

The Law of Our Being

Ellen G. White

The moral powers are beclouded, because men and women will not live in obedience to the laws of health, and make this great subject a personal duty. Parents bequeath to their offspring their own perverted habits; and loathsome diseases corrupt the blood, and enervate the brain. The majority of men and women remain in ignorance of the laws of

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their being, and indulge appetite and passion at the expense of intellect and morals, and seem willing to remain in ignorance of the result of their violation of nature's laws. They indulge the depraved appetite in the use of slow poisons, which corrupt the blood, and undermine the nervous forces, and in consequence bring upon themselves sickness and death. Their friends call the result of their own course the dispensation of Providence. In this they insult Heaven. They rebelled against the laws of nature, and suffered the punishment of her abused laws. Suffering and mortality now prevail everywhere, especially among the children. How great is the contrast between this generation, and those who lived during the first two thousand years! I inquired if this tide of woe could not be prevented, and something done to save the youth of this generation from the ruin which threatens them. It was shown to me that one cause of the existing deplorable state of things is, that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love, and they indulge their appetite when they know that it will injure the health of the children, and thereby bring upon them disease and unhappiness. This cruel kindness is carried out to a great extent in the present generation. The desires of children are gratified at the expense of health and happy tempers, because it is easier for the mother, for the time being, to gratify them than to withhold that for which her children clamor. {CE 10.3}

Had the system of education generations back been conducted upon altogether a different plan, the youth of this generation would not now be so depraved and worthless. The managers and teachers of schools should have been those who understood physiology, and who had an interest, not only to educate youth in the sciences, but to teach them

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how to preserve health, in order to use their knowledge to the best account after they had obtained it. There should have been in connection with the schools, establishments for various

branches of labor, that the students might have employment, and necessary exercise out of school hours. {CE 11.1}

The students' employment and amusements should have been regulated with reference to physical law, and adapted to preserve to them the healthy tone of all the powers of the body and mind. Then their education in practical business could have been obtained, while their literary progress was being secured. Students at school should have had their moral sensibilities aroused to see and feel that society had claims upon them, and that they should so live in obedience to natural law that they could, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon youth that all have an influence that is constantly telling upon society, to improve and elevate, or to lower and debase it. The first study of youth should be to know themselves, and how to keep their bodies in health. {CE 12.1}

Many parents have kept their children at school nearly the year round. These children have gone through the routine of study mechanically, and they have not retained that which they learned. Many of these constant students seem almost destitute of intellectual life. The monotony of continual study wearies the mind, and they have but little interest in their lessons, and to many, the application to books becomes painful. They had not an inward love of thought, and ambition to acquire knowledge. They did not encourage in themselves reflection, and investigation of objects and things. {CE 12.2}

Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant; for the great God himself is man's instructor. All are bound by the most sacred obligations to heed the sound philosophy and genuine experience which God is now

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giving them in reference to health reform. He designs that the subject shall be agitated, and the public mind deeply stirred to investigate it; for it is impossible for men and women, while under the power of sinful, health-destroying, brain-enervating habits, to appreciate sacred truth. Those who are willing to inform themselves concerning the effect which sinful indulgence has upon the health, and who begin the work of reform, even from selfish motives, may in so doing place themselves where the truth of God can reach their hearts. And, on the other hand, those who have been reached by the presentation

of Scripture truth are in a position where the conscience may be aroused upon the subject of health. They see and feel the necessity of breaking away from the tyrannizing habits and appetites which have ruled them so long. There are many who would receive the truths of God's word, their judgment having been convinced by the clearest evidence; but the carnal desires, clamoring for gratification, control the intellect, and they reject truth because it conflicts with their lustful desires. The minds of many take so low a level that God cannot work either for them or with them. The current of their thoughts must be changed, their moral sensibilities must be aroused, before they can feel the claims of God. {CTBH 9.2}

The apostle Paul exhorts the church, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [Romans 12:1.] Sinful indulgence defiles the body, and unfits men for spiritual worship. He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality. But if he disregards that light, and lives in violation of natural law, he must pay the penalty; his spiritual powers are benumbed, and how can he perfect holiness in the fear of God? {CTBH 10.1}

Men have polluted the soul-temple, and God calls upon them to awake, and to strive with all their might to win

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back their God-given manhood. Nothing but the grace of God can convict and convert the heart; from him alone can the slaves of custom obtain power to break the shackles that bind them. It is impossible for a man to present his body a living sacrifice, holy, acceptable to God, while continuing to indulge habits that are depriving him of physical, mental, and moral vigor. Again the apostle says, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Romans 12:2.] {CTBH 10.2}

Jesus, seated on the Mount of Olives, gave instruction to his disciples concerning the signs which should precede his coming: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also

the coming of the Son of man be.” [Matthew 24:37-39.] The same sins that brought judgments upon the world in the days of Noah, exist in our day. Men and women now carry their eating and drinking so far that it ends in gluttony and drunkenness. This prevailing sin, the indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to wide-spread corruption. Violence and sin reached to heaven. This moral pollution was finally swept from the earth by means of the flood. The same sins of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crime seemed to be the delight of the men and women of that wicked city. Christ thus warns the world: “Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” [Luke 17:28-30.] {CTBH 11.1}

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Christ has here left us a most important lesson. He would lay before us the danger of making our eating and drinking paramount. He presents the result of unrestrained indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crime is lightly regarded, and passion controls the mind, until good principles and impulses are rooted out, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things which Christ declares will exist at his second coming. {CTBH 12.1}

The Saviour presents to us something higher to toil for than merely what we shall eat and drink, and wherewithal we shall be clothed. Eating, drinking, and dressing are carried to such excess that they become crimes. They are among the marked sins of the last days, and constitute a sign of Christ’s soon coming. Time, money, and strength, which belong to the Lord, but which he has intrusted to us, are wasted in superfluities of dress and luxuries for the perverted appetite, which lessen vitality, and bring suffering and decay. It is impossible to present our bodies a living sacrifice to God when we continually fill them with corruption and disease by our own sinful indulgence. {CTBH 12.2}

Knowledge must be gained in regard to how to eat and drink and dress so as to preserve health. Sickness is the result of vio-

lating nature's law. Our first duty, one which we owe to God, to ourselves, and to our fellowmen, is to obey the laws of God. These include the laws of health. If we are sick, we impose a weary tax upon our friends, and unfit ourselves for doing our duty either in the family or to our neighbors. And when premature death is the result, we bring sorrow and suffering to others; we deprive our neighbors of the help we might have rendered them; we rob our families of the comfort and help which they should have received from us, and rob God of the service he claims of us to advance his glory. Then are we not, in a high sense, transgressors of God's law? {CTBH 12.3}

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But God is compassionate and tender, and when light comes to those who have injured themselves by sinful indulgence, if they repent and seek pardon, he mercifully accepts them. But what an inferior, pitiful offering at best, to present to a pure and holy God! O, what tender mercy, that he does not refuse the poor remnant of the life of the suffering, repenting sinner! Praise be to God, who saves such souls as by fire! {CTBH 13.1}

From Adam's day to ours there has been a succession of falls, each greater than the last, in every species of crime. God did not create a race of beings so devoid of health, beauty, and moral power as now exists in the world. Disease of every kind has been fearfully increasing upon the race. This has not been by God's especial providence, but directly contrary to His will. It has come by man's disregard of the very means which God has ordained to shield him from the terrible evils existing. Obedience to God's law in every respect would save men from intemperance, licentiousness, and disease of every type. No one can violate natural law without suffering the penalty. {Con 74.1}

Control of Appetite and Passions

One of the strongest temptations that man has to meet is upon the point of appetite. Between the mind and the body there is a mysterious and wonderful relation. They react upon each other. To keep the body in a healthy condition to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of our life. To neglect the body is to neglect the mind. It cannot be to the glory of God for His children to have sickly bodies or dwarfed minds. To

indulge the taste at the expense of health is a wicked abuse of the senses. Those who engage in any species of intemperance, either in eating or drinking, waste their physical energies and weaken moral power. They will feel the retribution which follows the transgression of physical law. 402 {CCh 226.3}

Many are incapacitated for labor both mentally and physically by overeating and the gratification of the lustful passions. The animal propensities are strengthened, while the moral and spiritual nature is enfeebled. When we shall stand around the great white throne, what a record will the lives of many then present. Then will they see what they might have done had they not debased their God-given powers. Then will they realize what height of intellectual greatness they might have attained had they given to God all the physical and mental strength He had entrusted to them. In their agony of remorse they will long to have their lives to live over again. 403 {CCh 226.4}

Every true Christian will have control of his appetite and passions. Unless he is free from the bondage and slavery of appetite he cannot be a true, obedient servant of Christ. It is the indulgence of appetite and passion which makes the truth of none effect upon the heart. It is impossible for the spirit and power of the truth to sanctify a man, soul, body, and spirit, when he is controlled by appetite and passion. 404 {CCh 226.5}

The great end for which Christ endured that long fast in the wilderness was to teach us the necessity of self-denial and temperance. This work should commence at our tables and should be strictly carried out in all the concerns of life. The Redeemer of the world came from heaven to help man in his weakness, that, in the power which

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Jesus came to bring him, he might become strong to overcome appetite and passion, and might be victor on every point. 405 {CCh 226.6}

Choice of Life or Death

Every man has the opportunity, to a great extent, of making himself whatever he chooses to be. The blessings of this life, and also of the immortal state, are within his reach. He may build up a character of solid worth, gaining new strength at every step. He may advance daily in knowledge and wisdom,

conscious of new delights as he progresses, adding virtue to virtue, grace to grace. His faculties will improve by use; the more wisdom he gains, the greater will be his capacity for acquiring. His intelligence, knowledge, and virtue will thus develop into greater strength and more perfect symmetry. {CD 15.3}

On the other hand, he may allow his powers to rust out for want of use, or to be perverted through evil habits, lack of self-control, or moral and religious stamina. His course then tends downward; he is disobedient to the law of God and

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to the laws of health. Appetite conquers him; inclination carries him away. It is easier for him to allow the powers of evil, which are always active, to drag him backward, than to struggle against them, and go forward. Dissipation, disease, and death follow. This is the history of many lives that might have been useful in the cause of God and humanity. {CD 15.4}

Seek for Perfection

(1905) M.H. 114, 115

2. God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image. In His written word and in the great book of nature He has revealed the principles of life. It is our work to obtain a knowledge of these principles, and by obedience to cooperate with Him in restoring health to the body as well as to the soul. {CD 16.1}

MS 49, 1897

49. The transgression of physical law is the transgression of God's law. Our Creator is Jesus Christ. He is the author of our being. He has created the human structure. He is the author of physical laws, as He is the author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his physical life and health, sins against God. Many who profess to love Jesus Christ do not show proper reverence and respect for Him who gave His life to save them from eternal death. He is not revered, or respected, or recognized. This is shown by the injury done to their own bodies in violation of the laws of their being. {CD 43.3}

There is a divinely appointed connection between sin and disease. No physician can practice for a month without seeing this illustrated. He may ignore the fact; his mind may be so occupied with other matters that his attention will not be called to it; but if he will be observing and honest, he cannot help acknowledging that sin and disease bear to each other the relationship of cause and effect. The physician should be quick to see this and to act accordingly. When he has gained the confidence of the afflicted by relieving their sufferings and bringing them back from the verge of the grave, he may teach them that disease is the result of sin, and that it is the fallen foe who seeks to allure them to health-and-soul-destroying practices. He may impress their minds with the necessity of denying self and obeying the laws of life and health. In the minds of the young especially he may instill right principles. God loves His creatures with a love that is both tender and strong. He has established the laws of nature; but His laws are not arbitrary exactions. Every "Thou shalt not," whether in physical or moral law, contains or implies a promise. If it is obeyed, blessings will attend our steps; if it is disobeyed, the result is danger

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and unhappiness. The laws of God are designed to bring His people closer to Himself. He will save them from the evil and lead them to the good, if they will be led; but force them He never will. . . . {CH 325.2}

Physicians who love and fear God are few compared with those who are infidels or openly irreligious; and these should be patronized in preference to the latter class. We may well distrust the ungodly physician. A door of temptation is open to him, a wily devil will suggest base thoughts and actions, and it is only the power of divine grace that can quell tumultuous passion and fortify against sin. To those who are morally corrupt, opportunities to corrupt pure minds are not wanting. But how will the licentious physician appear in the day of God? While professing to care for the sick, he has betrayed sacred trusts. He has degraded both the soul and the body of God's creatures and has set their feet in the path that leads to perdition. How terrible to trust our loved ones in the hands of an impure man, who may poison the morals and ruin the soul! How out of place is the godless physician at the bedside of the dying! {CH 326.1}

Some of our most talented ministers are doing themselves

great injury by their defective manner of speaking. While teaching the people their duty to obey God's moral law, they should not be found violating his physical laws. Ministers should stand erect, and speak slowly, firmly, and distinctly, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles. If they will observe this simple rule, giving attention to the laws of health in other respects, they may preserve their life and usefulness much longer than men in any other profession. {GW92 147.1}

No Moral Right to Do as You Please.—Have I not a right to do as I please with my own body?—No, you have no moral right, because you are violating the laws of life and health which God has given you. You are the Lord's property, His by creation and His by redemption. "Thou shalt love thy neighbor as thyself." The law of self-respect and for the property of the Lord is here brought to view. And this will lead to respect for the obligations which every human being is under to preserve the living machinery that is so fearfully and wonderfully made.—Manuscript 49, 1897. {Te 213.4}

Chap. 29 - The Use of Remedies

To Alleviate Pain and Restore Health

Employ Every Facility.—It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith [for the sick who request prayer for healing] to cooperate with God, and place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws. —Ministry of Healing, pp. 231, 232 (1905). {2SM 286.1}

Use the Means Within Our Reach.—The idea which you hold, that no remedies should be used for the sick, is an error. God does not heal the sick without the aid of the means of healing which lie within the reach of man; or when men refuse to be benefited by the simple remedies that God has provided in pure air and water. {2SM 286.2}

There were physicians in Christ's day and in the days of the

apostles. Luke is called the beloved physician. He trusted in the Lord to make him skillful in the application of remedies. {2SM 286.3}

When the Lord told Hezekiah that He would spare his

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life for fifteen years, and as a sign that He would fulfill His promise, caused the sun to go back ten degrees, why did He not put His direct, restoring power upon the king? He told him to apply a bunch of figs to his sore, and that natural remedy, blessed by God, healed him. The God of nature directs the human agent to use natural remedies now. {2SM 286.4}

I might go to any length in this matter, my brother, but I leave it now with a few instances. [Then follow the accounts of two instances of the use of charcoal. See chapter 30.] {2SM 287.1}

All these things teach us that we are to be very careful lest we receive radical ideas and impressions. Your ideas regarding drug medication, I must respect; but even in this you must not always let the patients know that you discard drugs entirely, until they become intelligent on the subject. You often place yourself in positions where you hurt your influence and do no one any good, by expressing all your convictions. Thus you cut yourself away from the people. You should modify your strong prejudices.—Letter 182, 1899 (To a worker in an overseas field). {2SM 287.2}

God's Remedies.—There are many ways of practicing the healing art, but there is only one way that Heaven approves. God's remedies are the simple agencies of nature that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means and in the effect produced upon the system.—Testimonies, vol. 5, p. 443 (1885). {2SM 287.3}

Use the Simplest Remedies.—Nature will want some assistance to bring things to their proper condition, which may be found in the simplest remedies, especially in the use of nature's own furnished remedies—pure air, and with a precious knowledge of how to breathe; pure water, with a

knowledge of how to apply it; plenty of sunlight in every room in the house if possible, and with an intelligent knowledge of what advantages are to be gained by its use. All these are powerful in their efficiency, and the patient who has obtained a knowledge of how to eat and dress healthfully, may live for comfort, for peace, for health; and will not be prevailed upon to put to his lips drugs, which, in the place of helping nature, paralyzes her powers. If the sick and suffering will do only as well as they know in regard to living out the principles of health reform perseveringly, then they will in nine cases out of ten recover from their ailments.—Medical Ministry, pp. 223, 224 (Manuscript 22, 1887). {2SM 287.4}

