SABBATH SCHOOL LESSON QUARTERLY

NO. 175 ✦ FIRST QUARTER 1939

THE MINISTRY OF HEALING

Thirteenth Sabbath Offering, March 25, 1939

INTER-AMERICAN DIVISION

This quarter's lesson help is the book

"MINISTRY OF HEALING"

by

MRS. ELLEN G. WHITE

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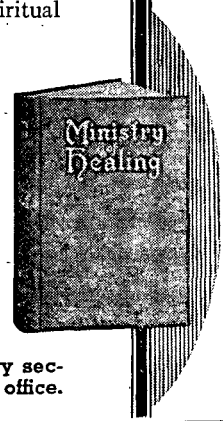

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SABBATH SCHOOL LESSON QUARTERLY

The Ministry of Healing

Change in the Daily Study Record

Attention is called to the change in the diagram at the head of each Sabbath school lesson. Note that the daily study record therein called for begins with Sabbath and concludes with Friday. This has been done at the request of many in our Sabbath schools throughout the world, who wish the record to conform to the following instruction from "Education," pages 251, 252:

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."

When this program is conscientiously carried out, it immediately disposes of the daily study problem, and has proved of great spiritual benefit. Let us all try it, and form the good spiritual habit it will bring into our lives.

Lesson 1 for January 7, 1939

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Life—Its Source and Continuance

MEMORY VERSE: "With Thee is the fountain of life: in Thy light shall we see light." Ps. 36:9.

STUDY HELP: "The Ministry of Healing," pp. 409-418.

The Author of Life

1. Who is the author, or source, of life? Acts 17:25; John 5:26.

NOTE.—Science cannot explain the mystery of life.

"In Christ is life, original, unborrowed, underived."—*"The Desire of Ages,"* p. 530.

2. How did man obtain life originally? Gen. 1:26, 27; 2:7; John 1:1-4.

NOTE.—"In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the

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arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. Man became a living soul. Through Christ the Word, a personal God created man, and endowed him with intelligence and power."—*"The Ministry of Healing,"* p. 415.

The Physical Life

3. How are the existence and activities of all creation maintained? Col. 1:17; Neh. 9:6; Isa. 40:26.

NOTE.—So-called "natural law" is merely a statement of the way God governs His creation. The movements of the heavenly bodies are a wonderful revelation of the power of God, and of the precise rules (or laws) by which He works.

4. How is the physical life maintained? Gen. 1:29; Ps. 104:14; Acts 17:25, 28.

NOTE.—"In God we live and move and have our being. The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by the power of an ever-present God."—*"The Ministry of Healing,"* p. 417.

5. How must we co-operate with God in the maintenance of our lives? Eccl. 10:17; Prov. 23:29, 30.

NOTE.—There are laws to govern our physical lives, and as intelligent beings with freedom of choice we must co-operate with God in the preservation of life and health. It is true in a physical as well as the spiritual sense that "whatsoever a man soweth, that shall he also reap." Gal. 6:7. We are to eat what is good (Isa. 55:2), and practice temperance, or self-control, in all things. Gal. 5:23, A. R. V.

6. What should be our attitude toward the laws of our being? 1 Cor. 6:19, 20.

NOTE.—"We are required by God to preserve every power in the best possible condition, that we may render acceptable service to our Creator."—*"Patriarchs and Prophets,"* p. 362.

"God has not changed, neither does He propose to change, our physical organism, in order that we may violate a single law without feeling the effects of its violation. . . . By indulging their inclinations and appetites, men violate the laws of life and health; and if they obey conscience, they must be controlled by principle in their eating and dressing, rather than be led by inclination, fashion, and appetite."—*"Healthful Living,"* p. 28.

7. What is God's purpose in giving life to His creatures? Eph. 2:7, 10; Isa. 43:7.

NOTE.—"God's great object in the working out of His providences is to try men, to give them opportunity to develop character. Thus He proves whether they are obedient or disobedient to His commands. Good works do not purchase the love of God, but they reveal that we possess that love. If we surrender the will to God, we shall not work in order to earn God's love. His love as a free gift will be received into the soul, and from love to Him we shall delight to obey His commandments."—*"Christ's Object Lessons,"* p. 283.

8. How many have fallen short of God's plan? Rom. 5:12; 3:23.

The Redemption of Man

9. What provision has God made for man's recovery of life? 2 Tim. 1:10; Matt. 19:17; Rev. 22:14.

NOTE.—"In Jesus is our life derived. In Him is life, that is, original, unborrowed, underived life. In us there is a streamlet from the fountain of life. In Him is the fountain of life. Our life is something that we receive, something that the Giver takes back again to Himself."—"*Medical Ministry,*" p. 7.

10. How is this made possible? Rom. 6:23, last part; 1 John 5:12.

11. By what means did Christ accomplish our redemption? Isa. 53:4-6, 12; 1 Peter 1:18, 19.

12. What is included in our redemption? 1 Thess. 5:22; Phil. 3:20, 21.

NOTE.—"Christians are bidden to present their bodies, 'a living sacrifice, holy, acceptable unto God.' In order to do this, all their powers must be preserved in the best possible condition. Every practice that weakens physical or mental strength unfits man for the service of his Creator." "He whose body is the temple of the Holy Spirit will not be enslaved by a pernicious habit. His powers belong to Christ, who has bought him with the price of blood. . . . In the light of God's word we are justified in declaring that sanctification cannot be genuine which does not work this utter renunciation of the sinful pursuits and gratifications of the world."—"*The Great Controversy,*" pp. 473, 475.

