had to experiment on it. The result was that the watch came back to me in worse condition than it was before.

Now I take it to the people who made it, and who understand it so well that they can see at once exactly what is needed, and who do the right thing without needing to experiment.

But the human machine is much more delicate and complex than any watch. We cannot afford to make experiments with it. The best of all is that we do not need to experiment. If it is a soul trouble, we have the sure remedy in God's Word, and we have but to apply it. But we must apply it with firmness and directness; we must know that the result will be right.

Even so with our bodies. People who would not think of experimenting with a watch, because it is too costly for them to afford to take any chances, will experiment with themselves all the time, and allow others to do the same. Nobody can afford to do it. If you don't know the right thing to do, find out, and don't do anything until you do know.

When you adopt any course of life, do so because you know that it will produce definite results. We do not need to experiment, because we have a great Physician who "knows our frame," and can tell instantly what is the matter with us, and what to do for the trouble. He would have us work in harmony, in partnership, with Him; but we should make it our

settled purpose always to learn His way,—the only right way,
—and then follow it, not doubtingly, but with full confidence
that the result will be health to our bones.

6. Hypnotism

Present Truth, September 13, 1900

What do you think of Hypnotism? What is it and what is its source? Is it good or evil? I see it stated that great cures have been effected by it, and that it has great possibilities as a means of healing disease; must it not therefore be good?

THESE questions, like all others, can be satisfactorily answered only by bringing them to the test of certain ground principles, which are so simple that they can be seen by everybody, and which will enable each one to judge for himself whether or not these answers are correct.

If I should answer your questions by “yes,” or “no,” you would have only my opinion. You would really be no wiser than before, for it is of very little consequence what I or any other man in the world thinks about anything. Even though a man’s views be correct, and his judgment just, we must know his reasons, else we have learned nothing about the thing we ask about.

Fortunately the subject before us depends upon principles so clear and plain that every one may know for himself just what is right. Moreover, it is of great importance that everyone have a knowledge of this matter, for it will soon be a live question, in some form or other, with every person.

It all depends upon what constitutes a complete man. When God made man, He made him a king. Man, under God, or rather, in God, was to be absolute ruler over the whole earth, and every living creature. He was “the Son of God” (*Luke 3:38*), and therefore as son and ruler, he was designed to be an associate of God.

He was made as free as God Himself; and only when a man can come into the presence of God without cringing, and with

no feeling of fear, is he a complete man. This we learn from the fact, that only in Christ can we become...

Ephesians 4

¹³ ...a perfect man.

Through Him we have access to God, so that we can come with boldness to the throne of grace. Every man should be able to come into the presence of the Creator of all things as freely and with as little restraint as the Lord Jesus Himself.

The history of all God's dealing with men shows that He has no love for slavery. The true seed are born of a free woman, and not of a bondwoman. Not Eliezer, the chief steward, nor the son of the Egyptian handmaid, could be the seed of Abraham.

Galatians 4

²⁶ Jerusalem which is above is free, which is the mother of us all.

For a time the people of Israel were slaves in Egypt, but God visited them to deliver them, as it is written,

Matthew 2

¹⁵ Out of Egypt have I called my Son.

Egypt stands for every sort of bondage, but out of Zion, the free city, comes the Deliverer. Christ took the nature of fallen man, that He might...

Hebrews 2

¹⁵ ...deliver them who through fear of death were all their lifetime subject to bondage.

Those who are truly His disciples are "free indeed." *John* 8:36.

Now there is no slavery more gross and cruel than that of the mind in bondage. The Apostle Paul, bound with chains, was free, while Felix, bound with the fetters of superstition and selfishness, was a slave. It follows therefore that for one

man voluntarily to put himself, his mind, under the power of another person's mind, is voluntarily to resign his kingship, and to become a slave. But to cease to be a king, reigning in life with Christ Jesus, is to cease to be a son of God through the Spirit; for every child of God is a king, and there are no real rulers except those who are children of God.

We are exhorted to have the mind of Christ in us. The perfect mind is that of the Spirit, and:

2 Corinthians 3

¹⁷ Where the Spirit of the Lord is there is liberty.

So it is not correct to say that God controls the minds of His children. He does not, because He gives them His own free mind.

From this it follows that only Satan attempts to get possession and control of the minds of men. It is Satan's first object to enslave minds, for just to the extent that he can do this, are men under his power, to do his will.

The difference between the work of God upon man's mind, and the work of Satan, is this:

- God works, by His Spirit, to strengthen the will, and to set the mind free;
- Satan works to diminish the power of the will, so that the individual depends upon another's mind.

God would have every person on earth independent of every other person, rooted and grounded in Him; Satan works to destroy individuality. Whoever accepts the principles of Gospel freedom, and understands God's design for man, and that man's proper position is that of king, has an answer to everything that can be asked as to the nature of hypnotism.

The word itself is from the Greek word *hypnos*, meaning sleep. The word, "hypnotic" is very common in medicine, meaning a drug that will stupefy the senses, and put one to

sleep. "Hypnotism," therefore, means the stupefying of one's senses; and it should not require long to enable one to see that it cannot be of God. The very fact that God has given us minds, shows that He expects us to use them for ourselves, and not to allow them to be under the control of anybody else, much less to allow them to be deadened and lost.

But how about the cures that have been effected through hypnotism? It is very likely that people have been, seemingly, at least, cured of certain ills by hypnotism. It may even be allowed that some have had the desire for alcoholic liquor taken away from them, by being brought under the control of another mind, and made to think that alcohol was disagreeable.

But in the first place, anybody can see that this is no victory over an evil habit. Instead of becoming free, the person is more a slave than ever. He has now less will power than he had before. He knows nothing of the glow and inspiration of the conqueror over sin. He may abstain from liquor, but only because he cannot help himself.

And in the second place it must be remembered that, having subjected his mind and will to another, he has less power to resist than before, and some other hypnotist can control him, to make him an instrument of any sort of evil. His seeming gain is a great loss.

Because drunkenness is of the devil, and no drunkard can enter heaven, we must not jump to the conclusion that hypnotizing a man into soberness cannot be of the devil. Remember that the devil has a great deal of work that can be done only by men who are not under the influence of liquor. The successful gambler, the man who makes his living at it, must keep his mind as free from the fumes of alcohol as the merchant.

It is poor service to a man, to untie his bonds, only to place him in stronger fetters; to free him, seemingly, from one sin, to make him more susceptible to every other sin.

In saying all this, I do not by any means intend to intimate that everyone who practices hypnotism is consciously serving the devil. It is doubtful if any of them realize whence the power comes. But every man ought to know that, since God has given each person a mind, and has made all men free, nobody has any right to assume absolute control over the mind of any other person.

It is the same kind of sin, for me to seek to get control of another person's mind, that it would be for me to seek to get control of his money; and it is far more wicked, even as the mind is of more value than money. No man has a right to allow another to control his mind, and no man has any right to seek such control. These principles seem so self-evident, that argument is hardly necessary to support them. But they need to be repeated and emphasized.

You may say that good men often have very great influence over those with whom they associate, and that preachers of the Gospel must necessarily have influence over men whom they would help to a better life. This is true, but it is far different from controlling the mind.

The true minister of Christ will use whatever influence God has given him with men, to lead them to freedom, to loose the bands that Satan has placed upon their will, and to bring them to their rightful dominion. Just to the extent that religious teachers use their influence over men, to lead them to follow them, and to accept their ideas without question, do we have the Papacy.

The sum of the whole matter is this: Submit your will to God, that He may give it back to you absolutely free,—free with the freedom of His Spirit,—and then stand fast in the liberty wherewith Christ makes you free.

Romans 13

¹² The night is far spent, the day is at hand,

¹¹ [And] now it is high time to awake out of sleep.

1 Thessalonians 5

⁶ Therefore let us not sleep, as do others; but let us watch, and be sober.

7. Deceptive and Dangerous Drugs

Present Truth, September 13, 1900

A WRITER in the *British Weekly* gives facts to show that the habit of drug-taking by women is greatly on the increase. The drugs referred to are such as chloral and opium, taken for the purpose of deadening pain, and producing sleep. One paper says that the only safe rule in such things is to:

...decline to touch them except under competent medical advice.

But that is not safe at all; for the most of those whose lives are ruined by these drugs began to take them “under competent medical advice,” and having acquired the taste and the habit, they continued it.

The only safe rule is to leave them alone utterly. They are evil, and only evil. They are in a class with hypnotism, which is discussed on another page of this issue.

The difference between natural sleep and that produced by drugs is this: from natural sleep one awakes refreshed, but nobody ever felt fresh and buoyant after a sleep produced by drugs. Exhilaration at first, and depression afterwards, is the rule with everything unnatural.

God’s healing grace gives strength ever constant and ever increasing.

8. The Cause of Consumption for the Cure

Present Truth, September 27, 1900

A STATEMENT has just been issued by a Belgian Professor regarding the cure of tuberculosis by the juice of raw meat, which he says has proved infallible in his experiments on dogs.

Notwithstanding the fact that his “discovery” has not been tried on human beings (fortunately for them), the Professor calls on the *Institute of Belgium* to “give practical effect” to it.

It is to be hoped that this will not be done, for since the day of Israel in the wilderness there has been no more potent cause of consumption than the use of the flesh of animals. *Numbers 11.*

9. Priests and Physicians

Present Truth, October 25, 1900

AN EMINENT PHYSICIAN once said that “a man who treats himself has a fool for a patient,” and doctors are fond of repeating his words.

But the thing is utterly untrue, unless he treats himself with drugs; and in that case it would be equally true were a regular physician treating him; for whoever allows anybody to pour drugs down his throat is lacking in the judgment God designs that every man should have.

It is a sad fact that most people have not sense enough to treat themselves when ill, and this is due to the fact that they do not know how to keep from getting ill. But nothing is surer than that God designs that every person shall be able to take care of himself (under God, of course), and to be able to do everything for himself that needs to be done.

It is no more His will that people should put themselves into the hands of physicians, and blindly follow their directions, than that they should be under the control of priests.

The person who does not understand the laws of life sufficiently well to be able to keep himself well, or to check any incipient disease in his own body, has failed to gain the first principles of a proper education.

In God’s plan, as revealed in the Old Testament, the priests were the physicians; and since every one of His people is a priest, it follows that every one is to be a competent physician, as far at least, as he himself is concerned, and that he is to go to God as directly for the wants of his body, as for the wants of his soul, without any intermediary except Christ.

10. Motive for Health

Present Truth, November 1, 1900

Original title: Back Page

EVERYBODY desires health, but not all desire it from the same motive. Most people regard health as the end, whereas it should be only a means whereby we may glorify God.

To desire to recover from any illness, merely in order that we may be relieved from suffering and inconvenience and expense, is base, ignoble, and selfish. No permanent healing may be expected under such circumstances, for the healed person does not consciously and willingly connect with the only source of life and health.

Most people are willing to suffer a good deal of temporary deprivation, in order to regain lost health, to a degree at least. When convinced that wrong habits of living have brought them into their present diseased state, they will consent to give up the bad habit for a time, until health seems to be restored. But usually it is only for a time. How often one hears,

“How long will it be before I can eat everything I wish to, just as used to?”

This proves that the person wishes a renewal of strength only in order to be able again to indulge in the gratification of appetite, which wrecked him before. Such ones are described in:

James 4

³ You ask, and receive not, because you ask amiss, that you may consume it upon your lusts.

When one desires only the glory of God, he may ask what he will, and it will be given him.

11. Guilty of Malpractice

Present Truth, February 28, 1901

Original title: Temperance

AT A RECENT meeting held in Hampstead Town Hall, to demand additional temperance legislation, the Archbishop of Canterbury stated that when the Temperance Hospital was established,

“A leading medical journal threatened the doctors who took part, with prosecution at the Old Bailey, if anyone died, as it would be plain proof of murder by depriving them of alcohol.”

The people laughed heartily at this, as an example of almost medieval bigotry; but we are not yet far enough removed from such prejudices to be able to laugh.

It may be allowable to treat a man without alcohol; but people are still liable to prosecution for manslaughter if they allow a person to die without first having allowed a doctor to give him arsenic, opium, strychnine, or some other poison.

12. How We Live

Present Truth, August 20, 1903

IT IS time there was a decided change in the usual method of treating disease. People almost invariably fly to drugs for relief from their complaints, but this resource is not only useless, it is actually dangerous. A writer in the *Church Family Newspaper* says:

It has long been admitted in the United States that the drug habit is almost as widely spread as the habit of taking alcohol in various forms. No less than 50 per cent of the crime in the smaller towns of America is credited to the use of drugs such as cocaine. The Medical Press has been sounding a warning about the prevalence of the same demoralizing habit in this country. The so-called patent medicines are too often heavily charged with drugs, and once the habit of taking them is formed it is exceedingly difficult to break it.

This may explain why there is such a large consumption of patent medicines in England, and it is certainly a strong caution against ever beginning to use them.

Natural remedies, such as the proper use of air, light and water, will quickly relieve all common ailments, but they can do little where the system has been broken down by the use of drugs.

*Natural
Treatments*

1. A Cure for Depression

Present Truth, December 14, 1893
Original title: Studying Our Mercies

EVEN the darkest, saddest life is endowed richly with the Divine mercies. God is not angry with us if, when He has seen fit to allow some terrible misfortune to befall us, we temporarily forget them to some extent. He understands and pities us while He chastens. But as soon as we recover our mental and spiritual balance sufficiently, we can see that they have not failed us. We even come to perceive it usually that our very distresses were mercifully sent.

These and kindred truths often are admitted freely, and not only by professed Christians. They ought also to be studied attentively. It is more than merely worth one's while to appreciate them.

What would be thought of a merchant who should make careful estimate of his debts and of the possibilities of a commercial disaster, and should refuse or neglect to reckon up also his assets and the reasonable probabilities of future prosperity? Does not the same principle apply in spiritual things?

No one can rightly understand his actual relation to either God or man, or face the future calmly and cheerfully until he has counted and weighed his mercies.

We also owe it to ourselves to deal justly by our Heavenly Father. We are bound in honor to recognize gratefully the blessings which come to each of us from His hand. We dwarf our own better natures and we wrong Him if we fail to appreciate His goodness.

Too much of the depression which seems to engloom some lives is wholly needless. There are even some people who seem to hug their misery and to refuse such cheer as is offered.

Studying our mercies habitually, prayerfully, never fails to sweeten the bitterest lot and to illumine even more the brightest experience of life.

2. For Diphtheria

Present Truth, July 5, 1894

IT IS very hazardous to speak of sovereign remedies for disease. If all the “sure cures” that are advertised were as potent as represented, mortality would certainly be greatly reduced.

But a writer in the *Humanitarian* speaks very confidently of pineapple juice as a remedy for diphtheria; and as the remedy is a pleasant one, which cannot well injure, while it might relieve the symptoms in some cases, even if it did not of itself effect a cure, we quote what is said of it:

Medical science has long sought for a sovereign remedy for that scourge of childhood, diphtheria, yet the colored people of Louisiana, and, perhaps, of other localities, have for years known and used a cure which is remarkable for its simplicity. It is nothing more nor less than the pure juice of the pineapple.

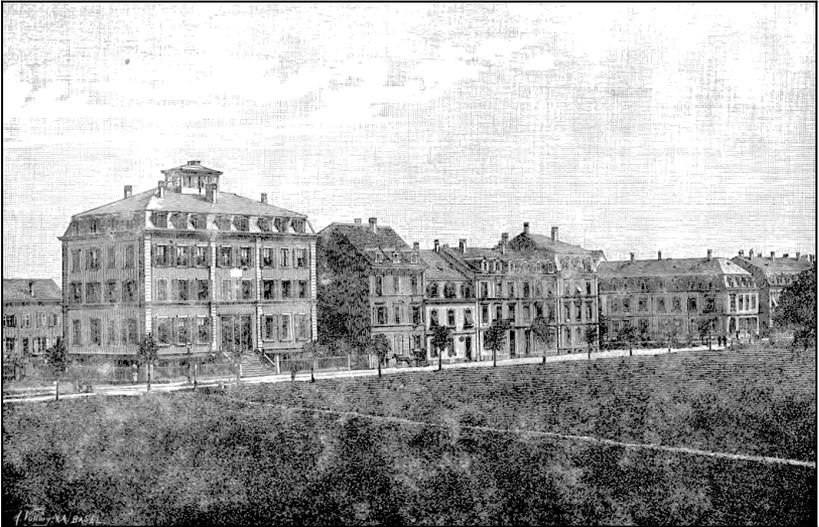
“The remedy is not mine,” said a gentleman, when interviewed, “it has been used by Negroes in the swamps down South for years. One of my children was down with diphtheria and was in a critical condition. An old colored man who heard of the case asked if we had tried pineapple juice. We tried it, and the child got well.

“I have known it tried in hundreds of cases. I have told my friends about it whenever I heard of a case, and never knew it to fail. You get a ripe pineapple, squeeze out the juice, and let the patient swallow it. The juice is of so corrosive a nature that it will cut out diphtheritic mucous, and if you will take the fruit before it is ripe and give the juice to a person whose throat is well it makes the mucous membrane of his throat sore.”

3. The “Institut Sanitarie” of Basel

Present Truth, October 8, 1896

THE large building at the left, in the cut on this page, is the sanatorium carried on under the direction of our Society, in Basel, Switzerland. The institution goes under the French title of “*Institut Sanitaire*,” although it is thoroughly polyglot in its character, its faculty and core of nurses speaking English, French, German, and the Scandinavian languages.



This sanatorium has now been in successful operation nearly a year. The location of the building is most excellent, being number 48, Weiherweg, facing the Schutzenmatt, large open public grounds, which gives an uninterrupted view from the windows of the building to the high foothills of the Juras, not far distant. From the observatory on the roof may be seen, when the atmosphere is clear, the Juras, the Vosges, and the mountains of the Black forest in Germany.

Basel itself is an interesting, conservative old Swiss city. It has the reputation of being the wealthiest city of its size in the world. Its ancient university, still flourishing, was established

some years before the discovery of the art of printing. The medical department, although not largely attended, is very thorough and complete in its teaching and enjoys excellent facilities, the hospitals of the city being very finely appointed, and well carried on.

The *Institut Sanitaire* is managed upon thoroughly practical hygienic principles,—its bathing and massage rooms are convenient and provided with competent, educated operators of experience. The bakery attached to the building not only provides the table of the institution with some ten or a dozen different varieties of bread, biscuits, and health foods, but is beginning to do some business for the trade. The biscuits and health foods produced there find favor wherever they are used.

This institution is very well situated indeed, being centrally located on the direct line of European travel, and as it becomes more widely known will be able to extend its sphere of usefulness accordingly.

The building was formerly the printing and publishing house of our Society for Central Europe, but when, as some of our readers will remember, the Sunday laws of Switzerland compelled the closing down of the presses, the printing work was transferred partly to Germany and partly placed with other printers in Basel, and then the building was remodeled and fitted as a health institution to bear its part still in preaching the Gospel.

For the Gospel by no means neglects the body while it ministers to the spiritual life. The principles of health and temperance, and the teaching of a proper care of the body and health and disease are of vital importance, it can by no means be neglected by those who recognize the fact that men and women are not their own, but belong to God, and are responsible to give Him the best service of their lives.

4. A Californian Sanatorium

Present Truth, July 15, 1897

THE accompanying illustration is a picture of the *St. Helena Sanatorium*, an institution under the direction of our Society in California.



It is located among the mountains, amidst beautiful scenery, and enjoys a good patronage from those in search of health.

It was founded somewhat under a score of years ago, and has done good work in caring for the sick, and as a center for the dissemination of health and temperance principles.

There is published in connection with it a monthly magazine devoted to health subjects, and in all its work the aim of the institution is to preach the Gospel.

Three physicians are employed in its work, with a corps of thirty nurses.

Much is hoped for from this and the other larger sanatoriums conducted by our Society in various parts, in the way of supplying trained and consecrated workers for needy mission

fields abroad.

5. How to Prevent a Cold

Present Truth, January 25, 1900

THIS is the season of colds and influenza and thousands are suffering from them. Indeed, it seems to be expected that at this time of year everybody will have a cold. One friend greets another, and asks after his health.

“Only a slight cold,”

or,

“I am suffering somewhat from a cold,”

is the reply.

“Oh, yes; everybody has a cold now,”

is the rejoinder, as though having a cold were a necessity. And really, very few people have any idea that a cold may be prevented.

A cold is not so slight a matter as many people think. It is often the beginning of a severe case of influenza; and it is certain that if one does not catch a cold, he will never have influenza. So when we have learned how to keep from catching cold, we have saved ourselves from one of the greatest scourges of this time, a scourge so great that it almost amounts to a plague. Many a death from consumption also may be traced to a cold, which at first was so slight as to occasion no uneasiness.

Nobody ever takes cold except as the result of carelessness. It is for the most part ignorant carelessness, but lack of care, nevertheless. Nothing is more certain than that it is not at all necessary for people to be continually having colds, and that they would not have them if they knew how to take care of themselves, and cared enough for health to make the effort.

No other animal ever has a cold, except certain domestic an-

imals, and they never do when left to themselves. They are often made to suffer from man's ill-use of them; but no wild animal ever takes cold, yet these animals are continually exposed to the conditions that are popularly supposed to be the cause of colds in human beings.

It is not that these animals are so differently constituted from man, that they cannot take cold; for they do suffer from colds when in captivity; the only reason why they do not take colds when free is that they do not live the artificial lives that men do.

It is often the case that when one has a severe cold he cannot be freed from it without some help from others; but the following principles which, if heeded, will ward off colds, are simple enough to be applied by anybody who would not rather have a cold than to make a little extra exertion.

In many cases, especially if the cold is but slight, or just beginning, the practice of them will drive it away. That is to say, if any reader who already has a cold will at once begin to put these principles into practice, he will find his cold much reduced, if not entirely dissipated; and he who makes them the rules of his life will never have a cold fixed upon him.

The order in which they are given does not necessarily indicate their relative importance; they are all important, and must all be practiced simultaneously.

Food

We live by eating, and therefore it follows that our habits of eating have very much to do with the life that we live, whether perfect or impaired. Very few people have any idea that the cold from which they suffer has any connection whatever with what or how they have eaten; yet it is safe to say that in nine cases out of ten, a cold is the direct result of some error in diet, which can easily be avoided.

It is safe to say that every one who reads this article has at

some time in his life eaten to repletion, or, to be plain, has eaten so much that he could not well eat any more. It is a humiliating thought, when one puts it that way, and yet many people honestly think that they must eat until they are “full” and can eat no more.

Now if this is only an occasional thing with you, you will be able to remember that after such a meal you had many of the symptoms of a cold: you had difficulty in breathing you felt your head somewhat congested, and perhaps had a rawness in your throat. Some or all of these symptoms, and perhaps others, you are familiar with. Possibly you recovered without further ill-feeling; but if at that time you were exposed to conditions favorable to a cold, you certainly took it.

We will not now speak of any particular kinds of food which make it easy for one to take cold, but only of the matter of eating more than the system can appropriate. It is possible to do this even on the best of food.

There is a certain amount of food necessary to repair the waste of the body, and to build it up. If more be taken than is needed, the surplus is a clog to the system. It produces congestion, and that is just what a cold is. This is the reason that simply abstaining from eating for a time will often be found sufficient to drive a beginning cold away.

Do not think that this means starvation. Nothing of the kind. The body must be regularly supplied with sufficient good, nourishing food; but there are in this country more people who die of starvation from having eaten too much food, than from insufficiency. If you never eat any more than the system actually needs, and can appropriate, you will never need to fast as a hygienic measure. If the digestive organs are active, and are not overcrowded, a cold will seldom stay long even if one has taken it by some other means.

Drink

This is closely allied with eating, but should never be done at the same time. The idea that people must have something to “wash down” their food, is responsible for much of the clogging of the system. Those who drink at their meals are almost certain to overeat, or if they do not eat more than they need, they hinder the digestion of that which they do eat, and thus have all the ill-effects of overeating.

Free drinking of water, the only drink ever designed for men, at proper times, goes a long way toward keeping the system clean, and promoting a free circulation of the blood; and when there is good circulation, there cannot be a cold. Early morning, at night, before going to bed, and from two to four hours after meals, are proper times for drinking.

It is a mistaken notion that hot drinks are necessary in winter in order to fortify one against the cold. The effect is just the opposite. One can make few better preparations for taking cold than to take a hot drink before going out into the cold. By it the system is relaxed, and the effect is the same as when one goes out into the cold after a hot bath.

Cold water is one of the very best safeguards against cold. It may be said that by taking so much cold water into the stomach it will become too chilled to perform its duties well. This can be guarded against by drinking slowly, taking small sips, and holding each one in the mouth a moment, until it is warmed to the temperature of the body, before swallowing it. A glass or two taken in this way will warm the whole body, clear the head, and make the breathing full and easy. This alone is often sufficient to clear away an incipient cold.

Air

We live by breathing, and fresh air in abundance is one of the best preventives of cold. The open-air treatment of consumption is receiving much attention at the present time, and

is remarkably successful, even in this climate. The report of the working of the *Victoria Hospital for Consumption*, Craighleith, Edinburgh, by Dr. E. W. Philip, is most interesting and instructive. We quote a few sentences:

Each room has at least one large window, which is constantly open, day and night, and the larger rooms have three windows, which afford free ventilation by a constant current of fresh air.

The windows have never been shut, day or night, since the hospital was opened.

Much more of a similar character is given, and the Doctor says,

It is right to emphasize that during prolonged experience of this treatment I have not witnessed one untoward incident resulting therefrom. During the years that have elapsed since the hospital was opened, there has not been a single day on which some of the patients have not been outside, and on most days almost all have been able to be out for a time. Rain and snow have not been allowed to form a contra-indication.

Under this treatment, of which the sentences given afford only a hint,

...night sweats disappear almost at once, the cough quickly lessens, and finally disappears,

and

...the body weight, too, and general condition show corresponding improvement.

With this testimony, it is evident that the value of fresh air in preventing colds cannot be overestimated.

There is a common idea, almost amounting to a superstition, that draughts are very dangerous. It would seem as though people think that the Lord made a mistake in causing the wind to blow.

Now it is true that a draught will cause one to take cold, if one is not accustomed to it; but it is also true that if a person shuts himself up closely in the house, relaxing his system over a hot fire, he will take cold on going out doors. But it will hardly be claimed that people should never go out doors lest they take cold. On the contrary, all should accustom themselves to the open air as much as possible.

Fresh air is one of God's best gifts to man; it is life; and the more we can get of it at all times and in every way, the better it will be for us. A little care will be necessary at first in accustoming oneself to draughts of fresh air; but those who make the trial will soon find that a draught, instead of being dangerous, is one of the most refreshing and invigorating things in the world.

The man who is afraid of a draught is like a horse that is afraid of a haystack. A good way to become accustomed to it, is to wash the neck, especially the back of the neck, with cold water, applying the water freely every time the face is washed. The child that is taught to do this, will have no more fear of a draught of fresh air than of his dinner; and when other people are complaining that "that open window lets a draught come on the back of my neck," he will not be conscious that there is any draught.

Of course it is understood that one must not sit in a damp, cold room, or in any place where he is cold; but a room where the air is dead is much more favorable to colds than one where the air is in full circulation.

Bathing

To those who are accustomed to it, the cool bath in the morning is not only refreshing and invigorating, but one of the best preventives of cold. It should not be prolonged,—only a momentary dip, and then a brisk rub, with vigorous exercise, to keep up the circulation.

It should not be taken if there is not sufficient vitality to react from the shock, so that it is a pleasure. It is a mistaken idea that the body can be hardened by punishing it. Very weak people, however, can with care soon become used to the cold bath, so that it will be expected and depended upon as much as the breakfast, for which it is an excellent preparation. Nothing is better for hardening the skin, and strengthening the heart and nerves.

If one is not used to cold bathing, or is too bloodless to respond to it readily at once, the next best thing, which should also always accompany cold bathing, is the air bath. The naked body should be exposed to the cold air for several minutes each day, brisk rubbing and vigorous exercise being maintained all the while.

Do not get the idea that you must hereby become accustomed to being chilled; quite the contrary. The point is to get the body used to the cold air without being chilled. The rubbing should be so brisk, and the movements so active, that the absence of clothing should not be felt. The value of this treatment can be vouched for from experience.

In this connection, another thing should be attended to, which properly comes under the preceding heading, and that is, deep breathing. While you are taking your air bath, stop your other exercise for a moment, and slowly inflate the lungs to their utmost capacity, holding the air as long as you can do so easily, and then exhale it, but not too rapidly. Do this several times, and you will be surprised to see what a feeling of warmth it gives.

Special breathing exercises should be taken several times a day. If at any moment as you are about your work, or walking along the street, your attention is called to the matter, you will find that you are only partially breathing. Few people really know how to breathe, but this must be dealt with another time. Air provides both food and exercise for the lungs, and

indeed for the whole body.

If, as you are walking on the street, you will practice taking long, full breaths, measuring the breaths by your steps, so many steps to inspiration, and so many to expiration, you will find it highly beneficial.