Remedies in the Natural World

Water Treatments and Simple Herbs.—The Lord has taught us that great efficacy for healing lies in a proper use of water. These treatments should be given skillfully. We have been instructed that in our treatment of the sick we should discard the use of drugs. There are simple herbs that can be used for the recovery of the sick, whose effect upon the system is very different from that of those drugs that poison the blood and endanger life.—Manuscript 73, 1908 (Manuscript entitled “Counsels Repeated”). {2SM 288.1}

Remedies That Cleanse the System.—Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge which meant disobedience to God. Not one noxious plant was placed in the Lord’s great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, “Didst not thou sow good seed in thy field? from whence then hath it tares?” The master answered, “An enemy hath done this” (Matthew 13:27, 28). All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares. {2SM 288.2}

Then shall physicians continue to resort to drugs, which leave a deadly evil in the system, destroying that life which

Christ came to restore? Christ’s remedies cleanse the system. But Satan has tempted man to introduce into the system that which weakens the human machinery, clogging and destroying

the fine, beautiful arrangements of God. The drugs administered to the sick do not restore, but destroy. Drugs never cure. Instead, they place in the system seeds which bear a very bitter harvest. . . . {2SM 288.3}

Our Saviour is the restorer of the moral image of God in man. He has supplied in the natural world remedies for the ills of man, that His followers may have life and that they may have it more abundantly. We can with safety discard the concoctions which man has used in the past. {2SM 289.1}

The Lord has provided antidotes for diseases in simple plants, and these can be used by faith, with no denial of faith; for by using the blessings provided by God for our benefit we are cooperating with Him. He can use water and sunshine and the herbs which He has caused to grow, in healing maladies brought on by indiscretion or accident. We do not manifest a lack of faith when we ask God to bless His remedies. True faith will thank God for the knowledge of how to use these precious blessings in a way which will restore mental and physical vigor. {2SM 289.2}

The body is to be carefully cared for, and in this the Lord demands the cooperation of the human agent. Man must become intelligent in regard to the treatment and use of brain, bone, and muscle. The very best experience we can gain is to know ourselves.—Manuscript 65, 1899 (General Manuscript). {2SM 289.3}

All to Understand What to Do for Themselves

Your question is, . . . “In urgent cases, should we call in a worldly physician, because the sanitarium doctors are all so busy that they have no time to devote to outside

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practice?”...If the physicians are so busy that they cannot treat the sick outside of the institution, would it not be wiser for all to educate themselves in the use of simple remedies, than to venture to use drugs that are given a long name to hide their real qualities. Why need anyone be ignorant of God’s remedies—hot-water fomentations and cold and hot compresses. It is important to become familiar with the benefit of dieting in case of sickness. All should understand what to do [for] themselves. They may call upon someone who understands nursing, but everyone should have an intelligent knowledge of the house he lives in. All should understand what to do in case of sick-

ness. {2SM 289.4}

Were I sick, I would just as soon call in a lawyer as a physician from among general practitioners. I would not touch their nostrums, to which they give Latin names. I am determined to know, in straight English, the name of everything that I introduce into my system. {2SM 290.1}

Those who make a practice of taking drugs sin against

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their intelligence and endanger their whole afterlife. There are herbs that are harmless, the use of which will tide over many apparently serious difficulties. But if all would seek to become intelligent in regard to their bodily necessities, sickness would be rare instead of common. An ounce of prevention is worth a pound of cure.—Manuscript 86, 1897 (General Manuscript, “Health Reform Principles,” written from Cooranbong, Australia). {2SM 290.2}

Simple Remedies in the Sanitarium Program

I have received much instruction regarding the location of sanitariums. They should be a few miles distant from the large cities, and land should be secured in connection with them. Fruit and vegetables should be cultivated, and the patients should be encouraged to take up outdoor work. Many who are suffering from pulmonary disease might be cured if they would live in a climate where they could be out-of-doors most of the year. Many who have died of consumption might have lived if they had breathed more pure air. Fresh outdoor air is as healing as medicine, and leaves no injurious aftereffects.... {2SM 291.1}

It would have been better if, from the first, all drugs had been kept out of our sanitariums, and use had been made of such simple remedies as are found in pure water, pure air, sunlight, and some of the simple herbs growing in the field. These would be just as efficacious as the drugs used under mysterious names, and concocted by human science. And they would leave no injurious effects in the system. {2SM 291.2}

Thousands who are afflicted might recover their health if, instead of depending upon the drugstore for their life, they would discard all drugs, and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach and leave it weak, unable to digest even simple food without stimulation. The Lord is willing to let His light shine forth in clear, distinct

rays to all who are weak and feeble.— Manuscript 115, 1903 (General Manuscript regarding sanitarium work). {2SM 291.3}

Chap. 30 - Ellen G. White's Use of Remedial Agencies

I Cannot Testify in Their Favor

After seeing so much harm done by the administering of drugs, I cannot use them, and cannot testify in their favor. I must be true to the light given me by the Lord. {2SM 293.3}

The treatment we gave when the sanitarium was first established required earnest labor to combat disease. We did not use drug concoctions; we followed hygienic methods. This work was blessed by God. It was a work in which the human instrumentality could cooperate with God in saving life. There should be nothing put into the human system that would leave its baleful influence behind. And to carry out the light on this subject, to practice hygienic treatment, and to educate on altogether different lines of treating the sick, was the reason given me why we should have sanitariums established in various localities. {2SM 293.4}

I have been pained when many students have been encouraged to go to _____ [A STATE-OPERATED MEDICAL COLLEGE, TO WHICH A NUMBER OF OUR EARLY MEDICAL WORKERS WERE SENT TO COMPLETE THEIR TRAINING.—COMPILERS.] to receive an education in the use of drugs. The light which I have received has placed an altogether different complexion on the use made of

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drugs than is given at _____ or at the sanitarium. We must become enlightened on these subjects. The intricate names given the medicines are used to cover up the matter, so that none will know what is given them as remedies unless they obtain a dictionary to find out the meaning of these names. {2SM 293.5}

The Lord has given some simple herbs of the field that at times are beneficial; and if every family were educated in how to use these herbs in case of sickness, much suffering might be prevented, and no doctor need be called. These old-fashioned, simple herbs, used intelligently, would have recovered many sick who have died under drug medication. {2SM 294.1}

One of the most beneficial remedies is pulverized charcoal,

placed in a bag and used in fomentations. This is a most successful remedy. If wet in smartweed boiled, it is still better. I have ordered this in cases where the sick were suffering great pain, and when it has been confided to me by the physician that he thought it was the last before the close of life. Then I suggested the charcoal, and the patient slept, the turning point came, and recovery was the result. To students when injured with bruised hands and suffering with inflammation, I have prescribed this simple remedy, with perfect success. The poison of inflammation was overcome, the pain removed, and healing went on rapidly. The most severe inflammation of the eyes will be relieved by a poultice of charcoal, put in a bag, and dipped in hot or cold water, as will best suit the case. This works like a charm. {2SM 294.2}

I expect you will laugh at this; but if I could give this remedy some outlandish name that no one knew but myself, it would have greater influence. . . .But the simplest remedies may assist nature, and leave no baleful effects after their use.— Letter 82, 1897 (To Dr. J. H. Kellogg). {2SM 294.3}

When Asked for Counsel, Simple Remedies Advised

There are many simple herbs which, if our nurses would learn the value of, they could use in the place of drugs, and find very effective. Many times I have been applied to for advice as to what should be done in cases of sickness or accident, and I have mentioned some of these simple remedies, and they have proved helpful. {2SM 295.1}

On one occasion a physician came to me in great distress. He had been called to attend a young woman who was dangerously ill. She had contracted fever while on the campground, and was taken to our school building near Melbourne, Australia. But she became so much worse that it was feared she could not live. The physician, Dr. Merritt Kellogg, came to me and said, "Sister White, have you any light for me on this case? If relief cannot be given our sister, she can live but a few hours." I replied, "Send to a blacksmith's shop, and get some pulverized charcoal; make a poultice of it, and lay it over her stomach and sides." The doctor hastened away to follow out my instructions. Soon he returned, saying, "Relief came in less than half an hour after the application of the poultices. She is now having the first natural sleep she has had for days." {2SM 295.2}

I have ordered the same treatment for others who were suffering great pain, and it has brought relief and been the means of saving life. My mother had told me that snake bites and the sting of reptiles and poisonous insects could often be rendered harmless by the use of charcoal poultices. When working on the land at Avondale, Australia, the workmen would often bruise their hands and limbs, and this in many cases resulted in such severe inflammation that the worker would have to leave his work for some time. One came to me one day in this condition, with his hand tied in a sling. He was much troubled over the circumstance; for his help was needed in clearing the land I said to him, "Go to the place where you have been burning the timber, and get me some charcoal from the eucalyptus tree, pulverize it, and I will dress your hand." This was

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done, and the next morning he reported that the pain was gone. Soon he was ready to return to his work. {2SM 295.3}

I write these things that you may know that the Lord has not left us without the use of simple remedies which, when used, will not leave the system in the weakened condition in which the use of drugs so often leaves it. We need well-trained nurses who can understand how to use the simple remedies that nature provides for restoration to health, and who can teach those who are ignorant of the laws of health how to use these simple but effective cures. {2SM 296.1}

He who created men and women has an interest in those who suffer. He has directed in the establishment of our sanitariums and in the building up of schools close to our sanitariums, that they may become efficient mediums in training men and women for the work of ministering to suffering humanity. In the treatment of the sick, poisonous drugs need not be used. Alcohol or tobacco in any form must not be recommended, lest some soul be led to imbibe a taste for these evil things.—Letter 90, 1908 (To J. A. Burden and others bearing responsibility at Loma Linda). {2SM 296.2}

Safe, Simple Remedies

In regard to that which we can do for ourselves, there is a point that requires careful, thoughtful consideration. I must become acquainted with myself, I must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I

must eat those things which will be for my very best good physically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain. {2SM 296.3}

I must have wisdom to be a faithful guardian of my body. I should do a very unwise thing to enter a cool room when in a perspiration; I should show myself an unwise steward to allow myself to sit in a draft, and thus expose myself so as to take cold. I should be unwise to sit with cold feet and limbs, and thus drive back the blood from

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the extremities to the brain or internal organs. I should always protect my feet in damp weather. {2SM 296.4}

I should eat regularly of the most healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so. {2SM 297.1}

And when I violate the laws God has established in my being, I am to repent and reform, and place myself in the most favorable condition under the doctors God has provided—pure air, pure water, and the healing, precious sunlight. {2SM 297.2}

Water can be used in many ways to relieve suffering. Drafts of clear, hot water taken before eating (half a quart, more or less), will never do any harm, but will rather be productive of good. {2SM 297.3}

A cup of tea made from catnip herb will quiet the nerves. {2SM 297.4}

Hop tea will induce sleep. Hop poultices over the stomach will relieve pain. {2SM 297.5}

If the eyes are weak, if there is pain in the eyes, or inflammation, soft flannel cloths wet in hot water and salt, will bring relief quickly. {2SM 297.6}

When the head is congested, if the feet and limbs are put in a bath with a little mustard, relief will be obtained. {2SM 297.7}

There are many more simple remedies which will do much to restore healthful action to the body. All these simple preparations the Lord expects us to use for ourselves, but man's extremities are God's opportunities. If we neglect to do that which is within the reach of nearly every family, and ask the Lord to relieve pain when we are too indolent to make use of these remedies within our power, it is simply presumption. The Lord expects us to work in order that we may obtain food. He

does not propose that we shall gather the harvest unless we break the sod, till the soil, and cultivate the produce. Then God sends the rain and the sunshine and the clouds to cause vegetation to flourish. God works and man cooperates with God. Then there is seedtime and harvest. {2SM 297.8}

God has caused to grow out of the ground, herbs for the use of man, and if we understand the nature of those roots and herbs, and make a right use of them, there would not

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be a necessity of running for the doctor so frequently, and people would be in much better health than they are today. I believe in calling upon the Great Physician when we have used the remedies I have mentioned.—Letter 35, 1890 (To a worker in an overseas field). {2SM 297.9}

Counsel to the Medical Director of
a New Sanitarium

Do all that you possibly can to perfect the institution inside and out. Be sure that your premises are in the best of order. Let there be nothing about them that will make a disagreeable impression of the minds of the patients. {2SM 298.1}

Encourage the patients to live healthfully and to take an abundance of exercise. This will do much to restore them to health. Let seats be placed under the shade of the trees, that the patients may be encouraged to spend much time out-of-doors. And a place should be provided, enclosed either with canvas or with glass, where, in cooler weather, the patients can sit in the sun without feeling the wind.... {2SM 298.2}

Fresh air and sunshine, cheerfulness within and without the institution, pleasant words and kindly acts—these are the remedies that the sick need, and God will crown with success your efforts to provide these remedies for the sick ones who come to the sanitarium. By happiness and cheerfulness and expressions of sympathy and hopefulness for others, your own soul will be filled with light and peace. And never forget that the sunshine of God's blessing is worth everything to us. {2SM 298.3}

Teach nurses and patients the value of those health-restoring agencies that are freely provided by God, and the usefulness of simple things that are easily obtained. {2SM 298.4}

I will tell you a little about my experience with charcoal as a

remedy. For some forms of indigestion, it is more efficacious than drugs. A little olive oil into which some of this powder has been stirred tends to cleanse and heal. I find it is excellent. Pulverized charcoal from eucalyptus wood we have used freely in cases of inflammation.... {2SM 298.5}

Always study and teach the use of the simplest remedies, and the special blessing of the Lord may be expected to

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follow the use of these means which are within the reach of the common people.—Letter 100, 1903. {2SM 298.6}

Other Experiences With Charcoal

A Rapid Recovery.—A brother was taken sick with inflammation of the bowels and bloody dysentery. The man was not a careful health reformer, but indulged his appetite. We were just preparing to leave Texas, where we had been laboring for several months, and we had carriages prepared to take away this brother and his family, and several others who were suffering from malarial fever. My husband and I thought we would stand this expense rather than have the heads of several families die and leave their wives and children unprovided for. {2SM 299.1}

Two or three were taken in a large spring wagon on spring mattresses. But this man who was suffering from inflammation of the bowels, sent for me to come to him. My husband and I decided that it would not do to move him. Fears were entertained that mortification had set in. Then the thought came to me like a communication from the Lord to take pulverized charcoal, put water upon it, and give this water to the sick man to drink, putting bandages of the charcoal over the bowels and stomach. We were about one mile from the city of Denison, but the sick man's son went to a blacksmith's shop, secured the charcoal, and pulverized it, and then used it according to the directions given. The result was that in half an hour there was a change for the better. We had to go on our journey and leave the family behind, but what was our surprise the following day to see their wagon overtake us. The sick man was lying in a bed in the wagon. The blessing of God had worked with the simple means used.—Letter 182, 1899 (To a worker in an overseas field. See p. 287). {2SM 299.2}

Charcoal and Flaxseed.—We need a hospital so much. On Thursday Sister Sara McEnterfer [A TRAINED NURSE OF

EXPERIENCE WELL QUALIFIED FOR THIS TYPE OF SERVICE WHO ACCOMPANIED MRS. WHITE AND ASSISTED HER BOTH AS A TRAVELING COMPANION AND PRIVATE SECRETARY.—COMPILERS.] was called to see if she could do anything for Brother B's little son, who is

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eighteen months old. For several days he has had a painful swelling on the knee, supposed to be from the bite of some poisonous insect. Pulverized charcoal, mixed with flaxseed, was placed upon the swelling, and this poultice gave relief at once. The child had screamed with pain all night, but when this was applied, he slept. Today she has been to see the little one twice. She opened the swelling in two places, and a large amount of yellow matter and blood was discharged freely. The child was relieved of its great suffering. We thank the Lord that we may become intelligent in using the simple things within our reach to alleviate pain, and successfully remove its cause.—Manuscript 68, 1899 (General Manuscript). {2SM 299.3}

Other Remedies Mentioned

A Poultice of Figs for Hezekiah.—When Hezekiah was sick, the prophet of God brought him the message that he should die. The king cried to the Lord, and the Lord heard him, and sent the promise that fifteen years should be added to his life. One word from God, one touch of the divine finger, would have been enough to cure Hezekiah instantly. But instead, he was given directions to make a poultice of figs, and lay it upon the part affected. This was done, and Hezekiah was restored to health. It would be well to treasure this prescription which the Lord ordered to be used, more than we do.—Manuscript 29, 1911 (General Manuscript). {2SM 300.1}

The Value of Eucalyptus Oil.—I am very sorry to learn that Sister C is not well. I cannot advise any remedy for her cough better than eucalyptus and honey. Into a tumbler of honey put a few drops of the eucalyptus, stir it up well, and take whenever the cough comes on. I have had considerable trouble with my throat, but whenever I use this I overcome the difficulty very quickly. I have to use it only a few times, and the cough is removed. If you will use this prescription, you may be your own physician. If the first trial does not effect a cure, try it again. The best time to take it is before retiring.—Letter 348, 1908 (To a worker).

