

Vineyard Labourer Bible College

Health and Hygiene Module 6

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” 3 John 1:2

“Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones.”
Proverbs 3:5-8

“Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort.”

Education by E. White, page 195 para. 1.

“When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart. When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body.”

Vol. 6 Testimonies For The Church by E. White, page 327 para. 2.

“Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given.”

Steps to Christ by E. White, page 91 para 1.

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Vineyard Labourer Bible College Training for the Christian Walk

6a - True Medical Missionary Work

THE SCOPE OF THE MEDICAL MISSIONARY PROGRAMME PART 1

The medical missionary programme is designed to reach all people on all levels. Its activities cover every area of human need. Combined with the gospel it provides complete ministry to the whole man. This God-given programme has been placed in the hands of the church in order that it may follow the example of Christ, the true Medical Missionary, and fulfil its task of leading men to complete restoration.

Only as the church follows the pattern of Christ's ministry can it expect to have real success in its efforts to win souls for the kingdom. Therefore, it is the responsibility of every church member to study the instructions on medical missionary work and know what to do, and then determine how and where he may best serve and go forward and finish the work which so urgently needs to be done.

1. The Medical Missionary Program.

- According to God's Word - Isaiah 58:6 - 10 :-
 - Is not this the fast that I have chosen?
 - To loose the bands of wickedness.
 - To undo the heavy burdens.
 - To let the oppressed go free.
 - That ye break every yoke.
 - Is it not to deal thy break to the hungry.
 - That thou bring the poor that are cast out to thy house.
 - When thou seest the naked, that thou cover him.
 - That thou hide not thyself from thine own flesh.
 - Thou draw out thy soul to the hungry, and satisfy the afflicted soul.

- According to Christ's Ministry - Luke 4:18 :-
 - To preach the gospel to the poor.
 - To heal the brokenhearted.
 - To preach deliverance to the captives.
 - Recovering the sight to the blind.
 - To set at liberty them that are bruised.

- According to the Spirit of Prophecy, Personal Medical Ministry : Medical Missionaries and their work -
M. H. pp. 139 - 216 :-
 - Teaching and healing.
 - Helping the tempted.
 - Working for the intemperate.
 - Help for the unemployed and the homeless.
 - The helpless poor.
 - Ministry to the rich.

M. M. p. 237 - 289 :-

- Medical Missionary work and the gospel ministry.
- Teaching health principles.
- Diet and health.

2. Avenues of personal ministry.

- To give simple treatments.
M. H. p. 145 para. 2. "All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease."
- To instruct in healthful living.
M. H. p. 146 para. 1. "Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and most of it might be prevented by attention to the laws of health."
- Simple methods of treating the sick.
M. H. p. 146 para. 3. "Thousands need and would gladly receive instruction concerning the simple methods of treating the sick--methods that are taking the place of the use of poisonous drugs."
- Instruction in dietetic reform.
M. H. p. 146 para. 3. "There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world."
- Instruct in physiology.
M. H. p. 147 para. 1. "Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed."
- The tempted and the erring.
M. H. p. 162 para. 2. "The Saviour's example is to be the standard of our service for the tempted and the erring. The same interest and tenderness and long-suffering that He has manifested toward us, we are to manifest toward others."

M. H. p. 164 para. 1. "We need more of Christlike sympathy; not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are often overtaken in fault, sinning and repenting, tempted and discouraged. We are to go to our fellow men, touched, like our merciful High Priest, with the feeling of their infirmities."

M. H. p. 166 para. 1. "He bids us, in dealing with the tempted and the erring, consider 'thyself, lest thou also be tempted.' Galatians 6:1. With a sense of our own infirmities, we shall have compassion for the infirmities of others."
- The fallen.
M. H. p. 165 para. 1. "The fallen must be led to feel that it is not too late for them to be men. Christ honored man with His confidence and thus placed him on his honor. Even those who had fallen the lowest He treated with respect."

- Work for the intemperate.
M. H. p. 171 para. 1. "Especially does the temperance reform demand the support of Christian workers. They should call attention to this work and make it a living issue. Everywhere they should present to the people the principles of true temperance and call for signers to the temperance pledge."
- M. H. p. 171 para. 2. "There is everywhere a work to be done for those who through intemperance have fallen. In the midst of churches, religious institutions, and professedly Christian homes, many of the youth are choosing the path to destruction. Through intemperate habits they bring upon themselves disease, and through greed to obtain money for sinful indulgence they fall into dishonest practices. Health and character are ruined. Aliens from God, outcasts from society, these poor souls feel that they are without hope either for this life or for the life to come."
- Teach and help the ignorant.
M. H. p. 194 para. 1. "Attention should be given to the establishment of various industries so that poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labor, should feel a responsibility to teach and help the ignorant and the unemployed."
- Instruct the poor.
M. H. p. 194 para. 2. "In ministry to the poor there is a wide field of service for women as well as for men. The efficient cook, the housekeeper, the seamstress, the nurse--the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Let boys and girls be thoroughly taught some useful trade or occupation."
- M. H. p. 194 para. 5. "By instruction in practical lines we can often help the poor most effectively. As a rule, those who have not been trained to work do not have habits of industry, perseverance, economy, and self-denial. They do not know how to manage. Often through lack of carefulness and right judgment there is wasted that which would maintain their families in decency and comfort if it were carefully and economically used."
- The widow, fatherless, aged.
M. H. p. 201 para. 1. "When all has been done that can be done in helping the poor to help themselves, there still remain the widow and the fatherless, the aged, the helpless, and the sick, that claim sympathy and care. Never should these be neglected. They are committed by God Himself to the mercy, the love, and the tender care of all whom He has made His stewards."
- The needy.
M. H. p. 201 para. 3. "In a special sense, Christ has laid upon His church the duty of caring for the needy among its own members. He suffers His poor to be in the borders of every church. They are always to be among us, and He places upon the members of the church a personal responsibility to care for them."
- Child care.
M. H. p. 203 para. 3. "Then there are the multitudes of children who have been wholly deprived of the guidance of parents and the subduing influence of a Christian home. Let Christians open their hearts and homes to these helpless ones."
- Orphanages.
M. H. p. 205 para. 3 & 4. "If all were done that could be done in providing homes in families for orphan children, there would still remain very many requiring care. Many of them have received an inheritance of evil. They are unpromising, unattractive, perverse, but they are the purchase of the blood of Christ, and in His sight are just as precious as are our own little

ones. ... Such institutions, to be most effective, should be modeled as closely as possible after the plan of a Christian home. Instead of large establishments, bringing great numbers together, let there be small institutions in different places. Instead of being in or near some town or large city, they should be in the country where land can be secured for cultivation and the children can be brought into contact with nature and can have the benefits of industrial training."