Exercise

This is by no means a minor matter. Abundant exercise in the open air should be taken every day, regardless of the weather. Just as truly as “he that regards the clouds shall not reap” (*Ecclesiastes* 11:4), shall he also not be free from colds. If one has no manual labor that can be performed out of doors, then walking and cycling are the best things.

One should walk rapidly, until the whole body is in a delightful glow. Deep regular breathing should be kept up during the exercise. In many cases influenza may be kept off by vigorous exercise just as it is coming on, if one has the will to resist the disinclination to move, which is one of the first symptoms.

Sweating from bodily exercise is much better than sweating artificially produced. Often a busy person will say,

“I have not time to take exercise.”

Nobody has any right to be so busy. To take all the precautions necessary to keep the body in a healthful condition, is a religious duty.

Clothing

This should of course be suitable to the season; but the less weight of clothing one can have, and still be comfortable, the better. To as great a degree as possible, one should make exercise take the place of extra clothing and of all artificial heat.

Particular attention should be paid to the feet. There is no danger whatever in getting them wet while exercising out of

doors, provided they are dried afterwards, and well rubbed. Dry them by rubbing, and not before the fire. At night the stockings should be turned wrong side out, and hung where they can be thoroughly dried from all dampness that has accumulated during the day. A better plan still is to have two pairs in constant use, wearing one pair one day, and the other the next.

Follow these directions carefully and conscientiously, as well as other things that good sense will suggest in the same line, and you may live free from fear of colds, influenza, and consumption.

6. Music as a Soporific

Present Truth, March 21, 1901

THE musical guild of St. Cecilia, recently mentioned in these pages, has had some wonderful experiences among hospital patients.

It seems that a patient suffering from insomnia had been sent to sleep twice by their music; but as some doubt about the fact was expressed by a physician in the hospital, the choir determined to try the effect of their charms upon a whole ward and actually succeeded.

They sent four patients out of fourteen into sound slumber, and rendered drowsy all the others, in the short space of twenty minutes.

In another hospital a woman suffering from depression of spirits, which had deprived her of the desire to talk for many weeks, became interested and conversational under the influence of the music; while a man suffering from *delirium tremens*²⁶ was soothed and quieted.

The experiment is worth trying in hospital work.

²⁶ From Wikipedia: Delirium tremens (DTs) is a rapid onset of confusion usually caused by withdrawal from alcohol. When it occurs, it is often three days into the withdrawal symptoms and lasts for two to three days. Physical effects may include shaking, shivering, irregular heart rate, and sweating. People may also see or hear things other people do not. Occasionally, a very high body temperature or seizures may result in death. Alcohol is one of the most dangerous drugs from which to withdraw.

7. How to Avoid Colds

Present Truth, January 23, 1902

THIS is always a timely subject, and especially at this season of the year; and although winter is half over, a little advice may save many from severe colds, and help others to get rid of that which is now troubling them.

We may as well begin with a piece of advice that recently appeared in one of the newspapers. It was this, that the system must be fortified against cold, by taking large quantities of fat. This is but the repetition of a very ancient and very common notion, which has some reason in it, but which is responsible for far more colds than have ever been prevented by following it.

It is a fact that a poorly-nourished body feels the cold much more acutely than one that is well sustained; but properly nourished does not mean stuffed. Many more colds are caused by overeating than by eating too little, and we shall presently see why.

Reference has been made to the fact that Nansen and his party were perfectly free from colds during their sojourn in the Arctic regions, and that fat meat was a prominent item in their bill of fare. This is true; but it must be remembered that they were out of doors practically all the time, living an active life, and that they were subjected to scarcely any change of temperature; and under those conditions few people will take cold, even though their diet be not the best.

But there is another side to the story, and that is that as soon as Nansen and his crew returned to the temperate zone they all suffered from severe colds. A parallel to this is seen every year, when many who have gone through the winter free from colds, severely as soon as warm weather comes in the spring.

Why is this? It is largely due to the fact that during the winter they have consumed so much fat that their systems have become clogged; the warm weather is not so conducive to the burning up of the waste matter in the system, and the accumulated poisons make their presence known in the shape of a cold.

As a matter of fact, one's winter diet need not vary much from that of the summer. At all times of the year the system should be properly nourished; and this means taking all the food elements necessary to the support of the body, and in the right proportions. A certain amount of fat (which can always be obtained best from the vegetable world) is needed at all times; and since cold weather stimulates the appetite, a much larger quantity of fat will naturally be taken in winter than in summer, but only as the entire amount of food consumed is greater. If an excess of fat be taken, its presence will surely be manifest in a cold, or else in what is called "biliousness."

While it is true that one feels the cold more when insufficient food is taken, than when the body is well supplied with nourishment, it is also true that a starving person does not take cold. The reason is this:

As long as there is life the excretory organs are at work carrying away broken-down and waste matter, all, in fact that they can get hold of. A cold is most frequently the result of overworking these organs, by taking more food into the system than is needed; so that in addition to carrying off the ordinary broken-down tissue and the waste part of the food digested, the excretory organs have a vast quantity of food to remove, which was never needed, and which cannot be used at all.

All the food that is swallowed, more than what is actually needed to repair waste, is poison to the system. The eliminating organs do the best they can, but poison accumulates faster than they can remove it. Whoever remembers his sensations

after eating a too hearty meal, especially if meat formed the principal part of it, will know that it produced many of the symptoms of a cold.

Now if, on the other hand, there is not enough food taken to supply the body, the excretory organs, not having sufficient legitimate work, begin on the healthy tissues of the body. Instead of there being a clogging of the system, there is a too rapid discharge of matter; nothing can stay in one place long enough to dam up the stream of life, and consequently there is no cold.

From this it will be seen that a diet that will supply just the nourishment that the body needs, and no more, is the best means of avoiding either a cold or suffering from cold weather. Light feeding, providing the necessary food elements be obtained, is the best preventive of colds. With a diet consisting very largely of fruits, properly combined with products containing starch, and special fat in the shape of nuts, one can defy almost any weather.

Of course diet is not the only factor, although it is the chief one in taking or avoiding or curing a cold. There must be enough active exercise to induce perspiration and a good, free circulation of blood. The skin must also be inured to cold by frequent cold bathing, or, at the least, by vigorous rubbing in cold air. Whether the cold water bath, or only the cold air bath be taken, the body must be kept warm at the same time by friction. The exertion put forth in rubbing the body also accelerates the circulation.

An excellent thing also is to wet the neck thoroughly, especially the back of it, with cold water, every time one washes the face. By this means one can so accustom himself to cold that he can sit in a draught of cold air without feeling it, and without experiencing any ill effects. On the contrary, nothing will be more refreshing.

It need hardly be said that the rooms in which one works,

and especially the sleeping room, should be thoroughly ventilated. Consumption is cured by constant living in the open air; therefore it stands to reason that the same thing will tend to prevent it. If consumptive patients can live out of doors in the day time, and have their sleeping room windows constantly open, without taking cold, surely a well person can. Fresh air is what keeps the lungs in good condition.

Follow these simple principles, and you can either wholly avoid colds, or if they come you can make their stay very short.

8. Treatment for Cold Feet

Present Truth, March 27, 1902

Can you give me a recipe for cold feet? My occupation is sedentary, and I have been troubled very much with cold feet for several years.

ONE of the best recipes for cold feet that I know of, is to put them to the fire. That will ensure your having cold feet regularly. The practice of toasting the feet by the fire is in itself responsible for great deal of the suffering which people undergo with their feet. Keep up the habit of warming your feet by the fire, and you will be sure to have cold feet, whether your occupation be sedentary or otherwise.

But you already have cold feet, and wish for a remedy, instead of a recipe. Well, then, in the first place, make a rule, and adhere to it rigidly, never under any circumstances to hold your feet to the fire to warm them. This is absolutely essential.

But that is negative treatment; now for the positive. Your feet are now cold and clammy, and you want them to get warm as soon as possible; what should you do? There are several different ways of warming them, any one of which will not only give you an immediate comfort, greater than you could get at the fire, but will also tend to break up the cold-feed habit.

One way is the following: Have two pails or foot baths, one with cold water, and the other with water as hot as can be borne. Dip the feet into hot water, holding them there for a minute, if it is not too hot, and then plunge them into the cold water for a few seconds. If the hot water is so very hot that you cannot endure it for a minute, then, instead of cooling it too much, dip the feet in hastily, and as hastily draw them out, and plunge them into the cold water, and thus alternate.

You will find that when you place your feet in hot water, after having had them in the cold, you will not at first feel the heat; then if the water is very hot it will presently drive you to withdraw your feet and put them in the cold again. But each time you will be able to endure the heat longer; and you should have a little additional boiling water at hand to add to the first lot, so as to keep the heat as great all the time as you can endure it.

This treatment should not be long continued. A dozen changes from hot to cold and from cold to hot, which will not take more than ten minutes, will be quite sufficient. At the last, dip your feet in the cold water, and then dry them at once, and put on your shoes and stockings, which should, of course, be dry. You can then set down to your work with a delightful sense of comfort.

Do not, however, on any account, neglect to wet your head and face well with cold water before you put your feet into the hot water. This is necessary, in order to prevent congestion.

As must be evident to everybody, the effect of this treatment is to induce rapid, general circulation of the blood. The quick, alternate application of extreme heat and cold to the feet draws the blood to them; and when the blood is actively circulating in the feet they must be warm, and the whole body must be benefited at the same time.

The same result can, however, be obtained in other ways, which, except for very feeble people, are in general preferable to that just given. A brisk walk is by all means the best means of warming the feet; for the whole body derives so much benefit from the exercise; and whether the feet be habitually warm or cold depends on the condition of the whole body, and the general circulation.

In fact, a perfect circulation of the blood is the one preventive of cold feet, and the inducing of the good general circula-

tion is the sole remedy. Walking is one of the best possible means of inducing the circulation; but it makes a vast difference how one walks. Of this something shall be said later on.

Another way of warming the feet, which, so far as the feet alone are concerned, has about the same effect as walking, is to beat the soles with a stick or a poker. It is supposed, of course, that you will have your shoes or boots on when you subject yourself to the bastinado. This treatment can be taken by one who for any reason cannot go out for a walk. Give each foot a sharp beating for three or four minutes, and you will soon feel the blood rushing down there to find out what is the matter. Wherever the blood rushes along, you may be sure there will be heat.

Another excellent method is the following, which more nearly approaches walking, and helps to make walking easier, yet which can be employed by feeble people who are not able to take active exercise.

Stand erect, in proper standing position, with the weight upon the balls of the feet, and rise up on the toes as high as possible; then come down, almost to the former position, but taking care that the heels do not quite touch the floor. Thus the muscles of the calves and the feet are kept in tension. Then rise as before, and come down again, keeping the heels still clear of the floor, and continue alternately rising on the toes and settling down, for several minutes.

On the first trial you will find that the muscles of legs soon get very tired; but each exercise will increase their power, until your regular number of alternatives will be at least two hundred. You can continue the exercise as long as you please, without fear, and you will at the close, if not before, experience a sensation of intense heat in the legs and feet, which will not immediately pass away. If you take this exercise regularly every day, as whenever your feet feel cold, you will soon find that your feet will be habitually warm; and you will also

find, your other habits being good, that walking is a pleasure.

These directions are based on scientific principles, and must commend themselves to everybody's reason. The body can be effectively warmed only from within, and it is for the purpose of keeping up the supply of heat that we eat. In this connection please read the short extract from Grant Allen, in the article entitled "Heat in Growing Things,"²⁷ on another page.

It is a mistake to suppose that the object of clothing is to give us warmth. Our warmth comes from our food; and if we eat and breathe and exercise properly, we shall have all the heat we need for our whole body. The object of clothing, aside from propriety, is to keep the heat in, by preventing too rapid evaporation. You will recognize the truth of this when you remember that one blanket closely tucked around you at night in bed is of more service than two blankets loosely covering you, and leaving a large air space for your body to warm up.

Experience has in the case of the writer, as well as many others, demonstrated the efficiency of the treatment here indicated. One of our most vivid childhood recollections is the nightly injunction, especially in winter,

"Now warm your feet, and go to bed."

And the last scene in the sitting room was a row of stockinged or naked feet at the fire. The consequence was immediate comfort, but cold feet as a regular thing for many years. Now, after having adopted natural methods, such a sensation as cold feet is rarely experienced, although the occupation is wholly sedentary.

The feet should indeed be warmed before retiring, if they are inclined to be cold, but never by the fire, no matter how attractive it glows. One should never go to bed, or sit down to a meal, when the feet are cold.

²⁷ See the article "[Heat in Growing Things](#)" in the Appendix.

But space will not allow more at this time, and we must defer our remarks about walking till next week.²⁸

²⁸ See the article "Some Hints on Walking" in the section, "Exercise."

9. The Value of Natural Treatment

Present Truth, August 7, 1902

THE following extract from the life of Catherine Booth speaks for itself of the value of the rational application of the remedies that God has provided in nature:

I was told that one of our most devoted cadets was raging mad. He had flown at Ballington, of whom he is most fond, and it took eight men to master him. They had a clever doctor, and he stated that it was a case of hopeless insanity, and ordered him to be taken to an asylum, as their lives were in danger.

I came in just as they were negotiating this, and said he should not go. I felt sure it was a case of inflammation of the membrane of the brain. I sent the Commissioner of Lunacy off when he came, and dismissed the doctor, taking charge myself. They had him tied with ropes, hand and foot, and four men to watch him. I instructed them to take the ropes off one hand at a time, substituting strips of wet linen, leaving the ends for them to hold, let them undress him, got a sheet ready, and we had him in a pack and asleep in three quarters of an hour! He had not slept for three nights and days!

I had him packed morning and night, and a hot mustard blanket up to the loins at noon ever since, and he has got the turn and will be well in eight or nine days. We have given him nothing but milk and fruit. I sent for Dr. Metcalf yesterday, to confirm our people in the course I had taken, and he says I am quite right, that it is inflammation and congestion, and that I could not have done better, only that I should not have taken all the anxiety of it upon myself, but have sent for him, which I should have done except that I feared he would not let us persevere.

Dr. Metcalf says that hundreds of people who are in our asylums might be saved in the first instance by these measures, and I am sure of it. I have told you all this to confirm your faith in Hydropathy.

This is painfully suggestive of how much physical and mental suffering might be avoided if all would endeavor to become acquainted with of the causes of disease, and how to cooperate with the Creator, the great and only true Physician, in the healing and restoring of the afflicted.

To teach the principles of life and health, and a practical use of simple natural remedies, is the object of this department of *Present Truth*.

10. Hold Your Peace

Present Truth, June 25, 1903

IT WAS the last day of the life of the prophet Elijah on this earth. He had finished the work that God gave him to do here; and God was about to take him away to another sphere of labor.

On his way to the place where he was to meet the royal chariot, the prophet came to Bethel, accompanied by the faithful Elisha.

2 Kings 2

³ And the sons of the prophets that were at Bethel came forth to meet Elisha, and said unto him, know you that the Lord will take away your Master from your head today? And he said, Yes, I know it; hold your peace.

Who that has passed through deep trials has not had the same feeling that Elisha had? To the young men, the sons of the prophets, the translation of Elijah was a bit of news, a matter of wonder, and an object for harmless gossip; but to Elisha it was the most solemn, and perhaps the most sorrowful, experience of his life, too sacred to be talked about.

It is only when one's soul has not been touched by some great manifestation of God's Spirit, or some wondrous revelation, that one can lightly talk about it. When the depths of a man's soul are moved, he does not chatter.

So the deepest sympathy, the truest appreciation of the trial that one is passing through, is expressed by silence. Job's three friends never showed themselves more truly his friends than when they sat with him seven days and seven nights without speaking a word. But they were not equal to the situation; and began to weary Job with words, so that in desperation he cried out,

Job 13

⁵ O that you would altogether hold your peace! and it should be your wisdom.

It takes a wise and true friend to be able to speak words that will comfort a sorrowing soul; but the truest and wisest is the one who knows how to offer the comfort of silence.

Faith in God

1. Miracles: Do They Now Exist?

Signs of the Times, June 8, 1882

OF LATE, this question has occupied quite a prominent place in religious journals, but none of them have disposed of it in so few words as the *Christian at Work*. We give its remarks on the subject, together with the question which called them out:

“If the age of miracles is not passed, can the sick still be healed by faith and prayer? And are such cures now wrought? If miracles are not to be looked for, how are the remarkable cases of sudden healing, called ‘faith cures,’ to be accounted for? or are they not cases of sudden healing?”
(*Watchtower*)

The age of miracles is past; the modern “faith cures” can all be explained by Psychology, just as bread pills have effected like wonderful cures. Miracles are something more than preternatural events,—they are supernatural occurrences sent to authenticate the divine character of a messenger. That is the touchstone of every miracle related between the covers of the Bible.

When any question is thus arbitrarily answered, it is an evidence either that it has been so thoroughly canvassed previously that the answer is self-evident, or else that the one who answers the question has no argument except his dogmatic assertion. We think it can be shown that the latter is true in this instance.

It is a sad fact that the answer given above voices the sentiment of a large portion of the religious world of today. A sad fact, because it is only the stepping-stone to a disbelief in the inspiration of the Bible, and the divinity of Christ.

The rank infidel claims, with equal reason, that such things as miracles never existed. Indeed, if we deny that miraculous cures may be effected now, we virtually do deny that they were ever performed.

No one now living ever saw any of the miracles that are recorded in the Bible. We accept them on the authority of that book. The Bible has ample evidence in itself that it is an inspired book, and we are bound to accept its statements as the truth. We therefore believe that miracles were really performed by Christ, and by the apostles and prophets.

But the same book upon which we rely for our information in regard to miracles in the past, assures us that they will occur:

Mark 16

¹⁷ And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues;

¹⁸ They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

James 5

¹⁴ Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

¹⁵ And 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.

Why should we accept the statement of the Bible in one place, and disbelieve it in another?

“Miracles,” it is said, “are supernatural occurrences sent to authenticate the divine character of a messenger.”

But it is well to remember that none of Christ’s miracles seem to have been performed for this purpose. There is nothing forced or unnatural about them. There was always a want to be supplied, some distress to be relieved. All of Christ’s miracles of healing were done as though they were the natural service of one who sees suffering, and puts forth his power to alleviate it. The idea of the pity and compassion of Christ is the most prominent in all his miracles.

It is true that these miracles attested His divinity, and constrained the people to say:

Luke 7

¹⁶ God has visited His people.

Yet nowhere does the humanity of Christ appear more plainly than in His contact with the afflicted. At the tomb of Lazarus He wept; He had compassion on the widow of Nain, and on the multitudes who were ready to perish through hunger and fatigue.

Acts 10

³⁸ [He] went about doing good,

—not with parade and ceremony, as though to call attention to Himself, but as one whose compassionate nature was touched by the sight of pain.

Now we cannot believe that Jesus is any less tender and compassionate now than when He was on earth. Although we cannot see Him with our eyes, He is as truly present, “behold-ing the evil and the good” (*Proverbs 15:3*), as when He walked with man; we read that:

Hebrews 4

¹⁵ [He is] touched with the feeling of our infirmities,

and that:

1 Peter 5

⁷ He cares for us.

We might reasonably expect, then, that His power would at times be put forth to help His creatures, even if we had not been assured that such would be the case.

But what is a miracle? It is simply a wonder, a wonderful thing. Then the fact that man, frail as he is, exists at all, is a standing miracle. David praised God because he was...

Psalm 139

¹⁴ ...fearfully and wonderfully made.

Jeremiah felt that:

Lamentations 3

²² It is of the Lord's mercies that we are not consumed, because His compassions fail not.

No one could, by his own power, keep himself alive for a single moment. No man can create even the tiniest blade of grass, although he may know the elements which compose it, nor can he understand how it could be made to grow. The whole creation is a constant proof of the power of God continually exerted.

Why, then, should we limit His power? If God is constantly performing miracles of one kind, why may He not perform others? But there is still another point to consider. We read:

Psalm 103

² Bless the Lord, O my soul, and forget not all His benefits;

³ Who forgives all your iniquities; who heals all your diseases.

Here we have the forgiveness of sins, and the healing of diseases placed together, as two things for which to be thankful. Whoever will seriously consider the terrible condition of man in a fallen state, cannot but be convinced that the work of man's redemption, the plan by which his sins may be constantly forgiven, is one of the greatest miracles that can be conceived.

Now that Christ forgives sins, no Christian can deny. This is the good news which the gospel brings to man. If this were not true, the gospel would cease to be a gospel.

But the psalmist carries the idea that the healing of diseases belongs to God as well as the forgiveness of sins, and it must be that He does heal diseases, or there would be no occasion for thanking Him for it. And there is no intimation that the

work of healing diseases should cease before the work of forgiving sins ceased. If we study the New Testament, we shall find this fact still more clearly taught. Read the plain testimony in:

James 5

¹⁴ Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord;

¹⁵ And 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.

There is no guess-work about this. It is a simple declaration of what shall be if certain conditions are complied with. It is very common to ignore this passage, or explain it away, claiming that it does not mean exactly what it says. But if we so dispose of the first part, we must treat the second in like manner, and claim that sins are not actually forgiven. Both statements are equally emphatic.

There are many who can testify to the fact that God does forgive sins; and witnesses of His healing power are not few. Those who are disposed to cavil, will say that God does not heal all the diseases even of those who profess that their sins have been forgiven, for if He did, none would die. To this we can answer that man is not promised immunity from death.

Hebrews 9

²⁷ It is appointed unto men once to die.

This is without reference to whether they are good or bad. Immortality is conferred upon God's people only at the resurrection.

1 Corinthians 15

⁵¹ Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised in-

corruptible, and we shall be changed.

⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality.

⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

But the fact remains that men are healed by the power of God, when human power utterly fails. It is God that keeps us alive, and it is He that heals all diseases. As before quoted,

Lamentations 3

²² It is of the Lord's mercies that we are not consumed.

But there is still stronger evidence that the healing of diseases and the forgiveness of sins are co-existent, and it is given by our Lord himself. Read the account of the healing of the man sick of the palsy, as recorded in *Matthew* 9:1-8, also in *Mark* 3:1-12, and *Luke* 5:18-26. When Jesus saw the faith of the sick man and his attendants, he said to him:

Matthew 9

² Son, be of good cheer; your sins be forgiven you.

³ And, behold, certain of the scribes said within themselves, This man blasphemeth.

⁴ And Jesus knowing their thoughts said, Why do you think evil in your hearts?

⁵ For which is easier, to say, Your sins be forgiven you; or to say, Arise, and walk?

⁶ But that you may know that the Son of man has power on earth to forgive sins, (then He said to the sick of the palsy,) Arise, take up your bed, and go unto your house.

⁷ And he arose, and departed to his house.

Here we have the power to heal the sick given as an evidence of the power to forgive sins. "Which is easier?" Both are entirely beyond the comprehension of man. Sin is disease of the soul, as sickness is of the body. Sickness and death are but the result of sin (*Romans* 5:12), and God alone can save from

both.

In the future state, when all sin is forever done away, we are told:

Revelation 21

⁴ There shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

And it is said:

Isaiah 33

²⁴ The inhabitant [of that country] shall not say, I am sick.

Now since God, in His infinite mercy, is pleased to forgive us our sins, if we but comply with the conditions, and give us, even here, foretastes of the heavenly glory, is it not reasonable that He should at times relieve the pain which His followers suffer? Add to this the many plain declarations in the Bible, and who can doubt it?

That there are many pretended cures, and many that are simply imaginary, cannot be denied, but to say that all “faith cures” are such, is to play into the hands of infidels.

The Bible itself is the best evidence that it is the word of God, because it is always consistent with itself. The different parts have so close a relation that they cannot be separated. The man who begins to doubt any portion of it, is in danger of disbelieving the whole. If we let one point go, and hold to our unbelief, the rest must surely follow.

There are many things in the word of God that are “hard to be understood” (2 Peter 3:16), and we cannot hope to know how God can perform His works. But it is foolish and wicked to reject and deny all that we cannot understand. Rather let us say with the psalmist:

Psalms 119

¹⁶⁰ Your word is true from the beginning; and every one of your righteous judgments endures for ever.

2. Miracles

Signs of the Times, February 8, 1883

LAST week we considered the subject of miracles very briefly, in connection with the one at Gibeon.²⁹ It may not be amiss to say a few words more on the same subject.

There is a growing disbelief in miracles, even among those who profess to believe the Bible. So common is this disbelief that one needs to have a well-defined position, and be firmly fixed in it, in order not to be affected.

Now to deny the existence of miracles is to deny the truth of the Bible, for that is founded on miracles. The creation of the earth, the creation of man, the incarnation of Christ, His sacrifice for sins,—are all miracles.

But there is a tendency, and it is not confined to infidels, to explain the miracles recorded in the Bible, by the laws of nature, as commonly understood. It is claimed that God will not work contrary to the laws which He has ordained. That may be true; but who knows it? Who shall say that God is obliged to work always in a fixed course? Extraordinary occasions call for extraordinary action, and why may not God work in any way that He pleases?

Again, even if we admit that God must, or does, always work according to fixed laws, how does that help the matter? Who is there so presumptuous as to suppose that he understands all laws of nature?

The term “laws of nature” is a convenient one to express what little we know of nature. Men formulate their observations of the properties of matter, and call the result the laws of nature. But it is not necessarily the laws of nature any more than a single section of the Constitution is the laws of the

²⁹ This article is contained in the book, *The Gospel in the Old Testament*, section: “Exodus to Judges,” article: “The Charge to Joshua.”

United States. There are more things in heaven and earth than are dreamed of in any man's philosophy.

It may be true that all miracles are performed in harmony with certain fixed laws, but not according to any laws within the scope of man's knowledge. Take for instance the miracle noted last week—the standing still of the sun and moon. Take a miracle in the lesson covered by this week's review—the one in which the prophet caused iron to swim. These were both contrary to any laws known to man. But both of these are surpassed by the creation of the earth, or the raising of a dead man to life. We cannot understand them; if we could they would not be miracles.

The existence of miracles is proved by the existence of God. If God exists, miracles must exist, for a being who did nothing but what could be fully comprehended by men, would be only a man, and not God. If there is a God, he must be infinitely superior to man, and consequently must perform acts infinitely beyond man's comprehension.

And on the other hand, the occurrence of miracles (things that are wonderful because they are unexplainable) proves the existence of a Being infinitely superior to man. And that such things do occur every day, no one in his senses will deny.

The humble child of God is not troubled with speculations as to how miracles are performed. He accepts them as revealing the power of the God whom he worships. He can say,

The One who created the universe; and still controls it, "upholding all things by the word of His power" (*Hebrews* 1:3), who "has measured the waters in the hollow of His hand" (*Isaiah* 40:12), who "takes up the isles as a very little thing," and to whom the nations "are as a drop of a bucket" (*Isaiah* 40:15),—He is the God whom I worship. It is in accordance with His nature to do wonderful things. And this God has said, "I will never leave you nor forsake you." *Hebrews* 13:5.

3. Faith Healing

Signs of the Times, February 11, 1886

THE question as to the propriety of the praying for the recovery of the sick, and of depending on the prayer of faith for the healing of disease, has of late been discussed very much, by both the secular and religious press.

On the one hand, the infidel and the worldling scoff at the idea of expecting the recovery of those whose diseases will not respond to the action of the medicinal agents known to science. To them such a thing seems an impossibility, an absurdity. The cause of this incredulity is found in:

1 Corinthians 2

¹⁴ But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

On the other hand there are those who read *James 5:13-15*, and declaim that all the remedial agents known to the medical profession should be thrown aside, and that in every disease the patient should rely on prayer alone for his recovery.

These are the two extremes. The first was well represented by Mr. Tyndall, who several years ago proposed to test the efficacy of prayer by an experiment. He proposed to set apart two wards in a hospital; the patients in one to be treated by the ordinary remedies, and those in the other to be prayed for. This impious and foolish proposal was, for obvious reasons, declined by the Christian world.

As an instance of the other extreme, we may cite the case of the young man belonging to the missionary company that Bishop Wm. Taylor recently conducted to Africa. Being taken with one of the fevers incident to that climate, he utterly refused to make use of any means for his recovery, but, as he said, trusted himself entirely in the hands of the Lord, believing that his faith would insure his restoration to health. In

vain the Bishop urged him to adopt the simple remedies which proved successful in other cases similarly afflicted, and the young man died.

We most heartily believe in the power of God to heal the sick, that He has often done so in answer to the possessor of faith, and that He does so still. But at the same time we believe that those who discard all remedial agents, and establish what they term “faith cures,” i.e., places where all the sick who have faith may come to be healed by prayer alone, bring the cause of religion into disrepute.