{2SM 300.2}

I have already told you the remedy I use when suffering from difficulties with my throat. I take a glass of boiled honey, and into this I put a few drops of eucalyptus oil, stirring it in well. When the cough comes on, I take a teaspoonful of this mixture, and relief comes almost immediately. I have always used this with the best of results. I ask you to use the same remedy when you are troubled with the cough. This prescription may seem so simple that you feel no confidence in it, but I have tried it for a number of years and can highly recommend it. {2SM 301.1}

Again, take warm footbaths into which have been put the leaves from the eucalyptus tree. There is great virtue in these leaves, and if you will try this, you will prove my words to be true. The oil of the eucalyptus is especially beneficial in cases of cough and pains in the chest and lungs. I want you to make a trial of this remedy which is so simple, and which costs you nothing.—Letter 20, 1909 (To the worker addressed in the preceding item). {2SM 301.2}

Trees With Medicinal Properties.—The Lord has been giving me light in regard to many things. He has shown me that our sanitariums should be erected on as high an elevation as is necessary to secure the best results, and that they are to be surrounded by extensive tracts of land, beautified by flowers and ornamental trees. {2SM 301.3}

In a certain place, preparations were being made to clear the land for the erection of a sanitarium. Light was given that there is health in the fragrance of the pine, the cedar, and the fir. And there are several other kinds of trees that have medicinal properties that are health promoting. Let not such trees be ruthlessly cut down.... Let them live.— Letter 95, 1902 (To workers in the South). {2SM 301.4}

“My herb drink.”—We need not go to China for our tea, or to Java for our coffee. Some have said: “Sister White uses tea, she keeps it in her house;” and that she has placed it before them to drink. They have not told the truth because I do not use it, neither do I keep it in my house. Once when crossing the waters I was sick and could retain nothing on my stomach and I did take a little weak tea as a medicine, but I don’t want any of you again to make the remark

that “Sister White uses tea.” If you will come to my house I will show you the bag that contains my herb drink. I send to

Michigan, across the mountains, and get the red-clover top. In regard to coffee, I never could drink it, so those who reported that Sister White drinks coffee made a mistake.—Manuscript 3, 1888 (Sermon, Oakland, California). {2SM 301.5}

Clover Blossoms—First Crop.—I have a request to make. Will these children please gather me as much clover or even more than they did last year? If they can do this, they will do me a great favor. I cannot do it here. We have no clover on our ground. The first crop is preferable, but if this comes too late, the second crop had better be secured. —Letter 1, 1872 (To a family in Michigan). {2SM 302.1}

Tea Used as a Medicine, but Not as a Beverage.—I do not use tea, either green or black. Not a spoonful has passed my lips for many years except when crossing the ocean, and once since on this side I took it as a medicine when I was sick and vomiting. In such circumstances it may prove a present relief. {2SM 302.2}

I did not use tea when you were with us. I have always used red-clover top, as I stated to you. I offered you this, and told you it was a good, simple, and wholesome drink.... {2SM 302.3}

I have not bought a penny's worth of tea for years. Knowing its influence I would not dare to use it, except in cases of severe vomiting when I take it as a medicine, but not as a beverage.... {2SM 302.4}

I do not preach one thing and practice another. I do not present to my hearers rules of life for them to follow while I make an exception in my own case.... {2SM 302.5}

I am not guilty of drinking any tea except red-clover-top tea, and if I loved wine, tea, and coffee, I would not use these health-destroying narcotics, for I prize health and I prize a healthful example in all these things. I want to be a pattern of temperance and of good works to others.—Letter 12, 1888 (To a minister on the West Coast). {2SM 302.6}

Coffee as Medicine.—I have not knowingly drunk a cup of genuine coffee for twenty years, only, as I stated, during my sickness—for a medicine—I drank a cup of

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coffee, very strong, with a raw egg broken into it.—Letter 20, 1882 (To friends). {2SM 302.7}

Grape Juice and Eggs.—I have received light that you are injuring your body by a poverty-stricken diet. . . . It is the lack of suitable food that has caused you to suffer so keenly. You

have not taken the food essential to nourish your frail physical strength. You must not deny yourself of good, wholesome food.... Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked into the best unfermented wine you can find. This will supply that which is necessary to your system. . . . Eggs contain properties which are remedial agencies in counteracting poisons.—Counsels on Diet and Foods, pp. 203, 204 (To Dr. D. H. Kress, 1901). {2SM 303.1}

Approval of Progressive Medical Procedures

Blood Transfusions.—There is one thing that has saved life—an infusion of blood from one person to another; but this would be difficult and perhaps impossible for you to do. I merely suggest it.—Medical Ministry, pp. 286, 287 (To Dr. D. H. Kress). {2SM 303.2}

Vaccination.—[VACCINATION FOR SMALLPOX: D. E. ROBINSON, ONE OF MRS. WHITE'S SECRETARIES, UNDER DATE OF JUNE 12, 1931, WROTE AS FOLLOWS CONCERNING MRS. WHITE'S ATTITUDE TOWARD VACCINATION:

“YOU ASK FOR DEFINITE AND CONCISE INFORMATION REGARDING WHAT SISTER WHITE WROTE ABOUT VACCINATION AND SERUM.

“THIS QUESTION CAN BE ANSWERED VERY BRIEFLY FOR SO FAR AS WE HAVE ANY RECORD, SHE DID NOT REFER TO THEM IN ANY OF HER WRITINGS.

“YOU WILL BE INTERESTED TO KNOW, HOWEVER, THAT AT A TIME WHEN THERE WAS AN EPIDEMIC OF SMALLPOX IN THE VICINITY, SHE HERSELF WAS VACCINATED AND URGED HER HELPERS, THOSE CONNECTED WITH HER, TO BE VACCINATED. IN TAKING THIS STEP SISTER WHITE RECOGNIZED THE FACT THAT IT HAS BEEN PROVEN THAT VACCINATION EITHER RENDERS ONE IMMUNE FROM SMALLPOX OR GREATLY LIGHTENS ITS EFFECTS IF ONE DOES COME DOWN WITH IT. SHE ALSO RECOGNIZED THE DANGER OF THEIR EXPOSING OTHERS IF THEY FAILED TO TAKE THIS PRECAUTION.

“[SIGNED] D. E. ROBINSON.”] {2SM 303.3}

X-ray Treatment at Loma Linda.—For several weeks I took treatment with the X-ray for the black spot that was on my forehead. In all I took twenty-three treatments, and these succeeded in entirely removing the mark. For this I am very grate-

ful.—Letter 30, 1911 (To her son J. E. White). {2SM 303.4}

PH144 - The Place of Herbs in Rational Therapy (1931)

Statements Written By Mrs. E. G. White With Notations and Supplement.

Prayer, Faith and Remedies

(1) “In regard to the matter of prayer for the sick, many confusing ideas are advanced. One says, He who has been prayed for must walk out in faith, giving God the glory, and making use of no remedies. If he is at a health institute, he should leave it at once. I know that these ideas are wrong, and that if accepted, they would lead to many evils. {PH144 4.2}

“On the other hand, I do not wish to say anything that might be interpreted to mean a lack of belief in the efficacy of prayer. The path of faith lies close beside the path of presumption. {PH144 4.3}

“It is no denial of faith to use rational remedies judiciously. Water, air, and sunshine, these are God’s healing agencies. {PH144 4.4}

“The use of certain herbs that the Lord has made to grow for the good of man, is in harmony with the exercise of faith,”

—MS 31, 1911 (written June 3, 1888)

(5) {PH144 4.5}

Learn To (Do for Yourself)

(2) “Now in regard to that which we can do for ourselves: There is a point that requires careful, thoughtful consideration. I must become acquainted with myself. I must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain. {PH144 5.1}

“I must have wisdom to be a faithful guardian of my body. I should do a very unwise thing to enter a cool room when in a

perspiration; I should show myself an unwise steward to allow myself to sit in a draught, and thus expose myself so as to take cold. I should be unwise to sit with cold feet and limbs and thus drive back the blood from the extremities to the brain or internal organs. I should always protect my feet in damp weather. {PH144 5.2}

“I should eat regularly of the most healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so.

(6) {PH144 5.3}

“And when I violate the laws God has established in my being, I am to repent and reform, and place myself in the most favorable condition under the doctors God has provided, — pure air, pure water, and the healing, precious sunlight. Water can be used in many ways to relieve suffering. Draughts of clear, hot water taken before eating (half a quart more or less), will never do any harm, but will rather be productive of good. A cup of tea made from catnip herb will quiet the nerves. {PH144 6.1}

Useful Remedies

“Hop tea will induce sleep. Hop poultices over the stomach will relieve pain. {PH144 6.2}

“If the eyes are weak, if there is pain in the eyes, or inflammation, soft flannel cloths wet in hot water and salt, will bring relief quickly. {PH144 6.3}

“When the head is congested, if the feet and limbs are put in a bath with a little mustard, relief will be obtained. {PH144 6.4}

“There are many more simple remedies, which will do much to restore healthful action to the body. All these simple preparations the Lord expects us to use for ourselves; but man’s extremities are God’s opportunities.

(7) {PH144 6.5}

“If we neglect to do that which is within the reach of nearly ever family, and ask the Lord to relieve pain, when we are too indolent to make use of these remedies within our power, it is simply presumption. The Lord expects us to work in order that

we may obtain food. He does not propose that we shall gather the harvest unless we break the sod, till the soil, and cultivate the produce. Then God sends the rain and the sunshine and the clouds to cause vegetation to flourish. God works, and man cooperates with God. Then there is seed time and harvest. {PH144 7.1}

“God has caused to grow out of the ground herbs for the use of man and if we understand the nature of these roots and herbs, and make a right use of them, there would not be a necessity of running for the doctor so frequently, and people would be in much better health than they are today. {PH144 7.2}

“I believe in calling upon the Great Physician when we have used the remedies I have mentioned. In regard to manner of labor we certainly need to be wise as serpents and harmless as doves. We might be very zealous, but it might be an unwise zeal, and serve to hedge up our way. Then there is danger of being so circumscribed in our work as to do very little good.”—Letter 35, (Feb. 6, 1890)

(8) {PH144 7.3}

(3) “The simpler remedies are less harmful (than drug poisons) in proportion to their simplicity, but in very many cases these are used when not at all necessary. {PH144 8.1}

Every Family to Use Herbs

“There are simple herbs and roots that every family may use for themselves, and need not call in a physician any sooner than they would call a lawyer. {PH144 8.2}

“I do not think that I can give you any definite line of medicines compounded and dealt out by doctors that are perfectly harmless. And yet it would not be wisdom to engage in controversy over this subject. The practitioners are very much in earnest in using their dangerous concoctions; and I am decidedly opposed to resorting to such things. They never cure; they may change the difficulty to create a worse one. Many of those who practice the prescribing of drugs, would not take the same, or give them to their children. If they have an intelligent knowledge of the human body . . . they must know that we are fearfully and wonderfully made, and that not a particle of these strong drugs should be introduced into this human living

organism. {PH144 8.3}

“As the matter was laid open before me,

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and the sad burden of the result of drug medication, the light was given me that Seventh-day Adventists should establish health institutions, discarding all these health-destroying inventions, and physicians should treat the sick upon hygienic principles.”

—Letter 17a, 1893 (written Oct. 2, 1893) {PH144 8.4}

(4) “The intricate names given the medicines are used to cover up the matter, so that none will know what is given them as remedies unless they obtain a dictionary to find out the meaning of these names. {PH144 9.1}

“The Lord has given some simple herbs of the field that at times are beneficial; and if every family were educated in how to use these herbs in case of sickness, much suffering might be prevented, and no doctor need be called. These old-fashioned, simple herbs, used intelligently, would have recovered many sick, who have died under drug medication.”

—Letter 82, 1897 (written Feb. 10, 1897) {PH144 9.2}

Herbs Harmless, Drugs Harmful

(5) “Were I sick, I would just as soon call in a lawyer as a physician from among general practitioners. I would not touch their nostrums to which they give Latin names. I am determined to know, in straight English,

the name of everything that I introduce into my system. {PH144 9.3}

“Those who make a practice of taking drugs, sin against their intelligence and endanger their whole after life. {PH144 10.1}

“There are herbs that are harmless, the use of which will tide over many apparently serious difficulties. {PH144 10.2}

“But if all would seek to become intelligent in regard to their bodily necessities, sickness would be rare instead of common. An ounce of prevention is worth a pound of cure.”

—MS 86, 1897 (written Aug. 25, 1897) {PH144 10.3}

(6) “Drug medication is to be discarded. On this point the conscience of the physician must ever be kept tender, and true,

and clean. The inclination to use poisonous drugs, which kill, if they do not cure, needs to be guarded against. Matters have been laid open before me in reference to the use of drugs. Many have been treated with drugs, and the result has been death. Our physicians, by practicing drug medication, have lost many cases that need not have died if they had left their drugs out of the sick-room. {PH144 10.4}

Drugs Kill

“Fever cases have been lost, when had the

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physicians left off entirely their drug treatment, had they put their wits to work, and wisely and persistently used the Lord’s own remedies, plenty of air and water, the patients would have recovered. The reckless use of these things that should be discarded has decided the case of the sick. {PH144 10.5}

“Experimenting in drugs is a very expensive business. Paralysis of the brain and tongue is often the result, and the victims die an unnatural death, when, if they had been treated perseveringly with unwearied, unrelaxed diligence, with hot and cold water, hot compresses, packs and dripping sheets, they would be alive today. {PH144 11.1}

Learn God’s Methods

“Nothing should be put into the human system that will leave a baleful influence behind. And to carry out the light on this subject, to practice hygienic treatment, is the reason which has been given me for establishing sanitariums in various localities. . . . {PH144 11.2}

“We must become enlightened on these subjects. The intricate names given medicine are used to cover up the matter, so that none will know what is given them as remedies unless they consult a dictionary.

(12) {PH144 11.3}

(7) “As to drugs being used in our institutions, it is contrary to the light which the Lord has been pleased to give. The drug-

ging business has done more harm to our world and killed more than it has helped or cured. The light was first given to me why institutions should be established, that is sanitariums were to reform the medical practices of physicians. {PH144 12.1}

“This is God’s method. The herbs that grow for the benefit of man, and the little handful of herbs kept and steeped and used for sudden ailments, have served tenfold, yes, one hundred fold better purposes, than all the drugs hidden under mysterious names and dealt out to the sick. {PH144 12.2}

“It is a delusion and a farce, and the Lord has revealed to me that this practice would not preserve life, but would introduce into the system those things which should never be there, for they would do a deleterious work on the human organism.”