- To work for men in position.
M. H. p. 209 para. 3. "So today God is seeking for souls among the high as well as the low. There are many like Cornelius, men whom He desires to connect with His church. Their sympathies are with the Lord's people. But the ties that bind them to the world hold them firmly. It requires moral courage for these men to take their position with the lowly ones. Special effort should be made for these souls, who are in so great danger because of their responsibilities and associations."
 - The wealthy.
M. H. p. 210 para. 1. "Much is said concerning our duty to the neglected poor; should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those, who, blinded and dazed by the glitter of earthly glory, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned. But indifferent as they may appear, many among the rich are soul-burdened."
 - Men of influence.
M. H. p. 211 para. 1. "Thousands in positions of trust and honor are indulging habits that mean ruin to soul and body. Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of self-control in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance thus be brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance."
- M. H. p. 216 para. 1. "The greatest men of the earth are not beyond the power of a wonder-working God. If those who are workers together with Him will do their duty bravely and faithfully, God will convert men who occupy responsible places, men of intellect and influence. Through the power of the Holy Spirit, many will be led to accept the divine principles."

Lesson continued in 6b.

6b - True Medical Missionary Work

THE SCOPE OF THE MEDICAL MISSIONARY PROGRAMME PART 2

1. Avenues of Ministry Through Organised Group Effort or Organisations.

Institutions.

- Sanitariums.

T. 7. p. 51 para. 3. "Christ co-operates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually--the weary will be refreshed, the sick restored to health, the sin-burdened relieved."

T. 7. p. 60 para. 3. "Let all our sanitariums be erected for health and happiness; let them be so located that the patients will have the blessing of the sunlight; let them be so arranged that every unnecessary step will be saved."

T. 7. p. 58 para. 5. "Great light has been shining upon us, but how little of this light we reflect to the world! Heavenly angels are waiting for human beings to co-operate with them in the practical carrying out of the principles of truth. It is through the agency of our sanitariums and kindred enterprises that much of this work is to be done. These institutions are to be God's memorials, where His healing power can reach all classes, high and low, rich and poor."

- Restaurants.

T. 7. p. 115 para. 2. "In addition to this, hygienic restaurants are to be established in the cities, and by them the message of temperance is to be proclaimed. Arrangements should be made to hold meetings in connection with our restaurants. Whenever possible, let a room be provided where the patrons can be invited to lectures on the science of health and Christian temperance, where they can receive instruction on the preparation of wholesome food and on other important subjects."

- Treatment Rooms.

T. 7. p. 112 para. "I have been instructed that one of the principal reasons why hygienic restaurants and treatment rooms should be established in the centers of large cities is that by this means the attention of leading men will be called to the third angel's message."

- Health Institutions.

T. 6. p. 113 para. 2. "It is the Lord's purpose that in every part of our world health institutions shall be established as a branch of the gospel work. These institutions are to be His agencies for reaching a class whom nothing else will reach. They need not be large buildings, but should be so arranged that effective work may be done."

- Centres of Influence.

T. 7. p. 115 para. 1. "We must do more than we have done to reach the people of our cities. We are not to erect large buildings in the cities, but over and over again the light has been given me that we should establish in all our cities small plants which shall be centers of influence."

Churches.

- Part of every church.
T. 6. p. 289 para. 1. "The medical missionary work should be a part of the work of every church in our land."

M. M. p. 322 para. 1. "Medical missionary work should have its representative in every place in connection with the establishment of our churches. The relief of bodily suffering opens the way for the healing of the sin-sick soul."
- Health clinics.
T. 6. p. 113 para. 1. "In every city where we have a church there is need of a place where treatment can be given."

M. H. p. 149 para. 2. "Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted."
- Schools of health.
M. H. p. 149 para. 2. "There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors."

Missions.

- Combine with third Angel's message.
T. 6. p. 267 para. 1. "Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the church members out of the dead level in which they have been for years."

Ev. p. 515 para. 4. "Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth."

Ev. p. 515 para. 2. "The principles of health reform are found in the Word of God. The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."
- A complete work.
T. 6. p. 291 para. 1. "The truth for this time embraces the whole gospel. Rightly presented it will work in man the very changes that will make evident the power of God's grace upon the heart. It will do a complete work and develop a complete man. Then let no line be drawn between the genuine medical missionary work and the gospel ministry. Let these two blend in giving the invitation: 'Come; for all things are now ready.' Let them be joined in an inseparable union, even as the arm is joined to the body."
- In every city.
M. M. p. 322 para. 1. "Intemperance has filled our world, and medical missions should be established in every city."
- Cooking schools.
T. 9. p. 112 para. 1, 2, & 3. "As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of

sufficient importance to be included in their evangelistic work. But such make a great mistake. . . . The subject of temperance, in all its bearings, has an important place in the work of salvation. In connection with our city missions there should be suitable rooms where those in whom an interest has been awakened can be gathered for instruction. . . . Cooking schools are to be held. The people are to be taught how to prepare wholesome food."

Questions on lesson 6a and 6b.

1. List six things according to God's Word that make up the Medical Missionary program.
2. Are there many different avenues of personal ministry which every person can participate in? List some.
3. What in no small degree is responsible for the intemperance and crime and wretchedness that curse the world today?
4. What must fallen man be led to feel?
5. How are Christians to treat orphans?
6. What is the principle reason why hygienic restaurants and treatment rooms should be established in large cities?
7. Where should medical missionary work have its representative?
8. Where are the principles of health reform to be found?

MEMORISE:

- Luke 4:18.
- T. 6. p. 291 para. 1. "Then let no line be drawn between the genuine medical missionary work and the gospel ministry. Let these two blend in giving the invitation: 'Come; for all things are now ready.'"