The position of the modern “faith cures” advocates may be summed up to about as follows:

1. Disease of the body corresponds to disease of the soul, and if cured at all, must be cured in the same manner that sins are forgiven, viz., by faith alone;
2. All disease may be cured if we have faith;
3. We must trust the Lord for the healing of all our ailments, without using any material remedies. And therefore,
 - (a) The use of any remedial agency is a manifestation of a lack of faith; and
 - (b) If we call on the Lord in faith, without having first employed remedies, we have a right in every instance to expect, and even to demand a cure.

The folly of such a position may be readily seen by a consideration of the Scriptural position, to which we will now proceed.

The Scriptural Position

We will first cite as a parallel the instruction found in the Bible concerning the provision for the nourishment of our bodies when in health. In the sermon on the mount, Christ said:

Matthew 6

²⁵ Take no thought for your life, of what you shall eat or what you shall drink; nor yet the for your body, what you shall put on. Is not the life more then meat, and the body than raiment?

³¹ Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

³² For your heavenly Father knows that you have need of all these things.

Now an extremest might say,

“It is wrong for me to work for my living; God knows what I need, and He will see that I am provided for, if I only exercise faith, and do not try to do anything for myself.”

So he folds his hands in idleness, and perhaps starves to death. What is this? What is there wrong in this interpretation of Scripture? Simply this: He has been too hasty in his conclusion, and has not taken into the account that other inspired declaration that,

2 Thessalonians 3

¹⁰ If any would not work, neither should eat.

A proper interpretation of Scripture takes into the account the various texts bearing on a given point, and then draws a legitimate conclusion from the whole. As bearing on the question of living, we quote the following:

Ephesians 4

²⁸ Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needs.

1 Thessalonians 4

¹⁰ We beseech you, brethren,...

¹¹ That you study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

¹² That you may walk honestly toward them that are without, and that you may have lack of nothing.

This is a very plain intimation that if they do not work they will lack the necessaries of life. Again Paul says:

1 Timothy 5

⁸ But if any provide not for his own, and, specially for those of his own house, he has denied the faith, and is worse than an infidel.

Now is there any lack of harmony between these texts and *Matthew 6:25*? Not a particle. Read now:

Deuteronomy 8

¹⁸ But you shall remember the Lord your God; for it is He that gives you power to get wealth.

Read the context, from the 10th verse onward, and you will see that all the texts which we have quoted are bound together. Men are to work with their hands for their support; but they are still to give the credit to God, because He gives them the power and the opportunity to labor. If God gives a man the ability to work, and then orders circumstances so that he has an opportunity to work, the honor belongs to God. Thus it is that God supports us. And knowing that “the Lord will provide” (*Genesis 22:14*), we are not to worry and fret over the future, as though the Lord had no interest in us.

There are cases, however, in which it is beyond the power of man to secure provision by his own labor. In such cases the Lord has worked a direct miracle, as in the case of the Israelites in the wilderness, and Elijah by the brook Chereth and in the desert. What God has done for the support of His people, we may be sure He will do again under similar circumstances, for His promise cannot fail.

But from a careful examination of Scripture it certainly appears that we are not warranted in expecting the Lord to work a direct miracle for support, so long as it is possible for us to provide for ourselves by using the means which is ordained. Such an expectation is not in accordance with God’s

word, and hence is not faith.

Healing in Extreme Cases

Now it seems to us that the same principle that governs the support of the body when in health must be acted upon in seeking a restoration of it to health, when it is diseased. This can best be proved by citing typical instances of healing, as recorded in the Bible. By so doing we shall find that the cases where God has directly interposed to heal people by a miracle, were cases that were beyond the reach of human skill.

In the first place we have a record of many who were raised from the dead. Here, of course, human agency was of no avail.

Entering into particulars, we note the case of the young man who was born blind. *John* 9. In his case it was not thought worthwhile even to seek for a cure; for, as the young man said,

John 9

³² Since the world began was it not heard that any man opened the eyes of one that was born blind.

³³ If this man [Christ] were not of God, he could do nothing.

Again, we read of a woman with the issue of blood, who was healed by touching the hem of Christ's garment. She had been afflicted for twelve years,

Mark 5

²⁶ And had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse.

The "beloved physician" (*Colossians* 4:14) says:

Luke 8

⁴³ [She] had spent all her living upon physicians, neither could be healed of any.

Take the case of the nobleman's son he was "at the point of death." The case was very urgent; for when Jesus was testing

the man's faith, the father cried out,

John 4

⁴⁹ Sir, come down ere my child die.

He felt that Jesus alone had power to check the fever.

The man at the pool of Bethesda had been unable to walk for thirty-eight years. *John* 5:2-9. He was unable even to make the attempt to make use of the remedy that was supposed to be able to reach his case. He was healed by the word of the Lord.

In the third of *Acts* we have the account of the man whom Peter healed at the gate of the temple. He had never walked, and no means known to man could enable him to walk. The healing of this man was admitted, even by the scoffing Jews, to be "a notable miracle." *Acts* 4:16.

Take the case of the stilling of the tempest, recorded in *Matthew* 8:24-26 and *Luke* 8:22-25. Here, when the men were unable to manage the boat on account of the violence of the sea, and were about to perish, Christ stilled the winds and waves with a word.

When Jesus miraculously fed the 4,000 men, besides the women and children, it was because they had eaten nothing for three days, and were in the wilderness, where it was impossible to find food for such a vast multitude. More than this, they had not sufficient strength to go to the villages to buy food, and doubtless but few of them had money, had they been able to go.

To all these cases might be added the numerous instances of the cleansing of lepers who had been cast out as incurable, the healing of the deaf and dumb, and the casting out of devils. In every case the direct power of Heaven was interposed after the means known to mortals had failed.

The case of Peter's mother-in-law might be cited by some as

a case where Jesus healed a curable disease. But no one knows that this fever could be cured. Indeed, the probabilities are rather, that, as in the case of the nobleman's son, they had been unable to check the fever by ordinary means.

There is another class of cases that may be thought to contradict the position above taken. These are the cases where persons whom God has employed in a special manner in His service, have been healed in answer to prayer when there was urgent need of their immediate attendance upon certain duties connected with the Lord's work. Persons have been healed of ailments that possibly might in time have been removed by medical skill, if it had been employed. But these cases are in reality the same as the others; for there was certainly no human skill that could heal them in the brief space of time that the circumstances demanded.

Healings that Required Cooperation

Again we notice that in many cases where miracles of healing were performed, the sufferers were required to do something before their cure was effected.

- Naaman the Syrian was required to wash seven times in the Jordan. *2 Kings* 5:1-14.
- The blind man of whom John writes, after having his eyes anointed with clay and spittle, was told to go and wash in the pool of Siloam, and then he received his sight.

Now whatever effect these washings had, it is safe to say that if those individuals had not employed the means provided they would not have been healed. Thus we see that God has provided remedies that will, with His blessing, accomplish the restoration of the sick to health, and He has made it possible for men to obtain a limited knowledge of these remedies.

Now when those heaven-ordained remedies are within our reach, for us to expect to get well when we refuse to make use

of them, is not a manifestation of faith, but of presumption. The case is exactly parallel to one who, having health and strength, should fold his hands and expect the Lord to feed him.

But the worst presumption comes in when men establish what they call “faith cures,” where, as they advertise, all people may come to be prayed for and healed. This is a reversing the true order of things, instead of being content to be instruments in the hands of God, such ones presume to make God an instrument in their hands, and to manipulate Him to suit their own interests.

It is entirely a mistake to try to make a strict parallel between sickness: the disease of the body; and sin: the disease of the soul. Men can do nothing whatever to secure the forgiveness of sin, except to believe in the merits of Christ. There are no means provided, no works, by which a man may cleanse himself from sin. But there are means provided by which he can remove certain forms of disease.

Again, God has not promised to instantly heal all cases of disease; but He will at once forgive the sins of any who come to Him in faith. But in every case of healing, whether of the body or of the soul, the praise rightfully belongs to God.

Lamentations 3

²² It is of the Lord's mercies that we are not consumed.

For God's Glory

Once more: Everything must tend to the glory of God. All things are for His pleasure, and He is worthy to receive all honor, and glory, and blessing. *Revelation 4:11.*

Now it is not always for his glory that even his most devoted servants should be freed from disease. Paul's “thorn in the flesh” was not removed, although he thrice besought the Lord that it might depart from him. Therefore he gloried in infirmities, that the power of Christ might rest upon him. 2

Corinthians 12:7-10.

Sometimes Christ is glorified by the patient's suffering, or even by the death of his faithful followers, and therefore the Christian should pray that he may recover if it will be for the glory of God.

Matthew 26

³⁹ Not has I will, but as you will.

We do not always know what will be for the best. We are zealous to work for the Lord; and when we are afflicted we feel like a prisoner of war, who, in his anxiety to be in the battle, beats against his prison bars. We are in danger of imagining that the Lord needs us in the field, forgetting that He knows best, and may require us to serve Him in affliction, and that He can get along without any of our service.

Milton solved the problem, when, having been smitten with blindness in the midst of his career, he wrote:

When I consider how my light is spent
Ere half my days, in this dark world and wide;
And that one talent which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide;
Doth God exact day-labor, light denied?
I fondly ask. But Patience, to prevent
That murmur, soon replies, God does not need
Either man's work or his own gifts; who best
Bear His mild yoke, they serve Him best; His state
Is kingly; thousand at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.³⁰

If the position of many so-called "holiness" people and the modern "faith cure" advocates were true, that we may at once be healed of all disease if we will but exercise faith, then

³⁰ John Milton, Poem: *On His Blindness*.

Christians would now all be practically immortal. There would be no death. But immortality is not promised to any one until the coming of the Lord and the resurrection. See *Luke 20:35-36*; *1 Corinthians 15:51-54*, etc. At that time,

Isaiah 35

⁵ The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

⁶ Then shall the lame man leap as a hart, and the tongue of the dumb sing.

Of the new earth it is said,

Isaiah 33

²⁴ And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.

And then, when all things shall have been made new, and the people of God have been redeemed from destruction, we will find the complete fulfillment of:

Psalms 103

² Bless the Lord, O my soul, and forget not all His benefits;

³ Who forgives all your the iniquities; who heals all your diseases;

⁴ Who redeems your life from destruction; who crowns you with loving-kindness and tender mercies.

Compare this with:

Isaiah 33

²⁴ And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

It is a favorite saying with men that:

“God helps those who help themselves.”

This is true; but there is something else that is equally true, and that is that:

“God helps those who *are not able* to help themselves.”

And while His protecting care is continually over us, blessing the means which we employ for the preservation or the recovery of our strength, it is not till we are brought where the resources which we have at hand utterly fail that God miraculously exhibits His power; and then, only when He will be glorified in so doing. As is often said,

“Man’s extremity is God’s opportunity.”³¹

Isaiah 40

²⁹ He gives power to the faint; and to them that have no might He increases strength.

³¹ Thomas Adam, Sermon: *The Victory of Patience*, 1629.

4. Obstacles to the Gospel

Present Truth, December 29, 1892

THERE are very many good people who are solicitous for the progress of the Gospel, and who show their interest by attempts to remove the “obstacles that are in the way of its progress.”

One great obstacle is intemperance, and therefore these good people are using all the means in their power to make people temperate, so that the Gospel may have a fair chance with them.

Now there is not the least question that intemperance is a gigantic evil, but it is not the only evil in the world. It is true that no drunkard shall enter into the kingdom of heaven, but it is just as true that no covetous man, no railer, no blasphemer, no deceiver, nor an impure person, no envious person, no thinker of evil, shall have any inheritance therein. *1 Corinthians* 5:11; *Romans* 1:29-32; *Galatians* 5:19-21.

Impatience will shut a person out of heaven as surely as intemperance, and it is very certain that there are many more impatient people than there are drunkards.

Pride is an abomination in the sight of the Lord, and will shut one out of heaven as surely as intemperance, and while the number of drinkers is legion, the number of those who are filled with pride is vastly greater.

These are obstacles to the spread of the Gospel, as well as is intemperance.

“But it is easier to get rid of these things than it is to get rid of intemperance.”

Then why are they not diminishing? It is very common to hear of the ineffectual attempts of the drunkard to overcome his appetite for drink. Broken temperance pledges are so nu-

merous that some people are even beginning to have doubts about the power of the pledge to save a man. The idea quite generally obtains that there is a peculiar untrustworthiness about a drunkard. It is thought that his word is not so good as that of other men.

Suppose the matter be tested. Let it become as popular to sign pledges to abstain from impatient speech, from talking about one's neighbors, or from thinking evil, and it would be seen that the promises of other people besides the drunkards are not good for much. There would be such a host of broken pledges as was never dreamed of in all the efforts to reclaim drunkards.

It is also quite common to speak of the slavery of drink. The drunkard is pitied or despised as a slave, by those who never in their lives had any desire to use strong drink, but who had been bound as with fetters of steel by pride, selfishness, lust, impatience, covetousness, deceit, envy, evil speaking, or evil thinking.

These people will make the same excuses for themselves that the drunkard does. They have tried many times to overcome their evil habits, but in vain. They have never put a pledge upon paper, but they have promised themselves and others times without number, that they will reform. Yet they never have. And so they have fallen back upon the old excuse that some allowance must be made for their peculiar natures. No; all the slaves are not found in the public-houses.

We are not by any means seeking to belittle the evil of intemperance. But we are trying to help somebody to look at things with a better sense of their proportion. It seems as though anyone who stops to think over the matter will be convinced that it is just as easy for the drunkard to stop his drinking as it is for the covetous man to overcome his love for money, or for the impatient man to master his temper. Therefore these, and other things that have been mentioned, are as

much obstacles in the way of the Gospel as intemperance is.

The trouble is that some things show off more than others, and look worse. Fashion, which in such matters is denominated “public sentiment,” regard some kinds of sin as much worse than others. A man could not be admitted into the “best society” if he were a common drunkard, whereas impatience at home and with his employees, such love of money as would lead him through his agent to win the last penny from a widow; ambition, lust, and pride, would none of them affect his standing in the least.

Indeed, pride is quite generally counted as a virtue, although there is no other sin that finds such hearty condemnation in the Bible. A person may even be a church member “in good and regular standing,” who is impatient, covetous, lustful, envious, given somewhat to gossip, and very much to evil thinking; but not if he is a drunkard, because drunkenness “brings a reproach upon the church.” We do not say this to apologize for the drunkard, but to set sharply before the reader the unequal way which people have of looking at things.

Well, what shall be done? How shall all these obstacles be removed from the way of the Gospel? Just give the Gospel a chance, and it will show you how to remove obstacles. Quit trying to remove obstacles from the way of the Gospel, and turn your attention to the Gospel itself. Preach the Word without apology or compromise, and see what it can do.

The only thing that the Gospel is in the world for us is to remove obstacles. Drunkenness is a sin, just the same as hosts of other things, and the Gospel is for the purpose of saving men from sin. Moreover, it is the power of God unto salvation.

And it does thorough work upon a man. It saves him from intemperance, but it does more. It makes him an entirely new man. It does not save him from drinking habits, to let him go to perdition through pride. It makes him complete, after the

image of Him who created him.

Christ is able to save to the uttermost them that come to God by Him. There is no soul so low that Christ will not stop to touch him, and He is able to raise up every one whom He reaches. Then let Him work. Hold Him up before the world. Do not think to accomplish with the power of man, that which can be accomplished only with the power of God.

Remember that the weapons of our warfare are not carnal, but spiritual, and that they are:

2 Corinthians 10

⁴ ...mighty through God to the pulling down of strongholds;

⁵ 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.

Therefore let no one who loves his fellow-men, and who would do them good, waste his time in anything less than making known to them...

Colossians 1

²⁷ ...the riches of the glory of this mystery, [which is] Christ in you the hope of glory:

²⁸ [And let us preach Him,] warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

5. Miracles

Present Truth, February 23, 1893

SOME men tell us that the age of miracles is passed. That is equivalent to saying that God is dead, or that, at least, He has nothing more to do with the affairs of this earth. Why so?

Isaiah 55

⁸ For my thoughts are not your thoughts, neither are your ways my ways, says the Lord.

⁹ For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Romans 11

³³ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways pass finding out!

It is impossible for God to act in a way that is not far above the comprehension of man. The finite can never comprehend the infinite. The existence of God is a miracle.

Acts 17

²⁸ In Him we live, and move, and have are being.

And our existence is a miracle. Every blade of grass that grows by His power is a miracle. A thing does not cease to become a miracle simply because it is common. If God should raise the dead every day before our eyes, it might cease to attract attention, but it would be none the less a miracle. But God is every day doing just as wonderful things as raising the dead.

What we need is to learn to see God in all His works, and to cease to think of things as “happening,” and then we will see more miracles than could be recorded in the Bible if it were a thousand times larger than it is.

6. Feeding the Starved

Present Truth, October 12, 1893

WHILE so much is being said to call attention to the urgent necessity of relief for the physical wants of men and women, it may be well to point out that there are other wants no less real than these, and no less clamorous for relief, although the dull ears of mortals are insensible to the sound.

For those misfortunes which affect visibly the bodies of men, have their counterparts in the evils that fasten upon the soul. As there are around us the maimed, the halt, and the blind, the starving and the paralyzed, physically, so there are also the spiritually and morally halt and blind, the starving and paralytic.

There come dearths in the realm of spiritual things, just as there do in that of things material; only the minds of men are so dull and stupefied as regards the reality of spiritual needs that the dearth is often not perceived. A person will starve spiritually from a lack of spiritual food, but just as truly as he will starve physically from a lack of that which supplies the muscles and tissues of the body; only the one process is perhaps a little slower than the other.

And spiritual starvation ends in death, just as physical starvation does. The individual becomes...

Ephesians 2

¹ ...dead in trespasses and sins.

Then indeed is his condition truly deplorable. While taking care for the wants of the body, we must not forget this great truth, that:

Matthew 4

⁴ Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

7. Religious Stimulants

Present Truth, April 26, 1894

CHRISt uplifted before men is the only thing that can draw them in the right direction, and He is lifted up by the preaching of the word of the Gospel in the power of the Spirit. There is always the temptation to try other methods, but only this can do the work.

Dr. Pentecost is one who believes that the Gospel is its own attraction, and he has told an interviewer that he thinks there is a danger in the *Pleasant Sunday Afternoon* movement which many do not realize. He says:

In most cases the P.S.A. is a stimulant, not a tonic. Its excitements must be increased, and unless fresh attractions are introduced the interest soon wears off. A cup of tea is offered as an inducement, or it may be, a pipe of tobacco. And entertainment, either in the form of music or an address is expected and supplied.

Now my firm conviction is, that if we cannot reach and hold the people with the Gospel, we cannot do it with the Gospel plus a bribe. Socialistic addresses, violin and organ solos, tea and tobacco, what are these but so many confessions of failure to bring the people in by a higher means? Soon the novelty wears off, and then the question is, What next?

The Apostle Paul told in his epistle to Timothy of the time coming when men would be lovers of pleasures and would not take kindly to “sound doctrine;” but his only charge for such a time is,

2 Timothy 4

² Preach the word.

8. The Healing Touch

Signs of the Times, November 12, 1896

ONE of the most striking of the miracles of Jesus is told in the following few words:

Luke 5

¹² And it came to pass, when He was in a certain city, behold a man full of leprosy; who seeing Jesus fell on his face, and besought Him, saying, Lord, if You will, You can make me clean.

¹³ And He put forth His hand, and touched him, saying, I will: be clean. And immediately the leprosy departed from him.

Leprosy was one of the most loathsome diseases known to the ancients, and the one the most dreaded. The leper was an outcast, compelled to keep away from even his own family. The disease was a slow, progressive death, the victim's members dropping off one after another until death ended his misery.

No other disease more aptly illustrates the defilement of sin; and this man, who was full of leprosy, very closely resembled the description given of the people, by the prophet Isaiah:

Isaiah 1

⁵ The whole head is sick, and the whole heart faint.

⁶ From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

So as we study the miracle of the cleansing of the leper, we may know that we are to learn how we can obey the direction, "Be clean."

In the first place, the leper had confidence in the power of the Lord to heal him. He said,

Luke 5

¹² ...You can make me clean.

That is a great point. Very few really believe that Jesus Christ can cleanse them from sin. They will admit that He can save from sin in general,—that He can save others,—but they are not convinced that He can save them. Let such learn a lesson of the power of the Lord. Hear what the prophet Jeremiah said by inspiration of the Holy Spirit:

Jeremiah 32

¹⁷ Ah Lord God behold, You have made the heaven and the earth by your great power and stretched out arm, and there is nothing too hard for You.

He who brought the heavens and the earth into existence by the power of His word, can do all things.

Psalms 115

³ But our God is in the heavens: He has done whatsoever He has pleased.

2 Peter 1

³ His divine power has given unto us all things that pertain unto life and godliness.

Hebrews 7

²⁵ He is able also to save them to the uttermost that come unto God by Him.

Christ has been given...

John 17

² ...power over all flesh.

So much for His power. Of that the leper was assured; but he was not sure that the Lord was willing to cleanse him. He said,

Luke 5

¹² Lord, if You will, You can make me clean.

We need not have so much hesitancy as that. We know that He can, and He has given us ample assurance of His willingness. Thus we read that:

Galatians 1

⁴ [Christ] gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.

It is the will of God that we should be sanctified:

1 Thessalonians 4

³ For this is the will of God, even your sanctification.

Christ comprises everything.

1 Corinthians 1

²⁴ [He is] the power of God, and the wisdom of God.

All things in heaven and in earth are in Him:

Colossians 1

¹⁶ For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:

¹⁷ And He is before all things, and by Him all things consist.

Therefore the apostle Paul says:

Romans 8

³² He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

The willingness of God to cleanse us from sin, is shown in the gift of his only-begotten Son for that purpose.

1 John 5 [RV]

¹³ These things have I written unto you, that you may know that you have eternal life, even unto you that believe on the name of the Son of God.

¹⁴ And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us:

¹⁵ And if we know that He hears us whatsoever we ask, we know that we have the petitions which we have asked of Him.

So we may...

Hebrews 4

¹⁶ ...come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need,

–knowing that:

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

But the most striking feature of this miracle is the fact that Jesus touched the leper. There was not another person in all the land who would have come within a yard of him. But Jesus...

Luke 5

¹³ ...put forth His hand, and touched him.

With that touch the hateful disease vanished. It is worth noting that in very many cases Jesus touched those whom He healed. When Peter's wife's mother lay sick of a fever,

Matthew 8

¹⁵ [Jesus] touched her hand, and the fever left her.

That same evening,

Luke 4

⁴⁰ All they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them.

In His own country the people were so unbelieving that:

Mark 6

⁵ He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them.

In *Matthew* we are assured that this healing of the sick was...

Matthew 8 [RV]

¹⁷ That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our disease.

We know that healing power went from Him to the suffering ones who thronged round Him to touch Him:

Luke 6

¹⁹ And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all.

This scripture assures us that He received into His own person their diseases, in exchange for His healing power. Now we have the blessed assurance that although...

Hebrews 4

¹⁴ [He is] passed into the heavens,

He has not lost his sympathy with us, but is still...

¹⁵ ...touched with the feeling of our infirmities.

He comes close to us in pity, because:

Psalms 103

¹⁴ He knows our frame; He remembers that we are dust.

In all our sin and degradation, we may have inspiring thought that Jesus does not despise us, and is not ashamed to come into the closest companionship with us, in order that He may help us. The prophet, speaking of God's dealing with ancient Israel, said,

Isaiah 63

⁹ In all their afflictions He was afflicted.

Even so it is now. As an eagle bears her young on her wings, so the Lord puts Himself under His people, bearing all our sin and sorrow. He takes it upon Himself, and in Him it is lost, by the same process by which at the last,

Isaiah 25

⁸ He will swallow up death in victory.

Christ took upon Himself the curse, in order that the blessing might come upon us.

Galatians 3

¹³ Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree:

¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Although He knew no sin,

2 Corinthians 5

²¹ He has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

He suffered the death to which we were doomed, that we might share His life. And this exchange is made when we come into touch with Him, by confessing that:

1 John 4

² Jesus Christ is come in the flesh.

How much we lose by holding Jesus off as a stranger, or by regarding faith in Him as a theory. When we know that He identifies Himself with us in our fallen condition, taking upon Himself, and from us, our infirmities, how precious becomes the assurance,

Matthew 28

²⁰ Lo, I am with you always, even unto the end of the world.

The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.³²

³² John G. Whittier, Hymn: *We May Not Climb the Heavenly Steeps*, from the Poem, "The Master," 1856.

9. A Temperance Lesson

Present Truth, November 17, 1898

Original title: Notes on the International Sunday-School Lessons. A
Temperance Lesson. Proverbs 4:10-12

A GREAT deal of effort is put forth in connection with Temperance work, which is not accomplishing good results because it has strayed into side issues and is wasting its strength in unproductive lines. Temperance reform is a very simple matter, so long as it deals with the real difficulty, but when false methods and irrelevant problems are introduced, it becomes complicated.

That which is responsible for the evils of intemperance is the perverted appetite of men. If that be conquered in a man, he is saved from intemperance. If it conquers him, he is lost, even though every public-house be closed by local option, prohibition or compensation.

To fight intemperance by attacking externals is like trying to kill a tree by plucking off its leaves, or cure an attack of small-pox by covering up the symptoms. In both cases to attack the thing at its source is not only the simplest but the easiest way.

A Fruit of the Spirit

Only one thing will overcome intemperance, and that is, temperance. But this is a fruit of the Spirit of God.

Galatians 5

²² But the fruit of the Spirit is...

²³ ...temperance...

Therefore any temperance movement which does not rely upon the Holy Spirit is fore-doomed to failure.

“But,” it may be said, “so few will receive the Spirit.”

Where that is the case, it will be impossible to save the man.

The most perfect legal enactments will profit him nothing. It may be urged that it would be impracticable for the temperance work to depend upon the Spirit, because so many active leaders of the movement do not care to be publicly connected with the Holy Spirit. Let them go; their money and influence, are worse than useless if they hinder a reliance upon the one source of success.

The Free Spirit

“But how can poor drunkards get the Holy Spirit?”

It is a general belief that this is only accessible to Christians of an advanced type: something that they have earned by a consecrated life and faithful service.

God’s gifts are not given to those who deserve, but to those who need. The Spirit was given freely to the wicked world before the flood, but the people stubbornly resisted its striving. Still it is given to all to convince of sin and of righteousness:

John 16

⁸ And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.

It is poured out upon all flesh:

Acts 2

¹⁷ And it shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh.

Just as much as the flesh lusts against the Spirit, the Spirit lusts against the flesh:

Galatians 5

¹⁷ For the flesh lusts against the Spirit, and the Spirit against the flesh.

There are times in almost every man’s life when he submits for a while to be led of the Spirit. This is why the drunkard is sorry afterwards for his intemperance, and, when he contin-

ues to be led of the Spirit, finds in it power sufficient to overcome the lust of his flesh.

The Victory of Faith

It is the conviction that their case is hopeless that prevents men from rising out of the degradation of self-indulgence. The man who feels the appetite asserting itself in him and clamoring for gratification, realizes that the resistance which he purposed making against the temptation is gradually melting away, and feels that it is impossible to struggle against his own nature.

But if, in that hour, he can know that there is a power with him which is stronger than the appetite, and that, ceasing to struggle, he has but to call for help upon One who is mighty, the knowledge will beget in him the confidence that brings victory.

1 John 5

⁴ This is the victory that overcomes the world, even our faith.

Jesus Christ has come in every man's flesh, and for this reason, nothing is impossible to the man who knows it.

1 John 4

² Every spirit that confesses that Jesus Christ is come in the flesh is of God,

and,

⁴ ...greater is He that is in you than he that is in the world.

The knowledge that Christ, with all power, dwells in him, will give a man victory over drunkenness and every other sin. No man can be a successful temperance worker who cannot bear testimony to this fact, for there is no other way of salvation given among men.

The Truth a Shield

The same principle applies in temperance work for the

young. In the portion of the inspired Word on which the day's lesson is founded, is set forth the one bulwark which will provide a final and lasting security against the seductions of evil.

Pledges are seldom kept when pressure is brought to bear; home associations lose much of their force with passing years. But in the early chapters of the book of *Proverbs* is set before us the one means of instilling truth into the heart so that it will abide there, and form a permanent barrier against temptation.

A Living Word

God's Word does not merely instruct us to be wise and get understanding. It is wisdom and understanding in itself, so that if a simple person receives the Word he is thereby made wise and prudent. The object of the Word is:

Proverbs 1

⁴ To give subtilty to the simple, to the young man knowledge and discretion.

But there comes a time when the young grow up and meet new temptations. How will they shape their course then? If they have really become wise, they will meet the temptation aright. If they are but fools, they will follow where the temptation leads.

It is not a question of what or how much they have read, but of what their characters have become; and here is seen the value of the Word in the training of the young, for it imparts in itself the virtues it sets forth.

How to Become Wise

The Word itself grows and multiplies. When the seed of truth, though small as a grain of mustard-seed, is taken in, it begins to grow. It is not merely a dry statement but exerts an influence on the recipient, so that he begins to incline his ear unto wisdom, and applies his heart to understanding.