—Letter 59, 1898 (written Aug. 29, 1898) {PH144 12.3}

(8) “The drug science has been exalted, but if every bottle that comes from every such institution were done away with, there would be fewer invalids in the world today. Drug medication should never have been introduced into our institutions. There was no need of

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this being so, and for this very reason the Lord would have us establish an institution where He can come in and where His grace and power can be revealed. ‘I am the Resurrection and the Life,’ He declares. {PH144 12.4}

Learn to Treat Yourself

“The true method for healing the sick is to tell them of the herbs that grow for the benefit of man. Scientists have attached large names to these simplest preparations, but true education will lead us to teach the sick that they need not call in a doctor any more than they would call in a lawyer. They can themselves administer the simple herbs if necessary. {PH144 13.1}

“To educate the human family that the doctor alone knows all the ills of infants and persons of every age is false teaching, and the sooner we as a people stand on the principles of health reform, the greater will be the blessing that will come to those who would do true medical work. There is a work to be done in treating the sick with water and teaching them to make the

most of the sunshine and physical exercise. Thus in simple language, we may teach the people how to preserve health, how to avoid sickness. This is the work our sanitariums are called upon to do. This is true science.”—M.S. 105, (written Aug. 26, 1898)

(14) {PH144 13.2}

Discard Human Concoctions

(9) “Shall physicians continue to resort to drugs, which leave a deadly evil in the system, destroying that life which Christ came to restore? Christ’s remedies cleanse the system. But Satan has tempted man to introduce into the system that which weakens the human machinery, clogging and destroying the fine, beautiful arrangements of God. The drugs administered to the sick do not restore, but destroy. Drugs never cure. Instead, they place in the system seeds which bear a very bitter harvest. {PH144 14.1}

“Our Saviour is the restorer of the moral image of God in man. He has supplied in the natural world remedies for the ills of man, that His followers may have life, and that they may have it more abundantly. We can with safety discard the concoctions which man has used in the past. The Lord has provided antidotes for disease in simple plants, and these can be used by faith, with no denial of faith; for by using the blessings provided by God for our benefit we are cooperating with Him. We can use water and sunshine and the herbs which He has caused to grow for healing maladies brought on by indiscretion or accident.”

—MS 65, 1899 (written April 25, 1899)

(15) {PH144 14.2}

(10) “It would have been better if from the first all drugs had been kept out of our sanitariums, and use had been made of such simple remedies as are found in pure water, pure air, sunlight, and some of the simple herbs growing in the field. These would be just as efficacious as the drugs used under mysterious names, and concocted by human science, and they would leave no injurious effects in the system. {PH144 15.1}

“Thousands who are afflicted might recover their health if,

instead of depending upon the drug store for their life, they would discard all drugs, and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach, and leave it weak, unable to digest even simple food without stimulation.”

—MS 115, 1903 (written Sept. 4, 1902) {PH144 15.2}

(11) “We have been instructed that in our treatment of the sick we should discard the use of drugs. {PH144 15.3}

“There are simple herbs that can be used for the recovery of the sick, whose effect upon the system is very different from that of those drugs that poison the blood and endanger life.”

—MS 73, 1908.

(16) {PH144 15.4}

(12) “I have been shown that we should have many more women who can deal especially with the diseases of women, many more lady nurses who will treat the sick in a simple way and without the use of drugs. {PH144 16.1}

Nurses Learn to Use Herbs

“There are many simple herbs which, if our nurses would learn the value of, they could use in the place of drugs, and find very effective.” —Letter 90, 1908. {PH144 16.2}

“By His own working agencies He has created material which will restore the sick to health. If men would use aright the wisdom God has given them, this world would be a place resembling heaven.”—MS 63, 1899. {PH144 16.3}

“We should make decided efforts to heed the directions the Lord has given in regard to the care of the sick. They should be given every advantage possible. All the restorative agencies that the Lord has provided should be made use of in our sanitarium work.”—MS 19, 1911. {PH144 16.4}

Figs Used on Malignant Sore

“When the Lord told Hezekiah that He would spare his life for fifteen years, and as a sign that He would fulfill His promise, caused

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the sun to go back ten degrees, why did He not put His direct, restoring power upon the King? He told him to apply a bunch of figs to his sore, and that natural remedy, blessed by God, healed him. The God of nature directs the human agent to use natural remedies now.”—Letter 182, 1899. {PH144 16.5}

Continue Health Reform

“Special instruction should be given in the art of treating the sick, without the use of poisonous drugs, and in harmony with the light that God has given. Students should come forth from the school without having sacrificed the principles of health reform.”—Letter 90, 1908. {PH144 17.1}

Physicians to Teach Laity

“Those who desire to become missionaries are to hear instruction from competent physicians, who will teach them how to care for the sick, without the use of drugs. Such lessons will be of the highest value to those who go out to labor in foreign countries. And the simple remedies used will save many lives.”—MS 83, 1908. {PH144 17.2}

“The Lord will be the Helper of every physician who will work together with Him

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in the effort to restore suffering humanity to health, not with drugs, but with nature’s remedies. Christ is the great physician, the wonderful Healer. He gives success to those who work in partnership with Him.”—Letter 142, 1902. {PH144 17.3}

“While the physician uses nature’s remedies for physical disease, he should point his patients to Him who can relieve the maladies of both the soul and the body.”—“Ministry of Healing,” p. 111. {PH144 18.1}

“In case of sickness, the cause should be ascertained, unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to reestablish right conditions in the system.”

—“Ministry of Healing,” p. 127 {PH144 18.2}

Other Simple Remedies

“Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies.” —”Ministry of Healing,” p. 127. {PH144 18.3}

“There are many ways of practising the healing art; but there is only one way that Heaven approves. God’s remedies are the simple agencies of nature, that will not tax or

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debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying. . . . Fresh air, exercise, pure water, and clean sweet premises, are within the reach of all.”—5 T 443. {PH144 18.4}

“The physician needs more than human wisdom and power that he may know how to minister to the many perplexing cases of disease of the mind and heart with which he is

called to deal. If he is ignorant of the power of divine grace, he cannot help the afflicted one, but will aggravate the difficulty; but if he has a firm hold upon God, he will be able to help the diseased, distracted mind.” —5 T 444. {PH144 19.1}

Rational Treatment for Pneumonia

(13) “In the winter of 1864, my Willie was suddenly and violently brought down with lung fever. We had just buried our oldest son with this disease, and were very anxious in regard to Willie, fearing that he, too, might die. We decided that we would not send for a physician, but do the best we could with him ourselves by the use of water, and entreat the Lord in behalf of the child.

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We called in a few, who had faith to unite their prayers with ours. We had a sweet assurance of God’s presence and blessing. {PH144 19.2}

“The next day Willie was very sick. He was wandering. He

did not seem to see or hear me when I spoke to him. His heart had no regular beat, but was in a constant agitated flutter. We continued to look to God in his behalf, and to use water freely upon his head, and a compress constantly upon his lungs, and soon he seemed as rational as ever. He suffered severe pain in his right side, and could not lie upon it for a moment. This pain we subdued with cold water compresses, varying the temperature of the water according to the degree of the fever. We were very careful to keep his hands and feet warm. {PH144 20.1}

“We expected the crisis would come the seventh day. We had but little rest during his sickness, and were obliged to give him up into other’s care the fourth and fifth nights. My husband and myself the fifth day felt very anxious. The child raised fresh blood and coughed considerably. My husband spent much time in prayer. We left our child in careful hands that night. Before retiring my husband prayed long and earnestly. Suddenly his burden of prayer left him, and it seemed as though a voice spoke to him, and said,

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Go lie down, I will take care of the child. {PH144 20.2}

“I had retired sick, and could not sleep for anxiety for several hours. I felt pressed for breath, Although sleeping in a large chamber, I arose and opened the door into a large hall, and was at once relieved, and soon slept. I dreamed that an experienced physician was standing by my child, watching every breath, with one hand over his heart, and with the other feeling his pulse. He turned to us and said, ‘The crisis has passed. He has seen his worst night. He will now come up speedily, for he has not the injurious influence of drugs to recover from. Nature has nobly done her work to rid the system of impurities.’ I related to him my worn-out condition, my pressure for breath, and the relief obtained by opening the door. {PH144 21.1}

Fresh Air

“Said he, ‘That which gave you relief will also receive your child. He needs air. You have kept him too warm. The heated air coming from a stove is injurious, and were it not for the air coming in at the crevices of the windows, would be poisonous and destroy life. (Sic.) Stove heat destroys the vitality of the air,

and weakens the lungs. The child's

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lungs have been weakened by the room being kept too warm. Sick persons are debilitated by disease, and need all the invigorating air that they can bear to strengthen the vital organs to resist disease. And yet in most cases, air and light are excluded from the sick room at the very time when most needed, as though dangerous enemies.' {PH144 21.2}

"This dream and my husband's experience were a consolation to us both. We found in the morning that our boy had passed a restless night. He seemed to be in a high fever until noon. Then the fever left him, and he appeared quite well, except weak. He had eaten but one small cracker through his five days sickness. He came up rapidly, and has had better health than he has had for several days before. This experience is valuable to us."—"Facts of Faith." pages 151-153. {PH144 22.1}

Experience With Charcoal.

(14) "A brother was taken sick, with inflammation of the bowels and bloody dysentery. The man was not a careful health reformer, but indulged his appetite. We were just preparing to leave Texas, where we had been laboring for several months, and we had carriages prepared to take away his brother

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and his family, and several others who were suffering from malarial fever. My husband and I thought we would stand this expense rather than have the heads of several families die and leave their wives and children unprovided for. Two or three were taken in a large spring wagon on spring mattresses. {PH144 22.2}

"But this man who was suffering from inflammation of the bowels, sent for me to come to him. My husband and I decided that it would not do to move him. Fears were entertained that mortification had set in. Then the thought came to me like a communication from the Lord, to take pulverized charcoal, put

water upon it, and give this water to the sick man to drink, putting bandages of the charcoal over the bowels and stomach. We were about one mile from the city of Dennison, but the sick man's son went to a blacksmith's shop, secured the charcoal, and pulverized it, and then used it according to the directions given. The result was that in half an hour there was a change for the better. We had to go on our journey and leave the family behind, but what was our surprise the following day to see their wagon overtake us. The sick man was lying in a bed in the wagon. The blessing of God had worked with the simple means used."—Letter 182, 1899.

(24) {PH144 23.1}

Charcoal and Smartweed

"One of the most beneficial remedies is pulverized charcoal in a bag and used in fomentations. This is a most successful remedy. If wet in smartweed, boiled, it is still better. I have ordered this in cases where the sick were suffering great pain, and when it has been confided to me by the physician that he thought it was the last before the close of life. Then I suggested the charcoal, and the patient has slept, the turning point came, and recovery was the result. To students, when injured with bruised hands, and suffering with inflammation, I have prescribed this simple remedy with perfect success. The poison of inflammation is overcome, the pain removed, and healing goes on rapidly. The more severe inflammation of the eyes will be relieved by a poultice of charcoal, put in a bag and dipped in hot or cold water as will best suit the case. This works, like a charm. {PH144 24.1}

"I expect you will laugh at this; but if I could give this remedy some outlandish name, that no one knew but myself, it would have greater influence."—Letter 82, 1897. {PH144 24.2}

Charcoal and Olive Oil

"I will tell you a little about my experience with charcoal as a remedy. For some

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forms of indigestion, it is more efficacious than drugs. A little olive oil into which some of this powder has been stirred, tends to cleanse and heal. I find it is excellent. . . . {PH144 24.3}

“Always study and teach the use of the simplest remedies, and the special blessing of the Lord may be expected to follow the use of these means which are within the reach of the common people.”—Letter 100, 1903. {PH144 25.1}

Pine, Cedar, and Fir

(15) “Light was given that there is health in the fragrance of the pine, the cedar, and the fir. And there are several other kinds of trees that have medicinal properties that are health promoting.”—Letter 95, 1902 (Written June 26, 1902) {PH144 25.2}

The Use of Charcoal for Inflammation Insect Bites, etc.

“On one occasion a physician came to me in great distress. He had been called to attend a young woman who was dangerously ill. She had contracted fever while on the campground and was taken to our school-building, near Melbourne, Australia. But she became so much worse that it was feared she could not live. The physician, Dr. Merritt Kellogg,

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came to me and said, ‘Sister White, have you any light for me on this case? If relief cannot be given our sister, she can live but a few hours.’ I replied, ‘Send to a blacksmith’s shop and get some pulverized charcoal; make a poultice of it, and lay it over her stomach and sides.’ The doctor hastened away to follow out my instructions. Soon he returned, saying, ‘Relief came in less than half an hour after the application of the poultices. She is now having the first natural sleep she has had for days.’ {PH144 25.3}

“I have ordered the same treatment for others who were suffering great pain, and it has brought relief, and been the means of saving life. My mother had told me that snake bites and the sting of reptiles and poisonous insects could often be rendered

harmless by the use of charcoal poultices. When working on the land at Avondale, Australia, the workmen would often bruise their hands and limbs, and this in many cases resulted in such severe inflammation that the worker would have to leave his work for some time. One came to me one day in this condition, with his hand tied in a sling. He was much troubled over the circumstances; for his help was needed in clearing the land. I said to him, 'Go to the place where you have been burning the timber,

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and get me some charcoal from the eucalyptus tree, and pulverize it, and I will dress your hand.' This was done, and the next morning he reported that the pain was gone. Soon he was ready to return to his work. {PH144 26.1}

"I write these things that you may know that the Lord has not left us without the use of simple remedies which when used will not leave the system in the weakened condition in which the use of drugs so often leave it. We need well trained nurses who can understand how to use the simple remedies that nature provides for restoration to health, and who can teach those who are ignorant of the laws of health how to use these simple but effective cures."—Letter 90, 1908. {PH144 27.1}

"Soon there will be no work done in ministerial lines except medical missionary work." C. H. 533.

(29) {PH144 27.2}

Drugs Not Recommended: "You are not justified in advocating one school above the others as if it were the only one worthy of respect. Those who vindicate one school of medicine and bitterly condemn another, are actuated by a zeal that is not according to knowledge. With Pharisaic pride some men look down upon others who have received a diploma from the so-called standard school. ... The use of drugs has resulted in far more harm than good, and should our physicians who claim to believe the truth, almost entirely dispense with medicine, and faithfully practice along the line of hygiene, using nature's remedies, far greater success would attend their efforts. There is no need whatever to exalt the method whereby drugs are administered. I know whereof I speak. Brethren of the medical

profession, I entreat you to think candidly and put away childish things. . . . They resort to drugs when greater skill and knowledge would teach them the more excellent way.” Extracts on Medical Work, pages 19-23. Also Loma Linda Messages, page 62, it says: {PH144 29.1}

“The truth for this time, the third angel’s message, is to be proclaimed with a loud voice

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as we approach the great final test. This test must come to the churches in connection with true medical missionary work.” We are told that in time of trouble “there will be sick ones, plenty of them, that will need help” so because of the need, but also “for their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention and cure, and those who will do this will find a field of labor anywhere.” C. H. 506. {PH144 29.2}

MR No. 1481 - Practical Counsel on Home Treatments

(Written March 10, 1897, from “Sunnyside,” Cooranbong, N.S.W., to “Dear Brother Semmens.”)