6c - True Medical Missionary Work

HEALTH AND MEDICINE IN THE NINETEENTH CENTURY PART 1

Much of what is accepted in medicine today as common knowledge was unknown even as late as the middle half of the nineteenth century. Whilst the knowledge of vaccination had an earlier start, the discovery of germs, anaesthetics, general principles of hygiene and aseptic surgery are discoveries that were made within the span of the last one hundred and fifty years or so.

We, who live in this modern age of great medical advancement, find it hard to conceive the ignorance that existed a comparatively short time ago. The following paragraph taken from 'Masters of Medicine,' and material to follow, should help to bring into focus the gap which existed between medicine today and the last century.

"Mankind really began to start conquering ill-health when Louis Pasteur discovered germs a century ago. Yet even before that, the English doctor Edward Jenner had vaccinated people against microbes he never saw in his life - those of smallpox. And after Pasteur, the German chemist Paul Ehrlich gave us the first 'magic bullet' to destroy germs inside the body. These three men - Jenner, Pasteur and Ehrlich - indeed created a revolution for the human race." 'Masters of Medicine' by Harley Williams p. 7 (pub. 1954).

Therefore some knowledge of the difficulties and limitations faced by medical practitioners of those days, and the general ignorance of basic health principles, is necessary, in order to appreciate the value of the specific instruction of health reform to Mrs. E. G. White in 1863.

The material that follows, largely historical in its content, has been drawn from Seventh-day Adventist books. Its purpose is that we may understand more clearly God's plan for these final days, to prepare man for eternity. The health reform message is a vital part of the right arm of the gospel. In these closing days, rightly used, it will bring great benefit to the church and the world at large.

1. The treatment of the sick.

"The days of our fathers were days of many afflictions. They were smitten with sore diseases, described as lung fever, consumption, fever and ague, scrofula, salt rheum, diphtheria, typhoid, cholera, rheumatism, indigestion, catarrh, and so forth. For relief their physicians gave them calomel, strychnine, mercury, ipecac, nux vomica, opium, Peruvian bark, alcohol, and tobacco. They forbade them water internally or externally, bled them, and on occasion sawed them asunder. Baths were accounted hazardous; children were sometimes 'sewed up' for the season in their winter clothing; and except for the old swimming hole or, with the extremely fastidious, the weekly wash-off in the old wooden tub by the kitchen stove, ablutions were reckoned a part of the unnecessary sorrows." Origin and History of Seventh-day Adventists Vol. 1 p. 335 para. 3.

"The first quarter of a century after the death of George Washington witnessed but very little advance in the general methods of therapeutic practice. Medical books of that period abound with evidence that the strongest drugs and opiates were freely prescribed, and that little attention was given to the cause of disease or to rational methods for its alleviation." The Story of Our Health Message by Robinson, p. 14 para. 1.

"A physician who wrote in 1858 of conditions within the period of his own memory, says of the popular methods of medical practice:"

"Confinement by disease, which might have terminated in a few days, was protracted to weeks and months, because the importance of the case, as it was thought, required that the patient should be artificially 'taken down' and then artificially 'built up.'"

"When carried to its 'heroic' extent, artificial medicine undermined the strength, elicited new morbid manifestations, and left more disease than it took away. The question raised was not how much the patient had profited under his active treatment, but how much more of the same he could bear. Large doses of violent and deleterious drugs were given as long as the patient evinced a tolerance of them, that is, did not sink under them. The results of such cases, if favourable, like the escapes of the desperate surgery, were chronicled as professional triumphs, while the press was silent on the disastrous results subsequently incurred in the cases by deluded imitators." The Story of Our Health Message by Robinson, pp. 15 & 16.

"As we enter the third quarter of the nineteenth century, we note marked progress in the methods of medical practice. But a single instance will here be cited, that of the knowledge of fevers and their proper treatment. The various stages of this development were well set forth by Dr. J. H. Kellogg, who, in writing in 1876, says regarding the old method of treating fevers: "Twenty years ago, when a man had a fever, the doctors thought he had too much vitality - too much life - and so they bled him, and purged him, and poisoned him with calomel, and blue mass, and sundry other poisons, for the purpose of taking away from him a part of his vitality - his life - in other words killing him a little.' J. H. Kellogg, M.D., in the Health Reformer January, 1876. "Of course, as Dr. Kellogg points out, only those who were 'extraordinarily tough' could survive such treatment, and the heavy mortality led to the adoption of a theory the very opposite of the former. Instead of being an indication of too much vitality, fever was regarded as a sign of too little. And now brandy, wine, and other stimulants were used 'to increase vitality.' It was a matter of great perplexity that the results of this treatment were found to be no better than the former." The Story of Our Health Message by Robinson, p. 18.

2. Drugs.

A number of factors need to be taken into account when reading the instruction in our health books on the use of drugs:

1. The circumstances under which the instruction was given.
2. The prevailing ignorance of the principles of healthful living a hundred or so years ago.
3. Health and medicine of the nineteenth century.
4. The types of drugs used by the medical practitioners of those days.

The writings reveal that the free use of poisonous drugs was condemned. Amongst these were opium, arsenic, calamine, strychnine, mercury, asafoetida, prussic acid, caustic, ipecacuanha, laudanum and elaterium. Of drugs it was said :

1. They had no restorative power.
2. Did not cure disease.
3. Changed the form and location of the disease.
4. Interfered with nature's work of recovery.
5. Worked great harm at a later period.
6. Many suffered life-long illness.
7. Created habits and appetites that ruin body and soul.
8. Acted as part in laying a foundation for the liquor and other drug habits.
9. Were a curse to society.
10. Even caused death.

(See M. H. pp. 126, & 127; 2 S. M. pp. 271 - 285, & 441 - 454.)