This will lead him to cry after knowledge, and to lift up his voice for understanding; even to seek it as silver, and search for it as for hid treasures. Nor will the mind thus be drawn out in vain. A valuable experience follows.

Proverbs 2

⁵ Then shall you understand the fear of the Lord, and find the knowledge of God.

⁶ For the Lord gives wisdom.

Such a man will not be a mere book-worm, crammed with facts but lacking in nobility of character. Wonderful as are his attainments in the field of knowledge, they are not out of proportion to the honest integrity and simple beauty of his daily life. It is sound wisdom that the Lord gives, and:

⁸ ...He preserves the way of His saints.

A Good Education

Such a man is well-educated. He understands righteousness, and judgment, and equity; yea, every good path He is secured against backsliding, because the temptations of Satan do not compare in attractiveness with the way of the Lord. Wisdom has an abiding place in his heart, and knowledge has become pleasant to his soul, so that it is more precious than rubies, better than silver and fine gold.

Proverbs 3

¹³ Happy is the man that finds wisdom, and the man that gets understanding.

¹⁴ For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

¹⁵ She is more precious than rubies: and all the things you can desire are not to be compared unto her.

¹⁶ Length of days is in her right hand; and in her left hand riches and honor.

¹⁷ Her ways are ways of pleasantness, and all her paths are peace.

¹⁸ She is a tree of life to them that lay hold upon her: and

happy is every one that retains her.

He does not get lonely, or have to sigh for amusement, for the Word is a pleasant and constant companion.

Proverbs 6

³² When you go it shall lead you; when you sleep it shall keep you; and when you wake, it shall talk with you.

A Goodly Heritage

Parents who train their children to have such an appreciation of the Word of God as is set forth in the first chapters of *Proverbs*, and none can until they have it themselves, are doing infinitely more to secure the welfare of their children than they could accomplish by leaving them large fortunes. In this way they can build them up against intemperance, and all other evils.

Nor need there be any uneasiness as to the final outcome of such a training. The path of the just is not a way of comparative uncertainty, sometimes light and sometimes dark.

Proverbs 4

¹⁸ [It] shines more and more unto the perfect day.

The pathway of safety is indicated to all in emphatic words, which ring out from the sacred page their tones of warning and promise,

¹³ Take fast hold of instruction; let her not go: keep her; for she is your life.

10. Eating Life or Death

Present Truth, November 24, 1898

Matthew 5

⁶ Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

THESE words teach us that righteousness may be obtained by eating and drinking; that we are to eat it and drink it. For when one is hungry and thirsty, and then is filled, it is only because he has eaten and drank that for which he hungered and thirsted.

Plain Language

There is not nearly so much figurative language in the Bible as most people suppose. Someone reads a text that is beyond his experience, and because it seems impossible to him he says,

“O that is figurative language.”

Of what it may be figurative he cannot tell, but it eases his mind to think that it does not mean exactly what it says; for if it does not mean what it says, and he does not know what else it means, it is evident that he is freed from any obligation in the matter. This is the way the Word of God is made of none effect.

We shall get along much better if we settle it in our minds that God knows His own mind; that He knows exactly what He wishes to say, and just how to say what He means; and that when He says a thing He means it. Surely we cannot go wrong when we take the Lord at His word.

Suppose it should happen on some occasion that He did not mean just what He said, and we should take His words as though He did mean them as He said them, do you not see that He could not condemn us for believing what He Himself

said?

John 3

¹⁸ ...he that believes is not condemned.

If a father jokingly tells his child something, and the child confidingly takes the father at his word, and mischief follows, it is clear that it is the father that is to blame, and not the child. It is an honor to the father, that the child didn't think he could mean anything different from what he said; and a disgrace to him, that he abused the child's confidence.

But God does not joke with His children. He says to us:

James 5

¹² Let your Yea be yea, and your Nay, nay.

And He does not ask anything of us that He is not Himself. Therefore we may believe that...

Proverbs 30

⁵ Every word of God is pure; He is a shield unto them that put their trust in Him.

So when we read:

Psalm 34

⁸ O taste, and see that the Lord is good.

We may believe that His flesh is true meat, and His blood is true drink. *John 6:55*. When we read that the children of Israel in the desert ate spiritual meat, even Christ Himself, we are to believe the fact. In believing the statement we shall find knowledge of the utmost value. We do not believe the words of the Lord *because* we understand them, but we believe them *in order to get* understanding.

Proverbs 2

⁶ For the Lord gives wisdom; out of His mouth comes knowledge and understanding.

Eating the Body of Christ

The Lord said to the children of Israel:

Exodus 16

⁴ I will rain bread from heaven for you.

And Jesus said:

John 6

⁴¹ I am the bread which came down from heaven.

What else can we believe, therefore, but that it was the body of Christ that they ate? We may doubt, and say, "How can this be?" just as the unbelieving Pharisees did; but we shall find that doubt means death. Someone may exclaim:

"But Jesus Himself shows us that He does not mean that we are actually to eat His flesh and drink His blood, because He says, 'The flesh profits nothing; the words that I speak unto you, they are Spirit, and they are life.'"

You should read more carefully than that. It is true that Jesus used the words just quoted, and meant just what He said; but it is not true that He said that we were not really to eat His body and drink His blood. He said that if we do not eat His flesh and drink His blood we have no life in us; and He would not immediately deny what He had said.

We should see in these words of Christ, not a denial of His former words, but an evidence that in His words we find His body and His blood. The words of the Lord are not merely empty sound, but they are real things. They are good food, and may be eaten.

Jeremiah 15

¹⁶ Your words were found, and I did eat them; and your word was unto me the joy and rejoicing of my heart.

Read with great care the following verses:

Deuteronomy 8

² And you shall remember all the way which the Lord your

God led you these forty years in the wilderness, to humble you, and to prove you, to know what was in your heart, whether you would keep His commandments, or no.

³ And He humbled you, and suffered you to hunger, and fed you with manna, which you knew not, neither did your fathers know; that He might make you know that man does not live by bread only, but by every word that proceeds out of the mouth of the Lord does man live.

Too often the words, “Man shall not live by bread alone, but by every word that proceeds out of the mouth of God,” are taken as though they meant that bread is in opposition to the Word of God. But the texts tell us that God gave the children of Israel bread in order that they might know that man lives only by every word that proceeds from the mouth of God. That is to say, God would teach us that in the bread which He gives us, He gives us His Word.

Bread from Heaven

If we but think of the origin of bread, we shall see that this is so. Bread comes from corn, and corn is grass.

Genesis 1

¹¹ God said, Let the earth bring forth grass,...and it was so.

There was nothing in the earth until God spoke, so that the grass came forth from His word. His word was the seed that was sown. Nothing grows but from the word of the Lord. The grain that the farmer sows contains the word of life, else it would never spring up. So when we eat the bread that is made from the grain, we are really and truly eating the word of the Lord.

But the word is life, and Christ is the life; so in the bread which God gives us, He gives us the life of Christ. It was therefore no figure of speech, but an actual truth that Christ uttered, when He said to His disciples as He handed them the bread,

Matthew 26

²⁶ This is my body.

Think what would happen if men recognized every mouthful of food that they ate as being the very body of Christ. Would they not eat with reverence? They would constantly remember and acknowledge that their life comes from God, and that it is His life that they are using, and not their own. This would teach them that they are not their own. Consequently they would be continually passive in His hands, for Him to live His own life in His own way.

But this would be righteousness, for His life is only righteousness. So by eating and drinking they would be filled with righteousness. We can have only one life at a time, and the life which God expects us to live is the Christian life. But we get our daily life only by eating the daily bread that God gives us. So we see that God expects that by the food which He gives us we are to receive strength to live the Christian life.

Of course it is understood that when we say that we are to live the Christian life, we mean that we are to let Him live it in us; for He alone is our life.

Satisfied with Good

But we are to hunger and thirst after righteousness. Our desires are to be only for that which is good. The Lord gives that which is good. He does not withhold any good thing from His children:

Psalm 84

¹¹ For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.

From above He sends down every good gift and every perfect gift:

James 1

¹⁷ Every good gift and every perfect gift is from above, and

comes down from the Father of lights, with whom is no variableness, neither shadow of turning.

He says:

Isaiah 55

² Eat that which is good, and let your soul delight itself in fatness.

Our natures are corrupt, and our appetites perverted, so that we desire things that are not good. This has been so ever since the fall. The woman “saw” that the tree was good for food, and that it was pleasant to the eyes, and that it was to be desired to make one wise. *Genesis 3:6*. But it was not so. The tree was not good for food. It brought death.

We are therefore to learn that not what we may naturally desire, but what God gives us, is good. This does not mean that our whole life is to be one continual longing after things that we like, but dare not take. No; the lesson that we should learn from our first parents as well as from the children of Israel is that...

1 Corinthians 10

⁶ ...we should not lust after evil things, as they also lusted.

Thank the Lord, He satisfies our mouth with good things. He teaches us to desire the good, and to find delight in it. The way of life is not one of unsatisfied longing. The good Father opens His hand, and satisfies the desire of every living thing:

Psalms 145

¹⁶ You open your hand, and satisfy the desire of every living thing.

Receiving It Fresh from God

The sum of all this is that we are to hunger only for those things that convey to us the life of God in its freshness and fullness. We are to train our appetites to desire only the things that God says are best for us.

There are plants in which the life of God has been so perverted through the curse that they are only death to those who eat. These we should not touch. There are plants, such as tea and coffee, which, while they do not, as ordinarily taken, cause immediate death, yet have no life-giving power. They excite, but do not strengthen. The only power they have is in the line of death.

It is evident that such things cannot be taken to the glory of God, for it is not to the glory of God that His children should be slaves to that which destroys. In taking these things, not to mention tobacco, which is wholly poisonous, and altogether filthy, one is not taking the pure life of the Lord. Consequently they are against the Christian life, for everything that is not of the Lord is against Him.

There are other things that are food, but not the best food. The flesh of animals is food, that is, it will give strength to the body, but it is not perfect food. At the best, it is one degree removed from the food as God prepares it for us. In eating the flesh of animals, we get our food secondhand, to say nothing of the defilement from the evil dispositions and the diseases of the animals themselves.

But out of the ground the Lord God makes to grow food that has no taint of evil about it, and when He gives us the best things, it is, to say the least, very ungrateful to pass them by, and take that which is inferior. Not only is it ungrateful, but it shows disregard for His life. It shows that we would rather gratify our desires than receive the fullness of His life.

Life Only by Faith

Therefore since God gives us food in order that we may have life, and the life which He wishes us to live is His own perfect life of righteousness, it is evident that if we eat only the food which He tells us is the best, and eat it in faith, as coming from Him, and bringing Him to us, we shall have that

perfect life from day to day.

But we must remember that the best things taken without recognition of Him are not life, but death. The children of Israel ate food direct from heaven, and yet they died, because they did not eat in faith. So whoever does not discern the Lord's body in his eating and drinking eats and drinks damnation to himself, and not righteousness.

It is evident that no one can discern the Lord's body where it is not, so that it is impossible to eat and drink righteousness in that which is not food nor to get it perfectly in that which is not perfect food; but the mere eating of the best things is not sufficient; we must take them in humble and thankful recognition of God. When this is done, life and righteousness must follow as surely as the word of God is life.

1 Corinthians 11

²⁹ He that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.

This is true without any qualification. The Lord's Supper is the model meal, to show us that in eating and drinking pure food we are eating the Lord's body and drinking His blood. It is thus that we get His life. But if we do not take those things in which His life is clearly to be discerned, or do not recognize Him in the good things that we do eat, we eat and drink to no purpose. Our eating and drinking in such case is only to death.

A little thought must make this apparent to everybody. What will be the end of those who know not God? It will be destruction. See *2 Thessalonians* 1:8-9, and *Psalms* 9:17. What does it profit a man to have lived threescore years, if at last he sinks into perdition? Would it not have been better for that man if he had not been born? To what end was all his eating and drinking? To nothing but destruction. If he had recog-

nized the Lord in all his ways, he would have been eating and drinking to life, but since he does not recognize the Lord, he is taking only death, instead of life.

Romans 14

²³ ...whatsoever is not of faith is sin.

Because of sin, disease and death are in the world. So sickness and death come from rejecting or ignoring the Lord, who is life.

Not a Trivial Matter

Is it not evident that the matter of proper eating and drinking is not a mere fad? It is not a matter of no consequence, for God has not spoken about things that are useless.

And let no one imagine that this means that we are to go into “Jewish bondage.” Far from it. The bondage of the Jews did not consist in their obedience to the word of the Lord, but in their disobedience. The Lord would have us free from bondage; but when we do not have the life of His word, we have nothing but bondage.

He would have us eat that which is good, and delight in fatness. *Isaiah* 55:2. He would have us delivered from every evil thing that tends to enslave and destroy life. He would have us enjoy the absolutely perfect freedom of His own life.

Psalms 34

⁸ O taste, and see that the Lord is good.

11. The Perfect Salvation

Present Truth, March 23, 1899

Romans 1

¹⁶ I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believes.

Psalms 62

¹¹ Power belongs unto God.

IT IS an attribute of Divinity, for “there is no power but of God.” *Romans* 13:1. God is the Almighty—the One who possesses all the power there is in the universe.

Daniel 2

²⁰ Wisdom and might are His.

Psalms 18

³⁰ His way is perfect,

and whatsoever He does,

Ecclesiastes 3

¹⁴ ...it shall be for ever.

Therefore it follows that the salvation which is effected by the power of God must be perfect, all-comprehensive, and eternal:

Isaiah 51

⁶ My salvation shall be for ever.

This salvation is not a theoretical salvation from some possible future evil, but a present salvation from a present and very real trouble. It is not merely salvation from some danger that threatens, but salvation from ills that have already well-nigh overwhelmed us.

2 Corinthians 6

² Behold, now is the day of salvation.

It is true that the Gospel reaches out into the future, but

only because it saves now, and eternity is only one continual now.

1 Timothy 4

⁸ Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

When the birth of Jesus was foretold, it was said,

Matthew 1

²¹ You shall call His name Jesus; for He shall save His people from their sins.

Jesus means Saviour. He saves people from sin. When sin entered into the world, death entered (*Romans 5:12*); for sin carries death within it. *James 1:15*.

1 Corinthians 15

⁵⁶ The sting of death is sin.

Sin, therefore, is a mortal disease that is on all mankind. Unless men are saved from sin, they must die; and in being saved from sin, they find salvation from death.

Death is simply the absence of life. If life be taken away, death results. The words of the Lord are life, and those who hear His words have life; even though dead already, they receive life through the Word.

Isaiah 55

¹⁰ For as the rain comes down, and the snow from heaven, and returns not there, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater:

¹¹ So shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

John 5

²⁴ Verily, verily, I say unto you, He that hears my word, and believes on Him that sent me, has everlasting life, and shall

not come into condemnation; but is passed from death unto life.

²⁵ Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Death has come upon all men, because all have rejected the Word of the Lord, the Source of life. Jesus Christ is the Word:

John 1

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

And He is the life:

John 1

⁴ In Him was life; and the life was the light of men.

John 14

⁶ Jesus said unto him, I am the way, the truth, and the life: no man comes unto the Father, but by me.

So it is by giving men Himself that He saves them from sin and death. We are saved by His life.

Romans 5

¹⁰ For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

His life is the power that conquers death, and it conquers death because it is proof against sin, which is the cause of death.

Psalms 92

¹⁵ There is no unrighteousness in Him.

His name is Jesus, Saviour, because He is in Himself salvation.

Any so-called salvation that should deliver a man from one trouble, only to leave him to be destroyed by another, would be no salvation at all. If a man were condemned to death, the

person who should nurse him through an illness only that he might be spared to be hanged, would not be entitled to the condemned man's warmest gratitude.

It is not in any such way as that that God saves us. The inspired prayer, which must be fulfilled in every believer, is,

1 Thessalonians 5

²³ 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.

²⁴ Faithful is He that calls you, who also will do it.

Jesus Christ saves us from sin—not merely from the punishment of the sins already committed, but from sinning—by giving us His own sinless life. This life is eternal life. Now, the characteristic of eternal life is that it is ever new. It is eternal because each moment it springs up fresh. Then it follows that the renewing of the body is necessarily included in the Gospel of Jesus Christ. God says,

Exodus 15

²⁶ 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. [or, literally, "I am the Lord your Physician."]

So when Jesus was on earth,

Acts 10

³⁸ [He] went about doing good, and healing all that were oppressed of the devil; for God was with Him.

For be it known that the Gospel does not stop with the mere saving of a man; it has for its object something far beyond that,—so far beyond that it leaves no room for anybody to wonder if the Lord can save him. It takes a man from the very lowest state of degradation and makes him a salvation to others.

Isaiah 49

⁶ And He said, It is a light thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give you for a light to the Gentiles, that you may be my salvation unto the end of the earth.

⁷ Thus says the Lord, the Redeemer of Israel, and His Holy One, to him whom man despises, to him whom the nation abhors, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose you.

⁸ Thus says the Lord, In an acceptable time I have heard you, and in a day of salvation have I helped you: and I will preserve you, and give you for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

⁹ That you may say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

So the well of water which springs up into everlasting life to those who receive the words of the Lord, also flows out in rivers of living water to refresh others.

When Jesus saw the poor paralytic lying at the pool of Bethesda, He asked him,

John 5

⁶ Will you be made whole?

When Peter found the man who had kept his bed for eight years, he said to him,

Acts 9

³⁴ Aeneas, Jesus Christ makes you whole...And he arose immediately.

This wholeness which comes through Jesus of Nazareth is wholeness of body as well as of soul and spirit. This is shown by the fact that the body was made whole; and the body was made whole in order that men might see the completeness of the salvation that is in the Gospel. So we read,

Psalm 103

² Bless the Lord, O my soul, and forget not all His benefits;

³ Who forgives all your iniquities; who heals all your diseases;

⁴ Who redeems your life from destruction.

The words of the Lord are...

Proverbs 4

²² ...life unto those that find them, and health to all their flesh.

This is no theoretical, imaginary, or mystical salvation, but a real thing for practical, everyday life.

The words “whole” and “holy” have a common Saxon origin. They are, in fact, but one word. So to be made whole means to be made holy. Wholeness is holiness. Now a man is not made whole if something is lacking. There can be no real wholeness of body without inward holiness.

- A man may have eyes that are as good as any man has in this world; but if he does not see God in His works, they are of no use to him.
- Ears are useless to a man who will not hear the Word of the Lord.
- If a man does not speak as the oracles of God, of what use are a mouth and a tongue to him?
- If a man does not think God’s thoughts, he might as well have no brain.

In short, if our bodies do not move in response to the impulse of the Spirit of God, they are altogether corrupt and perverted, no matter how fair and healthful an appearance they may present.

1 Samuel 16

⁷ The Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks on the heart.

God sees the sin in the heart; and since death is the product

of sin, and disease is the working of death, He looks at the body of the person who is a sinner, and sees that...

Isaiah 1

⁶ From the sole of the foot even unto the head there is no soundness in it.

For that sin, if not removed, will at the last reveal itself as...

Revelation 16

² ...a noisome and grievous sore.

Now, it is from every sin and every disease that Jesus saves those who believe on Him.

Matthew 8

¹⁷ Himself took our infirmities, and bare our sicknesses.

When the lame man at the gate Beautiful had been healed in the name of Jesus of Nazareth, Peter said,

Acts 3

¹⁶ His name through faith in His name has made this man strong;...yea, the faith which is by Him has given him this perfect soundness in the presence of you all.

The next day, being questioned about the matter, he said:

Acts 4 [RV]

¹⁰ ...in the name of Jesus Christ of Nazareth, whom you crucified, . . . even in Him does this man stand here before you whole.

¹² And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved.

The man who was healed, made whole, was saved. He is presented as a specimen of Christ's salvation. Peter's statement was,

“He stands here before you whole in the name of Jesus, and there is not wholeness in any other.”

Jesus takes the man in whom there is “no soundness,” and gives him “perfect soundness.” He makes the man whom He saves...

John 7

²³ ...every whit whole.

In the prayer of Solomon at the dedication of the temple, this identity of sin and sickness is indicated:

1 Kings 8

³⁷ ...whatsoever plague, whatsoever sickness there be;

³⁸ What prayer and supplication soever be made by any man, or by all your people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

³⁹ Then hear in heaven your dwelling-place, and forgive.

The plagues that come on the land are only the outward manifestation of the plague that is in the hearts of men; and that is why it is said to those who make the Lord their refuge,

Psalm 91

¹⁰ There shall no evil befall you, neither shall any plague come near your dwelling.

This healing of the body, together with the forgiveness of sin, is not an arbitrary matter. It comes from an intelligent faith in the Word of the Lord. That Word must be taken absolutely as one's life, and must be brought into every act of life. When one lives wholly by the Word of the Lord, then it must necessarily follow that he will be every whit whole. God contemplates nothing less than this.

This does not mean that the believer is immortal. Immortality is a gift bestowed only at the coming of the Lord.

1 Corinthians 15

⁵¹ Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump:

for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality.

But it does mean that the perfect life of Christ shall be...

2 Corinthians 4

¹¹ ...made manifest in our mortal flesh,

—so that none of the weaknesses of the flesh shall hinder our perfect service to God and humanity. Jesus Christ has “power over all flesh” (*John 17:2*), so that even as He Himself conquered in the flesh, He can deliver every one from the bondage of the flesh.

Hebrews 2

¹⁴ 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;

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

And this life of Christ dwelling in us is the assurance of immortality at His coming in glory.

This deliverance is the absolute freedom which Christ declares to the world. He proclaims...

Isaiah 61

¹ ...liberty to the captives.

Psalms 102

¹⁹ For He has looked down from the height of His sanctuary; from heaven did the Lord behold the earth;

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

This freedom that the Lord gives is His own freedom. It is freedom from every bond. The one who acknowledges that he is the Lord’s servant by right, and that God has perfect right

to him, soul, body, and spirit, can say,

Psalm 116

¹⁶ You have loosed my bonds.

Nothing that pertains to this sin-cursed earth can bind the soul that is absolutely yielded to God. The soul that knows this perfect freedom which the Gospel gives, will never, can never, appeal to any lower power to deliver him from oppression.

Psalm 103

⁶ The Lord executes righteousness and judgment for all that are oppressed.

Psalm 140

¹² I know that the Lord will maintain the cause of the afflicted, and the right of the poor.

Surely the Lord will care for His own, and:

James 2

⁵ Has not God chosen the poor of this world rich in faith?

Luke 18

⁷ Shall not God avenge His own elect, which cry day and night unto Him?

⁸ I tell you that He will avenge them speedily, [said Jesus].

James 5

⁷ Be patient therefore, brethren, unto the coming of the Lord.

“What!” exclaims one, “have we, after all, to wait till some future time for deliverance?”

Be patient. The Lord has not promised that tribulation shall cease before His coming. In fact, it is impossible that it should cease as long as sin is in the world. Even the inanimate creation suffers because of sin which man has committed; and so long as there are sinners there must needs be trouble. But the Lord gives peace that is proof against tribulation.

John 16

³³ 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 promises enough to sustain life to all those who trust Him:

Matthew 6

³¹ Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

³² (For after all these things do the Gentiles seek:) for your heavenly Father knows that you have need of all these things.

³³ But seek first the kingdom of God, and His righteousness; and all these things shall be added unto you.

Psalms 37

³ Trust in the Lord, and do good; so shall you dwell in the land, and verily you shall be fed.

At His coming there is the surety of such complete deliverance from every semblance of evil and oppression as the wildest dreams of social reformers have never imagined. Moreover, that deliverance is nearer than any reformer has dared to set for a realization of his plans. Therefore,

Isaiah 26

⁴ Trust in the Lord for ever; for in the Lord Jehovah is everlasting strength.

Psalms 130

⁷ With the Lord there is mercy, and with Him is plenteous redemption.

12. Why Men Are Sick

Present Truth, May 18, 1899

Proverbs 3:1-2, 24-25; 4:13, 18

GOD never designed that man should suffer with disease of any kind. All suffering is due to transgression.

Proverbs 3

¹ My son, forget not my law; but let your heart keep my commandments:

² For length of days, and long life, and peace, shall they add to you.

²⁴ When you lie down, you shall not be afraid; yea, you shall lie down, and your sleep shall be sweet.

²⁵ Be not afraid of sudden fear, neither of the desolation of the wicked, when it comes.

In this we see that life and freedom from disease depend upon obedience, and one who renders perfect obedience, can never die. It must be remembered that perfect obedience necessitates perfect knowledge; but with Paul we may say that while we have not attained unto it, we “follow after” it.

Philippians 3

¹² Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Proverbs 4

¹⁸ The path of the just...shines more and more unto the perfect day.

The perfect day will come when we have a perfect knowledge, and are thus able to render perfect obedience. Then it will be that:

Psalms 91

⁵ You shall not be afraid...

⁶ ...for the pestilence that walks in darkness; nor for the destruction that wastes at noonday.

⁷ A thousand shall fall at your side, and ten thousand at your

right hand, but it shall not come nigh you.

The admonition to us in this is that we should earnestly seek after that perfect knowledge so that it can be truly said of us,

Revelation 14

¹² Here are they that keep the commandments of God and the faith of Jesus.

Proverbs 4

¹³ Take fast hold of instruction, let her not go: keep her; for she is your life.

John 17

³ This is life eternal, that they might know You the only true God, and Jesus Christ.

13. Sowing to the Flesh

Present Truth, April 20, 1899

Mark 4

¹⁴ The sower sows the Word.

This is true of every one who sows good seed, for...

Luke 8

¹¹ ...the seed is the word of God.

Every grain of wheat is descended from the words spoken at creation,

Genesis 1

¹¹ Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in it-self, upon the earth.

Since all of these were to continue “after his kind,” all seed which is sown is just as much the word of God now as it was before God gave a body as it pleased Him to the words which He spoke to the earth.

Every one therefore who looks upon the grains of wheat, or the bread which is made from them, has before him the word of God. We know that this seed when sown will grow and multiply, and that when taken into our bodies it imparts life. And we may know just as certainly that the same word will spring up and bear fruit in us, and sustain our spiritual life. Being the word of God, which could create a perfect man, body, soul, and spirit, we may know that this word is not only physical but spiritual food.

1 Corinthians 10

¹ ...our fathers were under the cloud, and all passed through the sea;

³ And did all eat the same spiritual meat.

This is not an unimportant matter, to be looked upon merely as an interesting thought presented by the scriptures,

but without practical bearing on a man's salvation. It is of vital importance. Every time we put food into our bodies we are sowing seed, which will bear fruit after his kind. If we sow that which is pure and healthful, we shall enjoy a harvest of health and vigor. If we eat that which is polluted, decaying, and lacking in the elements of real food, we shall reap feebleness, disease and decay.

But this is not the only consideration. If we take the food merely as the beasts do, without recognizing that it is spiritual food, adapted to sustain our spiritual life, it will not profit us.

Galatians 6

⁸ For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting.

Corruption means decay and death, and this is all that a man gets who eats merely to continue the life of the flesh. This is because death is the portion of the flesh.

Romans 8 [margin]

⁶ For the minding of the flesh is death.

Jesus Christ is the life of the world. In Him all things were created, and it is in Him that all things consist.

¹⁰ And if Christ be in you, the body is dead because of sin.

Therefore the man who eats to sustain the body, eats to sustain that which is dead because of sin. Of course he reaps corruption. Well, if the body is dead, why eat at all?

¹⁰ ...the body is dead because of sin; but the Spirit is life because of righteousness.

Let the food be eaten for the maintenance of the life of the Spirit, and he that sows to the Spirit shall reap life everlasting. But the food for the Spirit must be spiritual food, and this God gives us freely, for all food that imparts His life is spiritual, because:

John 4

²⁴ God is a Spirit.

Perhaps some will say,

“But if we have the spirit of God we do not need to be fed.”

Many make this mistake. Being converted, and receiving the Spirit, they think that this will keep them right, and that they can, without serious loss, neglect Bible study and prayer. But they are wrong. They must be continually receiving the Spirit, for God is always giving it afresh in His Word and the numberless channels by which He communicates His life to man.

Those who continually receive the Lord in His gifts, do not walk after the flesh but after the Spirit. They reckon themselves to be dead with Christ, but yet alive because He is raised from the dead and lives in them.

Galatians 2

²⁰ I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

Thus they know the power of His resurrection:

Philippians 3

¹⁰ That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.

And with power they give witness to it:

Acts 4

³³ And with great power the apostles gave witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Those whose mortal bodies, though dead with Christ, are yet made alive by His Spirit dwelling in them (*Romans 8:11*), have no occasion to eat for the sake of that which is dead.

Having put on the Lord Jesus Christ, they make no provision for the flesh.

Romans 13

¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof.

They eat by faith, discerning the Lord's body, and whatsoever they do in word or deed, they do all in the name of the Lord Jesus.

Colossians 3

¹⁷ And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

They are...

Romans 6

¹¹ ...dead unto sin but alive unto God through our Lord Jesus Christ,

and,

Romans 8

² The law of the Spirit of life in Christ Jesus, [makes them] free from the law of sin and death.