I have just sent you a telegram. In a letter written to Brother Lacey, the father of Herbert Lacey, Sister Lacey was describing, I think, the treatment you were giving Brother Lacey—the ice, etc., used to keep down the fever. {20MR 278.1}

I feel that the ice used is a mistake. The light which has been given me in reference to several critical cases has been represented to me as a sick child I had in charge, and in every case the directions given were, Do not apply ice to the head (but cool water); apply hot fomentations (to the bowels, stomach, and liver). This will quell the fever much sooner even than cold. The reaction after the cold applications raised the fever, in the place of killing it. {20MR 278.2}

This direction has been given me again and again. In some cases the ice applications may be warrantable, but in most cases they are not advisable. If the invalid has any vitality, the system will send the blood to where the cold is, and very often the system has no power for this taxation. Brother Herbert has

low vitality. Some cases may endure this other kind of treatment, but I greatly fear for Brother Lacey, if it is continued. Use hot water; in nine cases out of ten it will do a more successful work than the cold ice would do. {20MR 278.3}

I cannot now write out all the cases I have handled under the light given me of God, but every case has worked favorably. I have given these directions to physicians of repute, those not of our faith and those of our faith, and in every case, even in fevers, they have reported success in treating with hot water in the place of cold water or applications of ice. {20MR 278.4}

My husband and myself were urgently requested to go from Battle Creek to Allegan, in the case of Dr. Lay's wife, to pray for her, for there was little hope of her life. We went about 35 miles. No one had been in her room to see the woman but her husband, Dr. Lay, and the physician in that place. We inquired the reason of her prostration. They said it was hemorrhage from the lungs. My husband inquired, "What are you doing?" Dr. Lay responded, "Putting on cold compresses." {20MR 278.5}

We then told the doctors that they were doing the worst thing for the woman that they could do. They should keep hot water bags to her feet, and hot water bags to her lungs and stomach. The cold water or ice water to the lungs was diverting the

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blood from limbs and body to meet the cold application, and another hemorrhage would certainly appear soon. "Why," the doctors said, "this is sensible; why did we not consider, and reason from cause to effect?" {20MR 278.6}

The cold was immediately replaced by hot, and she was much more comfortable. She had been lying [in bed] for three days. They had not dared to move her for fear of hemorrhage. Her clothing was removed the next day, and she began to feel natural. Dr. Lay said, "You have, by your counsel, saved the life of my wife." He was the most grateful man I ever saw. She lived for about twenty years after that sickness. {20MR 279.1}

There was another woman, greatly respected in Allegan, who was full of malaria. She came to the sanitarium for treatment. She had been under treatment two weeks, but received no benefit. One night I dreamed that Dr. Lay came to me with much

perplexity expressed in his countenance. I said, "What is it, Doctor?" He said, "I am put to my wits' end to know what to do in the case of Sister G. She does not improve at all." Said I, "Dr. Lay, what influence would it have on cold tallow to put it in cold or tepid water?" "None at all," he said. "I have no more to say," I said; "a word to the wise is sufficient." {20MR 279.2}

The next day Dr. Lay came to our house, and desired an interview with me. He repeated the words in my dream, and I gave the same answer. I said, "Give her as hot treatment as she can bear." "Why did I not think of this myself?" he said. He acted upon the light given, with perfect success. {20MR 279.3}

We were then living on our farm, 80 miles from Battle Creek. The snow had been very deep, and the rain had set in, and made the water standing in the road a river. Brother Wilson, father of the Brother Wilson now in Tasmania, had been sick, and a telegram was sent for Dr. Lay to come immediately. His father was in a terrible state of erysipelas. The brother of father Wilson came to see me early one morning, and presented the case before me. I said, "I cannot go, Brother Wilson," for Brother King was receiving treatment at our house. He had been kicked by a horse and his skull was broken, and the doctor would not trust him in anyone's hands but my husband's and myself, for he said that there was only one chance out of a hundred for his life. The crisis had now come, and we could not leave him. {20MR 279.4}

I said, "Brother Wilson, I had a dream last night. I was taking care of a sick child. Its head was swollen enormously, and the child was unconscious. Some were saying, "Put cold water on its head." One came in and stood by the bed, and said: "This is a critical case. Cold water is not the right prescription. Take two

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flannel sheets, wet them as hot as you can handle them, and wrap him up in the pack, and put a flannel wet in warm water round his head. Keep this in operation until he manifests sensibility to heat. Work quickly and thoroughly, for you will have no time to lose." {20MR 279.5}

"Now," said I to Brother Wilson, "call at your sister's, get the blankets, and follow directions precisely." He did this, and when he put on the third application, he began to shrink, for he

was revealing sensibility. Oh, what rejoicing was in that house. The battle was fought and the victory gained before Dr. Lay arrived. {20MR 280.1}

The second or third night I dreamed of having the care of a child that was weak and seemed unable to rally. I thought the same physician stood by the cradle and said, "Have you any wine in the house? Beat up a raw egg, and give it to the child with grape wine, three times each day. He will rally." Dr. Lay came the next morning, and said he must return to the sanitarium the next morning, that the erysipelas was conquered but that he was extremely weak. "I am perplexed to know what to do." I told him my dream, and he went immediately and gave him the strengthening potion. He gained strength rapidly. This occurred when Willie was about twelve years old. {20MR 280.2}

I might present case after case of a similar character. When I have taken treatment at the sanitarium, Dr. Kellogg has always told the head nurses to allow Sister White to prescribe her own treatment. They used to give me cold (ice) applications to my head, but it was always an injury to me, and I changed them to warm applications to the spine and head, and to the eyes hot salt water fomentations, but seldom ever cold. I have had inflammation to the eyes, but hot applications were used, and with good success. {20MR 280.3}

I send you at this time pulverized charcoal. Let him drink the water after it has stood a while to extract the virtue. This should be cold when used. When used for fomentations over the bowels, the coal should be put into a bag, sewed up, and dipped in hot water. It will serve several times. Have two bags; use one and then the other. {20MR 280.4}

I send this to you by Sara. Let her stand by your side and help you share the responsibility in the most critical period. Herbert Lacey is a man of value, a man the Lord loves. The enemy must not come in and take him away. We are praying for you and for him, that you may be guided aright and that you may have the help of the great Physician. {20MR 280.5}

Sara is not much pleased to go. Make it as pleasant for her as you can. We shall miss her here, but for a few days I consent for her to go to you. Counsel together, and Sara will help you. She has tried to vindicate

cold and ice water treatment, but I differ with her. There is not strength in that frail body now to bear any such heroic treatment. Oh, how my heart yearns over Herbert Lacey. He is precious in the sight of the Lord, and we must not fail to do everything in our power for him. {20MR 280.6}

I have given you the light God has given me, and I consider that it is light. I sent the telegram because I did not then expect that Sara would go to Sydney. May the Lord bless you as a family, is my prayer. {20MR 281.1}

We will make Herbert's case a special subject of prayer. Tell Brother Baker to pray for him. You and your wife pray that the Lord will raise him up to health. In love to you all.—Letter 112a, 1897.

Ellen G. White Estate
Silver Spring, Maryland
January 11, 1990. Entire Letter. {20MR 281.2}

MR No. 1559 - The Use of Drugs vs Simple Remedies; Ellen White's Diet

(Written August 1, 1897, from "Sunnyside," to Dr. J. H. Kellogg.)

I scarcely know how to write to you. I hoped yesterday evening after the Sabbath to receive the Vancouver mail, but it did not come, and my mail for America must go tomorrow morning. {21MR 289.1}

I have read the manuscript Willie sent me for the book Christian Temperance. I see nothing that I object to except the subject of drug medication. As matters have been opened to me from time to time, as I have been conducted through the rooms of the sick in the sanitarium and out of the sanitarium, I have seen that the physicians of the sanitarium, by practicing drug medication, have lost many cases that need not have died if they had left their drugs out of the sick room. Cases have been lost that had the physicians left off entirely their drug treatment, had they put their wits to work and wisely and persistently used the Lord's own remedies—plenty of air and water—the fever cases that have been lost would have recovered. The reckless use of those things that should be discarded has decid-

ed the case of the sick. {21MR 289.2}

I will not educate or sustain the use of drugs. I try not to speak of these things, but if the book is already out, I shall have to insert something that I may place the truth of the matter before the people. After seeing so much harm done by the administering of drugs, I cannot use them, and cannot testify in their favor. I must be true to the light given me by the Lord. {21MR 289.3}

The treatment we gave when the sanitarium was first established required earnest labor to combat disease. We did not use drug concoctions; we followed hygienic methods. This work was blessed by God. It was a work in which the human instrumentality could cooperate with God in saving life. There should be nothing put into the human system that would leave its baleful influence behind. And to carry out the light on this subject, to practice hygienic treatment, and to educate on altogether different lines of treating the sick, was the reason given me why we should have sanitariums established in various localities. {21MR 289.4}

I have been pained when many students have been encouraged to go to Ann Arbor to receive an education in the use of drugs. The light which I have received has placed an altogether different complexion on

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the use made of drugs than is given at Ann Arbor or at the sanitarium. We must become enlightened on these subjects. The intricate names given the medicines are used to cover up the matter, so that none will know what is given them as remedies unless they obtain a dictionary to find out the meaning of these names. {21MR 289.5}

The Lord has given some simple herbs of the field that at times are beneficial; and if every family were educated in how to use these herbs in case of sickness, much suffering might be prevented, and no doctor need be called. These old fashioned simple herbs, used intelligently, would have recovered many sick who have died under drug medication. {21MR 290.1}

One of the most beneficial remedies is pulverized charcoal, placed in a bag and used in fomentations. This is a most successful remedy. If wet in smartweed boiled, it is still better. I have ordered this in cases where the sick were suffering great

pain, and when it has been confided to me by the physician that he thought it was the last before the close of life. Then I suggested the charcoal, and the patient slept, the turning point came, and recovery was the result. {21MR 290.2}

To students when injured with bruised hands and suffering with inflammation, I have prescribed this simple remedy, with perfect success. The poison of inflammation was overcome, the pain removed, and healing went on rapidly. The most severe inflammation of the eyes will be relieved by a poultice of charcoal, put in a bag, and dipped in hot or cold water, as will best suit the case. This works like a charm. {21MR 290.3}

I expect you will laugh at this, but if I could give this remedy some outlandish name that no one knew but myself, it would have greater influence. But Dr. Kellogg, many things have been opened before me that no one but myself is any the wiser for in regard to the management of sickness and disease—the effect of the use of drug medication, the thousands in our work who might have lived if they had not sent for a physician and had let nature work the recovery herself. But the simplest remedies may assist nature, and leave no baleful effects after their use. {21MR 290.4}

I have been studying my own case. I have not applied to any physician since living in this country. I did pay four pounds the first year for electric baths, which did me no good. If indisposed I would just as soon think of calling in a lawyer as a physician. {21MR 290.5}

I have recently left off the use of all liquids, such as home-made coffee, with my meals. I eat my food as dry as possible. The result is excellent. In the morning I take lemon and water. I drink nothing between meals unless it be occasionally some lemon and water. At the table I do not eat many things either. I use dry peas boiled, then strained, then

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baked, and canned tomatoes. When fresh, I use the tomatoes uncooked with bread. This is my principal article of food. {21MR 290.6}

I write you this because I asked you some questions in reference to the heart. But now, after bringing myself to a very strict diet, I find no special difficulty. When overtaxed, I suffer from exhaustion and inability to breathe. But I think I shall not

die but live to declare the works of the Lord. I adhere strictly to the two meal system, and know this to be a blessing to me. If I could walk much, I would do considerable walking, but my right hip will not admit of this. I am as active upon my feet, in walking about the house and about my premises, as I have been at any period in my life. {21MR 291.1}

But I must close this. I wish to say that I am never troubled with an offensive breath or a bad taste in my mouth. I relish my food. I enjoy apples very much, but good apples are not to be obtained here as in America. A few barrels of Northern Spys, such as we used to have in America, would be a treat. But we cannot procure these here.—Letter 82, 1897.

“At Middletown we met Sister Bonfoey and our little Henry. My child grew feeble. We had used simple herbs, but they had no effect. The neighbors who came in said we could not keep him long, for he would die with consumption. One advised us to use one medicine, another something else. But it did not affect the child favorably. Finally he could take no nourishment. Townsend’s Sarsaparilla was recommended as the last resort. We concluded to try it. We could send by a friend to Hartford that day, and must decide in a few moments. I went before the Lord in my room alone, and while praying obtained the evidence that our only source of help was in the Lord. If he did not bless and heal the child, medicine could not save him. {LS80 253.1}

“I there decided to venture the life of the child upon the promises of God. I had a lively sense of his willingness and power to save, and there alone before God exclaimed, ‘We will believe, and show to these unbelieving neighbors, who are expecting the death of the child, that there is a God in Israel, whose ear is open to the prayers of his children. We will trust alone in thee.’ I felt the power of God to that degree that for a short time I was helpless. My husband opened the door to say to me that the friend was waiting for our decision, and asked, ‘Shall we get the Sarsaparilla?’ I answered, ‘No, tell him we will try the strength of God’s promises.’ {LS80 253.2}

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“The neighbors looked upon me with astonishment. They were confident the child would die. That night we anointed him, and my husband prayed for him, laying his hands upon him in the name of the Lord. He looked up with a smile. A light

seemed to rest upon his features, and we there had the evidence that the Lord had answered our prayers. We gave him no more medicine. He gained strength fast, and the next day could stand upon his feet. {LS80 254.1}

“We were anxious to visit the brethren in Maine, but the sickness of our child had hindered us. We immediately made preparations for our journey. The first day we rode to Hartford. The child seemed very weary, and could not sleep. We again sought unto the Lord, who heard our prayer, and the nerves of the child were quieted; and while we were praying he fell into a sweet sleep and rested undisturbed through the night. The next day we traveled about one hundred and forty miles to the good home of Brother Nichols in Dorchester, Mass. The powers of darkness were again permitted to afflict the child. He would cling to my neck, and then with both hands seem to be fighting off something, crying, No, no, and then again cling with all his strength to me. We could not tell what these strange actions meant, but thought he must see something invisible to us. Satan was unwilling to lose his prey. Was he troubling the child? or were his evil angels by their presence exciting his fears, and causing him to act thus? In our season of prayer that morning we rebuked the power of the enemy, and our child was no more afflicted. We took the boat Portland, but I was very sick, and could not take care of my child. I fainted a number of times. When I grew better my little Henry expressed great joy. He would climb upon the sofa, throw his little arms around
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my neck, and kiss me many times. He was then one year old. {LS80 254.2}

Section Twelve - The Prevention of Disease and Its Cure by Rational Methods

Prevention of Disease

The distinction between prevention and cure has not been made sufficiently important. Teach the people that it is better to know how to keep well than how to cure disease. Our physicians should be wise educators, warning all against self-indulgence, showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind. — MS. 99, 1902. {MM 221.1}

Early Teaching of Physiology

The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God has pledged Himself to keep this human machinery in healthful action if the human agent will obey His laws and cooperate with God. Every law governing the human machinery is to be considered just as truly divine in origin, in character, and in importance as the word of God. Every careless, inattentive action, any abuse put upon the Lord's wonderful mechanism by disregarding His specified laws in the human habitation, is a violation of God's law. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful. {MM 221.2}

From the first dawn of reason the human mind should become intelligent in regard to the physical structure. Here Jehovah has given a specimen of Himself; for man was made in the image of God. It is Satan's determined work to destroy the moral image of God in man. He would make the intelligence of man, his highest, noblest gift, the most destructive agent to pollute with sin everything he touches.—MS. 3, 1897. {MM 221.3}

Educate the Sick

The first labors of a physician should be to educate the sick and suffering in the very course they should pursue to prevent disease. The greatest good can be done by our trying to enlighten

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the minds of all we can obtain access to, as to the best course for them to pursue to prevent sickness and suffering, and broken constitutions, and premature death. But those who do not care to undertake work that taxes their physical and mental powers will be ready to prescribe drug medication, which lays a foundation in the human organism for a twofold greater evil than that which they claim to have relieved. {MM 221.4}

A physician who has the moral courage to imperil his reputation in enlightening the understanding by plain facts, in showing the nature of disease and how to prevent it, and the dangerous practice of resorting to drugs, will have an uphill business, but he will live and let live. . . . He will, if a reformer, talk plainly in regard to the false appetites and ruinous self-

indulgence, in dressing, in eating and drinking, in overtaking to do a large amount of work in a given time, which has a ruinous influence upon the temper, the physical and mental powers. . . . {MM 222.1}

Right and correct habits, intelligently and perseveringly practiced, will be removing the cause for disease, and the strong drugs need not be resorted to. Many go on from step to step with their unnatural indulgences, which is bringing in just as unnatural [a] condition of things as possible. {MM 222.2}

Stimulants and Narcotics

Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics, opium, and tobacco. These hurtful indulgences must be given up, not only one, but all; for all are hurtful, and ruinous to the physical, mental, and moral powers, and should be discontinued from a health standpoint. The common use of the flesh of dead animals has had a deteriorating influence upon the morals as well as the physical constitution. {MM 222.3}

Ill health in a variety of forms, if effect could be traced to the cause, would reveal the sure result of flesh eating. The disuse of meats, with healthful dishes nicely prepared to take the place of flesh-meats, would place a large number of the sick and suffering ones in a fair way of recovering their health, without the use of drugs. But if the physician encourages a meat-eating diet to his invalid patients, then he will make a necessity for the use of drugs. . . .