Thus by careful study it will be seen that the drugs condemned were ones which were causing great harm and were in no way an aid to recovery to health. But now - what of the drugs of modern medicine? The names of drugs have changed, but some of the same or similar substances are still in use today. Although today's drugs are reportedly extensively tested both on animals and humans before a general release we only have to have a look at how many are recalled due to numerous fatalities to realise just how dangerous they really are. This should only increase our concern as many detrimental side effects are never openly published. These side effects can not only affect the user, but can also affect their offspring. Drugs do not cure disease, they only 'treat' the symptom/s with a deadly substance the overdose whether accidental or deliberate, can cause very serious, irreversible injuries and often death.. In only treating the symptom the disease will inevitably get worse as the cause has not been addressed, or one disease can easily lead to another, and another. If taking a drug is absolutely necessary read all the precautions available on it, be aware of the risks both short and long term, and reduce, or even better, cease taking it as soon as possible. Look for the cause of the ailment for which the drug was given, and treat the cause.

Drugs and medicines of the nineteenth century.

The listing of some of the various drugs and medicines used makes interesting reading.

- Mercurial salts : acute mercury poisoning results from ingestion of soluble mercury salts. They are irritant poisons. (Encyclopaedia Britannica, Vol. 15. p. 272.)
- Arsenic : is the most important of the irritant poisons. The principal effects produced by arsenic in the system is degeneration of the lining of the digestive tract and of the tissues of other internal organs, and probably also a direct attack on nerve tissue. Nausea, vomiting, diarrhoea, headache, muscular pains, weak pulse, and coma are symptoms observed in arsenic poisoning. (Id. Vol. 2 p. 435; Id. Vol. 18 p. 12a.)
- Elaterium : is the most active hydragogue purgative known, causing also much depression and violent griping. The active principle, elaterin, was at one time included in both the U. S. And British pharmacopoeias. (Id. Vol. 8. P. 126.)
- Prussic acid : also known as hydrocyanic acid or hydrogen cyanide, is a highly volatile, colourless liquid of extremely poisonous character. (Id. Vol. 18 p. 656.)
- Asafoetida : a gum resin obtained chiefly from an umbellifers plant - is relished as a condiment in India and Iran. (Id. Vol. 2 p. 497.)
- Calomel : or mercurous chloride. Used as a purgative. Once the most popular of cathartics, calomel is also said to simulate the liver. (Id. Vol. 4 p. 620.)
- Caustic : that which burns. In surgery, the term given to substances which destroy living tissues and so inhibit the action of organic poisons, as it bites, malignant disease and gangrenous processes. Such caustic substances include silver nitrate (lunar caustic). (Id. Vol. 5 p. 66.)
- Ipecacuanha : an expectorant and emetic. [Expectorant - promoting secretion or expulsion of mucus or other matter from the respiratory system. Emetic - causing vomiting.] (Id. Vol. 12 p.

583.)

- Laudanum : originally the name given by Paracelsus to a famous medical preparation of his own, composed of gold, pearls, etc., but containing opium as its chief ingredient. The term is now only used for the alcoholic tincture of opium. (Id. Vol. 13 p. 765.)
- Nux vomica : a poisonous drug. The fruit of an East Indian tree, containing the virulent poison strychnine. (Id. Vol 16 p. 654.)

When we see that the bulk of these drugs and medicines that were in common use were poisonous and in other instances purgatives, it is easy to follow how the poor patient of that time has little hope of recovery and many an unfortunate was sent to an early grave. The ignorance of the times helps to accentuate the great love of God for His people in placing in their hands the wonderful knowledge of the principles of healthful living and other related materials.

It is interesting to compare Mrs. White's writings on some of the drugs listed with the information taken from other sources.

3. *The Spirit of Prophecy on Nux Vomica and other drugs.*

"A branch was presented before me bearing large flat seeds. Upon it was written, Nux vomica, strychnine. Beneath was written, No antidote. I was shown persons under the influence of this poison. It produced heat, and seemed to act particularly on the spinal column, but affected the whole system. When this is taken in the smallest quantities, it has its influence, which nothing can counteract. If taken immoderately, convulsions, paralysis, insanity, and death, are often the results. Many use this deadly evil in small quantities. But if they realized its influence, not one grain of it would be introduced into the system. . . .

"I was shown that the innocent, modest-looking, white poppy yields a dangerous drug. Opium is a slow poison, when taken in small quantities. In large doses it produces lethargy and death. Its effects upon the nervous system are ruinous. When patients use this drug until it becomes habit, it is almost impossible to discontinue it, because they feel so prostrated and nervous without it. They are in a worse condition when deprived of it than the rum-drinker without his rum, or the tobacco-user deprived of his tobacco. The opium slave is in a pitiful condition. Unless his nervous system is continually intoxicated with the poisonous drug, he is miserable. It benumbs the sensibilities, stupefies the brain, and unfits the mind for the service of God. True Christians cannot persist in the use of this slow poison, when they know its influence upon them. . . .

"Mercury, calomel, and quinine have brought their amount of wretchedness, which the day of God alone will fully reveal. Preparations of mercury and calomel taken into the system ever retain their poisonous strength as long as there is a particle of it left in the system. These poisonous preparations have destroyed their millions, and left sufferers upon the earth to linger out a miserable existence." 4 S.G.a p. 138 - 139.

Lesson continued in 6d.

6d - True Medical Missionary Work

HEALTH AND MEDICINE IN THE NINETEENTH CENTURY PART 2

1. Diet and health in the nineteenth century.

- Heavy, greasy foods.
"The diet was heavy, laden with meats (bear's meat and hog), filled with grease, hot with condiments (native peppers or imported spices). On the frontier it was washed down with cider or whisky and in the effete East with tea and coffee. No one - almost not one - saw any relation between this diet and the ills of the flesh they endured. Job had boils, and Timothy had stomach trouble. Dyspepsia, tumours, catarrh, fevers, the plague - all these were visitations of an inscrutable Providence, intended to torment the wicked and to perfect the saints for an early entrance into Paradise." 'Origin and History of Seventh-day Adventists Vol. 1 pp. 335 & 6. [This was speaking of the American diet, but was probably similar in much of Europe.]
- The direct result of ignorance.
"In 1863, at the age of thirty-four, Elder Andrews found himself in very poor health, with a congested brain, nervous dyspepsia, catarrh, salt rheum, and suffering from periods of utter prostration. 'My general strength,' he wrote, 'was easily exhausted. I found it difficult to perform the labour which devolved upon me as a preacher. . . . I had no degree of hope that I should ever again possess a sufficient measure (of health) to make life in itself anything desirable.'" 'The Health Reformer' July, 1869.