They are born of the Spirit (*John* 3:5-8), and walking in the Spirit, they do not fulfill the lusts of the flesh. *Galatians* 5:16.

When Christians recognize that it is Christ who lives in them, they will not eat or drink anything that they would not set before the Saviour if He were their guest.

14. Working with Christ

Present Truth, August 10, 1899

GREAT as is the work that God has to do in the earth, yet to all, even the humblest, He offers an opportunity to be a co-laborer with Him.

Mark 13

³⁴ ...to every man his work.

So every man has something to do, and no one else can do it for him. This is a message to each one of us. God would have us show forth to the world what it is to be a man among men as was Christ, who though tempted in all points like as we, was yet without sin. *Hebrews 4:15*. Of ourselves we can do nothing, but united with Christ all things are possible.

Remember how Jesus, after the feeding of the multitude, “constrained” (*Matthew 14:22*) His disciples to get into a ship and go to the other side, while He went into a mountain to pray. When the vessel was away out from the land twenty or thirty furlongs, in a boisterous sea, the disciples were nearly discouraged with their efforts to reach the port, they looked out upon the water and saw Jesus coming to them. The record says,

John 6

²¹ They received Him gladly, [and] immediately the ship was at the land where they went.

Separated from the Master their efforts were almost fruitless; with Him in the ship, the transportation was instantaneous. So with us all when we connect with Christ, all things are not only possible, but easy to accomplish.

Revelation 11

¹ And the angel stood, saying, Rise and measure the temple of God, and the altar and them that worship therein.

Every one who professes to know the Lord must be mea-

sured by the standard of God's Word, that it may be seen if he is complete in Jesus. As with the New Jerusalem, the length, and breadth, and height of it are equal. *Revelation 21:16*. So the Christian should have a symmetrical development.

To this end it is necessary that proper regard should be given to healthful living, so that not only the spirit and soul, but the body also shall be preserved blameless (healthy) until the coming of the Lord.

Sickness comes in consequence of the transgression of some of nature's laws—it is the penalty; and the one who lives in constant violation of God's laws pertaining to his physical welfare will invariably find that he is weakened in his effort to develop his spiritual nature.

The gifts in the church were for the perfecting of the saints that they might become perfect men, (physically as well as spiritually,) and grow up unto the measure of the stature of the fullness of Christ.

Ephesians 4

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

15. Life from Life

Present Truth, September 7, 1899

THESE is nothing in the world that more clearly shows the strength of the life which God has placed in the human body, and its renewing, recuperative power, than the way in which people live in spite of all the poisonous medicines they swallow. One or two instances that have recently come to our notice, will illustrate this.

An American paper tells of a gentleman who entered a chemist's shop with two prescriptions, one of which the chemist judged to be intended for a person with a cough. The gentleman was coughing severely, and the chemist put up the cough mixture first, and handed it to the customer, with the remark that he might wish to take a dose at once, while he was waiting for the other.

“No;” said the gentleman, “I do not wish to take that; it is for my little girl, two years old, who has a cold.”

The chemist saw at once that a mistake had been made, and, making an excuse, sent his assistant to the physician who had given the prescription, which contained a poison a full dose of which for an adult would have killed the baby. So, as the paper said, the father's cough saved the baby's life.

Another example: In the question department of the *Echo*, the one who answers the medical questions recently gave advice as to the treatment of a young girl with chorea. Here is the substance of it:

Absolute rest in bed and freedom from excitement are essentials. Plenty of fresh air, cold sponging, and good food are also necessary. Underlying conditions, such as anemia require attention. Arsenic and iron do the most good, the mistake being to give the former in small doses, because it has been found that children, and in particular choreic children, bear large doses well, and in fact arsenic should be “pushed”

till griping indigestion, or signs of conjunctival or nasal irritation be induced.

Then follows the prescription.

Just think of that! A man, presumably a physician, deliberately advising the giving of poison to a child, and of “pushing” it until distinct signs of poisoning are produced! These two instances are good illustrations of the fact that the ordinary study of medicine consists largely in the grading of poisons to various ages and temperaments, so that the physician may know how much poison the human system will endure at different stages and under different conditions.

Of course the size of the dose is based upon an average of many cases, and when a person is found who is more susceptible to poison than the average man, it is his misfortune, and he must pay for it with his life. No one thinks of blaming the physician who administered the poison, if he prescribed only so much as the generality of people could take and still live.

Does not this suggest to the reader that the taking of poisonous medicines is both senseless and wicked? Think of the inconsistency of taking death in order to get life! of taking as much poison as one can endure without dying, in order to be saved from dying!

Common sense should teach a person that one disease is quite enough to endure, without imposing another upon the already weakened body. The fact that many people do get well in some of all this drugging, shows the power of the life which God has given mankind. What glorious results might not one expect to see if people depended only on the life of the Lord, and did not try to get life by taking death.

“Well,” somebody may ask, “what has all this to do with the Gospel? What has a religious journal to do with medical questions?”

Much every way. The Gospel is the good news of life; it

brings life and immortality to light, and therefore it has to do with everything that in any way affects life. God is the Great Physician; He, and He only, is the One who heals every disease that is healed; and He heals by imparting His own life which, because it is righteousness, cleanses from sin. So the forgiveness of sin and the healing of disease are designed to go together. Witness the case of healing by the Lord, in which sins were at the same time forgiven.

In the new earth,

Isaiah 33

²⁴ The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.

The reason why they are not sick is that their sins were forgiven. The Lord says to those who will serve Him perfectly,

Exodus 23

²⁵ I will take sickness away from the midst of you.

God gives His life freely to all men. The record is that:

1 John 5

¹¹ God has given to us eternal life, and this life is in His Son.

Most people do not believe it, and many of those who profess to believe it, do not show any appreciation of it. This lack of appreciation is shown most frequently by disdain for the things by which God conveys to us His perfect life and choosing instead those things that tend to death.

God's life cannot injure anybody, if it is not perverted, and in that case the life is gone. The life of God taken with conscious, grateful recognition of Him, can give only life and health, joy and blessing.

Now when God gives His life so freely and so abundantly, is it not a sin to reject it? and does it not show gross stupidity and lack of appreciation when we take death for our healing, instead of holding fast to God's life, and that alone?

There is a marvelous power in the life of God, for He is the Almighty. The least thing that He has made reveals His everlasting power. As already noted, the wonderful life force which He has placed in men is shown in the fact that so many live in spite of all the poisons they take and of all the other ways in which they fight against life.

Who can measure the amount of strength, and the buoyancy of life that would be manifested in a man who would accept only the perfect life of God, and who would not pervert it? The only measure is the power of Jesus Christ. He gave Himself for us; and we may have Him in His fullness now.

If we are willing to die with Him, His life and power may be manifested in our mortal flesh:

2 Corinthians 4

¹⁰ Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

¹¹ For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

And we shall know that:

1 Timothy 4

⁸ ...godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

16. The Joy of True Martyrdom

Present Truth, September 14, 1899

WHAT is a martyr? and what is martyrdom? Doubtless people usually associate martyrdom with torture. They will say that a person is a martyr to rheumatism, or that another suffers martyrdom with neuralgia.

The idea is that all that is necessary in order to be a martyr is that one suffers intense pain, either patiently or impatiently; whereas one may suffer extreme torture without being a martyr, and on the other hand many a martyr is unconscious of any suffering. Recall the cases of men who while being burned at the stake have sung for very joy.

Our word “martyr” is simply the Greek word for “witness.” Jesus says that all His disciples, having received the power of the Holy Ghost, are to be His witnesses, or, to transfer the Greek term, His martyrs. If a man is not in the fullest sense a martyr continually, he is not a perfect follower of Christ; for Christ’s true followers are always witnesses to His power and Divinity.

But they are not always in pain, neither do they go about with a feeling that they are depriving themselves of some very desirable thing for Christ’s sake, and that there is a great lack in their lives.

The true Christian martyr is a witness to the power of the resurrection of Jesus Christ. His life is the witness, because he experiences in himself the exceeding greatness of the power of God,

Ephesians 1

¹⁹ ...according to the working of His mighty power,

²⁰ Which He wrought in Christ when He raised Him from the dead, and set Him at His own right, hand in the heavenly places.

With this power there must be continual joy even in the midst of hardships and deprivations and persecutions, for by this power one has continual victory, and there is always joy in victory. Thus the joy of the Lord is the Christian's strength, or, which is the same thing, the strength of the Lord is perfect joy.

When the Lord is known to us as our strength, He also becomes our song.

Isaiah 12

² Behold, God is my salvation; I will trust, and not be afraid:
for the Lord Jehovah is my strength and my song; He also is
become my salvation.

Such witnesses, true martyrs, will not go about pitying themselves or calling for pity because of the losses they suffer for the truth's sake. It is perfectly safe to say that whoever does not find sufficient in the gift of Christ's life to more than supply all his need, cannot be called a true martyr.

These thoughts were suggested by the *Vegetarian* a short time ago, in a statement by the editor, to the effect that vegetarianism involved more or less martyrdom, the idea plainly being, as the context showed, that to live without eating the flesh of animals is a real hardship, and that the one who does it has a continual sense of unsatisfied longing, a feeling that he is being tortured for the sake of a principle.

The writer knows many who can see nothing but bodily torture in healthful living; and for the honor of the life of the Lord by whom we live, he would endeavor to dispel the false idea. Nothing is plainer than that God never designed that any animal should live by eating other animals. Good Doctor Watts wrote,

Let dogs delight to bark and bite.
For 'tis their nature to;
Let bears and lions growl and fight,

For God has made them so;³³

But in writing that he did not take counsel of the Bible. In the world to come, which will be only the world that was in the beginning, the lion shall eat straw like the ox, the cow and the bear shall eat together, their young ones shall lie down together, and the wolf and the lamb, the leopard and the kid, the young lion and the calf, shall dwell together in peace, and a little child shall lead them. Nowhere will there be any destruction nor any injury to any living creature:

Isaiah 11

⁶ The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

⁷ And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

⁸ And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

⁹ They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Going back to the beginning, and there is where we must come if we are in Christ, because He is the Beginning (*Revelation 22:13*), we find that God appointed fruits and seeds as the food of man, and vegetables and green herbs as the food of all beasts and birds and creeping things.

Genesis 1

²⁹ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

³⁰ And to every beast of the earth, and to every fowl of the air, and to every thing that creeps upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

³³ Isaac Watts, *Divine and Moral Songs*, 1715; "Song XVI: Against Quarreling and Fighting."

In the fruits of the earth we find the life of God in the purest form in which it exists in anything that can be eaten. These things are much less affected by the curse than are other things. Now whatever God designs for us ought to be a pleasure to us, for God does not delight in seeing His creatures suffer.

It is by the life of God that men live. His life is righteousness and joy and peace. It is absolute freedom. There is nothing forced with God. He cannot be forced to do anything against His will, neither does He drive Himself to do anything. All His work is done spontaneously. He gave His life for us willingly and gladly.

Therefore in the service of God,—in the doing of anything that is right,—there can be nothing of compulsion, even though it be self-compulsion. There is no virtue in anything that we drive ourselves to do or to endure. The whole life of real right-doing is one of joy.

If one finds life a burden, if he must lash himself to any task, or hold himself to any duty with set teeth and the grim determination of one whose pride makes him endure the torture of the rack without crying out, he may know that he is not a true witness for Christ. He is but a slave, whereas all the Lord's servants are freemen.

1 John 5

³ This is the love of God, that we keep His commandments; and His commandments are not grievous.

Psalms 19

⁸ The statutes of the Lord are right, rejoicing the heart.

If we do something because we think we ought to do it, but find no pleasure in it, and would really rather not do it if our conscience would leave us in peace, then we may know that we are not keeping the precept of the Lord, even though the thing we are doing is expressly commanded in the Bible. His

commandment is life everlasting, and His life is fullness of joy.

It is self-evidence, therefore, that when we live as God would have us, taking such things, and only such things, as He has designed for the support of our life, there will be continual joy in life; every act of life will be a pleasure.

Coming back to the question of eating, one who thinks can readily see that the most perfect life cannot be obtained from the flesh of dead animals. Although all creatures get their life from God, that life is more or less perverted in all animals, and moreover, even at the best, degeneration begins to take place as soon as an animal is slain. Therefore it cannot be, and is not, any hardship to abstain from eating dead carcasses; but of course one must be sure to eat the good things which God's bounty has provided, by which He bestows His life upon us.

When one lives solely upon the food which God gave man in the beginning, and does not destroy the life in the preparation of it, or in eating, one derives as much pleasure from it as from breathing pure air. Who would think of calling it martyrdom (using the word in its perverted sense) to be obliged to breathe fresh air instead of the foul air of a closed cellar? Oh, it is a grand thing just to be alive, when one is consciously living by the perfect life of his Creator!

This joy of the Lord is what the servant of God is commissioned to proclaim to all. Not only is there joy in the act of eating and drinking, as well as in every other act, when one does all to the glory of God, but there are no depressing or injurious after effects.

Proverbs 10

²² The blessing of the Lord, it makes rich and He adds no sorrow with it.

1 John 1

¹ That which was from the beginning, which we have heard,

which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

² (For the Life was manifest, and we have seen it, and bear witness [are martyrs] and show unto you that eternal life which was with the Father, and was manifested unto us;)

³ That which we have seen and heard declare we unto you, that you also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ.

⁴ And these things write we unto you, that your joy may be full.

This is the Word by which we are to live.

Psalm 34

⁸ Oh, taste and see that the Lord is good!

There are so many people—nominal Christians—who profess faith in the Word of God, and affirm that they believe its promises; but there are few who really do believe them.

Would you be a man of faith? Cultivate that faculty. Put your finger on the passage of Scripture on which your faith rests, and believe it, never wavering. This will give you the constancy of Jacob; and like him you may have your name changed to Israel.

17. Under What Influence Are You?

Present Truth, February 1, 1900

Editor's note: This article began a small series of articles, reaching through 1900, which were roughly related and carried similar thoughts. Some of these articles are placed under other sections, so I have provided a numbered list of them here:

1. Under What Influence Are You? – Feb 1
2. The Gospel of Life – Feb 8
3. Health by Faith – Feb 15
4. Receiving the Life that is Manifested – Feb 22
5. The Proper Diet for Man – Mar 8
6. Food Substitutes – Mar 15
7. The Conditions of Health – Apr 12
8. Health Germs – Apr 19
9. Every Whit Whole – Jul 5
10. Righteousness and Health – Jul 12
11. Forgiveness and Healing – Sep 6
12. God's Reviving Kiss of Love – Sep 20
13. A Holy Man and a Whole Man – Nov 1

WHAT would you think of a Christian who, in response to your greeting,

“How do you do?”

should reply,

“Very poorly, thank you; I am suffering from an evil spirit; I am under the control of the influence of the devil.”

Would you not wonder why he allowed himself to be controlled by Satan's influence? and would you not counsel him at once, by the power and wisdom of God, to break loose from the evil spell? Barely we do not need to wait to learn what would be your answer to these questions. You say,

“But surely nobody ever says such a thing.”

No; not in so many words, and not consciously at all; but unconsciously they do so in effect.

“I'm suffering from influenza; haven't been able to do any-

thing for a fortnight, and my work is terribly behind; this weather is so bad that scarcely anybody is exempt from the scourge; if we do not soon have a change, I'm sure I don't know what will become of us."

Do you recognize that language? Have you never heard anything similar? Have you not said virtually the same thing yourself? And did you feel at all embarrassed by the confession, or think that it was not becoming for a Christian so to talk?

"Why, what is there unbecoming in it? What is there to be ashamed of in having the influenza? How can anybody help it? and what connection is there between it and the spirit of the devil?"

Listen, and you shall learn. You know very well already that the influenza of these days is something very different from the influenza of years ago. You know that the doctors find it very hard to grapple with, and you also know that it has a very wide range of symptoms. Indeed, it seems to be a common name for almost every form of disease not already otherwise classified.

In France, as in America, which has adopted the French name, it is called *la grippe*, often shortened in America to *grip*, from the suddenness of its attack, and the way in which it seems to seize and hold the bones and joints as in a vise. All this is well known, yet it tells us really next to nothing as to the disease itself.

When you say you have influenza, what are you really saying? Do you know that the name describes nothing at all? Stop and think. Get your dictionary, and look up the origin of the word. Indeed, if you think but a moment you will not need any help. The word "influenza" is a pure Italian word, adopted by us without the change of a letter. It is only slightly changed from the original Latin. It has exactly the same meaning as in its Anglicized form, "influence."

The word “influence” means “a flowing in.” It indicates that something intangible is coming in like the air, and is flooding the mind or body, or both, and is assuming control. He who says, “I have influenza,” simply says, “Something is influencing me.” He who uses the other term, and says, “I have the grip,” means that something has hold of him, and that he is firmly held by it. The man has not the influenza,—influence,—but the influenza has overpowered him; that is to say, it is not he who has the influence, but it is he who is influenced; he has not the grip, but something has a grip upon him.

You see already, do you not, that the name of the disease is very indefinite? To say that one has the *influence*, or, more properly, that one is suffering from an influence,—*influenza*,—does not give the least indication as to the nature of the influence, or the source whence it comes. That is a thing to be determined, and this brings no to the point of this article. It is to find the source of the influence that so seriously affects so many people. To use a scientific term, we are after the germ, the microbe, which causes this disturbance.

There can be no influence without some power exerting it. Influences are not entities. An influence is not a being, but is the mysterious, invisible power exerted by some being. What power is it that exerts this baleful influence?

That question can be answered at once when the nature of the influence is known. There are two great powers, and but two, striving for the mastery of this world, namely, Christ and Satan. Christ is the source of all good, and Satan, the adversary, is the author of all mischief and evil.

James 1

¹⁷ Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning.

He gives nothing but good. Christ, the Representative of the Father of lights, who is Himself the light of the world, is the

Prince of life. He came to this earth in order that men...

John 10

¹⁰ ...might have life, and that they might have it more abundantly.

Satan, on the other hand, is “the destroyer.” As soon as he gets any influence over a man, it is exerted for his destruction. His power is the power of death. *Hebrews 2:14*.

Is the influenza a good thing? Is it a mild and beneficent thing? Is it a blessing to mankind? You know too well that it is a scourge, a plague, a pest. Then certainly it does not come from the Lord, but from the devil, and we have justified the statements made at the beginning of this article.

“But,” you will reply, “the influenza depends upon the state of the weather; it is due to the condition of the atmosphere.”

Very well; have you never heard of “the prince of the power of the air”? and do you not know that he is not the Christ, but:

Ephesians 2

² ...the spirit that now works in the children of disobedience?

The farther you go in your investigation of this influence, the more will you be convinced that:

Galatians 5

⁸ This persuasion comes not of Him that calls you.

What shall we say, then? that everybody who has influenza is a sinner, possessed of the devil? Not by any means. Far from it. Under the influence of the devil they certainly are, but not willingly or consciously. They have been taken at a disadvantage, unawares. Many of them are the sincerest Christians; but they have not learned that disease and death are the products of sin, and that:

1 John 3

⁸ For this purpose was the Son of God manifested, that He might destroy the works of the devil.

That is, they have learned this only in part. Christ pities all who are held in the grip of Satan. He would fain set them all free, and He is fully able to do it, if they are only willing. When He was here on earth, anointed with the Holy Ghost and with power,

Acts 10

³⁸ [He] went about doing good, and healing all that were oppressed of the devil; for God was with Him.

He has still the same compassionate same marvelous healing power.

Romans 1

¹⁷ The just shall live by faith.

Do not get the idea that by a simple mental assent, a mere emotion, you can lay hold of the life of Christ, which makes perfectly whole. Faith has nothing in common with imagination. It is not a mere sentiment. The life which the just live by faith is something to be recognized and laid hold of.

Romans 10

¹⁰ With the heart man believes unto righteousness.

Yet one cannot passively fold his arms and dream himself into righteousness.

1 John 3

⁷ Let no man deceive you; he that does righteousness is righteous, even as He is righteous.

The keeping of the commandments of God is righteousness. Righteousness is active, involving the exercise of every power of the mind, and every fiber of the being.

Matthew 22

³⁷ Jesus said unto him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.

Yet it is not our effort, but the power of Christ in us, to whom we have yielded ourselves.

Galatians 2

²⁰ I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

This is the life of faith, which the just live. To the unenlightened person it seems as if the power proceeds from the man, being inherent in him, because he can see no other source of power; but the believer knows that there is a life manifest in mortal flesh, which can control the body which is yielded to it, and can work righteousness with it. But to this end, we must seek the precepts of the Lord. We must walk in the light.

When it is said that “the just shall live by faith,” there is no qualification, no limit. They shall live, not simply a part of the time, but all the time, not merely in some respects, but in all, completely, by faith. This is the language:

Galatians 2

²⁰ Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

The life which one lives by faith is therefore the life of Jesus Christ. It is His life flowing in, and pervading the whole being, so that it is “no longer I, but Christ.” The new life is the life of Christ,

2 Corinthians 4

¹¹ ...made manifest in our mortal flesh.

Note the words: The life of Jesus made manifest in our mortal flesh. Mortal flesh is sinful flesh, but the Scripture does not say sinful flesh, but mortal flesh. That indicates that the life is not exercised merely in what is called a spiritual manner, but physically as well.

If it meant that the life is manifested merely in the keeping of us from what is commonly recognized as sin, then the lan-

guage would be “our sinful flesh.” But the fact that the life of Jesus is manifested in our *mortal* flesh, indicates that it is manifested in redeeming our life from the destruction to which our mortality daily exposes it. In short, He heals all our diseases, as well as forgives all our iniquities.

Just as we do not become righteous by a sentimental belief, while ignoring the law of God, the ten commandments, even so we cannot live a healthful life by faith unless we observe all the laws of life.

Remember that the life of Jesus is to be manifested in our mortal flesh. Now Jesus was not only a holy Man, although He had all the sins of the world upon Him, but He was also always “ready to every good work,” although He bore our sicknesses. Nobody ever heard of His being laid up by disease. No evil influence ever gained control of Him. He was exposed to more sickness than any other man of His time, and breathed the same air that others did, yet He was never known to complain that “nobody can keep well in this weather,” or to be inconvenienced by any epidemic. Why? Because He lived by the Father.

The life that was in Him was as free from disease as it was from sin, and so is the perfect life that He passes on to us. That eternal life which was in the beginning, was manifested to us, that our joy might be full. If in any respect we still suffer under the influence of the evil one, it is solely because we have not yet learned the greatness of the gift that God has bestowed upon us in Jesus Christ. We have not had the eyes of our understanding enlightened to know...

Ephesians 1

¹⁹ What is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power,

²⁰ Which He wrought in Christ when He raised Him from the dead.

This is but the beginning. The story of how to lay hold of

this life must be deferred till later; it is enough at this time for us to recognize sharply that the life of Jesus is given to us to deliver us from disease as well as from sin. When we know this, then we can say with the psalmist,

Psalm 67

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

² That your way may be known upon earth, your saving health among all nations.

And then we shall set ourselves diligently to learn His way, that we may experience His saving health, and may declare it to others.

18. The Gospel of Life

Present Truth, February 8, 1900

IT IS a fact, patent to everybody, that of all the Christians in the world, very few have any idea that the Gospel has anything to do with their physical life, or that acceptance of Christ as their Saviour from sin can possibly have any effect on their bodily health.

This must be on account of the general impression that the Bible is not a practical book, adapted to everyday life, but that its sayings are all to be taken in a "spiritual sense," that is, in the minds of those who use the term, that they are intangible, unreal, mystical; because the Sacred Book abounds with statements referring to the bodies of men, and promises of life and health to those who believe.

1 Timothy 4

⁸ Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

In these words we have the positive statement that the Bible does not pertain solely to the world to come. A good deal has been said in this line in the *Present Truth*, but now we propose to devote a few articles especially to it, putting them in the department of health and temperance, so that none can fail to see that it is health indeed, that we are talking about.

We trust that the readers will see that the matter is not theoretical, but intensely practical; and we would counsel them to preserve the numbers sustaining them, so that they may be able to have the entire subject before them at one time.

In order that we may be agreed at every step of the way, we will begin at a point where we are sure that all Christians meet on common ground, namely, the words so often quoted, and that have brought light and peace to so many hearts,

1 John 1

⁷ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;

and also,

⁹ If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin.

While it is true that these statements are often upon the lips of Christians, we fear that it is altogether too true that to many of them they are but words, and not living realities.

How many of those who talk so much about “the blood,” believe and know that “the blood of Christ is a real thing, poured out once for all, and all the time, for the real cleansing of sinners? that it is today a thing as real, and as really to be seen and applied by each person individually to his own need, as was the blood that flowed from the side of Jesus when He hung upon the cross, and the Roman spear pierced Him? That these things are so, we may know by reading the first words of the chapter already cited:

1 John 1

¹ That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

² (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;)

³ That which we have seen and heard we declare unto you, that you also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ.

⁴ And these things write we unto you, that your joy may be full.

⁵ This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.

Ponder these words well. From them you will learn that we

are to have as close fellowship with the Father and the Son as the apostles did, and that the life which was manifested to them is equally manifested to us. The life was from the beginning, and is everlasting, and is therefore the same in every age.

1 John 1

⁵ God is light, and in Him is no darkness at all.

Jesus Christ the only begotten Son of God, is the manifestation of God to men. See *John* 1:18; 14:6; *2 Corinthians* 5:19.

Hebrews 1

⁸ [He is] the brightness of His glory, the express image of His person,

and is therefore...

John 9

⁶ ...the light of the world.

This light is real, as is shown by that which follows the text last quoted. Immediately after uttering those words, Jesus gave sight to a man that was born blind, thus demonstrating that the light which He supplies to the world is the light which enables us to see to perform our daily work. This light is life; for we read,

John 19

⁴ In Him was life, and the life was the light of men.

⁹ That was the true light which lights every man that comes into the world.

John 8

¹² I am the light of world; he that follows me shall not walk in darkness, but shall have the light of life.

So we see that light and life are one, and cannot be separated. If we walk in the light as God is in the light, that is, if we walk in the life, the blood of Jesus Christ His Son cleanses us from all sin. But the blood is the life. Everybody knows,

even if he has not read it in the Bible, that:

Leviticus 17

¹¹ The life of the flesh is in the blood.

Therefore it is that:

¹¹ ...it is the blood that makes atonement for the soul,
for,

Romans 5

¹⁰ We are saved by His life.

Christ gives His life, in order that we might have it.

John 10

¹⁰ I am come that they might have life, and that they might have it more abundantly.

This life of Jesus is manifested in our mortal flesh. 2 *Corinthians* 4:11. It is manifest in keeping us alive from day to day. As the life is the light of men, and Christ is the light of the world, it is evident that there is no life on earth except the life of Christ. We have no life in ourselves. It is impossible for any creature to live independently of God.

The blood of Christ is real, although often invisible. We cannot see all of it, but we can always see a manifestation of it. If we but remember that “the blood is the life,” and that there is no life but from God, we shall know that wherever there is life, there is the blood of Christ. Whatever conveys to us life, pure, uncorrupted life, conveys to us the blood of Christ, which cleanses us from all sin, provided we confess our sins, and accept the blood as our sole cleansing.

Please read *Matthew* 9:20-22 and *Luke* 8:43-48, where we have two accounts of one occurrence. There was a woman who was dying from loss of blood; she came behind Jesus, and touched the hem of His garment, in faith that life dwelt in Him, for she said in herself,

Matthew 9

²¹ If I may but touch His garment, I shall be whole.

Immediately the flow of blood stopped (she was “healed immediately”), and:

Mark 5

²⁹ She felt in her body that she was healed of that plague.

Her faith had made her whole. What was it that the woman lacked when she came to Jesus? It was life; her life was ebbing away with her blood. What did she receive? Just what she lacked namely, life, that is, blood. New blood came into her body, to supply the place of that which had gone from her, and so she was immediately as well as ever. She was a new creature. This is a demonstration of the assurance that:

Philippians 4

¹⁹ My God shall supply all your need, according to His riches in glory by Christ Jesus.

Where did that new life come from? From Jesus, for it was for the purpose of receiving it that the woman touched Him, and as soon as she had touched Him, and had been made whole, Jesus asked,

Mark 5

³¹ Who touched me?

And when the disciples marveled that He should ask such a question in that crowd, He said,

Luke 8

⁴⁶ Somebody has touched me; for I perceive that virtue is gone out of me.

Or, as in the *Revised Version*,

⁴⁶ I perceived that power had gone forth from me.

The power which went from Him was the power that healed the woman, supplying what she lacked, namely, life,—blood.

The new blood that she received came directly from Christ, although no one could see the transfer. The point which we wish to impress upon the reader is that there is blood, the blood of Jesus, in places where we do not recognize it, and that the blood of Jesus has as many and as various forms as His life. The blood which flows in our arteries comes as directly from the body of Christ, as did that which animated the poor woman after she had touched Him.