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{MM 222.4}

Drugs always have a tendency to break down and destroy vital forces, and nature becomes so crippled in her efforts that the invalid dies, not because he needed to die, but because nature was outraged. If she had been left alone, she would have put forth her highest efforts to save life and health. Nature wants none of such help as so many claim that they have given her. Lift off the burdens placed upon her, after the customs of the fashion of this age, and you will see in many cases nature will right herself. The use of drugs is not favorable or natural to the laws of life and health. The drug medication gives nature two burdens to bear, in the place of one. She has two serious difficulties to overcome, in the place of one. {MM 223.1}

There is now positive need even with physicians, reformers

in the line of treatment of disease, that greater painstaking effort be made to carry forward and upward the work for themselves, and to interestedly instruct those who look to them for medical skill to ascertain the cause of their infirmities. They should call their attention in a special manner to the laws which God has established, which cannot be violated with impunity. They dwell much on the working of disease, but do not, as a general rule, arouse the attention to the laws which must be sacredly and intelligently obeyed to prevent disease. {MM 223.2}

The Physician's Example an Educating Influence

If the physician has not been correct in his dietetic practices, if his own appetite has not been restricted to a plain, wholesome diet, in a large measure discarding the use of the flesh of dead animals, . . . he will as soon educate and discipline the taste and appetite of his patients to love the things that he loves, as to give them the sound principles of health reform. He will prescribe for sick patients flesh-meats, when it is the very worst diet that they can have. It stimulates, but does not give strength. {MM 223.3}

Nature will want some assistance to bring things to their proper condition, which may be found in the simplest remedies, especially in the use of nature's own furnished remedies—pure air, and with a precious knowledge of how to breathe; pure water, with a knowledge how to apply it; plenty of sunlight in every room in the house if possible, and with an intelligent knowledge of what advantages are to be gained by its use. All

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these are powerful in their efficiency, and the patient who has obtained a knowledge of how to eat and dress healthfully may live for comfort, for peace, for health, and will not be prevailed upon to put to his lips drugs, which, in the place of helping nature, paralyzes her powers. If the sick and suffering will do only as well as they know in regard to living out the principles of health reform perseveringly, then they will in nine cases out of ten recover from their ailments. {MM 223.4}

Obedience to Nature's Laws

The feeble and suffering ones must be educated line upon line, precept upon precept, here a little and there a little, until

they will have respect for and live in obedience to the law that God has made to control the human organism. Those who sin against knowledge and light, and resort to the skill of a physician in administering drugs, will be constantly losing their hold on life. The less there is of drug dosing, the more favorable will be their recovery to health. Drugs, in the place of helping nature, are constantly paralyzing her efforts. . . . {MM 224.1}

They do not inquire into their former habits of eating and drinking, and take special notice of their erroneous habits which have been for many years laying the foundation of disease. Conscientious physicians should be prepared to enlighten those who are ignorant, and should with wisdom make out their prescriptions, prohibiting those things in their diet which he knows to be erroneous. {MM 224.2}

He should plainly state the things which he regards as detrimental to the laws of health, and leave these suffering ones to work conscientiously to do those things for themselves which they can do, and thus place themselves in right relation to the laws of life and health. When from an enlightened conscience they do the very best they know how to do to preserve themselves in health, then in faith they may look to the Great Physician, who is a healer of the body as well as of the soul. {MM 224.3}

We are health reformers. Physicians should have wisdom and experience, and be thorough health reformers. Then they will be constantly educating by precept and example their patients from drugs. For they well know that the use of drugs may produce for the time being favorable results, but will implant

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in the system that which will cause great difficulties hereafter, which they may never recover from during their lifetime. Nature must have a chance to do her work. Obstructions must be removed and opportunity given her to exert her healing forces, which she will surely do, if every abuse is removed from her and she has a fair chance. {MM 224.4}

Confidence in Nature's Remedies to be Cultivated

The sick should be educated to have confidence in nature's great blessings which God has provided; and the most effective remedies for disease are pure soft water, the blessed God-given

sunshine coming into the rooms of the invalids, living outdoors as much as possible, having healthful exercise, eating and drinking foods that are prepared in the most healthful manner. . . . {MM 225.1}

There are many, many afflicted in our world with tobacco poison. . . . The physician, if he is not a novice, can trace the effects back to the true cause, but he dares not forbid its use, because he indulges in it himself. Some will in an undecided, halfway manner advise the tobacco users to take less of this narcotic; but they do not say to them, This habit is killing you. They prescribe drugs to cure a disease which is the result of indulging unnatural appetites, and two evils are produced in the place of removing one. {MM 225.2}

Thousands need to be educated patiently, kindly, tenderly, but decidedly, that nine tenths of their complaints are created by their own course of action. . . . {MM 225.3}

Self-indulgence a Cause of Disease

Some have not the moral courage to keep right on in the fear of the Lord. There is even among those who have intelligence in regard to the laws of life and health, a constant selfish indulgence in those things which are injurious to both soul and body. There is intemperance in eating and in the many varieties of food taken at one meal. In the preparation of food there are unhealthful mixtures which ferment in the stomach and cause great distress. And yet these go on, continuing their indulgence, which lays the foundation for numerous difficulties. If these would have self-control, and educate their taste to eat only those things which the abused stomach can and will assimilate, they

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would save large expense in doctor bills and avoid great sufferings. . . . {MM 225.4}

It is the work of the physician to educate those who are ignorant in regard to these things. There should be training schools to educate nurses and prepare the minds to sense the danger and to see the importance of bringing in skill and tact in the preparation of foods which shall be substituted for the meat diet. This kind of education will pay in the end. Wisdom should be used not to remove meat all at once from those who have been in the habit of using it, but educate the mind to see the importance of the use of healthful food.—MS. 22, 1887. {MM

The Law of Faith and Works

The grace of God is always reformatory. Every human being is in a school, where he is to learn to give up hurtful practices, and to obtain a knowledge of what he can do for himself. Those who ignore these things, who take no precautions in regard to getting pure air to breathe and pure water to drink, cannot be free from disease. Their systems are defiled and the human structure injured. {MM 226.2}

Such people are careless, reckless, presumptuous, and self-destroying. Knowledge is strewn along their pathway, but they refuse to gather up the rays of light, saying that they depend on God. But will God do those things that He has left for them to do? Will He supply their neglect? Will He wink at their willing ignorance, and do great things for them, by restoring soul, body, and spirit, while they ignore the most simple agencies, the use of which would bring them their health? While day by day they indulge their appetite by eating that which brings disease, can they expect the Lord to work a miracle to restore them? This is not the Lord's way of working. By doing this, they make the Lord altogether such an one as themselves. Faith and works go together. . . . {MM 226.3}

Let all examine their own hearts, to see if they are not cherishing that which is a positive injury to them, and in the place of opening the door of the heart to let Jesus, the Sun of Righteousness in, are complaining of the dearth of the Spirit of God. Let these search for their idols, and cast them out. Let them cut away every unhealthful indulgence in eating or drinking. Let

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them bring their daily practice into harmony with nature's laws. By doing, as well as believing, an atmosphere will be created about the soul that will be a savor of life unto life.—MS. 86, 1897. {MM 226.4}

Combat Disease by Simple Methods

Our people should become intelligent in the treatment of sickness without the aid of poisonous drugs. Many should seek to obtain the education that will enable them to combat disease in its varied forms by the most simple methods. Thousands

have gone down to the grave because of the use of poisonous drugs, who might have been restored to health by simple methods of treatment. Water treatments, wisely and skillfully given, may be the means of saving many lives. {MM 227.1}

Let diligent study be united with careful treatments. Let prayers of faith be offered by the bedside of the sick. Let the sick be encouraged to claim the promises of God for themselves. "Faith is the substance of things hoped for, the evidence of things not seen," Christ Jesus, the Saviour of men, is to be brought into our labors and councils more and more.—MS. 15, 1911. {MM 227.2}

Hygienic Principles

Our sanitariums are to be conducted on hygienic methods. The light God has given on the subject of disease and its causes needs to be dwelt upon largely; for it is wrong habits in the indulgence of appetite and inattention to the care of the body that tells upon people. Habits of cleanliness, care in regard to that which is introduced into the mouth, should be observed. {MM 227.3}

It is not best to tell patients that flesh-meats shall never be used; but reason and conscience are to be awakened in regard to self-preservation and purity from every perverted appetite. They can learn to relish a diet that is healthful and abstemious, consisting of fruits, grains, and vegetables. {MM 227.4}

Drug Medication

Drug medication is to be discarded. On this point the conscience of the physician must ever be kept tender and true and clean. The inclination to use poisonous drugs, which kill if they do not cure, needs to be guarded against. Matters have been laid open before me in reference to the use of drugs. Many

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have been treated with drugs and the result has been death. Our physicians, by practicing drug medication, have lost many cases that need not have died if they had left their drugs out of the sickroom. {MM 227.5}

Fever cases have been lost, when, had the physicians left off entirely their drug treatment, had they put their wits to work and wisely and persistently used the Lord's own remedies, plenty of air and water, the patients would have recovered. The

reckless use of these things that should be discarded has decided the case of the sick. {MM 228.1}

Experimenting in drugs is a very expensive business. Paralysis of the brain and tongue is often the result, and the victims die an unnatural death, when, if they had been treated perseveringly, with unwearied, unrelaxed diligence with hot and cold water, hot compresses, packs, and dripping sheet, they would be alive today. {MM 228.2}

Nothing should be put into the human system that will leave a baleful influence behind. And to carry out the light on this subject, to practice hygienic treatment, is the reason which has been given me for establishing sanitariums in various localities. {MM 228.3}

I have been pained when many students have been encouraged to go where they would receive an education in the use of drugs. The light I have received on the subject of drugs is altogether different from the use made of them at these schools or at the sanitariums. We must become enlightened on these subjects. {MM 228.4}

The intricate names given medicines are used to cover up the matter, so that none will know what is given them as remedies unless they consult a dictionary. . . . {MM 228.5}

Patients are to be supplied with good, wholesome food; total abstinence from all intoxicating drinks is to be observed; drugs are to be discarded, and rational methods of treatment followed. The patients must not be given alcohol, tea, coffee, or drugs; for these always leave traces of evil behind them. By observing these rules, many who have been given up by the physicians may be restored to health. {MM 228.6}

In this work the human and divine instrumentalities can cooperate in saving life, and God will add His blessing. Many suffering ones not of our faith will come to our institutions to

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receive treatment. Those whose health has been ruined by sinful indulgence, and who have been treated by physicians till the drugs administered have no effect, will come; and they will be benefited. {MM 228.7}

The Lord will bless institutions conducted in accordance with His plans. He will cooperate with every physician who faithfully and conscientiously engages in this work. He will enter the rooms of the sick. He will give wisdom to the nurses. —MS. 162, 1897. {MM 229.1}

Seeds of Death

When you understand physiology in its truest sense, your drug bills will be very much smaller, and finally you will cease to deal out drugs at all. The physician who depends upon drug medication in his practice shows that he does not understand the delicate machinery of the human organism. He is introducing into the system a seed crop that will never lose its destroying properties throughout the lifetime. I tell you this because I dare not withhold it. Christ paid too much for man's redemption to have his body so ruthlessly treated as it has been by drug medication. {MM 229.2}

Years ago the Lord revealed to me that institutions should be established for treating the sick without drugs. Man is God's property, and the ruin that has been made of the living habitation, the suffering caused by the seeds of death sown in the human system, are an offense to God.—Letter 73, 1896. {MM 229.3}

Thousands Might Recover

Thousands who are afflicted might recover their health if, instead of depending upon the drugstore for their life, they would discard all drugs and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach and leave it weak, unable to digest even simple food without stimulation. The Lord is willing to let His light shine forth in clear, distinct rays to all who are weak and feeble. {MM 229.4}

Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh-meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man.—MS. 115, 1903.

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{MM 229.5}

What We Can Do for Ourselves

In regard to that which we can do for ourselves: There is a point that requires careful, thoughtful consideration. I must become acquainted with myself. I must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good phys-

ically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain. I must have wisdom to be a faithful guardian of my body. {MM 230.1}

I should do a very unwise thing to enter a cool room when in a perspiration; I should show myself an unwise steward to allow myself to sit in a draft and thus expose myself so as to take cold. I should be unwise to sit with cold feet and limbs and thus drive back the blood from the extremities to the brain or internal organs. I should always protect my feet in damp weather. I should eat regularly of the most healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so. And when I violate the laws God has established in my being, I am to repent and reform, and place myself in the most favorable condition under the doctors God has provided—pure air, pure water, and the healing, precious sunlight. {MM 230.2}

Presumption and Indolence

If we neglect to do that which is within the reach of nearly every family, and ask the Lord to relieve pain when we are too indolent to make use of these remedies within our power, it is simply presumption. The Lord expects us to work in order that we may obtain food. He does not propose that we shall gather the harvest unless we break the sod, till the soil, and cultivate the produce. Then God sends the rain and the sunshine and the clouds to cause vegetation to flourish. God works and man cooperates with God. Then there is seedtime and harvest. God has caused to grow out of the ground herbs for the use of man, and if we understand the nature of these roots and herbs, and

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make a right use of them, there would not be a necessity of running for the doctor so frequently, and people would be in much better health than they are today.—Letter 35, 1890. {MM 230.3}

Instruction for Missionaries

Those who desire to become missionaries are to hear instruction from competent physicians, who will teach them how to care for the sick without the use of drugs. Such lessons

will be of the highest value to those who go out to labor in foreign countries. And the simple remedies used will save many lives.—MS. 83, 1908. {MM 231.1}

Sunlight, Ventilation, and Temperature

To afford the patient the most favorable conditions for recovery, the room he occupies should be large, light, and cheerful, with opportunity for thorough ventilation. The room in the house that best meets these requirements should be chosen as the sickroom. Many houses have no special provision for proper ventilation, and to secure it is difficult; but every possible effort should be made to arrange the sickroom so that a current of fresh air can pass through it night and day. {MM 231.2}

So far as possible, an even temperature should be maintained in the sickroom. The thermometer should be consulted. Those who have the care of the sick, being often deprived of sleep or awakened in the night to attend to the patient, are liable to chilliness, and are not good judges of a healthful temperature. —M.H. 220, 221. {MM 231.3}

Nature's Great Medicinal Resources

In the efforts made for the restoration of the sick to health, use is to be made of the beautiful things of the Lord's creation. Seeing the flowers, plucking the ripe fruit from the trees, hearing the happy songs of the birds, have a peculiarly exhilarating effect on the nervous system. From out-of-door life, men, women, and children will gain the desire to be pure and guileless. By the influence of the quickening, reviving, life-giving properties of nature's great medicinal resources, the functions of the body are strengthened, the intellect awakened, the imagination quickened, the spirits enlivened. The mind is prepared to appreciate the beauties of God's word.