"He recognized that the foundation of this condition had been laid in his youth, regarding which he wrote, 'I was not instructed in the principles of hygiene, for neither my father nor my mother had any just knowledge of these. I was kept from the use of tobacco, and from even tasting strong drink; but I had learned almost nothing of the evils of unwholesome food - at least, such as was common in our own family. I did not know that later suppers, and hearty ones at that, were serious evils. I had no idea of any special transgression in eating between meals. . . . I supposed old cheese was good to aid digestion . . . As to mince pies and sausages, I had no thought that these were unwholesome, unless too highly seasoned, or, as it was termed 'made too rich.' Hot biscuit and butter, doughnuts, pork in every form, pickles, preserves, tea, coffee, etc., were all of common use." 'The Health Reformer' December, 1871.

"To such ignorance of good dietetic principles Elder Andrews added the confession that, in common with most people of his time, he did not see the relation between the transgression of the laws of health and the resulting physical ailments. He said : "'I had little other idea of headache, dyspepsia, nausea, fevers, etc., than that these were things that for the most part were wholly out of our control, and that like the various phenomena of nature they were ordered by God's hand and man had generally no agency therein. Do not smile at this strange notion. It is strange, indeed, that such ideas should prevail, but they do prevail even now, you may satisfy yourself by calling out the ideas of the very next person you meet. "It is only as we picture this background of health conditions as they were a century ago, that we can truly appreciate and the great advance in the knowledge of physiology, hygiene, dietetics, and therapeutics that has been made in this generation, and which is the rich heritage of those who live today.

"Seventh-day Adventists, we shall show, were providentially led to accept as a matter of

religious principle the sound reforms in health habits - and that at a time when these health principles were not popular - and to throw their energies into the campaign of health education that time has demonstrated to be rational and progressive." 'The Story of Our Health Message' by Robinson pp. 26 & 27

2. Toward better remedies.

In different places new methods were being discovered in treating various sicknesses and diseases. Progress was gradual for there was much ignorance and prejudice to overcome. Health institutes were set up, and here and there doctors introduced water cures as an effective means of treatment.

General principles of healthful living, hygiene, vegetarian diet, combined with water treatments, brought in methods of instruction in preventing sickness and bringing healing heretofore unknown. It was interesting to note, subsequently, how many of these teachings paralleled the inspired counsel given to the church.

- Natural remedies.

"In the summer of 1777 William Wright, a physician of Jamaica, was sailing from that island in a ship bound for Liverpool. In treating a case of typhus fever, which ended fatally, he became infected and was very ill. He prescribed for himself the usual remedies, such as taking a 'gentle vomit,' followed by a 'decoction of tamarinds' and 'at bedtime, an opiate, joined with antimonial wine.' He was perplexed because that even after taking a 'drachma of peruvian bark - every hour for six hours successively' with an occasional glass of port wine, he felt no better. He experienced decided relief, however, when he went on deck; and he noted that the colder the air, the better he felt.

"'This circumstance,' he reported, 'and the failure of every means I had tried encouraged me to put in practice on myself what I had often wished to try on others, in fevers similar to my own.'

"We can only imagine his feelings of mingled apprehension and of desperate hope as he waited the result of a cold douche - three buckets of sea water which he ordered thrown over his naked body. Though 'the shock was great, [he] felt immediate relief.' A few hours later his fever reappeared, and he repeated the treatment, and did it twice more the following day. For the third day he recorded in his diary : 'Every symptom vanished, but to prevent a relapse, I used the cold bath twice.'

"Soon another passenger was taken down with the same fever, and at his urgent request Dr. Wright ventured to give him the same treatment, and with the same gratifying result." 'The Story of Our Health Message' by Robinson pp. 28 & 29.

- Priessnitz's discovery on water cures.

"Interest was revived in the subject as reports spread regarding marvellous cures effected by an Austrian peasant through the agency of cold water. Again it was an accidental circumstance that was the occasion for the rediscovery of the curative power of water. Vincent Priessnitz (1799-1851), a lad of thirteen years living in Graefenberg, Austria, one day sprained his wrist. With his good hand he worked a pump and kept a stream of water running over the injured part. This brought alleviation of the pain. When he became tired of pumping, he devised the plan of continuing the relief, using wet cloths frequently dipped into cold water. Soon after this he crushed his thumb while working in the woods, and again found relief by the application of cold compresses.

"The report of these minor injuries, and of their relief by the use of cold water, probably would not have gone beyond a very small circle of acquaintances, except that these incidents were but preliminary to a more serious accident and a striking recovery from expected death. When young Priessnitz was sixteen years old, he was driving a pair of horses with a load of hay down a steep mountain road. The animals became frightened and began to run. The young man tried to stop them by holding the bridle reins, but he was knocked down, kicked by the horses, and run over by the heavy wagon. When stock was taken of his injuries, it was found that he had lost three teeth and, in addition to many wounds and bruises, had three broken ribs. A surgeon painfully probed the wounds, put bandages around his chest, and left, declaring that the wounds were incurable.

"Priessnitz tore off the bandages and applied cold cloths until the inflammation was subdued and the pain was alleviated. By pressing his abdomen against the window sill and inflating his lungs, he set the broken ribs, and resumed the cold treatment, making a speedy recovery." - Joel Shew, M.D., 'The Water Cure Manual,' quoted in 'The Story of Our Health Message' by Robinson pp. 31 & 32.

"Instead of being carried to the fields, he lived to write his name deep in water. Uneducated, not knowing what Hippocrates had written about hydrotherapy in the years B.C., but gifted with natural clinical insight and a first-class organizing ability, Priessnitz established a hydropathic institute at Graefenberg, which was soon crowded with health seekers from all parts of the world. . . . In time many well-known physicians of unimpeachable standing sojourned at Graefenberg to learn from the untutored Priessnitz such practical thermo-therapeutic procedures as the douche, the plunge, the dripping sheet, the dry blanket pack, the wet sheet pack, the foot bath, the sitz bath, the warm bath, and much else that was not written in books." - Victor Robinson, M.D., 'The Story of Medicine,' quoted in 'The Story of Our Health Message' p. 32.

- Water cures gain popularity.