Take another instance. The same night that Jesus was betrayed, He took a cup containing pure grape juice,—the blood of the vine,—and said,

Mark 14

²⁴ This is my blood of the covenant, which is shed for many.

He had but a little while before told the disciples that He is the true vine, and now He declared that “the fruit of the vine” is His blood. The sap which is the life of vine, and which, ascending through the branches, is stored up in the grapes, and is by the sun turned into wine, is the blood of Christ. For this we have the authority of the very words of Christ, and that is all we can ask or wish.

When Jesus hung on the cross, and the Roman soldier pierced His side with a spear,

John 19

³⁴ ...forthwith came there out blood and water.

This was an important matter, as is evident from the words that follow:

³⁵ And he that saw it bear record, and his record is true; and he knows that he speaks truth, that you might believe.

Now read:

1 John 5 [RV]

⁸ There are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one.

We know that:

Deuteronomy 12

²³ ...the blood is the life,

and that:

Romans 8

¹⁰ ...the Spirit is life because of righteousness.

And therefore we know that this water which was mingled with the blood, and which is one with it, was the water of life, living water. We have then only to remember that the body of Jesus was the temple of God, and His heart God's throne (for the law of God, which is the foundation of the throne was in His heart. *Psalm* 40:8), to know that in that event upon the cross we have the visible revelation of:

Revelation 22

¹ ...[the] pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

That is, the river of water of life, is the blood of Christ; and this is made more evident, when we read that in the midst of the throne, whence the river of life flows, is the Lamb slain.

Revelation 5

⁶ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain...

Revelation 7

¹⁷ For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters...

Still further: The river of God, which is full of water, comes down to this earth in the form of showers to water it, and make it bring forth abundantly for man's use.

Psalm 65

⁹ You visit the earth, and water it; You greatly enrich it with the river of God, which is full of water; You prepare them

corn, when You have so provided for it.

¹⁰ You water the ridges thereof abundantly; You settle the furrows thereof; You make it soft with showers; You bless the springing thereof.

So we see that it is the blood of Christ that provides us all our food.

Reviewing what we have passed over; we see that since the blood is the life, and there is no life but the life of God in Christ Jesus, everything that conveys life to us, the light, the water, the air, our food, is but a means of conveying to us the blood of Christ, that blood, which, when received in faith and humble confession of sin, cleanses us from all unrighteousness.

If this statement seems dogmatic, please read again all the scriptures that we have quoted (and we have referred to but few out of many), and you will see that it is exactly what they all teach.

Space does not admit of our carrying this subject any further this week, but in the next number it will be continued. Save this number, so that you can read what follows in connection with this, as we cannot take room to repeat all the texts that have once been quoted.

Think over the statements made in these scriptures, until the truth of them is firmly fixed in your mind, and thus you will be prepared to go on with that study understandingly.

19. Health by Faith

Present Truth, February 15, 1900

EVERY Christian is familiar with the statement that “the just shall live by faith,”³⁴ but very few have any idea that it is more than a statement of a theological dogma. They imagine that the life which the Lord Jesus gives us is something apart from eating and drinking, and the daily round of duties.

In fact, there is unconsciously in the minds of many people a great deal of the notion that religion is chiefly an affair of going to meeting, and observing certain forms and ceremonies, and of professing belief in certain “points of doctrine.” If they would remember that Jesus Christ was Saviour from His birth, just as much when a child at play, and a young man working at the carpenter’s bench in Nazareth, as when preaching to the multitudes, they would learn differently.

Last week we learned that all life is from the Lord. Every manifestation of life is proof of the presence of God. The blood is the life; and we receive the blood of Christ by every means by which He conveys to us our daily life. Many more proofs of this might be adduced, but those already given are sufficient if they are well pondered. Others will readily suggest themselves.

We must exercise ourselves to discern the Lord’s body; we must learn to know the Lord in whatever form He reveals Himself, and to accept Him, and give Him a welcome. The Holy Spirit is invisible, but He affects us through the medium of our senses.

It is true that God has much more life for us than our minds can ever comprehend, or than we can ever consciously grasp; but if we do not appreciate the least, we can never expect the

³⁴ *Habakkuk 2:4; Romans 1:17; Galatians 3:11; Hebrews 10:38.*

greatest. It is God who has given us our senses, in order that we may comprehend Him; and if we do not use them for that purpose, we can never expect any greater manifestation of Himself.

God is one, and so all life is one. There is only one life, although there are multitudinous forms of it. Christ is not divided, and He does not deal out His life in sections. When we receive His life, we have it for everything, if we will but accept it. The life of Christ—the blood—which cleanses from all sin, is the very same life that keeps us alive and in health from day to day. He did not live two lives on this earth. The life with which He healed the poor paralytic, was the very same life with which He cleansed him from his sins. The life which He gave on Calvary, is the very same life by which He we are supplied with “life, and breath, and all things.” *Acts 17:25*.

When the Scripture tells us that we are to live by faith, the word “life” is to be taken in its natural meaning. There is nothing secret about it. Life is life. The teaching is that we are to eat, drink, sleep, move, and have our being, by faith. Everything that goes to make up life, is to be done by faith. In short, we are to live by faith.

All the difference between the Christian and the sinner is that one lives in the right way, and the other lives in a perverted way; the one has perfect life, while the other has only partial life, in fact, has not real life at all.

1 John 5

¹² He that has the Son has life; and he that has not the Son of God has not life.

The life of faith has to do with our flesh, our body. Read the words of the Apostle Paul:

Galatians 2

²⁰ I am crucified with Christ; nevertheless I live; yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave

Himself for me.

Read again:

Romans 8

¹³ If you live after the flesh, you shall die; but if you through the Spirit do mortify the deeds of the body, you shall live.

Again:

Romans 12

¹ I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Still further:

1 Corinthians 9

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

²⁵ And 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.

²⁶ I therefore so run, not as uncertainly; so fight I, not as one that beats the air;

²⁷ But I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a castaway.

It is plain upon the face of this scripture, that the Christian is to give his body the same kind of discipline that the athlete does when he is in training for a race, only from a far higher motive. Every man that strives for the mastery is temperate in all things; very good; but while they do it for a corruptible crown, we do it for an incorruptible crown. What is it that we do? Why, we are temperate in all things, keeping our body under, and bringing it into subjection, disciplining it, so that it will obey the mind of the Spirit.

Our bodies are the temples of God, and as such are to be under the direct control of the Spirit of God. God Himself is to quicken (make alive) our mortal bodies by His indwelling

Spirit.

Romans 8

¹¹ But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you.

The Spirit is to supply all the life that we have. The life of Jesus is to be manifested in our mortal flesh. This means health, for we read:

Proverbs 4

²⁰ My son, attend to my words; incline your ear to my sayings.

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

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

With this agree the words of the Lord to Israel of old:

Exodus 23

²⁰ Behold, I send an Angel before you, to keep you in the way, and to bring you into the place which I have prepared.

²¹ Beware of Him, and obey His voice, and provoke Him not...

²² If you shall indeed obey His voice, and do all that I speak; then I will be an enemy unto your enemies, and an adversary unto your adversaries.

²⁵ You shall serve the Lord your God, and He shall bless your bread, and your water; and I will take sickness away from the midst of you.

Nothing could be more explicit than this. But it throws upon us the duty of seeking to learn the ways of the Lord. This is not a difficult matter, if we are sincere, for...

John 7

¹⁷ If any man wills to do His will, he shall know.

He will show us the way of life, for He will reveal Himself unto us, and He is the life.

Jesus bore our sicknesses, in order that we might be freed from them, just as He bore our sins, in order that we might be saved from sin. The sins of the world were upon Him, yet nobody ever saw a single sin in His life. So all the diseases of mankind were upon Him, yet nobody ever saw Him unfitted by them for daily labor.

The life that was in Him, which He continually received from the Father of all, swallowed up both sin and sickness. It is, to say the least, as easy for Him to give us health in His life, as to give us righteousness. In fact, that is what He does, since His life is undivided, and comprehends everything; but so many fail to take it for health, just as many fail to take it for righteousness.

When the woman with the issue of blood touched Jesus, He said,

Luke 8 [RV]

⁴⁶ I perceive that power is gone forth from me.

We saw last week that blood went from Him, sufficient to supply all the woman's lack. That is self-evident. As great a demand was made upon His life, as would supply the woman's lack of life. That is to say, the vacancy in the woman's life, was transferred to Him. He took her disease upon Himself, yet He did not die because He was constantly in touch with the Source of life, and allowed it to flow through Him unhindered. And by her faith the woman put herself in touch with that same Source. When Jesus said to her,

⁴⁸ Your faith has made you whole,

He really said,

“Your faith has saved you.”

He used the same words that He did to the sinner who washed His feet and anointed them. See *Luke 7:50*. So like-

wise, when the blind man believed to the receiving of his sight, Jesus said the same words to him:

Luke 18

⁴² Your faith has saved you; go in peace.

With forgiveness of sins, He gave healing of body, or in the healing of the body He imparted righteousness. In short, He makes the recipient of His grace “every whit whole,” giving him “perfect soundness.” *John 7:23; Acts 3:16.*

The only argument that anybody can bring against this is, that they have not experienced it. That proves nothing. Many lepers were in Israel in the days of Elisha, and none of them were healed, but only Naaman the Syrian; but that, instead of proving that there was no healing for lepers in Israel, showed that every leper in Israel might have been cleansed, if he had only appreciated the presence of the Lord in His accredited prophet.

In this article we have not tried to point out how to apply this truth in our own lives; we must first see that there is indeed something real to grasp, before we will lay hold of it. What we are first anxious for all to see is that Jesus has one life, a life filled with all the fullness of God, to give to us; that with Him God freely gives us all things, since all things are in Him.

In His earth life He was superior to disease, just as He was to sin, although the flesh that He took was our human flesh, and He was made in all things like unto His brethren. He has “power over all flesh” (*John 17:2*), and therefore He can in our sinful, mortal flesh, exercise the same control over sin and disease that He did in His own. In fact, He had no flesh, no infirmity, of His own; it was our flesh, our infirmity, that He took.

Next week we shall try to help the reader to see how in some things to lay hold of this life for practical everyday use.

20. Receiving the Life that is Manifested

Present Truth, February 22, 1900

IF THE reader will take the trouble once more to read the article in last week's issue, entitled, "Health by Faith," it will help him very much in the reading of this article. Some, however, will not have had an opportunity to see that number, consequently we shall restate a few principles. No one will be the loser, for they cannot be repeated too often.

All life is from the Lord;

Acts 17

²⁸ In Him we live, and move, and have our being.

²⁵ He gives to all life, and breath, and all things.

Isaiah 42

⁵ [He] gives breath unto the people upon it [the earth], and spirit to them that walk therein.

Job 12

¹⁰ In His hand is the life of every living thing, and the breath of all mankind.

God's personal presence by His Spirit, doing for every person just what He did for Adam in the beginning, is that which keeps us all alive. This must ever be borne in mind.

This life—

1 John 1

¹ ...the word of life...which was from the beginning,

is very near to us, in order that every soul may "feel after" God, and find Him to his salvation. See *Acts 17:27-28*; *Romans 10:6-10*; *Deuteronomy 30:11-14*. It is this life, freely given to all mankind, that cleanses from all sin, whenever it is acknowledged, with humble confession of sin, as the only source of righteousness.

The life of Christ is not divided, even as Christ Himself is

not divided; in giving us His life, Christ gives us everything; it only remains for our faith to grasp the gift. The same life that saves from sin, is the life that gives health, so far as men have it; there is no other source of life and health.

The case may be put in another way, that may make it still plainer. We are now alive; of that we are sure. But we did not bring ourselves into existence, neither have we power to prolong our life.

Ecclesiastes 8

⁸ There is no man that has power over the spirit, to retain the spirit.

We do not create the air that we breathe, and we have no control over it; neither do we provide the food that nourishes our bodies; we simply take that which God has already provided. So then, we are alive, and alive by the power of God. Our life is not an accident, neither is our state of health, whether good or bad, an accident: but all depends upon our relation to the Giver of life.

The fact that we have not perfect health is owing to our failure to recognize the Life that has been manifested, and to yield to it, so that it may have full and unhindered sway in us. The life is ours for everything that it was in Jesus, for:

John 1

¹⁶ Of His fullness have all we received, and grace for grace.

If we are in possession of good health, that is not an accident, but is because, either consciously or unconsciously, we have been living in harmony with the life of God, or at least have not succeeded in holding it down by our wrong habits. Now when we admit that our life today is the manifestation of Christ's presence, it is evident that He can continue it indefinitely, since...

Hebrews 7

²⁵ He ever lives.

Someone will ask,

“Are we then to understand that if we fully recognize and yield to the life of Christ, we shall be immortal?”

The answer is, Not until the coming of the Lord, for that is when immortality is bestowed (see *1 Corinthians* 15:50-54); but we shall have the life of Jesus...

2 Corinthians 4

¹¹ ...made manifest in our mortal flesh.

Christ has “power over all flesh” (*John* 17:2), and by that power He is able to keep a man sinless even in sinful flesh, and to keep him in life and health, even in mortal flesh. This is the Gospel of Life.

What is the secret of this? Simply this: to keep in constant, conscious touch with “the Author of life” (*Acts* 3:15, RSV), and to allow the Word,—the Word of life,—to have free course.

Psalm 36

⁹ With God is the fountain of life,

for

Jeremiah 17

¹³ [He is] the Fountain of living waters.

From Him flows the river of life throughout the world. The river of life, as we learned from the Scriptures last week, waters the earth, and makes it productive. God’s heart beats for the universe; He lives not for Himself, but for His creatures. That river of life,

Revelation 22

¹ ...proceeding out of the throne of God and of the Lamb,

from the heart of the crucified One, flows through us, through all mankind, through every living creature.

These things are real and true, and upon our grasp of them

as living realities depends largely our health. If we believe that:

Hebrews 11

⁶ ...God is, and that He is a rewarder of them that diligently seek Him,

we shall forthwith proceed diligently to seek Him, and He will make known to us the way of life.

Psalm 25

¹⁴ The secret of the Lord is with them that fear Him.

The question will at once arise, partly for enlightenment, and partly to cast discredit upon the truth here set forth,

“If the river of life from God flows through all men, and there is no life but from God, why is it that all men are not righteous and well?”

The answer is plain: Because Christ is not received by faith. Righteousness must be received voluntarily, and consciously; for God has only free men in His kingdom; therefore when the eternal life is not laid hold of by faith, it passes from us as though we had never had it; we have received the grace of God in vain.

The case can be made even plainer as regards health, for the outward manifestation of the life, in physical activity, is given as an illustration and a proof of the life for righteousness. Here is a fountain flowing clear and sweet from the rock. It forms a stream which runs down the mountain to the plain. On its way it receives the sewage of a town, and further on its flow is checked by a great depression in the earth, so that it becomes stagnant. You see a man about to drink from the pond or from the stream, and check him.

“Why must I not drink this water?”

“It is poisonous, and may cause your death.”

“How can that be? is not this the water that flows from that

rock in the mountain?”

“Yes; but remember that you are now a long way from the source; if you want to get the water perfectly pure, go higher up, to the spring itself.”

That is reasonable, and that affords the explanation of why all men in whom the life of the Lord is are not perfectly healthy. It is because they are content to receive the life at second hand, laden with the curse, instead of taking it direct from the Fountain head. We live too far from the Lord, although...

Acts 17

²⁷ He is not far from every one of us.

If we will draw near to Him, we shall find that He is near to us,

Deuteronomy 4

⁷ ...in all things that we call upon Him for.

The secret of life and health is to recognize the life that is manifested, and in every form that it appears, and to lay hold of it with delight.

We have not space in this article to go into the particulars of how to lay hold on this life for everyday health; they will come in later. First we must be firmly grounded in the foundation principles, then everything will come easy and natural.

But we may remind the reader of the fact that the main channels of life for our body are the air, water, and food. To these may be added rest and exercise.

With this hint many will need no further instruction. They will see at once, for example, that we must allow God to breathe His breath into our nostrils direct, and not contaminate it, or allow it to become laden with poison before it reaches us; and that we must give it free course through all the passages that are designed for it in our body, and not hin-

der it by constricting the throat or lungs.

The breath that God gives us is “the breath of the Spirit of life;” and if we knowingly shut it out from us, we are, just to the degree that we do so, deliberately rejecting the Lord.

But let no one forget that our life belongs to the Lord. If we seek the life of God merely for our own sake, we shall not find it.

1 Corinthians 10

³¹ Whether therefore you eat, or drink, or whatsoever you do, do all to the glory of God.

The condition of life is that we are to be consecrated to God, the Giver of it, and that we are to desire life only that He may...

Philippians 1

²⁰ ...be magnified in our body.

Only so will we fully accept it. He who desires health merely that he may feel well, must not expect to receive perfect life from the Lord; for he lives only for his own pleasure, —to gratify his own feelings, and that very fact will keep him from receiving the perfect life of God. If he doesn't at once feel any ill effects from any forbidden thing, he will continue in it.

Ecclesiastes 8

¹¹ Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Bear in mind that we cannot earn health by our works, any more than we can earn righteousness. Life, as well as righteousness, is a gift from God; our part is simply to recognize it, and receive it, and to place no obstacles in its way. If we will keep the channel clear, God will see that the stream is kept flowing.

But great wisdom and constant watchfulness are needed in order that the channel may be kept unobstructed. Some of the ways in which we may do this will occupy our time in future studies.

21. Every Whit Whole

Present Truth, July 5, 1900

There is an impression among some people that a man is a better man after having tasted sin, after knowing evil experience, then repenting, being forgiven and restored. This is a mistaken impression. Innocence is far better than penitence. Penitence is infinitely better than despair, but a life is never so beautiful after sin's fires have swept over it as it would have been if it had been kept untarnished and had realized God's first thought for it. -*Dr. J. B. Miller*

WE REPRINT the foregoing for two reasons. First, because it corrects a false idea that is all too common, and second, because it contains a grievous error that is also very common, and which is sure to work ruin to every one who does not escape from it.

It is indeed a mistake to suppose that a man is better for having sinned. Many professed Christians, and especially some revivalists, seem to be proud of their previous career of sin, and are constantly advertising it.

Now it is necessary for us always to remember that we are sinners, and that we have been brought up out of the horrible pit, and that we are kept from falling, only by the power of God. Nevertheless the tree of knowledge of good and evil is not the tree of life. God never designed that man should eat from the first.

To say or to think that a man is a better man, and better able to serve the Lord, because he has sinned grievously, is the same as saying that the fall of man in Eden was really no fall, but was necessary for his more perfect development. And that is to agree with the serpent, in charging God with arbitrarily and selfishly placing the prohibition on man, in order to keep him down.

It is, in fact, equivalent to saying that the penitent thief,

who suffered the just reward for his deeds, was a better man than Christ, who “did no sin” (1 Peter 2:22); for if it were true that a man is better for having sinned, then the saved sinner would have an advantage over the Saviour. Christ not only did no sin, but He “knew no sin” (2 Corinthians 5:21), and for that very reason He is the Saviour of mankind. He knew the power of sin, however, for He met it, and conquered it.

The error, and it is a most pernicious one, is that:

“A life is never so beautiful after sin’s fires have swept over it as it would have been if it had been kept untarnished and had realized God’s first thought for it.”

This is to belittle and disparage the power of God. It is to say that Satan has to a certain extent gained a victory over the Lord, so that He cannot do with man that which He set out to do. God declares:

2 Corinthians 12

⁹ My strength is made perfect in weakness,

and

Romans 5

²⁰ Where sin abounds, grace much more abounds.

It is this error, which cannot be too strongly denounced, that is responsible for much of the discouragement that Christians give way to, and which prevents them from attaining the heights of holiness of character, which God designs they should reach. It cuts the nerve of faith, by which alone the work of righteousness is accomplished.

No man will go farther or rise higher than he believes is possible. Consequently many people rest content with imperfection, because, having been born in sin, and having added to their heritage by long practice of evil, they think it is impossible that they can ever rise above a certain height.

That this persuasion comes from the adversary of souls is

evident from the feet that we are exhorted:

Matthew 5

⁴⁸ Be therefore perfect, even as your Father in heaven is perfect;

1 John 3

³ Purify yourselves, even as He is pure;

and that we are made...

Colossians 2

¹⁰ ...complete in Him.

No one can use the language referred to without forgetting or else depreciating or even denying the miracles of Christ. We read that when the man with the withered hand, stretched forth his hand at the command of Jesus,

Matthew 12

¹³ ...it was restored whole, like as the other.

He himself said of the man whom He healed of an infirmity of thirty-eight years' standing, that he had been made...

John 7

²³ ...every whit whole.

Of the impotent man at the temple gate, who leaped and walked by the power of the name of Jesus, Peter said,

Acts 3

¹⁶ The faith which is by Him has given him this perfect soundness in the presence of you all.

Shall we say that these men were not as strong as they would have been if they had never been ill? If so, we disparage the power of God in Christ, and say that Christ was an imperfect workman.

Then there are the dead that have been and will be raised at the command of the Lord. And here is the final test of the whole matter; for the dead, are the perfect examples of the

working of sin. Shall we say that they never have so much life as they would have had if they had never died? Will those who are raised incorruptible at the sounding of “the voice of the Archangel, and the trump of God” (*1 Thessalonians* 4:16), and who are thus ever with the Lord, follow Him about only half alive? Will they always have some of their grave clothes hanging about them? Will the musty odor of the tomb always cling to them? Not by any means.

No one believes it when it is put that way, and yet it must be so, if we can never be what we would have been if we had not sinned. Jesus came,

John 10

¹⁰ ...that we might have life, and that we might have it more abundantly.

And this superabundance of life in Christ cleanses from all sin, so that we in Him become...

James 1

⁴ ...perfect and entire, lacking in nothing.

Christ loved the church, and gave Himself for it,

Ephesians 5

²⁶ That He might sanctify and cleanse it with the washing of water by the Word,

²⁷ That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Is He not able to do that which He purposed? To say that He cannot, is to say that His sacrifice was incomplete, and His work a partial failure. Do not believe it. Do not let anybody shake your faith in Christ to...

Matthew 17

¹¹ ...restore all things.

God has promised to make all things new; shall we say that

the earth will never be as beautiful as it would have been but for the curse of sin? Never!

Isaiah 51

³ The Lord shall comfort Zion; He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

His people will be glad and rejoice for ever in the new heaven and the new earth which He creates, because...

Isaiah 65

¹⁷ ...the former shall not be remembered, nor come into mind.

¹⁸ But be glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

There will be no trace of the curse to remind them of the past.

Revelation 21

⁴ 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.

⁵ And He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Revelation 22

³ And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him.

But the power of God will be no greater then than it is now. The power by which He will make a new heavens and a new earth for the righteous to dwell in, is the power by which He now, makes new men to dwell in them. Our first birth has made us heirs of many infirmities; our second birth makes us...

Romans 8

¹⁷ ...heirs of God and joint heirs with Christ.

Being born from above, we become sons of God just as fully as Jesus Himself is; and therefore since He never sinned, we become as though we had never sinned.

Romans 5

¹⁹ As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.

It is His righteousness, His obedience, in us, and nothing that we have done or can do, that makes us righteous. Therefore to say that we cannot be as perfect as we would have been if we had never sinned, is to say that sin handicaps the Lord, and that He cannot live as perfect a life in sinful flesh as He could if the flesh were sinless. Banish the thought. It is despicable to the Spirit of grace.

What wondrous joy and comfort there is in the knowledge that Jesus is a perfect Saviour! What a firm ground it affords to faith, and what infinite possibilities it opens up! It assures us that we shall renew our youth, even though we have wasted it in dissipation and vice; for God redeems our life from destruction; He brings it completely back.

Ephesians 5

²³ He is the Saviour of the body,

—for He who forgives all iniquities also heals all diseases. Every evil habit and tendency may in Christ be replaced by its opposite; and the infirmities of body, that are the result of sin, may, yea, surely will, when the Divine life is fully and understandingly accepted and yielded to, be removed; so that out of weakness we may be made strong. This is...

Romans 3

²⁴ ...the redemption that is in Christ Jesus.

What a wonderful Saviour!

22. Righteousness and Health

Present Truth, July 12, 1900

Malachi 4

² Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings.

IT IS very easy for us to make a mistake in regard to healing, the mistake being to desire health solely for our own sakes, that we may be freed from pain, inconvenience, and expense. While God keeps both saints and sinners alive,—for:

Acts 17

²⁵ He gives to all life, and breath, and all things,

—and the measure of health that a sinner enjoys is only of the Lord's mercy, it is a fact that righteousness must accompany the making of us every whit whole.

Note that the healing comes from the Sun of Righteousness. The Sun of Righteousness shines in fullness upon those who truly and understandingly fear the name of the Lord, and then healing follows.

Since we are to do all things only to the glory of God, we should desire health only in order that God may be glorified; and we may be sure that if we know the Lord so well, and are so fully yielded to Him, that we are prepared to let His life be perfectly manifested in our mortal flesh, He will be much more glorified by perfect health in us than by disease.

Of what use is a perfect tool to one who has not the strength or the skill to use it? It will either lie useless, and rust away, or else it will be ruined by the clumsy attempts of the owner to use it.

On the same principle, a perfect organ of the body, or an entirely new body, would be of no real use to one who has not a new mind and spirit with which to guide it. Why should a deaf or dumb or blind man ask for perfect ears or tongue or

eyes, if his mind was not so renewed that he would never more hear or speak or see evil? God is indeed glorified by health rather than by disease; but a righteous blind or deaf man can glorify God far more than a sinner with sound eyes and ears.

It ought not to be difficult for anybody to see that, much as an afflicted person desires health, he ought to long for the righteousness of God's Spirit far more; and then when he is fully cleansed from sin, and walking in the light, he may know that it is just as easy for God to make him "every whit whole" as to heal a single organ of the body.

There are glorious things for those who recognize and love the life as it is manifested by the Divine Word.

23. Forgiveness and Healing

Present Truth, September 6, 1900

I want to ask one question. In his letter, ___ said that the healing power always comes with the forgiveness of sins. Now don't you think that any person who is not healed of disease has his sins forgiven?

WE TAKE it for granted that you do not specially care to know what somebody thinks about the matter, but wish to know the truth. Let us therefore turn to the Word of truth, and read a few texts as a basis for our study. In the following texts it will be seen that forgiveness and healing are inseparably connected:

Psalm 103

² Bless the Lord, O my soul, and forget not all his benefits:

³ Who forgives all your iniquities; who heals all your diseases;

⁴ Who redeems your life from destruction; who crowns you with lovingkindness and tender mercies;

⁵ Who satisfies your mouth with good things; so that your youth is renewed like the eagle's.

Isaiah 33

²⁴ And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Isaiah 38

¹⁷ You have in love to my soul delivered it from the pit of corruption: for You have cast all my sins behind your back.

James 5

¹⁴ Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord;

¹⁵ And 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.

¹⁶ Confess your faults one to another, and pray one for another, that you may be healed.

Exodus 23

²⁵ And you shall serve the Lord your God, and he shall bless your bread, and your water; and I will take sickness away from the midst of you.

Forgiveness Means a New Life Given

The chief cause of the difficulty over this subject is the failure to grasp the meaning of forgiveness of sins. The idea is quite firmly rooted in the minds of most people, that it is a mere matter of words. They regard it rather as a change on the part of God toward us, than as a change in our relation to Him.

Now God forgives our sins by putting His righteousness into and upon us:

Romans 3

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

²³ For all have sinned, and come short of the glory of God;

²⁴ Being justified freely by His grace through the redemption that is in Christ Jesus:

²⁵ Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

We are...

Romans 5

¹⁰ ...saved by His life.

The righteousness of God is revealed only in the life of Jesus Christ, and our sins are forgiven—remitted, sent away—when we consciously and gladly receive that life, so that it is henceforth not we who live, but Christ who lives in us. Thus you see that forgiveness of sins makes a radical change in the indi-

vidual.

“But,” you say, “there are many persons who have confessed their sins, and who have believed that God forgave them, but whose lives have not been transformed; they struggle to do right, but fail fully as often as they succeed.”

Very well; we need not doubt the genuineness of their conversion. The trouble is that they have not fully realized that “the just shall live by faith,” and have not allowed faith to add to them all the Christian graces. Read the list:

2 Peter 1

⁴ Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

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

⁶ And to knowledge temperance; and to temperance patience; and to patience godliness;

⁷ And to godliness brotherly kindness; and to brotherly kindness charity.

⁸ For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

⁹ But he that lacks these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

This shows incidentally, also, that forgiveness of sins means purging *from* the sin. If people grasped the fact that forgiveness of sins is effected by the power of a new and endless life, there would be fewer failures in the Christian life.

Do you now see what an “unspeakable gift” the forgiveness of sins is? Here is a little statement of the case that will help to fix it in your mind:

When a person has sinned against you, you naturally feel offended; there is more or less bitterness in your heart. The person asks forgiveness, and his penitence moves you to pity,

and you grant the request. Your feelings change. But your forgiveness makes no change in the person who has done the wrong. Having confessed his sin, he is free, even though you refuse to forgive him; but your forgiveness means a change in your attitude toward him.