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{MM 231.4}

Why should not the young men and women who are seeking to obtain a knowledge of how to care for the sick, have the advantage of nature's wonderful resources? . . . {MM 232.1}

God helping me, I will do my utmost to show the life-giving power of sunshine and fresh air. How much better it is for the sick to be in the open air than within four walls, decorated though these walls may be with many pictures!—Letter 71,

1902. {MM 232.2}

Healing Power in Outdoor Life

The surroundings of a sanitarium should be as attractive as possible. Out-of-door life is a means of gaining health and happiness. As the sick look upon the beautiful scenery, as they see the flowers in their loveliness, they will venture to take a few steps outdoors to gather some of the flowers—precious messengers of God's love to His family in affliction here below. In flower garden and orchard, the sick will find health, cheerfulness, and happy thoughts. . . . {MM 232.3}

What an influence an outdoor life among the flowers and fruit-laden trees has upon those who are sick both in body and in mind! After they stay for a short time at a sanitarium situated in the midst of the beauties of nature, hope begins to take the place of despair. The heart is softened by the objects of beauty in nature, that the great Master Artist has given to mankind as pictures in which are portrayed His goodness and love. . . . {MM 232.4}

Encourage the patients to live out of doors. Devise plans to keep them outdoors, where they will become acquainted with God through nature. As they take exercise in the open air, restoration will begin in body, mind, and soul. Life in the open air, away from the congested cities, is health-restoring. The pure air has in it health and life. As it is breathed in, it has an invigorating effect on the whole system. . . . {MM 232.5}

Those who are connected with our sanitariums should make every effort to encourage the patients to live an outdoor life, so far as it is possible for them to do so. Nature is the great physician that will heal them of all their maladies, both spiritual and physical. Everything that can be done should be done to give those who come to our sanitariums for treatment the opportunity of living as much as possible in the open air. The patients should

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have the advantages that are given by natural surroundings. Nature is the great restorer of both soul and body.—MS. 43, 1902. {MM 232.6}

An Elixir of Life

When a sanitarium is established in the country, the sick can

breathe the pure air of heaven. As they walk among the flowers and trees, joy and gladness fill their hearts. It is as if the smile of God were upon them, as they look upon the beautiful things He has created to bring joy to their sad hearts. {MM 233.1}

Life in the open air is good for body and mind. It is God's medicine for the restoration of health. Pure air, good water, sunshine, beautiful surroundings—these are His means for restoring the sick to health in natural ways. {MM 233.2}

The fact that in the country all these advantages can be obtained is a powerful incentive to the establishment of a sanitarium in the country. There the institution can be surrounded by flowers and trees, orchards and vineyards. The effect of such surroundings is as it were an elixir of life. {MM 233.3}

It is worth more than silver or gold to sick people to lie in the sunshine or in the shade of the trees. And whenever opportunity offers, let those in charge of them draw lessons teaching the love of God from the things of nature, from the lofty trees, the springing grass, and the beautiful flowers. Every opening bud and blossoming flower is an expression of God's love for His children. Point them upward to Him whose hand has made the beautiful things of nature. . . . {MM 233.4}

Life Only in Christ

The fruit of the tree of life in the Garden of Eden possessed supernatural virtue. To eat of it was to live forever. Its fruit was the antidote of death. Its leaves were for the sustaining of life and immortality. But through man's disobedience death entered the world. Adam ate of the tree of the knowledge of good and evil, the fruit of which he had been forbidden to touch. This was his test. He failed, and his transgression opened the floodgates of woe upon our world. {MM 233.5}

The tree of life was a type of the one great Source of immortality. Of Christ it is written, "In Him was life; and the life was the light of men." He is the fountain of life. Obedience to

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Him is the life-giving, vivifying power that gladdens the soul. Through sin man shut himself off from access to the tree of life. Now, life and immortality are brought to light through Jesus Christ. . . . {MM 233.6}

Benefits of Open-Air Exercise

Why deprive the patients of the health-restoring blessing to be found in out-of-door life? I have been instructed that as the sick are encouraged to leave their rooms and spend time in the open air, tending the flowers, or doing some other light, pleasant work, their minds will be called from self to something more health-giving. Open-air exercise should be prescribed as a beneficial, life-giving necessity. The longer patients can be kept out of doors, the less care they will require. {MM 234.1}

The more cheerful their surroundings, the more hopeful they will be. Surround them with the beautiful things of nature, place them where they can see the flowers growing and hear the birds singing, and their hearts will break into a song in harmony with the song of the birds. Shut them in rooms, and, be those rooms ever so elegantly furnished, they will grow fretful and gloomy. Give them the blessing of outdoor life; for thus their souls will be uplifted, unconsciously, and, in a large sense, consciously. Relief will come to body and mind. . . . {MM 234.2}

Health and Joy in Field and Orchard

Our Redeemer is constantly working to restore in man the moral image of God. And although the whole creation groans under the curse, and fruit and flowers are nothing in comparison with what they will be in the earth made new, yet even today the sick may find health and gladness and joy in field and orchard. What a restorative this is! What a preventive of sickness! The leaves of the tree of life are for the healing of the believing, repenting children of God who avail themselves of the blessing to be found in tree and shrub and flower, even marred as nature is by the curse.—MS. 41, 1902. {MM 234.3}

Awaken Faith in the Great Healer

The soothing power of pure truth seen, acted, and maintained in all its bearings is of a value no language can express to people

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who are suffering with disease. Keep ever before the suffering sick the compassion and tenderness of Christ, and awaken their conscience to a belief in His power to relieve suffering, and lead them to faith and trust in Him, the Great Healer, and you have gained a soul and oftentimes a life. {MM 234.4}

Therefore personal religion for all physicians in the sickroom is essential to success in giving the simple treatment without drugs. He who is a physician and guardian of the health and body, God would have in every way educated to learn lessons of the Great Teacher how to work in Christ and through Christ to save the souls of the sick. How can any physician know this until the Saviour shall be received as a personal Saviour to him who administers to suffering humanity? {MM 235.1}

Religion should be made prominent in a most tender, sympathetic, compassionate way. No one of all the parties with whom he is acquainted can do as much for the sick one as a truly converted nurse and physician. Actions of purity and refinement in looks and words, and above all the sweet words of prayer, though few, yet if sincere, will be a sure anchor to the suffering ones.—Letter 69, 1898. {MM 235.2}

Statements on the Use of Drugs

A Statement in Answer to Questions on Drugs

Your questions, I will say, are answered largely, if not definitely, in *How to Live*. Drug poisons mean the articles which you have mentioned. The simpler remedies are less harmful in proportion to their simplicity; but in very many cases these are used when not at all necessary. There are simple herbs and roots that every family may use for themselves and need not call a physician any sooner than they would call a lawyer. I do not think that I can give you any definite line of medicines compounded and dealt out by doctors, that are perfectly harmless. And yet it would not be wisdom to engage in controversy over this subject. {2SM 279.1}

The practitioners are very much in earnest in using their dangerous concoctions, and I am decidedly opposed to resorting to such things. They never cure; they may change the difficulty to create a worse one. Many of those who practice the prescribing of drugs, would not take the same or give them to their children. If they have an intelligent knowledge of the human body, if they understand the delicate, wonderful human machinery, they must know

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that we are fearfully and wonderfully made, and that not a particle of these strong drugs should be introduced into this

human living organism. {2SM 279.2}

As the matter was laid open before me, and the sad burden of the result of drug medication, the light was given me that Seventh-day Adventists should establish health institutions discarding all these health-destroying inventions, and physicians should treat the sick upon hygienic principles. The great burden should be to have well-trained nurses, and well-trained medical practitioners to educate “precept upon precept; line upon line, line upon line; here a little and there a little” (Isaiah 28:10). {2SM 280.1}

Train the people to correct habits and healthful practices, remembering that an ounce of preventive is of more value than a pound of cure. Lectures and studies in this line will prove of the highest value.—Letter 17a, 1893. {2SM 280.2}

Other Clarifying Statements

Do They Leave Baleful Influences Behind?—Nothing should be put into the human system that will leave a baleful influence behind.—Medical Ministry, p. 228 (Manuscript 162, “How to Conduct Sanitariums,” 1897). {2SM 280.3}

The simplest remedies may assist nature, and leave no baleful effects after their use.—Letter 82, 1897 (To Dr. J.H. Kellogg). {2SM 280.4}

Substances Which Poison the Blood.—In our sanitariums, we advocate the use of simple remedies. We discourage the use of drugs, for they poison the current of the blood. In these institutions sensible instruction should be given how to eat, how to drink, how to dress, and how to live so that the health may be preserved.—Counsels on Diet and Foods, p. 303 (Sermon at Lodi, California, May 9, 1908). {2SM 280.5}

Do not endeavor to adjust the difficulties by adding a burden of poisonous medicines.—Ministry of Healing, p. 235 (1905). {2SM 280.6}

Every Pernicious Drug.—Every pernicious drug placed in the human stomach, whether by prescription of physicians or by man himself, doing violence to the human

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organism, injures the whole machinery.—Manuscript 3, 1897 (General Manuscript). {2SM 280.7}

Break Down Vital Forces.—Drugs always have a tendency to break down and destroy vital forces.—Medical Ministry, p. 223 (General Manuscript entitled “Sanitarium,” 1887). {2SM

281.1}

Poisonous Preparations Which Leave Injurious Effects.—God's servants should not administer medicines which they know will leave behind injurious effects upon the system, even if they do relieve present suffering. Every poisonous preparation in the vegetable and mineral kingdoms, taken into the system, will leave its wretched influence, affecting the liver and lungs, and deranging the system generally.—Spiritual Gifts, vol. 4, p. 140 (1864). {2SM 281.2}

Deadly Aftereffects of Poisonous Drugs.—Nature's simple remedies will aid in recovery without leaving the deadly after-effects so often felt by those who use poisonous drugs. They destroy the power of the patient to help himself. This power the patients are to be taught to exercise by learning to eat simple, healthful foods, by refusing to overload the stomach with a variety of foods at one meal. All these things should come into the education of the sick. Talks should be given showing how to preserve health, how to shun sickness, how to rest when rest is needed. —Letter 82, 1908 (To physicians and manager at Loma Linda). {2SM 281.3}

Counsel on the Administration of Drugs

Seldom Needed—Use Them Less and Less.—Drug medication, as it is generally practiced, is a curse. Educate away from drugs. Use them less and less, and depend more upon hygienic agencies; then nature will respond to God's physicians—pure air, pure water, proper exercise, a clear conscience. Those who persist in the use of tea, coffee, and flesh meats will feel the need of drugs, but many might recover without one grain of medicine if they would obey the laws of health. Drugs need seldom be used. [IN HARMONY WITH THESE WORDS WAS MRS. WHITE'S COUNSEL WHEN ASKED CONCERNING THE USE OF QUININE IN THE TREATMENT OF MALARIA. HER SON, WHO TRAVELED WITH HER AND ASSISTED HER, REPORTS THE FOLLOWING:

“ONE TIME WHILE WE WERE IN AUSTRALIA, A BROTHER WHO HAD BEEN ACTING AS A MISSIONARY IN THE ISLANDS, TOLD MOTHER OF THE SICKNESS AND DEATH OF HIS FIRST-BORN SON. HE WAS SERIOUSLY AFFLICTED WITH MALARIA, AND HIS FATHER WAS ADVISED TO GIVE HIM QUININE, BUT IN VIEW OF THE COUNSEL IN THE TESTIMONIES TO AVOID THE USE OF QUININE HE

REFUSED TO ADMINISTER IT, AND HIS SON DIED. WHEN HE MET SISTER WHITE, HE ASKED HER THIS QUESTION: 'WOULD I HAVE SINNED TO GIVE THE BOY QUININE WHEN I KNEW OF NO OTHER WAY TO CHECK MALARIA AND WHEN THE PROSPECT WAS THAT HE WOULD DIE WITHOUT IT?' IN REPLY SHE SAID, 'NO, WE ARE EXPECTED TO DO THE BEST WE CAN.'" —W. C. WHITE LETTER, SEPTEMBER 10, 1935.—COMPILERS.]—Counsels on Health, p. 261 (1890).

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{2SM 281.4}

Seek to Lessen Their Use.—In their practice, the physicians should seek more and more to lessen the use of drugs instead of increasing it. When Dr. A came to the Health Retreat, she laid aside her knowledge and practice of hygiene, and administered the little homeopathic doses for almost every ailment. This was against the light God had given. Thus our people, who had been taught to avoid drugs in almost every form, were receiving a different education.—Letter 26a, 1889 (To a prominent physician in institutional work). {2SM 282.1}

Strong Drugs Need Not Be Used.—The first labors of a physician should be to educate the sick and suffering in the very course they should pursue to prevent disease. The greatest good can be done by our trying to enlighten the minds of all we can obtain access to, as to the best course for them to pursue to prevent sickness and suffering, and broken constitutions, and premature death. But those who do not care to undertake work that taxes their physical and mental powers will be ready to prescribe drug medication, which lays a foundation in the human organism for a two-fold greater evil than that which they claim to have relieved. {2SM 282.2}

A physician who has the moral courage to imperil his reputation in enlightening the understanding by plain facts, in showing the nature of disease and how to prevent it, and the dangerous practice of resorting to drugs, will have an uphill business, but he will live and let live. . . . He will, if a reformer, talk plainly in regard to the false appetites and ruinous self-indulgence, in dressing, in eating and drinking, in overtaxing to do a large amount of work in a given

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time, which has a ruinous influence upon the temper, the physical and mental powers. . . . {2SM 282.3}

Right and correct habits, intelligently and perseveringly

practiced, will be removing the cause for disease, and the strong drugs need not be resorted to. Many go on from step to step with their unnatural indulgences, which is bringing in just as unnatural [a] condition of things as possible.— Medical Ministry, pp. 221, 222 (General Manuscript entitled “Sanitariums,” 1887). {2SM 283.1}

As It Is Generally Practiced.—Drug medication, as it is generally practiced, is a curse.—Healthful Living, p. 246 (1888). {2SM 283.2}

Less Dangerous if Wisely Administered.—Do not administer drugs. True, drugs may not be as dangerous wisely administered as they usually are, but in the hands of many they will be hurtful to the Lord’s property.—Letter 3, 1884 (To workers at St. Helena Sanitarium). {2SM 283.3}

Discarding Almost Entirely.—Our institutions are established that the sick may be treated by hygienic methods, discarding almost entirely the use of drugs. . . . There is a terrible account to be rendered to God by men who have so little regard for human life as to treat the body so ruthlessly in dealing out their drugs. . . . We are not excusable if through ignorance we destroy God’s building by taking into our stomachs poisonous drugs under a variety of names we do not understand. It is our duty to refuse all such prescriptions. {2SM 283.4}

We wish to build a sanitarium [in Australia] where maladies may be cured by nature’s own provisions, and where the people may be taught how to treat themselves when sick; where they will learn to eat temperately of wholesome food, and be educated to refuse all narcotics— tea, coffee, fermented wines, and stimulants of all kinds— and to discard the flesh of dead animals.—Temperance, pp. 88, 89 (General Manuscript, 1896). {2SM 283.5}

The Ideal—Finally Cease to Deal Out Drugs.— When you understand physiology in its truest sense, your drug bills will be very much smaller, and finally you will

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cease to deal out drugs at all. The physician who depends upon drug medication in his practice, shows that he does not understand the delicate machinery of the human organism. He is introducing into the system a seed crop that will never lose its destroying properties throughout the lifetime. I tell you this because I dare not withhold it. Christ paid too much for man’s redemption to have his body so ruthlessly treated as it has been by drug medication. {2SM 283.6}

Years ago the Lord revealed to me that institutions should be established for treating the sick without drugs. Man is God's property, and the ruin that has been made of the living habitation, the suffering caused by the seeds of death sown in the human system, are an offense to God. —Medical Ministry, p. 229 (To a leading physician and his wife, 1896). {2SM 284.1}

The Divine Presence in the Operating Room [THE ASSURANCES OF THIS CHAPTER WILL REMOVE ANY QUESTION AS TO THE PROPRIETY OF SURGERY WITH ITS ATTENDANT ANESTHETIC.]

Christ in the Operating Room.—Before performing a critical operation, let the physician ask for the aid of the Great Physician. Let him assure the suffering one that God can bring him safely through the ordeal, that in all times of distress He is a sure refuge for those who trust in Him. —Ministry of Healing, p. 118 (1905). {2SM 284.2}

The Saviour is present in the sickroom, in the operating room; and His power for His name's glory accomplishes great things.—Manuscript 159, 1899 (Manuscript, "The Privileges and Duties of a Christian Physician"). {2SM 284.3}

Surgery Not a Denial of Faith.—It is our privilege to use every God-appointed means in correspondence with our faith, and then trust in God, when we have urged the promise. If there is need of a surgical operation, and the physician is willing to undertake the case, it is not a denial of faith to have the operation performed. After the patient has committed his will to the will of God, let him trust, drawing nigh to the Great Physician, the Mighty Healer, and giving himself up in perfect trust. The Lord will honor his faith

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in the very manner He sees is for His own name's glory. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isaiah 26:3, 4).—Manuscript 67, 1899 (General Manuscript). {2SM 284.4}

Jesus Guided Your Hands.—Who has been by your side as you have performed these critical operations? Who has kept you calm and self-possessed in the crisis, giving you quick, sharp discernment, clear eyesight, steady nerves, and skillful

precision? The Lord Jesus has sent His angel to your side to tell you what to do. A hand has been laid upon your hand. Jesus, and not you, has guided the movements of your instrument. At times you have realized this, and a wonderful calmness has come over you. You dared not hurry, and yet you worked rapidly, knowing that there was not a moment to lose. The Lord has greatly blessed you.—Testimonies, vol. 8, pp. 187, 188 (To the medical superintendent of the Battle Creek Sanitarium, 1899). {2SM 285.1}

As you looked to God in your critical operations, angels of God were standing by your side, and their hands were seen as your hand performing the work with an accuracy that made the beholders surprised.—Letter 73, 1899 (To the physician addressed in the preceding item). {2SM 285.2}

The Divine Watcher by the Side of the Physician.—Christ is the greatest medical missionary that ever lived. He never lost a case. He understands how to give strength and guidance to the physicians in this institution. He stands beside them as they perform their difficult surgical operations. We know that this is so. He has saved lives that might have been lost had the knife swerved a hair's breadth. Angels of God are constantly ministering to those for whom Christ has given His life. {2SM 285.3}

God gives the physicians of this institution skill and efficiency because they are serving Him. They know that their skill is not their own, that it comes from above. They realize that there is beside them a divine Watcher, who gives wisdom to His physicians, enabling them to move intelligently in their work.—Manuscript 28, 1901 (Words addressed to workers at the St. Helena Sanitarium). {2SM 285.4}

18. Amalgamation Brought Noxious Plants.—Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the Master, "Didst not thou sow good seed in thy field? how then hath it tares?" The Master answered, "An enemy hath done this." All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares (MS 65, 1899) [published in F. D. Nichol, *Ellen G. White and Her Critics*]. {1BC 1086.2}

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the

weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." According to the requirements of God the tithing system was obligatory upon the Jews. But the priests did not leave the people to carry out their convictions of duty in giving to the Lord one-tenth of all the increase of the marketable products of the land. They carried the requirements of the tithing system to extremes, making them embrace such trifling things as anise, mint and other small herbs which were cultivated to a limited extent. This caused the tithing plan to be attended with such care and perplexity that it was a wearisome burden. While they were so exact in things which God had never required of them, and were confusing their judgment and lessening the dignity of the divine system of benevolence by their narrow views, they were making clean the outside of the platter while the inside was corrupt. Exact in matters of little consequence, Jesus accuses them of having "omitted the weightier matters of the law, judgment, mercy, and faith." No outward service, even in that which is required by God, can be a substitute for an obedient life. The Creator desires heart service of his creatures. {3SP 63.1}

January 1, 1910 Medical Evangelistic Education

By Ellen G. White

Sanitarium, Cal., March 24, 1908.