"Dr. James C. Jackson (1811-1895), of New York State, was among the pioneers in the United States who lost faith in the efficacy of drugs and discontinued their use in medical practice. After practising twenty years as a physician, he wrote : "In my entire practice I have never given a dose of medicine; not so much as I should have administered had I taken the homoeopathic pellet of the seven millionth dilution, and dissolving it in Lake Superior, given my patients of its water. . . . I have used in the treatment of my patients the following substances or instrumentalities: first, air; second, food; third, water; fourth, sunlight; fifth, dress; sixth, exercise; seventh, sleep; eighth, rest; ninth, social influences; tenth, mental and moral forces.' (James C. Jackson, M.D., 'How to treat the Sick Without Medicine.') 'The Story of Our Health Message,' by Robinson pp. 33 & 34

- Pioneers in health reform.

"Such men as Drs. Jackson and Trall recognized the therapeutic value of water, and they also saw that it was but one of the remedial agencies provided by nature for the alleviation of suffering. Their practice and their institutions survived, but those failed who made the 'water cure' their main dependence, and their names are largely lost in oblivion.

"It is also worthy of note that some of these health reformers recognized the relationship between obedience to the laws of life and Christian character. Thus Dr. J. C. Jackson wrote :

"There are two classes of person engaged in the discussion of questions pertaining to human welfare as embodied in the health reform. First, those who relate themselves to it from the side of science and natural law only. Second, those who in addition thereto are quickened in their activities from a sense of the duty which Christ imposes to consecrate and sanctify their bodies as well as their souls to His service. We belong to the latter class, and

our hope in presenting health considerations to the people originates mainly from the latter point.' ('The Christian Aspect of the Health Reformation.')

"With such a background of reform, and with able exponents of health principles, the way was prepared in the providence of God for impressing upon the minds of Seventh-day Adventists the importance of physical reform as an adjunct to their message setting forth the pressing need for the restoration of Bible truths and the keeping of God's commandments," 'The Story of Our Health Message,' by Robinson p. 37.

- Diet.

"Other movements were on foot looking to reforms in diet. In 1809 there appeared in England a book by William Lambe, M.D., bearing the quaint title of 'Reports of the Effects of a Peculiar Regimen in Scirrhus Tumours and Cancerous Ulcers.' The peculiar regimen referred to consisted for the most part in the discontinuance of flesh food, and the free use of water.

"My opinion is,' he wrote, 'that no case which is curable can resist the effect of this regimen, if persevered in steadily for three complete years; at the same time that one year or a year and a half will commonly afford much relief.'

"A layman named John Frank Newton, who had from childhood suffered from a chronic disease, read the book and made a personal application of the experiment to his own diet. So gratifying were the results that he was impelled to write a book setting forth the benefits he had experienced. In closing the first part of this work, he gives more than a suggestion of the opposition those early advocates of vegetarianism encountered. He cautioned 'him who may become a convert to this simple method of preventing disease, not to lose his temper with assailed in argument by his tenacious opponents with violence almost inexplicable; and to be firm and constant in his own practice, in contempt of all the means which will be resorted to, whether threats or persuasions, to turn him aside from his offensive purpose.'" (J. F. Newton, 'The Return to Nature, or a Defence of the Vegetable Regimen.')

'The Story of Our Health Message,' by Robinson pp. 42 & 43.

"An active campaign in behalf of diet reform and the adoption of a vegetarian diet was waged also in the United States. In 1835 Dr. William A. Alcott, of Massachusetts, began the publication of the Moral Reformer as an organ of healthful dietetics. Dr. Milo L. North, a practitioner of Hartford, Connecticut, has become interested in the matter of diet, especially of the reported benefits of vegetarianism. He compiled a questionnaire, asking those who had discarded the use of flesh foods to state the effect upon their strength, their mental acumen, their susceptibility to colds, and any ailments they might have had. He also asked an opinion as to whether either labourers or students, or both, would be benefited by the exclusion of animal food from their diet.

"This questionnaire was published in the Boston Medical and Surgical Journal and in the American Journal of Medical Science. Several other papers copied it. Thus it was circulated generally throughout the country. Replies were received from various parts of the United States, many of them from medical men. Dr. Alcott published various of these replies, with suitable remarks upon their almost unanimous agreement as to the benefits of the change they had made in their diet, thus building up a strong argument in favour of a vegetarian regimen.' (William A. Alcott, 'Vegetable Diet as Sanctioned by Medical Men, and Experience in All Ages.')

'The Story of Our Health Message,' by Robinson pp. 44 & 45.

Questions on lesson 6c and 6d.

1. What were the names given to some of the diseases in our father's days?
2. Disease was protracted to weeks and months by what process?
3. How were fevers treated in the 1850's?
4. List the ten things that Ellen White tells us about drugs.
5. Are the drugs today any different?
6. Most of the drugs discussed in this lesson (parts 1 & 2) fall into two categories. What are they?
7. How does our knowledge of these drugs today compare with what Ellen White was shown?
8. What was people's diet like in the early 1900's?
9. Compare this diet with the western diet today.
10. Who were the three people discussed in this lesson (parts 1 & 2) that initiated and made popular the use of water treatments?
11. What was the other main health reform area discussed?

MEMORISE:

- Gal 5:19 - 21a. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like:" [Note: Witchcraft from Strong's no G5331 means - From G5332; medication ("pharmacy"), that is, (by extension) magic (literal or figurative): - sorcery, witchcraft.]
- 2 S. M. p. 451 para. 1. "Drugs never cure disease. They only change the form and location. Nature alone is the effectual restorer, and how much better could she perform her task if left to herself."

6e - True Medical Missionary Work

MINISTRY TO ALL CLASSES IN ALL PLACES

Those striving for eternity must ever guard against extremism, for it is one of the greatest dangers and evils with which a person can be afflicted. If it should find its way into the church, it can destroy in a short space of time much of the good which may have taken years to build. Extremes can also set up barriers without the church and retard the advancement of God's cause.

Extremism is like a disease. It breeds and flourishes in ignorance, and incorrect and partial knowledge. It is a destructive force. It causes strife and dissension. It divides and separates.

Over the years health reform has had more than its share of extremists; at one end, the careless, the casual and the indifferent - at the other end, the rigid and the immovable. This has been largely due to lack of emphasis on health reform and its relationship to salvation and the failure by the majority of church members to seek for the knowledge that has always been readily available.