But it is not so with God's forgiveness. He has no bitterness, no feeling of offended dignity, in His heart. He loves us in our sins. We are moved by His love to ask forgiveness for our sins, and He grants it, but that does not involve any change in Him; the change is wholly in us who are forgiven.

It is a real thing, for He imparts to us His own real life. He gives to us that which enables us to resist sin in our flesh, to which we have always before been subject.

Do you not see that the forgiveness of our sins by the Lord means the reception of something real, and that it is designed to effect a change that is manifest in our own bodies?

The Assurance of the Resurrection

Well now, let us for a moment leave the present, and look forward to the future, to the coming of the Lord Jesus the second time. We know what will take place then: The dead shall be raised incorruptible, and the living will be changed to immortality. *1 Corinthians* 15:51-53; *1 Thessalonians* 4:16-18. He will...

Philippians 3

²¹ ...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.

That is to say, The power by which the Lord at His coming changes this body from corruptible to incorruptible, is the same by which He casts down imaginations and every high thing that exalts itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ. *2 Corinthians* 10:4-5. It is by the...

Philippians 3

⁹ ...righteousness...which comes through the faith of Christ...

¹¹ [that we] attain unto the resurrection of the dead.

We know therefore, and everybody knows, that the forgiveness of sins does indeed involve the healing of all disease at some time, and the abolishing of death. You see this clearly, do you not? Very well, let us go a step farther, or rather, let us come a step nearer.

A Passing from Death unto Life

Conversion is a passing from death unto life.

John 5

²⁴ Verily, verily, I say unto you, He that hears my word, and believes Him that sent me, has eternal life, and comes not into judgment, but is passed out of death into life.

Even now the hour is come...

²⁵ ...when the dead shall hear the voice of the Son of God; and they that hear shall live.

This is not to be marveled at, since...

²⁸ ...the hour is coming in which all that are in the graves shall hear His voice,

²⁹ And shall come forth.

At the sounding of the last trumpet, and the call of the Lord the dead will come forth from their graves by the very same power by which men now live righteous lives. Yes; even now...

2 Timothy 1

¹⁰ [Christ] has abolished death, and has brought life and immortality to light through the Gospel.

The mystery of the resurrection is made manifest in every soul that gains the victory over sin. Righteousness is gained only by...

Philippians 3

¹⁰ ...the power of His resurrection.

And in the resurrection of Christ is contained the resurrection of all who are His. He is the resurrection and the life, and when we are in Him we have Him as the resurrection and the life to us day by day.

The Power that Works in Us

You will readily admit that it is no more difficult for the Lord to make a person “every whit whole” now than at the resurrection. Indeed, He has often done this very thing.

But that which we have already seen is that the very same power that will work at the resurrection of all the dead is now at work in all who believe in Christ, and that it is by that power that we receive forgiveness. The power by which we receive righteousness is the power by which we live and breathe. God is able to do...

Ephesians 3

²⁰ ...exceeding abundantly above all that we ask or think, according to the power that works in us.

The mystery of the Gospel is the mystery of life; and the mystery of the new birth is simply that of the first birth. In this period of probation God is giving us a sample of eternal life, that we may decide whether or not we care enough for it to keep it.

Everybody who has known what it is to gain the victory over any sin, has realized a definite power working in his own body. He knows that there is in him something that controls his flesh as he himself never could do before. In fact, the only way that we can know the reality of forgiveness is by experiencing this change in us.

Now that power is the life of Christ by the Holy Spirit. Christ is not divided; He has only the one life, Himself, for He

is life itself. Why then should we not take that life for physical healing so well as for spiritual life, since that is the one and only agent by which everything in the purpose of God is accomplished?

The Sum of the Matter

But I have not directly answered your question yet. I reply that there cannot possibly be any doubt that there are and always have been thousands of persons whose sins were forgiven, who suffered from disease. Beloved saints of God are going into their graves every day; but it is a costly thing for the Lord, and causes Him pain.

Psalm 116

¹⁵ Precious [costly] in the sight of the Lord is the death of His saints.

We cannot presume to unravel all the causes of everything that takes place; but we may be certain of this, that thousands of good people die, who do not need to, and who would not die if they grasped all the possibilities in the forgiveness of their sins. God says,

Hosea 4

⁶ My people are destroyed for lack of knowledge.

The life of the Lord is altogether too unreal to most people. If all received Him as a present Saviour, and got fully acquainted with Him, they would learn that:

Ephesians 5

²³ He is the Saviour of the body.

Why should it be that there are so many who cannot read *Psalm* 103:1-5? That scripture is in an unknown language to those who do not have the experience.

Get Acquainted with the Life

What then should we do? We should study the life of Christ

in all its manifestations. We should learn to recognize Him in His sanctuary, that is, our own bodies, which are the temples of the Holy Ghost.

We should study to know how our bodies as well as our souls are to be sanctified and kept blameless till the coming of the Lord.

1 Thessalonians 5

²³ 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.

We should seek to know the way of life, that we may be led in the way everlasting.

Psalm 16

¹¹ You will show me the path of life: in your presence is fullness of joy; at your right hand there are pleasures for evermore.

Psalm 139

²⁴ ...lead me in the way everlasting.

We should give diligence to know how to fight the good fight of faith, and to lay hold on eternal life.

2 Peter 1

¹⁰ Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, you shall never fall.

1 Timothy 6

¹² Fight the good fight of faith, lay hold on eternal life, whereunto you are also called.

We should learn to recognize the life of Christ in all the agencies, as food, drink, air, etc., by which it is conveyed to us, as well as to know the Holy Spirit. This study involves details too many to be taken up here; all that we can do now is to open up the glorious possibilities before every believer in Christ.

Food and Healing

One thing more: please read again two texts at the beginning of this article:

Psalm 103

² Bless the Lord, O my soul, and forget not all His benefits:

³ Who forgives all your iniquities; who heals all your diseases;

⁴ Who redeems your life from destruction; who crowns you with lovingkindness and tender mercies;

⁵ Who satisfies your mouth with good things; so that your youth is renewed like the eagle's.

Exodus 23

²⁵ And you shall serve the Lord your God, and He shall bless your bread, and your water; and I will take sickness away from the midst of you.

Do you not see that this indicates a, close connection between our food and our health? Healing does not come arbitrarily, but as the result of coming into complete harmony with...

Romans 8

² ...the law of the Spirit of life in Christ Jesus.

Why should we expect it to be otherwise? Our life depends largely upon what we eat; why then, if we eat only that which is good, receiving it direct from the hand of the Lord, should not our life be redeemed from destruction, and our youth renewed?

Every Christian ought to be a thorough student of physiology, which means a student of the law of Christ's life as manifested in us and in everything that pertains to us. This is not so difficult as might be supposed. When one recognizes and receives the life of the Lord by faith, he has...

Luke 11

⁵² ...the key of knowledge,

and has free access to...

Colossians 2

³ ...all the treasures of wisdom and knowledge.

1 John 1

¹ That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

² (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us);

³ That, which we have seen and heard declare we unto you, that you also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ.

⁴ And these things we write unto you, that your joy may be full.

24. A Holy Man and a Whole Man

Present Truth, November 1, 1900

A HOLY MAN is a whole man, one who is whole physically as well as mentally and spiritually. And, conversely, a perfectly whole man is a holy man; for no man is whole if he lacks anything that is necessary to the making of a perfect man, according to:

Ephesians 4

¹³ ...the measure of the stature of the fullness of Christ.

There have been many feeble saints, it is true; but sickliness and sallowness are no signs of saintliness. Therefore the Apostle prays:

1 Thessalonians 5

²³ 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.

A perfect man is an indescribably higher being than a perfect animal of any other species. Man alone was made in the image of God, to be an associate with the Godhead, in the government of the rest of creation.

This should be borne in mind by every one who seeks healing from any infirmity. A horse that has no blemish in any limb or organ is a perfect horse; but a man may be as sound physically as the horse, and still he far from a perfect man.

- If all his members are not under Divine control,—if they be used in any way that does not honor God, that is, that would be a disgrace for God Himself to do,—he is most imperfect.
- If a man listens only to vile talk and foolish gossip, it is useless for him to have a good hearing. So far as any good that his ears do him, he might as well be deaf.
- If a man's feet are swift to do evil, he might better be

lame, or even have no feet.

- It a man talks only evil, he is in a worse condition than if he could not talk.

So no one should ask the Lord for restoration of any of these faculties, unless he expects to devote them wholly to the Lord's service and control. Otherwise, even though physically healed, he is still maimed and diseased. He is not "every whit whole." *John 7:23*.

1 Corinthians 6

¹⁹ 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?

²⁰ Therefore glorify God in your body, and in your spirit, which are God's.

25. Are You Healed?

Present Truth, September 19, 1901
Original title: Back Page

Isaiah 53

⁵ With His stripes we are healed.

ARE you healed? If not, why not? Do you not believe that He was wounded for your sins and sicknesses? Or do you think that He suffered in vain? Take heed that you receive not the grace of God in vain.

Isaiah 53

³ He is despised and rejected of men; a Man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

Now see how differently He treats us:

Psalms 22

²⁴ He has not despised nor abhorred the affliction of the afflicted; neither has He hid His face from him; but when he cried unto Him, He heard.

In this not enough to make you change your course, and instead of being ashamed of Him, to say,

Psalms 22

²⁵ My praise shall be of You in the great congregation.

Isaiah 53

⁴ Surely He has borne our griefs, and carried our sorrows.

Are you allowing Him to carry yours? If not, what was the use of His ever carrying them? If He carries them, why should you insist on sharing the burden? It doesn't help Him, and it wears you out.

Psalms 55

²² Cast your burden on the Lord, and He shall sustain you.

He is able to do it; let Him do it in His own way.

26. Praise and Understanding

Present Truth, November 28, 1901

A WONDERFULLY striking lesson as to the relation of reason and thanksgiving to God is taught in the 4th chapter of *Daniel*. It may be summarized in a few words.

Nebuchadnezzar was proud and self-sufficient, taking to himself all honor for the glory and greatness of his kingdom, and not acknowledging God, from whom he had received everything. As a consequence he lost his reason, and became like a beast of the field for seven years. Now read the conclusion in his own words:

Daniel 4

³⁴ At the end of the days I Nebuchadnezzar lifted up my eyes unto heaven, and my understanding returned unto me, and I blessed the Most High, and I praised and honored Him that lives for ever and ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation.

³⁶ At the same time my reason returned unto me...

³⁷ Now I Nebuchadnezzar praise and extol and honor the King of heaven.

The person who loses reason is the one who forgets God and is unthankful—whose mind is centered on self. Whoever looks up to heaven, and acknowledges and praises the everlasting King, the Creator, will have a sound mind and good judgment.

Psalm 125

¹ They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abides for ever.

27. Christ's Name is Christ Himself

Present Truth, January 23, 1902

IN ANSWER to the question of the Jewish rulers, as to the power by which the lame man was healed,

Acts 4

⁸ Peter, filled with the Holy Ghost, said unto them, You rulers of the people, and elders of Israel,

⁹ If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

¹⁰ Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even in Him does this man stand here before you whole.

The lame man had been raised to his feet, and made to walk,

Acts 3

⁶ ...in the name of Jesus Christ of Nazareth.

It was in the same name that he stood before the council the next day; and that name of Jesus was Jesus Himself. Notice:

Acts 4

¹⁰ ...in the name of Jesus Christ of Nazareth,...even in Him, does this man stand here before you whole.

As he had received Christ Jesus the Lord, so he continued to walk in Him. *Colossians* 2:6. The name "Jesus" means Saviour, and that is just what Jesus is. His name is Himself. Being baptized into the name of Jesus, the Son, is being baptized into Christ, and putting on Christ. It is taking His name.

Salvation and Healing

After telling by what means the lame man had been made whole, namely, in the name of Jesus of Nazareth, Peter continued:

Acts 4

¹² Neither is there salvation in any other; for there is none

other name under heaven given among men, whereby [wherein] we must be saved.

There is no contrast here between healing and salvation. Peter did not say that salvation also is obtained in the same name that heals, but simply made the assertion that there was no salvation in any other name than that which had saved the lame man. The emphasis is on the word “other,” and not “salvation;” showing that the salvation is considered the same as healing.

The words “made whole,” in *Acts* 4:9, are from the same Greek word as the word “salvation” in verse 12. The impotent man was saved in the name of Jesus, and every man who is saved must be saved in the same way. Hence we see that the power by which any person is healed of any disease whatever, is the same power by which we stand and walk; for when the impotent man was healed he walked just the same as other people do; and he stood and walked in the name of Jesus of Nazareth. Therefore whoever denies that there is salvation in Jesus Christ, really denies his own existence; for...

Acts 17

²⁸ In Him we live, and move, and have our being.

It is certain that at least every person who can walk will have no excuse to offer in the Judgment, for not being saved. Every person who has ever experienced healing in his body, to any extent whatever, ought to be saved; and it is certain that for every saved person there is “perfect soundness” if he but sees it and lays hold of it.

28. The Gospel of Life

Advent Review, February 11, 1902

ALL life is from the Lord; “in Him we live, and move, and have our being.” *Acts 17:28.*

Acts 17

²⁵ He gives to all life, and breath, and all things.

Isaiah 42

⁵ He gives breath unto the people upon it [the earth], and spirit to them that walk therein.

Job 12

¹⁰ In His hand is the life of every living thing, and the breath of all mankind.

God’s personal presence by His Spirit, doing for every person just what He did for Adam in the beginning, is that which keeps us all alive. This must ever be borne in mind.

This life—

1 John 1

¹ ...which was from the beginning...the word of life,

—is very near to us, in order that every soul may “feel after” God, and find Him to his salvation. See *Acts 17:27-28*; *Romans 10:6-10*; *Deuteronomy 30:11-14*. It is this life, freely given to all mankind, that cleanses from all sin, whenever it is acknowledged, with humble confession of sin, as the only source of righteousness.

The life of Christ is not divided, even as Christ Himself is not divided. In giving us His life, Christ gives us everything; it only remains for our faith to grasp the gift. The same life that saves from sin, is the life that gives health, so far as men have it; there is no other source of life and health.

The case may be put in another way, that may make it still plainer. We are now alive; of that we are sure. But we did not

bring ourselves into existence, neither have we power to prolong our life.

Ecclesiastes 8

⁸ There is no man that has power over the spirit, to retain the spirit.

We do not create the air that we breathe, and we have no control over it; neither do we provide the food that nourishes our bodies; we simply take that which God has already provided. So then, we are alive, and alive by the power of God. Our life is not an accident, neither is our state of health, whether good or bad, an accident: but all depends upon our relation to the Giver of life.

The fact that we have not perfect health is owing to our failure to recognize the Life that has been manifested, and to yield to it, so that it may have full and unhindered sway in us. The life is ours for everything that it was in Jesus, for:

John 1

¹⁶ Of His fullness have all we received, and grace for grace.

If we are in possession of good health, that is not an accident, but is because, either consciously or unconsciously, we have been living in harmony with the life of God, or at least have not succeeded in holding it down by our wrong habits. Now when we admit that our life today is the manifestation of Christ's presence, it is evident that He can continue it indefinitely, since...

Hebrews 7

²⁵ He ever lives.

Someone will ask,

“Are we then to understand that if we fully recognize and yield to the life of Christ, we shall be immortal?”

The answer is,

“Not until the coming of the Lord, for that is when immortality is bestowed.” (see *1 Corinthians* 15:50-54).

But we shall have the life of Jesus “made manifest in our mortal flesh.” *2 Corinthians* 4:11. Christ has “power over all flesh” (*John* 17:2), and by that power He is able to keep a man sinless even in sinful flesh, and to keep him in life and health, even in mortal flesh. This is the gospel of life.

29. A Misuse of Terms

Present Truth, March 20, 1902

A GOOD DEAL has been said the past month about the measures which the German Emperor proposes to take,

“...against faith healing and other like practices which have lately been carried on in some parts of the country.”

It is evident that there is a general misunderstanding of terms. It is reported that in an interview with the police president, the Emperor was anxious to know...

“...whether the teachers and leaders of Christian scientists and faith-healers could not be proceeded against as swindlers.”

But if they were really “faith healers,” how could they be swindlers? Surely it is not swindling a man to heal him; and we can hardly think that the German Emperor would wish anybody to be prosecuted for doing good to another, and actually healing disease.

But the trouble is, the people termed “faith-healers” are not healers at all, since their patients are not healed. It should be understood that real healing by faith has no connection whatever with what is known as “Christian Science.” Healing by faith is all right, for whatever is healed through faith is healed indeed; but much of the so-called faith-healing is a fraud, and the professed faith-healers are indeed swindlers, inasmuch as there is neither faith nor healing.

If people knew that in real faith-healing there is never any uncertainty, but that the healing is sure to the one who has real faith; and moreover, that those through whom God works to heal never advertise, and that there cannot possibly be such a thing as a “professional faith-healer,” they would be safe from those who under the name of Christianity would prey upon them while they profess to pray for them.

30. Incurable Diseases

Present Truth, August 14, 1902

THE *Youth's Companion* tells the following story, which we recommend to all who receive from their physicians the information that their disease is "incurable":

A year ago of three prominent physicians told a certain New Yorker that he was afflicted with *locomotor ataxia*³⁵, and beyond the power of cure. Thereupon, this man, who, even when he used two canes, floundered around wherever his legs chose to take him, went to the gymnasium. He took exercises in ten-minute installments. It was torture, but he persisted in it, and when he was not exercising he stayed out-of-doors.

Presently he began to ride the bicycle, too, although he could not stop his machine except by putting on the brakes and falling off. After seven months of hard work his legs were "still wobbly," but he began to play handball. Through the winter he kept up regular practice in the gymnasium, gaining all the time, surely though slowly. This spring he had the reward of a year of prodigious and painful effort. He could take forty-mile rides on his bicycle. The doctors say he has perfectly recovered. He says he never felt better.

As a matter of fact, there is no such thing as an incurable disease. The only healer in the universe is God, and He can raise even the dead, much more people who are yet in life, no matter how badly diseased. Men can apply remedies successfully, thus cooperating with Him, just to the extent that they understand the working of His life.

³⁵ Wikipedia states: "*Locomotor ataxia* is the inability to precisely control one's own bodily movements. People afflicted with this disease may walk in a jerky, non-fluid manner. They will not know where their arms and legs are without looking, but can, for instance, feel and locate a hot object placed against their feet. It is often a symptom of *tabes dorsalis*, which is a key finding in tertiary syphilis. It is caused by degeneration of the posterior (dorsal) white column of the spinal cord."

Whenever a physician pronounces a case incurable, he merely shows his ignorance of it. Very often a case that one physician pronounces incurable, another physician, with more experience, pronounces curable, and demonstrates his prognosis.

No case of disease is incurable, provided the sufferer, with intelligent faith in God, determines that he will not die; unless, like Hezekiah, he has received direct word from the Lord that he is to die. Many good and useful men are in their graves solely because they “gave up.” We hear it said of men and women, as a mark of grand virtue, that they are “resigned to die.” There are altogether too many who are thus resigned. What all people, whether ill or well, ought to do, is stubbornly to resist every approach of death, and resolutely to fight for life.

It is not a matter of mere will power, but of unshakable, intelligent trust in God, and constant, persistent, laying hold of and submission to the Divine life.

“While there is life there is hope,” because the life is the hope;

Ephesians 3

²⁰ ...the power that works in us,

Hebrews 7

¹⁶ ...[is] the power of an endless life.

And if we fight the good fight of faith we shall lay hold on it.

1 Timothy 6

¹² Fight the good fight of faith, lay hold on eternal life, whereunto you are also called.

If we have any life at all,

Lamentations 3

²² It is of the Lord’s mercy, [and]...

Psalm 33

²² His mercy is upon us according as we hope in Him.

If we appreciate the value of life, and love it well enough to comply with its conditions, God will satisfy us with it.

Psalm 91

¹⁴ Because he has set his love upon me, therefore will I deliver him: I will set him on high, because he has known my name.

¹⁵ He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.

¹⁶ With long life will I satisfy him, and show him my salvation.

31. The Perfect Man

Present Truth, November 20, 1902

James 3

² If any stumbles not in word, the same is a perfect man, able to bridle the whole body also.

THUS we have the evidence that the perfect man is the man who can bridle his whole body, and keep it under; and we learn that the tongue is the last portion of the body to be tamed. Indeed,

⁸ The tongue can no man tame; it is an unruly evil, full of deadly poison.

But God can bridle even that if we yield ourselves wholly to Him, to be controlled by His Spirit, so that we shall speak only...

1 Peter 4

¹¹ ...as the oracles of God.

John 3

³⁴ For He whom God has sent speaks the words of God; for He gives not the Spirit by measure.

If only the words of God are on our tongue, we may be sure that we shall neither stumble nor cause anybody else to stumble.

But remember that this desirable condition cannot be attained by anybody who does not bridle also his whole body.

32. A Whole Man

Advent Review, March 31, 1903

LET us bear in mind that we are studying “the gospel of health.” This phrase, like many others in common use, is very faintly understood by most people, and fully comprehended by none. It is our business to study the thing itself so thoroughly that the name will have a vital meaning to us.

A healthy man is a whole man. It is an easy matter, when one’s attention is called to it, to see the connection between the words “heal,” “hale,” and “whole.” All are from a single Saxon root, *hel*, meaning “whole.” This is still the word for “whole” in the Scandinavian languages, and from it comes the word “holy.” In the Danish the identity is very apparent, for *hel* (whole), by a little addition becomes *hellig* (holy).

A holy man is simply a whole man, a man as complete and perfect as Adam was when:

Genesis 1

³¹ God saw every thing that he had made, and, behold, it was very good.

The fact that holiness has any connection with the body has been almost lost sight of, the popular idea being generally that “saints” were always men with feeble bodies. This false idea is a legacy from the Middle Ages, when most of the so-called saints were characterized by repugnance to cleanliness, and ill-treatment of the body.

No charge is brought against the piety of those misguided men, and it is not denied that many most devoted Christian men and women have been physical wrecks; but it should nevertheless be understood that this is not the Scriptural presentation of holiness; for we read,

3 John 1

² Beloved, I wish above all things that you may prosper and

be in health, even as your soul prospers;

and,

1 Thessalonians 5

²³ 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.

With the popular conception of the holy man as a pale-faced, stoop-shouldered, weak-limbed, hollow-chested person, contrast such Bible heroes as:

- Abraham, at the age of a hundred years, running nimbly to wait upon his unexpected guests;
- Moses, beginning his life-work at the age of eighty, when most men consider theirs finished, if they chance even to be alive, and after forty years of such wearing labor as no modern statesman ever knew, laying it down with undimmed eye and unabated vigor.

That wholeness and holiness are in the highest sense identical, is evident from the life-work of Jesus of Nazareth. His name means “Saviour,” and He was so named because His work was, as it still is, to...

Matthew 1

²¹ ...save His people from their sins.

He himself declared that His mission was:

John 3

¹⁷ ...that the world through Him might be saved;

—yet at the very outset of His career,

Matthew 4

²³ [He] went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And as He began, so He continued:

Acts 10

³⁸ [He] went about doing good, and healing all that were oppressed of the devil; for God was with Him.

Jesus was pre-eminently a physician; His first work seems nearly always to have been to heal men's bodies; and the record of His miracles of healing is the most prominent feature of the Gospels.

These things should teach us that true holiness includes health of body. In this connection it should be noted that the words of Jesus,

Luke 7

⁵⁰ Your faith has saved you; go in peace,

spoken to the woman who was notorious as a sinner, and to whom He had just said,

⁴⁸ Your sins are forgiven,

are identical with the words which He addressed to the poor woman who...

Luke 8

⁴³ ...had spent all her living upon physicians, neither could be healed of any.

To this one, who, like the other, touched Him, He said,

⁴⁸ Your faith has made you whole; go in peace.

The words "made whole" and "saved" are from a single word in the Greek.

How little Christ's mission to earth, and the full meaning of His gospel, is comprehended even today! Yet how obvious it is from the Scripture record, that the forgiveness of sins involves the healing of the body, and is accomplished by the same power. This is vividly presented in the case of the palsied man, to whom Jesus first said,

Matthew 9

² Your sins be forgiven you.

And then, to make it evident that He had power on earth to forgive sins, He caused him to rise and walk. The rising and walking by the palsied man was a visible evidence of the forgiveness of his sins.

Lastly, for the present, we have the promise of God to ancient Israel, that if they hearkened diligently to the voice of the Lord, to do that which was right, He would take disease away from them:

Exodus 15

²⁶ 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.

Exodus 23

²⁵ And you shall serve the Lord your God, and He shall bless your bread, and your water; and I will take sickness away from the midst of you.

He proclaimed Himself their leader, and gave this exhortation and promise, which all would do well to heed:

Proverbs 4

²⁰ My son attend to my words; incline your ear unto my sayings.

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

²² For they are life unto those that find them, and health [medicine] to all their flesh.

33. The Prayer of Faith to Save the Sick

Present Truth, April 16, 1903

Is God still willing to give direct answers to prayer, as in the days of Christ's earthly ministry, when a specific demand was made for healing, and immediately the answer came, "Your faith has saved you"? There was no pain attached to the cure, and "Your will be done" was left out of the petition. How much may faith demand now?

WHAT is written in the Word? "How do you read?" Does God still live? And, being alive, has He changed His nature and disposition? or is He still the same as ever? Does He not say,

Malachi 3

⁶ I am the Lord, I change not?

And is not His unchangeability the reason why we have life at all?

Lamentations 3

²² It is of the Lord's mercies that we are not consumed, because His compassions fail not.

²³ They are new every morning; great is your faithfulness.

Acts 17

²⁸ [For] in Him we live, and move, and have our being.

We are to follow those whose faith was,

Hebrews 13

⁸ Jesus Christ, the same yesterday, and today, and for ever.

Therefore just as Jesus was moved with compassion when He saw the afflicted, hungry multitude, even so He is today.

Hebrews 4

¹⁵ For we have not a High Priest which cannot be touched with the feeling of our infirmities;

¹⁶ Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Have you never thought why the Scriptures were written, with all their “exceeding great and precious promises” (*2 Peter* 1:4), and the record of the “mighty works” (*Matthew* 11:20) done by the Lord? It was not for the sake of those on whom the miracles were wrought, but for our sakes.

John 20

³⁰ And many other signs truly did Jesus in the presence of His disciples, which are not written in this book:

³¹ But these are written, that you might believe that Jesus is the Christ, the Son of God and that believing you might have life through His name.

Remember that:

Romans 15

⁴ Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scripture might have hope.

The Bible is the Word of God, which “lives and abides for ever.” *1 Peter* 1:23. It was written for all time, and is just as fresh and full of life and power today as it ever was. Its promises are just as sure now as the day they were made; for they are all in Christ; and:

2 Corinthians 1

²⁰ How many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us.

And what does He say?

John 14

¹³ Whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son.

¹⁴ If you shall ask anything in my name, I will do it.

Matthew 18

¹⁹ Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in heaven.

There is no limit to what we may ask of God; for:

Ephesians 3

²⁰ He is able to do exceeding abundantly, above all that we ask or think, according to the power that works in us.

And we may be sure that He will do all that He is able to do; for if He should do less than He is able to do, He would be denying Himself.

Power that Heals

The 5th chapter of *James* has special and unmistakable reference to the last days; for we read of judgments to come upon those who have gained wealth by fraud and oppression, and the downtrodden are exhorted to be patient,

James 5

⁸ ...for the coming of the Lord draws nigh.

Then directly afterward we find this:

¹³ Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

¹⁴ Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

¹⁵ And 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.

Have we a right to expect the forgiveness of sin? Does the promise of the resurrection of the dead still hold good? You know full well that:

Hebrews 7

²⁵ He is able to save them evermore that come unto God by Him, seeing He ever lives to make intercession for them.

Well, the very same power that forgives sins is the power that heals disease. Jesus caused the paralytic to rise and take up his bed and go to his house, in order that the people might see and know that He has power on earth to forgive sins. *Matthew 9:2-7*.

He who forgives all iniquities is the One that heals all diseases (*Psalm 103:3*); therefore as long as we may expect forgiveness of sins, we may likewise expect healing of disease, and as there is no sin too great to be forgiven, so there is no disease that we may not ask Him to heal, with confidence that He will do it. And why? Because:

Hebrews 7

²⁵ He ever lives,

and

Acts 17

²⁸ In Him we live, and move, and have our being.

It is by His life that we are saved, even by...

1 John 1

² ...that eternal life which was with the Father, and was manifested unto us.

It is His blood that cleanses us from all sin (*1 John 1:7*), even His life within and upon us. But:

Deuteronomy 6

⁴ The Lord our God is one Lord,

and He has but one life, perfect and infinite. He is not divided into many. Therefore in the forgiveness of our sins by the life which we lay hold of by faith, we have the healing of all our diseases, if we but grasp the fact.