I feel a deep interest that careful study shall be given to the needs of our institutions at Loma Linda, and that the right moves be made. In the carrying forward of the work at this place, men of talent and of decided spirituality are needed. {MedEv, January 1, 1910 par. 1}

We may, in the work of educating our nurses, reach a high standard in the knowledge of the true science of healing. That which is of most importance is that the students be taught how to truly represent the principles of health reform. Teach the students to pursue this line of study faithfully, combined with other essential lines of education. The grace of Jesus Christ will give wisdom to all who will follow the Lord's plan of true education. {MedEv, January 1, 1910 par. 2}

Let the students follow closely the example of the One who purchased the human race with the costly price of his own life. Let them appeal to the Savior, and depend upon Him as the

One who heals all manner of diseases. The Lord would have the workers make special efforts to point the sick and suffering to the great Physician who made the human body. He would have all become obedient children to the faith, that they may come with confidence and ask for bodily restoration. Many who come to our sanitariums will be blessed as they learn the truth concerning the Word of God, many who would never learn it through any other medium. {MedEv, January 1, 1910 par. 3}

It is well that our training schools for Christian workers should be established near to our health institutions, that the students may be educated in the principles of healthful living. Institutions that send forth workers who are able to give a reason for their faith, and who have that faith that works by love and purifies the soul, are of great value. {MedEv, January 1, 1910 par. 4}

I have clear instructions that wherever it is possible, schools should be established near to our sanitariums, that each institution may be a help to the other. But I dare not advise that steps be taken at this time to branch out so largely in the educational work at Loma Linda that a great outlay of means will be required to erect new buildings. Our faithful workers at Loma Linda must not be overwhelmed with such great responsibilities that they will be in danger of becoming worn and discouraged. {MedEv, January 1, 1910 par. 5}

I am charged to caution you against building extensively for the accommodation of students. It would not be wise to invest at this time so large a capital as would be required to equip a medical college that would properly qualify physicians to stand the test of the medical examinations of the different states. [DURING THE LATE SESSION OF THE PACIFIC UNION CONFERENCE AT MOUNTAIN VIEW, SISTER WHITE SENT A COMMUNICATION STATING DEFINITELY THAT OUR YOUTH SHOULD NOW FIND AT LOMA LINDA ALL THAT IS REQUIRED IN ORDER TO PASS THE MEDICAL EXAMINATIONS REQUIRED BY LAW. FOR THE ENTIRE TESTIMONY SEE THE PACIFIC UNION RECORDER OF FEBRUARY 3, 1910.] {MedEv, January 1, 1910 par. 6}

A movement should not now be inaugurated that would add greatly to the investment upon the Loma Linda property. Already there is a large debt resting upon the institution, and discouragement and perplexity would follow if this indebtedness were to be greatly increased. As the work progresses new improvements may be added from time to time as they are

found necessary. An elevator should soon be installed in the main building. But there is need of strict economy. Let our brethren move cautiously and wisely, and plan no larger than they can handle without being overburdened. {MedEv, January 1, 1910 par. 7}

In the work of the school maintain simplicity. No argument is so powerful as is success founded on simplicity. And you may attain success in the education of students as medical missionaries without a medical school that can qualify physicians to compete with the physicians of the world. {MedEv, January 1, 1910 par. 8}

Let the students be given a practical education. And the less dependent you are upon worldly methods of education, the better it will be for the students. Special instructions should be given in the art of treating the sick without the use of poisonous drugs, and in harmony with the light God has given. Students should come forth from the school without having sacrificed the principles of health reform. {MedEv, January 1, 1910 par. 9}

The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel's message. They are to be educated from the standpoint of conscience: and as they conscientiously and faithfully follow right methods in their treatment of the sick, these methods will come to be recognized as preferable to the methods of nursing to which many have become accustomed, which demands the use of poisonous drugs. {MedEv, January 1, 1910 par. 10}

We should not at this time seek to compete with worldly medical schools. Should we do this, our chances of success would be small. We are not now prepared to carry out successfully the work of establishing large medical institutions of learning. Moreover should we follow the world's methods of medical practice, exacting the large fees that worldly physicians demand for their services, we would work away from Christ's plan for our ministry to the sick. {MedEv, January 1, 1910 par. 11}

There should be at our sanitariums intelligent men and women who can instruct in Christ's methods of ministry. Under the instruction of competent, consecrated teachers the young may become partakers of the divine nature, and learn how to escape the corruptions that are in the world through

lust. I have been shown that we should have many more women who can deal especially with the diseases of women, many more lady nurses who will treat the sick in a simple way and without the use of drugs. {MedEv, January 1, 1910 par. 12}

There are many simple herbs which, if our nurses would learn the value of, they could use in the place of drugs, and find very effective. Many times I have been applied to for advice as to what should be done in cases of sickness or accident, and I have mentioned some of these simple remedies, and they have proved helpful.

{MedEv, January 1, 1910 par. 13}

I write these things that you may know that the Lord has not left us without the use of simple remedies which when used will not leave the system in the weakened condition in which the use of drugs so often leaves it. We need well trained nurses who can understand how to use the simple remedies that nature provides for restoration to health, and who can teach those who are ignorant of the laws of health how to use these simple but effective cures. {MedEv, January 1, 1910 par. 14}

He who created men and women has an interest in those who suffer. He has directed in the establishment of our sanitariums and in the building up of schools close to our sanitariums, that they may become efficient mediums in training men and women for the work of ministering to suffering humanity. In the treatment of the sick poisonous drugs need not be used. Alcohol or tobacco in any form must not be recommended, lest some soul be led to imbibe a taste for those evil things. There will be no excuse for the liquor-dealers in that day when every man shall receive according to his works. Those who have destroyed life, will by their own life have to pay the penalty. God's law is holy and just and good. {MedEv, January 1, 1910 par. 15}

We have seen the poor wrecks of humanity come to our sanitariums to be cured of the liquor habit. We have seen those who have ruined their health by wrong habits of diet, and by the use of flesh meats. This is why we need to lift up the voice like a trumpet, and show "My people their transgressions, and the house of Jacob their sins." {MedEv, January 1, 1910 par. 16}

The Lord will judge according to their works those who are seeking to establish a law of the nations that will cause men to violate the law of God. In proportion to their guilt will be their punishment. The Lord would have us lift up the Sabbath of the

Lord our God. We have a sacred work to do in opening blind eyes in regard to the day that the Lord has set apart and sanctified as the rest day of mankind. He declares, "The seventh day is the Sabbath of the Lord thy God." He has placed His own signature upon that day that He has set apart to be observed as long as time shall last. We should have much to say upon this subject just now. {MedEv, January 1, 1910 par. 17}

Let Seventh-day Adventist medical workers remember that the Lord God Omnipotent reigneth. Christ was the greatest Physician that ever trod this sin-cursed earth. The Lord would have His people come to Him for their power of healing. He will baptize them with His Holy Spirit, and fit them for a service that will make them a blessing in restoring the spiritual and physical health of those who need healing. {MedEv, January 1, 1910 par. 18}

There is to be a sanitarium in Australia, and altogether new methods of treating the sick are to be practiced. Drug medication must be left out of the question if the human physician would receive the diploma written and issued in heaven. There are many physicians who will never receive this diploma unless they learn in the school of the great Physician. This means that they must unlearn and cast away the supposed wonderful knowledge of how to treat disease with poisonous drugs. They must go to God's great laboratory of nature, and there learn the simplest methods of using the remedies which the Lord has furnished. When drugs are thrown aside, when fermented liquor of all kinds is discarded, when God's remedies—sunshine, pure air, water, and good food—are used, there will be far fewer deaths and a far greater number of cures. {16MR 247.1}

Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge, which meant disobedience to God. Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, "Didst not thou sow good seed in thy field? From whence then hath it tares?" The master answered, "An enemy hath done this." [Matthew 13:27, 28.] All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares. {16MR 247.2}

Then shall physicians continue to resort to drugs which leave

a deadly evil in the system, destroying that life which Christ came to restore? Christ's remedies cleanse the system. But Satan has tempted man to introduce into the system that which weakens the human machinery, clogging and destroying the fine, beautiful arrangements of God. The drugs

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administered to the sick do not restore, but destroy. Drugs never cure. Instead, they place in the system seeds which bear a very bitter harvest. {16MR 247.3}

The Lord sees that great reforms are needed in this country. The people must be educated in right lines. In this work trials will come, but everything that possibly can be done must be done to keep our special work among ourselves, as far as the outlay of means is concerned. We are not to place ourselves as the helpless prey of the powers of darkness. Those who believe in Christ will be tried. Their faith and love, patience and constancy, will be proved. But God is their helper. {16MR 248.1}

Our Saviour is the restorer of the moral image of God in man. He has supplied in the natural world remedies for the ills of man, that His followers may have life and that they may have it more abundantly. We can with safety discard the concoctions which man has used in the past. [SEE FOOTNOTES ON PAGE 289 OF SELECTED MESSAGES, BOOK 2.] {16MR 248.2}

The Lord has provided antidotes for disease in simple plants, [SEE FOOTNOTES ON PAGE 289 OF SELECTED MESSAGES, BOOK 2.] and these can be used by faith, with no denial of faith; for by using the blessings provided by God for our benefit we are cooperating with Him. He can use water and sunshine and the herbs which He has caused to grow, in healing maladies brought on by indiscretion or accident. We do not manifest a lack of faith when we ask God to bless His remedies. True faith will thank God for the knowledge of how to use these precious blessings in a way which will restore mental and physical vigor.

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The body is to be carefully cared for, and in this the Lord demands the cooperation of the human agent. Man must become intelligent in regard to the treatment and use of brain,

bone, and muscle. The very best experience we can gain is to know ourselves. Let the soul be cleansed from all impurity. Then will be seen the necessity of reform in many other respects in order that the high standard of virtue and holiness may be reached. —Manuscript 65, 1899.

June 3, 1888. Faith—What Is It? In regard to the matter of prayer for the sick, many confusing ideas are advanced. One says, “He who has been prayed for must walk out in faith, giving God the glory, and making use of no remedies. If he is at a health institute, he should leave it at once.” {18MR 333.1}

I know that these ideas are wrong, and that if accepted they would lead to many evils. {18MR 333.2}

On the other hand, I do not wish to say anything that might be interpreted to mean a lack of belief in the efficacy of prayer. {18MR 333.3}

The path of faith lies close beside the path of presumption. Satan is ever seeking to lead us into false paths. He sees that a misunderstanding of what constitutes faith will confuse and disappoint. He is pleased when he can persuade men and women to reason from false premises. {18MR 333.4}

I can pray for the sick only in one way—”Lord, if it be in accordance with Thy will, for Thy glory and the good of the one who is sick, heal the sufferer, we pray. Not our will, but Thine be done.” {18MR 333.5}

Nehemiah did not regard his duty as done when he had mourned and wept and prayed before the Lord. He did not only pray, he worked, mingling petition and endeavor. {18MR 333.6}

It is no denial of faith to use rational remedies judiciously. Water, air, and sunshine, these are God’s healing agents. The use of certain herbs that the Lord has made to grow for the good of man, is in harmony with the exercise of faith.

Counsels Repeated

Again representations have been made to me that all who have the care of the sick, in our sanitariums, should bear in mind that these institutions are established for a special work, and are to be conducted in a way that will bring honor to God. {PC 2.1}

Our sanitariums should be established in retired places, that are free from all noise and confusion, such as the rumbling of carriages and street cars. {PC 2.2}

The Lord has taught us that great efficacy for healing lies in a proper use of water. These treatments should be given skillfully. We have been instructed that in our treatment of the sick we should discard the use of drugs. There are simple herbs that can be used for the recovery of the sick, whose effect upon the system is very different from that of those drugs that poison the blood and endanger life. {PC 2.3}

The number of our lady physicians should be increased. Care should be taken that lady nurses have the care of lady patients, and gentleman nurses of gentleman patients. {PC 2.4}

I would say to our physicians, Never allow your patients to think that in the human being is power to heal the sick. You are to depend much more than you have done on the co-operation of the Great Physician in the work of healing disease. Your faith is to lay hold upon the efficacy of Christ to make effectual the effort put forth for the recovery of the sick. {PC 2.5}

There are some in our institutions who claim to believe the principles of health reform, and yet who indulge in the use of flesh-meats and other foods which they know to be injurious to health. I say to such in the name of the Lord, Do not accept positions in our institutions while you refuse to live the principles for which our institutions stand; for by doing this you make doubly hard the work of teachers and leaders who are striving to carry the work on right lines. Clear the King's highway. Cease to block the way of the message He sends. {PC 2.6}

I have been shown that the principles that were given us in the early days of the message are to be regarded as just as important by our people today as they were then. There are some who have never followed the light given us on the question of diet. It is time now to take the light from under the bushel, and let it shine forth in clear, bright rays.

3. {PC 2.7}

Some who are not willing to receive the light, but who prefer to walk in ways of their own choosing, will search the Testimonies to find something in them to encourage the spirit of unbelief and disobedience. Thus a spirit of disunion will be brought in; for the spirit which leads them to criticise the Testimonies will also lead them to watch their brethren to find

in them something to condemn. {PC 3.1}

Satan's rebellion shut him out from the courts of heaven, and all who engaged with him in warfare against Christ were cast out with him. The exercise of Satan's seductive arts against the government of heaven did not cease with his expulsion from the presence of God. Year by year they have grown more deceptive, more subtle, more determined. Every additional evidence rejected increases his power to resist the government of God and of Christ. And every ray of hope resisted, helps to create for him and his followers a hopeless future. {PC 3.2}

Satan has turned men from the worship of the true Sabbath, which at the creation of the world God sanctified and blessed, and which on Mt. Sinai He repeated amid terrible majesty to His people. All who reject the sacred message regarding the requirements of the law of God, reject truth. God's obedient people are to hold fast to truth in every line. This is the only hope of the soul when Satan seeks to take control of heart and mind. {PC 3.3}

The resistance of truth leaves men captive to the will of Satan. Those who today hold fast to erroneous ideas, and feel satisfied with popular errors, rejecting a plain "Thus saith the Lord," reveal that had they lived in the days of Christ, they would have helped to swell the cry of the murderous mob, "Crucify Him! Crucify Him!" {PC 3.4}

God requires continual advancement from His people. They need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Intemperance begins at our tables, when we use an unwise combination of foods. Let the individual who is seeking to possess purity of spirit, bear in mind that in Christ there is power to control the appetite.