No member who believes in the imminence of Christ's return can afford to delay longer. It is the duty of all to know not only the spiritual truths, but also the truths governing healthful living. The two are inseparable and essential to preparation for eternity. Only a thorough knowledge of God's complete message applied in the life will stand as a safeguard against the devil's wiles to cause God's people to become careless or extreme.

- Satan's plan.
Ev. p. 212 para. 2. "It is the desire and plan of Satan to bring in among us those who will go to great extremes--people of narrow minds, who are critical and sharp, and very tenacious in holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths in matters of minor importance, while they neglect the weightier matters of the law--judgment and mercy and the love of God."
- Extremism pleases Satan.
C. D. p. 195 para. 3. "When those who advocate hygienic reform carry the matter to extremes, people are not to blame if they become disgusted. Too often our religious faith is thus brought into disrepute, and in many cases those who witness such exhibitions of inconsistency can never afterward be brought to think that there is anything good in the reform. These extremists do more harm in a few months than they can undo in a lifetime. They are engaged in a work which Satan loves to see go on."
- Do great harm.
C. D. p. 209 para. 3. "To every man of God has given his work. Then let no false message be borne. Let there be no straining into inconsistent problems the grand light of health reform. The inconsistencies of one rest upon the whole body of believers; therefore when one goes to extremes, great harm is done to the cause of God."

1. The safeguard against extremes.

- 2 Timothy 2:15 "Study to show thyself approved unto God . . ."
The word 'study' in this instance means 'to exert one's self,' 'to make effort,' 'labour,' 'to be diligent.' The instruction in the text sets a standard of study way above that which would be

acceptable to self. If it has God's approval, then we can be sure that our efforts are on right lines and will ensure us against any possibility of extremes or fanaticism.

- "Rightly dividing the Word of truth."
The Word of God rightly studied and interpreted will bring balanced living. The same principle applies to the health message. All aspects must be studied and carefully examined in order to ensure that whatever instruction is given harmonizes with what is taught as a whole.
- Close students of the Word.
G. W. p. 317 para. 2 & 3. "Those who are close students of the Word, following Christ in humility of soul, will not go to extremes. The Saviour never went to extremes, never lost self-control, never violated the laws of good taste. He knew when to speak and when to keep silent. He was always self-possessed. He never erred in His judgment of men or of truth. He was never deceived by appearances. He never raised a question that was not clearly appropriate, never gave an answer that was not right to the point. . . .
"Those who follow the example of Christ will not be extremists. They will cultivate calmness and self-possession. The peace that was seen in the life of Christ will be seen in their lives."
- Study broadly and deeply and be tolerant of other's views and needs.
M. H. p. 319 para. 2. "There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticize others because their practice is not, in all things, in harmony with his own. It is impossible to make an unvarying rule to regulate everyone's habits, and no one should think himself a criterion for all. Not all can eat the same things. Foods that are palatable and wholesome to one person may be distasteful, and even harmful, to another. Some cannot use milk, while others thrive on it. Some persons cannot digest peas and beans; others find them wholesome. For some the coarser grain preparations are good food, while others cannot use them."

2. Warning counsel on extremism.

On the question on health reform, extremists are usually thought of as being in one category - the faddists, the dogmatic one food, cure-all type, etc. In 'Counsels on Diet and Foods,' when dealing with the subject of extremes, reference is made to a large class, and then to two classes. For our own safeguard it would be more than profitable to study the counsel on extremes.

- A large class.
C. H. p. 153 para. 3. "There is a large class who will reject any reform movement, however, reasonable, if it lays a restriction upon the appetite. They consult taste, instead of reason and the laws of health. By this class, all who leave the beaten track of custom and advocate reform will be opposed and accounted radical, let them pursue ever so consistent a course."
(Also see C. D. p. 195 para. 3.)

This large class will :-

- reject any reform movement, however reasonable, if it lays a restriction upon the appetite.
 - consult taste, instead of reason and the laws of health.
 - oppose and account radical all who leave the beaten track of custom and advocate reform.
- Two classes.
C. D. p. 196 para. 1. "Two classes have been presented before me: first, those who are not living up to the light which God has given them; secondly, those who are too rigid in carrying out their one-sided ideas of reform, and enforcing them on others. When they take a

position, they stand to it stubbornly, and carry nearly everything over the mark."

- Those who are not living up the light which God has given them :-
 - adopted reform because someone else did.
 - did not obtain a clear understanding of its principles for themselves.
 - cannot give the reason for their faith.
 - have not weighed their motives in the light of eternity.
 - have not obtained a practical knowledge of the principles underlying all their actions.
 - have not searched and built upon right foundations for themselves.
 - are walking in the light of another's torch, and will surely fail.

C. D. p. 196 para. 2. "The first class adopted the reform because some one else did. They did not obtain a clear understanding of its principles for themselves. Many of those who profess the truth have received it because some one else did, and for their life they could not give the reason of their faith. This is why they are so unstable. Instead of weighing their motives in the light of eternity, instead of obtaining a practical knowledge of the principles underlying all their actions, instead of digging down to the bottom and building upon a right foundation for themselves, they are walking in the light of another's torch, and will surely fail."

- Those who are too rigid :-
 - have one-sided ideas of reform.
 - enforce these ideas on others.
 - take a position, they stand to it stubbornly.
 - carry nearly everything over the mark.
 - take wrong views of the reform.
 - adopt too meagre a diet.
 - subsist upon a poor quality of food, prepared without reference to the nourishment of the system.

C. D. p. 196 para. 3. "The other class take wrong views of the reform. They adopt too meager a diet. They subsist upon a poor quality of food, prepared without reference to the nourishment of the system. It is important that food be prepared with care, so that the appetite, when not perverted, can relish it."

Lesson continued in 6f.