The Spirit that seals our adoption as sons of God, is the same Spirit that quickens our mortal bodies (*Romans 8:11*), and of this He gives us assurance, in that:

Acts 17

²⁵ He gives us life, and breath, and all things.

Our daily bread, which nourishes our bodies, the life of the Lord renewing our bodies day by day, is God's message to us, telling us that He is our life, and that as the Father with Him freely gives us all things, we cannot make any demand on Him that is beyond His power or willingness to supply.

Philippians 4

¹⁹ My God shall supply all your need, according to His riches in glory.

The Will of God

But what about His will? You say that in the days when Christ was manifest in the flesh, there was no "Your will be done" in the petitions for help. What do you mean by this?

- Do you think that Jesus ever healed anybody contrary to the will of God?
- Do you think that it was ever against His will that He healed diseases?
- And do you mean that by leaving out the words, "Your will be done," we are to expect or even compel Him to do something whether He wants to or not?

Can you imagine that this ever was the case? Not by any means.

Ephesians 1

¹¹ He works all things after the counsel of His own will.

His will is done on earth, whether we will or not; the only question is, shall it be done with our consent, or in spite of it? If our wills coincide with His will, it is well for us.

The words, "Your will be done," do not mean that we ask Him to do some good thing for us, provided He is willing to do it. If we think that, then we greatly misjudge Him. Will an earthly father supply all the needs of his children, as far as lies

in his power? Does he not plan not only for their bare necessities, but to surprise them with things that they did not expect? Does he not live for them? Well,

Matthew 7

¹¹ If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?

We wrong God grievously when we imagine that it is ever necessary for us to overcome His reluctance to do us good, or that it is ever not His will to do every good thing for us. Why, He has already blessed us with all spiritual blessings in Christ.

Ephesians 1

³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ.

James 1

¹⁷ Every good gift, and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning.

Mind this, every good and perfect gift comes down. The text says not only that every good thing that we have comes from above, but that every good thing that heaven has to bestow, has already come to us. In the gift of Christ not only all heaven, but the whole universe, is poured out to man.

Colossians 1

¹⁶ For in Him were all things created, in heaven and on earth, things visible, and things invisible...

¹⁷ And He is before all things, and in Him all things consist.

What then means the talk about asking according to His will? It means that we are willing to come into harmony with His will. It is a mistake to say that those who were healed in days of old did not ask for His will to be done. The leper said,

Matthew 8

² Lord, if You will, You can make me clean.

And Jesus replied,

³ I will; be clean.

And every one that asked showed by the asking that he had confidence that it was the will of the Lord to heal him.

The trouble with the most of us is that we want healing as a matter of course,—we want to be well,—but we want it not in God's way. We want God to deny Himself, in healing us by His life, when we are rejecting and trampling on that life—transgressing nearly every phase of it. Do you not see how unreasonable we are? We ask Him to send His Word and heal us, and yet we do not yield to that Word when He sends it.

James 5

¹⁵ The prayer of faith shall save the sick;

but,

Romans 10

¹⁷ Faith comes by hearing...the Word of God.

Therefore if we do not give diligence to find out how the word of life acts, and come into harmony with it, our request for healing is but mockery. We must not deceive ourselves; God is not mocked.

All this is what the record of the miracles is meant to teach us. They were done to show God's desires for mankind. He can, it is true, snatch us instantaneously from the very jaws of death, and indeed, He often does, even though we deny Him, and go on ignoring His life. But which would you prefer:

- Instantaneous healing, and a relapse into the same disease, or
- Slower healing that is permanent?

Even though God brings us up from the gates of the grave,

we cannot expect that He will hinder the same causes that produced the disease in the first place from having the same effect again, if they are continued. That would be to reverse “the laws of nature,” that is, to act contrary to His own Being; and that is not what miracles are. Miracles are not acts contrary to God’s laws, or a suspension of natural law, as is commonly supposed, but the natural, free, and full action of God’s life, which is the law of nature.

God wants us to become acquainted with...

1 John 1

² ...that eternal life...

¹ ...which was from the beginning...

² ...and was manifested unto us.

Thus as we recognize it, and gladly hold ourselves subject to it, healing of all our diseases is as sure as His forgiveness of all our sins; and whether the healing be effected instantaneously or gradually, it will be permanent. Then do not think that the age of miracles is past, or that God’s power or willingness is diminished in the least.

1 John 5

¹⁴ This is the confidence that we have in Him, that, if we ask anything according to His will, He hears us:

¹⁵ And if we know that He hear us, whatsoever we ask, we know that we have the petition that we desired of Him.

Mark 11

²² Have faith in God.

²³ For verily I say unto you, That whosoever shall say unto this mountain, Be removed, and be cast into the sea; and shall not doubt in his heart, but shall believe that those things that he says shall come to pass; he shall have whatsoever he says.

²⁴ Therefore I say unto you, What things soever you desire, when you pray, believe that you receive them, and you shall have them.

Law and Prayer

The following question also comes in very naturally for consideration in this connection:

“Does law leave room for prayer?”

Most certainly it does. Law—unalterable law—is the only thing that gives positive assurance to prayer. If it were not for unchangeable law, no one could pray with any confidence.

Suppose, for instance, that there were no fixed law; that is to say, that there were not a God,

James 1

¹⁷ ...with whom is no variableness, neither shadow of turning.

If such a thing were possible, we should have a chance world; for even allowing that God ruled, but ruled capriciously, it would be the same to us as though the universe were governed by chance, which would be no government at all. In such case prayer would be utterly useless.

Of course there could be no such condition as we have supposed; for without law there could be no existence. If it were possible that law could cease, speedy or instant destruction would follow. And why? Because law—the law of the universe—is the life of God that pervades and upholds all things; and if that were suspended, that is, if God ceased to be, instantly everything would cease to be.

So you see that a chance world is an impossibility; and if there is any true prayer at all it must be in accordance with law.

Just here comes in an objection that is often put forward, namely, that inasmuch as there is fixed law, there is no necessity for prayer, because everything will come in its time whether we ask for it or not. This is, in reality, the question that we started with. But this objection is based on a misapprehension of what prayer is.

Prayer is not begging, but acceptance. It is either a statement of the fact that we are in harmony with God's will, or a bringing of our minds into harmony with it. We pray that God's will may be done in us, not in spite of us. His will is not something to be endured, but something to be enjoyed.

God is the Saviour. His work is always to create, to build up, to uphold, and to restore. Destruction comes only when God's will is ignored or defied. It is this truth which enables us to...

Hebrews 4

¹⁶ ...come boldly to the throne of grace,

Hebrews 10

²² ...in full assurance of faith.

One thing, however, must not be overlooked, and that is that God's life—His law—is infinite, and thus capable of an infinite variety of expression. We must not fall into the error of supposing that natural law, which is in reality spiritual law, since it is God's life, is limited to the little range of our experience.

We have heard only the faintest whisper of Him, and know only the smallest part of His ways; and this is why there may be phenomena and workings so varied that to our narrow and uninstructed vision they may seem to be even contradictory, and yet all be perfectly harmonious parts of His life,—phases of unchangeable law.

Thus may we expect Him to do...

Ephesians 3

²⁰ ...exceeding abundantly above all that we ask or think.

34. Sight Restored

Present Truth, June 11, 1903

1 Corinthians 13

¹² Now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

THESE familiar words of the Apostle Paul are brought forcibly to mind and beautifully and strikingly illustrated by the account given in another part of this paper, of the man who was born blind and has just received his sight at the age of thirty years.³⁶

For thirty years he had lived in the world, seeing only through other peoples' eyes, or through his other senses. The story is interesting enough as a mere item of news; but we certainly may learn some profitable lessons from it concerning our relation to the world into which we expect to be ushered at the coming of our Lord and Saviour Jesus Christ.

One of the first is that, familiar as we are with trees and grass, fruits and flowers, mountains, plains and rivers, sun, moon, and stars, and all the forms of beauty that the face of nature exhibits, we have no just sense of the wondrous beauty of these things as they will appear when God shall have destroyed...

Isaiah 25

⁷ ...the face of the covering cast over all people, and the veil that is spread over all nations.

Although the Scripture,

1 Corinthians 2

⁹ Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him,

³⁶ See the article "[A Surgical Miracle](#)" in the Appendix.

refers primarily to the spiritual blessings which God makes known to us now when we believe, it is undoubtedly true of the new creation which will be revealed when:

Revelation 21

³ The tabernacle of God is with men, and He will dwell with them,

and

1 John 3

² ...we shall see Him as He is.

When asked what he thought of the earth, the man with new vision replied,

“Oh, it is so much lovelier and grander than I had ever thought or imagined.”

What then will be the exclamation of those who first see the new earth? When the commonest plant even on this earth “would well repay the devotion of a lifetime,” what language can be used to give utterance to the delight when, with sight inconceivably clearer and stronger than we now possess, we behold the garden of the Lord? Truly we shall need the new language that God will give us.

Another lesson we can learn is the advantage of walking by faith in this world. It will be noticed that the blind man’s other senses were very acute, but that as soon as he began to see as other people his fine sensibility began to fade away. This is no disparagement of God’s gift of sight, but it shows us that when we depend on our physical eyesight alone we are practically blind.

Faith is not a substitute for sight, but is really an enlargement of it. Our natural eyes can see only the things that are visible; faith enables us to see the invisible. Faith means seeing with God’s sight,—seeing light in His light,—so that we can walk in the dark as confidently as in the light.

If we depend wholly on our physical sight our spiritual sense becomes dull; but we may thank God that spiritual sense,—seeing with the eyes of faith, quickens our bodily vision, and at last, when our bodies are made spiritual, the two will be merged into one.

How suggestive it is that the man wanted first of all to see the face of the surgeon who was instrumental in giving him his sight, and that he thought his mother's face the most beautiful of all.

So when our eyes behold “the land that is very far off,”—the far-reaching land,—and...

Isaiah 33

¹⁷ ...see...the King in His beauty,

we shall declare Him to be...

Song 5

¹⁶ ...the One altogether lovely,

—and shall be satisfied with His likeness.

Psalms 17

¹⁵ As for me, I will behold your face in righteousness: I shall be satisfied, when I awake, with your likeness.

The crown of all the blessings upon the servants of God is that:

Revelation 22

⁴ ...they shall see His face.

When we think that all the varied loveliness of earth and sky,—the green grass and yellow grain; the bud and flower and glorious fruit, the gorgeous sunset, delicately fringed pink and golden clouds, and the many-hued rainbow,—these and thousands of sights too beautiful for language to describe, are but reflections of...

Psalm 27

⁴ ...the beauty of the Lord,

we know that when we

...shall see Him face to face,

it will take all eternity to tell

the wondrous story, Saved by grace.³⁷

One lesson more, the most important of all: and that is the miracle of healing that has been wrought. We should not, and need not, depreciate the miracle wrought by Christ for the man born blind, when we regard this giving of sight as like to that. The fact that God gave a man the knowledge and skill to perform the operation, does not make it any less the work of God.

The miracle recorded in the 9th chapter of *John* was intended to teach us that Christ is the light of the world, and that only in Him can we have any sight at all. We are not to consider any of God's works common, but to recognize in the least of them, and those that are most familiar to us,

Romans 1

²⁰ ...His everlasting power and Divinity.

³⁷ Hymn: *Saved by Grace*, Fanny J. Crosby.

Appendix

1. Disease Germs

Present Truth, April 19, 1900³⁸
J. H. Ghirder, M. D.

THEN we look around us with the natural or unaided eye, we see a vast number of species of animals, birds, fishes, and reptiles, all included in what is known as the animal kingdom. We are more or less familiar with the life history of each of them. We know where each lives, the conditions under which each lives,—in short, all the principal facts connected with their life, death, and reproduction.

Now the modern microscope, which is nothing else but an artificial eye, has increased man's power of vision many thousands of times. It has revealed another and heretofore invisible world of animal life. Like the visible world, this is composed of many varieties of microscopic creatures. For instance, several hundred different species of microbes may be found in the scrapings from the tongue of a perfectly healthy person.

Tuberculosis destroys more lives than any one disease in the world. The person who contracts tuberculosis has been set upon by a microbe known as the tubercle bacillus, which, having effected a lodgment in the lungs, and found congenial surroundings, establishes itself, forms communities, and gradually destroys the health, and later the life, of its victim. Comparatively little can be done to cure the disease, but much can be done to prevent the intruder from gaining entrance to the body.

The tubercle bacilli multiply only in the body of man and some other animals, consequently the germs which cause consumption come directly or indirectly from some individual man or animal already suffering from the disease.

³⁸ This article is referred to in the article "Health Germs," in the section "Pure Air and Light".

When we consider that nearly one-seventh of the human race die of consumption, and that for weeks, months, and often years these patients are continually expectorating quantities of germs, we see that this source alone keeps up a large supply of infection. The dangerous spittle dries upon handkerchiefs, carpets, bedding, or in the streets and highways, and floats in the air as dust particles, ready to be breathed into the lungs of the passer-by.

In this state the bacilli live for a long time. In one instance they were found to retain their virulence after one hundred and eighty-six days.

We can all do something to lessen this enormous supply of infection. A five per cent, solution of carbolic acid rapidly destroys the life of this germ, and if every person suffering from tuberculosis of the lungs expectorated into a vessel containing a small amount of this solution, and these vessels, with their contents, were burned from time to time, the death rate from this source would be enormously decreased. The kissing of consumptives, or occupying the same bed with them, is also exceedingly dangerous. The other principal source of infection is from drinking the milk and eating the flesh of tubercular cattle.

The bacillus of typhoid fever is another of these minute organisms which are highly destructive to health and life. This germ is generally taken into the body in the water we drink, though any article may also be a means of introducing the poison when infected water has come in contact with it before it is eaten. Food may also be infected by flies crawling over it after they have been feeding on material containing the typhoid germ.

Local epidemics of typhoid fever are sometimes caused by milk being mixed with water from an infected source. A notable epidemic of this kind occurred a few years ago. A large number of people contracted the disease within a few days.

Investigation proved that all used milk from one and the same dairy. The dairyman was in the habit, it was found, of washing his milk cans with water from an old well near the barn. Examination of this water showed the presence of typhoid germs in great numbers.

There is another dangerous source of infection of food, which people seem wholly to ignore—eating shell-fish raw.

When one swallows a raw oyster, he also swallows a quantity of filthy water, which he would not drink under other circumstances. Oyster beds are often situated in water containing quantities of sewage and other filth, and the so-called “juice” which is found in the “half-shell,” and which is swallowed with such gusto, is composed largely of the water in which the oyster lived.

If this liquid happens to be infected with typhoid germs, the person swallowing it with his oysters contracts the disease. This is not a theory. A number of epidemics have been caused in this way within the last few years.

This microbe multiplies in the intestinal tract of a person suffering from the disease, and they are discharged in large quantities from the system during the time that the disease continues. These must be destroyed, or they will infect water or even the food of others.

Boiling water and cooking food that has once become infected, or has the slightest suspicion of being impure, should always be done.

It seems probable that no one is safe against the inroads of these germs. Anyone who meets with the accident of taking into his system germs of consumption or germs of typhoid in sufficient quantity runs a great risk to health and life.

Influenza, diphtheria, and many other diseases, are also known to be due to the activities of germs.

2. Sources and Prevalence of Impurity in Milk

Present Truth, January 16, 1902³⁹

Original Subtitle: Sources of Bacteria in Milk

From: *Story of Germ Life*, by H. W. Conn

THE first fact that claims our attention is, that milk at the time it is secreted from the udder of the healthy cow contains no bacteria. Although bacteria are almost ubiquitous, they are not found in the circulating fluids of healthy animals, and are not secreted by their glands. Milk when first secreted by the milk gland is therefore free from bacteria. It has taken a long time to demonstrate this fact, but it has been finally satisfactorily proved.

Secondly, it has been demonstrated that practically all of the normal changes which occur in milk after its secretion are caused by the growth of bacteria. This, too, was long denied, and for quite a number of years after putrefactions and fermentations were generally acknowledged to be caused by the growth of micro-organisms, the changes which occurred in milk were excepted from the rule.

The uniformity with which milk will sour, and the difficulty, or seeming impossibility of preventing this change, led to the belief that the souring of milk was a normal change characteristic of milk, just as clotting is characteristic of blood. This was, however, eventually disproved, and it was finally demonstrated that, beyond a few physical changes connected with evaporation and a slight oxidation of the fat, milk, if kept free from bacteria, will undergo no change. If bacteria are not present, it will remain sweet indefinitely.

But it is impossible to draw milk from the cow in such a manner that it will be free from bacteria except by the use of precautions absolutely impracticable in ordinary dairying. As milk is commonly drawn it is sure to be contaminated by bac-

³⁹ This article is referred to in the article "Milk as a Food for Man" in the section "Meat".

teria, and by the time it has entered the milk-pail it contains frequently as many as half a million, or even a million, bacteria in every cubic inch of the milk. This seems almost incredible, but it has been demonstrated in many oases and is beyond question. Since these bacteria are not in the secreted milk, they must come from some external sources, and these sources are the following:

The first in importance is the cow herself; for while her milk when secreted is sterile, and while there are no bacteria in her blood, nevertheless the cow is the most prolific source of bacterial contamination.

In the first place, the milk ducts are full of them. After each milking a little milk is always left in the duct, and this furnishes an ideal place for the bacteria to grow. Some bacteria from the air or elsewhere are sure to get into these ducts after the milking, and they begin at once to multiply rapidly. By the next milking they become very abundant in the ducts, and the first milk drawn washes most of them at once into the milk-pail, where they can continue their growth in the milk.

Again, the exterior of the cow's body contains them in abundance. Every hair, every particle of dirt, every bit of dried manure, is a lurking place for millions of bacteria. The hind quarters of a cow are commonly in a condition of much filth, for the farmer rarely grooms his cow, and during the milking, by her movements, by the switching of her tail, and by the rubbing she gets from the milker, no inconsiderable amount of this dirt and filth is brushed off and falls into the milk pail.

The farmer understands this source of dirt, and usually feels it necessary to strain the milk after the milking. But the straining it receives through a coarse cloth, while it will remove the coarser particles of dirt has no effect upon the bacteria, for these pass through any strainer unimpeded.

Again, the milk vessels themselves contain bacteria, for they are never washed absolutely clean. After the most thorough

washing which the milk pail receives from the kitchen, there will always be left many bacteria clinging in the cracks of the tin or in the wood, ready to begin to grow as soon as the milk once more fills the pail.

The milker himself contributes to the supply, for he goes to the milking with unclean hands, unclean clothes, and not a few bacteria get from him to his milk pail.

Lastly, we find the air of the milking stall furnishing its quota of milk bacteria. This source of bacteria is, however, not so great as was formerly believed. That the air may contain many bacteria in its dust is certain, and doubtless these fall in some quantity into the milk, especially if the cattle are allowed to feed upon dusty hay before and during the milking. But unless the air is thus full of dust this source of bacteria is not very great, and compared with the bacteria from the other sources the air bacteria are unimportant.

The milk thus gets filled with bacteria, and since it furnishes an excellent food these bacteria begin at once to grow. The milk when drawn is warm and at a temperature which especially stimulates bacterial growth. They multiply with great rapidity, and in the course of a few hours increase, perhaps, a thousandfold.

The numbers which may be found after twenty-four hours are sometimes inconceivable; market milk may contain as many as five hundred millions per cubic inch; and while this is a decidedly extreme number, milk that is a day old will almost always contain many millions in each cubic inch, the number depending upon the age of the milk and its temperature.

3. Heat in Growing Things

Present Truth, March 27, 1902⁴⁰

THE production of heat by growing things, and the influence they exert on each other and consequent reaction on themselves, is explained by Grant Allen in the following suggestive paragraphs in “Flashlights on Nature”:

Everybody knows, as a matter of common experience, that animals are warmer in winter than the air that surrounds them; warm-blooded animals, that is to say, which form the only class most people trouble about. Not everybody knows, however, that the same thing is more or less true of plants as well—that many plants have the power of evolving heat for themselves in considerable quantities.

But this is actually true; indeed, all growing parts of a stem or young leaf-shoot must necessarily be warmer than the air around them. For, when you come to think of it, whence do animals derive their heat? “From the oxidation of their food,” the small boy of the day, crammed full of knowledge, will tell you, glibly. And what do you mean by oxidation but very slow burning?

You may take a load of hay, and set a match to it, and it will burn at once quickly, by combining with the oxygen of the air in the open; or you may if you choose, give it to a pair of horses to eat instead, and then it will burn up slowly, by combining with the oxygen of the air in their bodies. Lungs, in fact, are mere devices for taking in fresh oxygen, which then combines with the food or fuel in the blood of the animal.

A century ago Count Rumford pointed out that you might burn your hay as you choose, either in a horse or in a steam engine; and that in either case you produced alike heat and motion. What we call fuel is just carbon and hydrogen, separated from oxygen; and what we call burning or combustion is just the reunion of the oxygen with the other elements, accompanied by a giving off of heat equivalent in amount to

⁴⁰ This article is referred to in the article “[Treatment for Cold Feet](#)” in the Section “Natural Treatments.”

that originally required to separate them.

Now the food-stuffs of most animals are plants or parts of plants, especially seeds or grains, as well as the rich stores of starch or oil laid by in roots, bulbs, and tubers. These are all of them reservoirs of food or fuel, produced by the plant for its own future growth, and meant thereafter to sprout or germinate.

All seeds, when they begin to quicken, unite with oxygen and evolve heat; and this heat is just the same in nature whether it happen to be set free within or without an animal body. If you give an ox corn, he will oxidize it internally, and warm his own body with it; but if you let it germinate, it will oxidize itself, and so produce a very small but slow fire, which warms both the corn and the space around it. Similarly, all growing roots combine with oxygen, and, therefore, rise in temperature.

In early spring when the ground just teems with sprouting seeds and swelling buds, with growing bulbs or shooting tubers, the temperature of the soil is sensibly raised; and this very heat, evolved by germination, becomes itself in time a cause of more germination; each seed and root and bulb and sucker helps to warm and start all the others. Spring largely depends upon the warmth thus produced.

The earth during this orgy of growth, is warmer by a good deal than the air about it; warmer even than it is in summer weather—indeed were it not for the number of plants that thus start growing at once, growth would be almost impossible in very cold countries. Like roosting fowls, they warm one another.

4. A Surgical Miracle

Present Truth, June 11, 1903⁴¹

THE daily papers have lately given a detailed account of the case of a young Scotchman, who at the age of thirty, has just gained the use of his sight, having been blind from birth.

During his term of blindness he developed in an extraordinary degree the blind man's power of distinguishing things and of finding his way about the world by the senses of sound, smell, and touch. Dr. Ramsay says:

He became so familiar with the country district (a few miles from Glasgow) in which he resided that he could go about without the slightest fear; and his hearing was so acute that he knew at once if there was anything unusual on a road along which he was walking, and thus he never had any difficulty in keeping himself out of danger.

The "sense of obstacles" spoken of by psychologists was indeed developed to such a degree that he hardly ever came in contact with what might be in the way. As he passed along a road he could tell a wall from a hedge by the sound of the air coming through the leaves and branches of the latter.

Experience taught him in the same manner to find his way about the garden in which he worked, and he learned to pluck flowers, to arrange them in bunches, and to pack them in boxes for the market, not only without the slightest difficulty but with very great accuracy. He distinguished different blossoms partly by touch but chiefly by smell, and by dint of asking questions he got at last to know so much about their form and color that he could arrange them in a bouquet.

He recognized the presence of strangers in the house chiefly by the sense of hearing—for example, he could discriminate persons whom he knew by the sound of their respiration, and he was at once cognizant of any breathing with

⁴¹ This article is referred to by the article "Sight Restored" in the Section "Faith in God."

which he was unfamiliar.

Occasionally he worked in the harvest field, and he could bind the corn and arrange the stocks as well as any of the other laborers.

Dr. Ramsay, whose report appears in the *Lancet*, performed an operation for cataract on both eyes. The way in which the man found his sight he thus describes:

For about ten days after the operation on the left eye the patient appeared to be quite dazed, and could not realize that he was seeing...But once he properly understood what vision meant, he made very rapid progress. He was quite ignorant of color, but learned to distinguish hues very quickly.

Novel Color Education

The first tint that he saw was red. A red blanket lay across the foot of his bed. He asked what it was, and was told, and afterward he had not the slightest hesitation in discriminating red. He was shown a narcissus, and on being asked to describe it he immediately recognized the flower, and knew from his old bouquet-making experience that it was white and yellow; but he now for the first time also became aware of the little red band in the center, and at once called attention to it. When he was shown a bunch of daffodils he recognized them by their smell, and immediately said that they must be yellow.

One of the things that gave him peculiar pleasure was looking at the face of a watch which he had borrowed from a fellow-patient. Within a day or two of his having got the loan of it he astonished me by announcing that he was able to tell the time. When I asked him how he had learned so quickly he explained that he did not understand the figures on the dial, but he had been told how to count the hours, and that each space between the "black marks" meant five minutes.

He cannot take things in at a glance. He does not see the passers-by on the opposite side of the street quickly. He looks most intently, and moves his head backwards and forwards and from side to side, as if trying to get a view of them all

round, before he can make up his mind what he is seeing; in a room, however, he can distinguish things much more quickly.

The patient has not yet learned to judge distances correctly. At first he walked upstairs two steps at a time, as a result of miscalculating the height of the steps. Then, looking from a window he thought he could touch the street with a stick. Since gaining his sight, the patient has lost the faculty of moving about fearlessly in the dark. In fact, he says, he does not know what he would do if he became blind again.

His First Impressions of the World

The return of John Carruth to his cottage home amid the hills and dales of Scotland was a notable home-coming.

In his humble home he told the story of his recovery. Could those who are bored with the sights of the day, for whom city and country life alike have lost their charm, have beheld the overwhelming joy of this man who at the age of thirty saw for the first time the place in which he had spent his days, it is probable that they would themselves have found at that moment an entirely new and contented interest in life.

He was brought from the institution by his mother, and proudly he walked with her down the village street to their home in a cottage at the extreme end of Bridge of Weir. Here in the large kitchen he was received with gladness by his sister, whom he beheld for the first time, and his first act was to go through to the garden in which, in his days of darkness, he had spent so many hours of labor.

There he related how he had worked when he was blind. Following this came the tale of his own and his mother's long hope that some day and in some way, they knew not how, his sight would be restored. They did not know of such places as the Ophthalmic Institution, dwelling in the most out-of-the-way part of an isolated village, but they vaguely felt, so Car-

ruth himself says, that something would occur, and so it did. A medical student came on the scene and stayed at the village, and heard of Carruth's work and his blindness from birth. The rest is soon told.

Through the agency of the student and through Dr. Maitland Ramsay (consulting surgeon), Dr. Rogers (house surgeon), and Dr. Stewart (Glasgow Infirmary), John Carruth can now behold the beauties of the world in which he dwells, recognize those friends whom he has hitherto only known by touch and sound of voice, and behold the colors and beauty of the flowers he has cultivated.

The first face he saw was that of Dr. Stewart. He did not know what it was at first, but when the doctor spoke he knew that what he was looking at must be a face. It was like a dream.

"I was bewildered," said Carruth; "all was so beautiful."

The day after the operation was the day the bandages were removed. Then Carruth beheld the first woman he had ever seen. She was Nurse Mellor.

"I knew she was a woman because her face was pale and smooth. I was too long in seeing Dr. Ramsay. I should like to have seen his face first."

No words were too good for "Nurse," or for all the nurses. And his mother! With what emotion he spoke of the first time he saw her!

"I surprised her," he said proudly. "She came to the ward and said, 'How are you getting on?' Well, I had a peep at her sideways, and asked her how many wrinkles she had on her brow. Then she said, joyfully, 'You can see. How can you tell? Can you count them?' I could not see aye enough for that, but I could see her dear face."

He was nearly in tears as he told of this, the most pathetic

incident of his recovery. His mother is lovely, he says. How delightful is this phase of his new-found vision. What does he think of women now that he first beholds them? They are very beautiful, he says.

“They all seem so good. I think the world and the people in it are fine. I have always (this with a touch of pride) thought a great deal of the ladies, and now it is so good to see their faces, to look at them in their fine dresses. They always told me women were my best friends, and I always knew they were, but now I know it more than ever. They are so kind and gentle, beautiful, and graceful.”

What did he think of the earth?

“Oh, it is so much lovelier and greater than I had ever thought or imagined. I am surprised and overjoyed. I had never thought there was so much difference and variety in the appearance of things. Coming home I was really overwhelmed as we rushed past the green fields and trees.”

Poor Carruth’s language fails to describe all that he has seen since that first wonderful flash which came upon him in the somber ward of the eye institution. But the crowds—these impressed Carruth. He had no idea there were so many persons on the earth.

“Why, they were all round about me.”

And above all, the colors astonished him. In short, Carruth, the man of thirty, is but a child. He is learning every moment. Already he can tell the time, and has copied his own name on the blackboard. He has come into the world anew with all his faculties, and although to some extent he is guided by his imaginings, yet all the earth is as strange to him as it is to the dawning intelligence of gifted childhood.