6f - True Medical Missionary Work

EXTREMISM PART 2

1. Further marks of the extremist.

- Impoverished diet.
C. D. p. 197 para. 1. "There may be such an effort at economy in the preparation of food, that, instead of a healthful diet, it becomes a poverty-stricken diet. What is the result?-- Poverty of the blood. I have seen several cases of disease most difficult to cure, which were due to impoverished diet."
- Monotonous diet.
C. D. p. 197 para. 1. "Day after day, meal after meal, the same articles of food were prepared without variation, until dyspepsia and general debility resulted."
- Urge personal view.
C. D. p. 198 para. 1. "Those who have but a partial understanding of the principles of reform are often the most rigid, not only in carrying out their views themselves, but in urging them on their families and their neighbors. The effect of their mistaken reforms, as seen in their own ill-health, and their efforts to force their views upon others, give many a false idea of dietetic reform, and lead them to reject it altogether."
- Tasteless dishes.
C. D. p. 203 para. 1. "Those who take an extreme view of health reform are in danger of preparing tasteless dishes. This has been done over and over again. The food has become so insipid as to be refused by the stomach."
- The novice.
C. D. p. 209 para. 1. "It is time that something was done to prevent novices from taking the field and advocating health reform. Their works and words can be spared; for they do more injury than the wisest and most intelligent men, with the best influence they can exert, can counteract. It is impossible or the best-qualified advocates of health reform to fully relieve the minds of the public from the prejudice received through the wrong course of these extremists, and to place the great subject of health reform upon a right basis in the community where these men have figured."
- One Idea.
2 S. M. p. 319 para. 1 & 2. "Some were making the matter of dress of first importance, criticizing articles of dress worn by others, and standing ready to condemn everyone who did not exactly meet their ideas. A few condemned pictures, urging that they are prohibited by the second commandment, and that everything of this kind should be destroyed. "These one-idea men can see nothing except to press the one thing that presents itself to their minds. Years ago we had to meet this same spirit and work. Men arose claiming to have been sent with a message condemning pictures, and urging that every likeness of anything should be destroyed. They went to such lengths as even to condemn clocks which had figures, or 'pictures,' upon them."

2. Shun extremes in attitudes of -

- Rejecters of reasonable reform and the broad minded :-
 - the self pleasers.

- the appetite-first-regardless person.
- tea, coffee, and cola drinkers
- those having little regard for health principles.
- in-between mealers.
- late supperers.
- the unrestricted flesh eaters.
- the 'What is wrong with it?' attitude class.

They do not spend time to seek the truth so readily available. As a consequence they do not understand the importance of health and its relationship to salvation. Their failure to know God's will causes them to be careless over matters vitally important to their well-being. They little realize the far-reaching results their wrong habits have on their daily living and the consequent effect upon their spiritual life.

- Those not living up to God-given light and the narrow minded :-
 - the followers of others and do not know why folk.
 - the do not search for themselves class.
 - the condemnatory campaigners and criticizers.
 - narrow ideas cranks.
 - crackpots.
 - one line faddists.
 - finicky detailers.
 - fanatics.
 -

All should take warning from the counsel given regarding extremists in these categories. Do not be content to follow others. Search and study to know the why and what of truth. Only by this means will it be possible to build strength and purpose into every phase of life.

It will also guard against the danger of the narrow-minded extremist, distinguished by his ill-conceived information, his lack of tolerance and patience. He is further identified by his prejudice, his over bearing and stubborn attitude, his rigidity and his immovableness. He is finicky and fusses over nothing. He shows great concern over trivialities. He is cranky about the unimportant.

3. The middle of the road attitude.

- Shun indulgence and restriction.
C. D. p. 198 para. 2. "Those who understand the laws of health, and who are governed by principle, will shun the extremes, both of indulgence and of restrictions. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for the highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favor of right principles. These persons have a wide influence for good."
- Shun extremes.
C. D. p. 207 para. 1. "Health reformers, above all others, should be careful to shun extremes. The body must have sufficient nourishment. We cannot subsist upon air merely; neither can we retain health unless we have nourishing food. Food should be prepared in good order, so that it is palatable."
- Palatable and nourishing.
C. D. p. 207 para. 3. "Food should be prepared in such a way that it will be appetizing as well as nourishing. It should not be robbed of that which the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood. Vegetables should be made palatable with a little milk or cream, or something equivalent."

- Better err on the side of the people.
C. D. p. 211 para. 3. "If you err, let it not be in getting as far from the people as possible, for then you cut the thread of your influence and can do them no good. Better err on the side of the people than altogether away from them, for there is hope in that case that you can carry the people with you, but there is no need of error on either side."
- The middle path.
C. D. p. 211 para. 4. "You need not go into the water, or into the fire, but take the middle path, avoiding all extremes. Do not let it appear that you are one-sided, ill-balanced managers. Do not have a meager, poor diet. Do not let any one influence you to have the diet poverty-stricken. Have your food prepared in a healthful, tasteful manner; have your food prepared with a nicety that will correctly represent health reform."
- Seek to be consistent.
C. D. p. 195 para. 1. "Those who advocate an unpopular truth should, above all others, seek to be consistent in their own life. They should not try to see how different they can be from others, but how near they can come to those whom they wish to influence, that they may help them to the positions they themselves so highly prize. Such a course will commend the truths they hold."
- Not narrow or conceited.
C. D. p. 195 para. 3. "He who is imbued with the spirit which actuated Daniel, will not be narrow or conceited, but he will be firm and decided in standing for the right. In all his associations, whether with his brethren or with others, he will not swerve from principle, while at the same time he will not fail to manifest a noble, Christlike patience."
- Unite with the Divine.
C. D. p. 211 para. 1. "Human wisdom is to be combined with divine wisdom and the mercy of God. Let us hide self in Christ. Let us work diligently to reach the high standard God has set up for us,--moral transformation by the gospel. God calls upon us to advance in right lines, to make straight paths for our feet, lest the lame be turned out of the way. Then will Christ be satisfied."

Questions on lesson 6e and 6f.

1. What is extremism like, and what does it breed and flourish on?
2. What is Satan's desire and plan?
3. How should the subject of dietetic reform be studied?
4. How many classes of extremists does Ellen White talk about?
5. What do those not living up to God-given light do?
6. What do those who are too rigid do?
7. List six marks of the extremist.
8. Above all others, who should shun extremes?
9. Should we try to see how different we can be from others?
10. How did Daniel act?

MEMORISE:

- 2 Tim. 2:15.
- C. D. p. 91 para. 2. "Health reformers, above all others, should be careful to avoid extremes."

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