Lesson 2 for January 14, 1939

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

The Medical Missionary

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

STUDY HELP: "The Ministry of Healing," pp. 17-58, 139-149, 161-169.

Physical Reform Needed

1. What is the object of health reform? 2 Cor. 7:1.

NOTE.—"In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come."—"*The Ministry of Healing,*" p. 146.

2. What is the basis of health reform? Gal. 5:22-24; Rom. 12:1.

NOTE.—"The progress of reform depends upon a clear recognition of fundamental truth. While, on the one hand, danger lurks in a narrow philosophy and a hard, cold orthodoxy, on the other hand there is great danger in a careless liberalism. The foundation of all enduring reform is the law of God. We are to present in clear, distinct lines the need of obeying this law. Its principles

must be kept before the people. They are as everlasting and inexorable as God Himself.

"One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained, can there be real progress."—*"The Ministry of Healing,"* p. 129.

Christ in the Work of Reformation

3. What was an important part of Christ's ministry? Matt. 4:23, 24.

NOTE.—"The Saviour's work was not restricted to any time or place. His compassion knew no limit. On so large a scale did He conduct His work of healing and teaching that there was no building in Palestine large enough to receive the multitudes that thronged to Him. On the green hill slopes of Galilee, in the thoroughfares of travel, by the seashore, in the synagogues, and in every other place where the sick could be brought to Him, was to be found His hospital. In every city, every town, every village, through which He passed, He laid His hands upon the afflicted ones and healed them. Wherever there were hearts ready to receive His message, He comforted them with the assurance of their heavenly Father's love. All day He ministered to those who came to Him; in the evening He gave attention to such as through the day must toil to earn a pittance for the support of their families."—*"The Ministry of Healing,"* pp. 17, 18.

"During His ministry, Jesus devoted more time to healing the sick than to preaching."—*Id.,* p. 19.

4. How did Christ by a parable contrast true religion with cold formalism? Luke 10:30-37.

NOTE.—"The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life."—*"The Ministry of Healing,"* p. 25.

5. What is the supreme need of the world? Luke 4:18, 19; Matt. 11:28-30.

NOTE.—"The world needs today what it needed nineteen hundred years ago,—a revelation of Christ."—*"The Ministry of Healing,"* p. 143.

The True Reformer

6. What should be the attitude of the Christian to the laws of health? 1 Cor. 10:31; Rom. 14:17, 18, 21.

NOTE.—"Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing."—*"The Ministry of Healing,"* p. 147.

7. What lines of work are suggested for the follower of Christ? Isa. 58:6, 7.

NOTE.—"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. 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." —*"The Ministry of Healing,"* p. 149.

8. What is the result of such service for others? Isa. 58:8-11.

NOTE.—"Those who take up their appointed work will not only be a blessing to others, but they will themselves be blessed."—*"The Ministry of Healing,"* p. 148.

"Its blessing can be retained only as it is shared."—*Id.*, p. 149.

9. What are some of the characteristics of true reformers? Rom. 14:13; Phil. 4:5.

NOTE.—"Reformers should be the most unselfish, the most kind, the most courteous. In their lives should be seen the true goodness of unselfish deeds." —*"The Ministry of Healing,"* p. 157.

Following Our Lord's Example

10. What will restrain or temper any unwise approach to others? Col. 4:6.

NOTE.—"Many try to correct the lives of others by attacking what they regard as wrong habits. They go to those whom they think in error, and point out defects, but do not put forth earnest, tactful effort in directing the mind to true principles. Such a course often fails of securing the desired results. In trying to correct others we too often arouse their combativeness, and thus do more harm than good. Do not watch others in order to point out their faults or errors. Teach by example. Let your self-denial and your victory over appetite be an illustration of obedience to right principles. Let your life bear witness to the sanctifying, ennobling influence of truth."—*"Testimonies,"* vol. 6, p. 336.

11. Who is our example in the attitude we should manifest toward all men? Eph. 4:32.

NOTE.—"It is His glory to pardon the chief of sinners. . . . He will lower the golden chain of His mercy to the lowest depths of human wretchedness, and lift up the debased soul contaminated with sin."—*"The Ministry of Healing,"* p. 161.

"Never did He utter one expression to show that His sensibilities were shocked or His refined tastes offended."—*Id.*, p. 165.

12. What is to be our attitude toward the transgressor? Matt. 6:14; 18:21, 22, 35.

NOTE.—"Open the Bible before the tempted, struggling one, and over and over again read to him the promises of God. These promises will be to him as the leaves of the tree of life."—*"The Ministry of Healing,"* p. 173.

"Again and again they may fall; but do not, because of this, cease your efforts."—*Ibid.*

13. What wonderful words of encouragement are given to all? John 15:7; Ps. 37:3-7.

NOTE.—"The life that He [Christ] lived in this world we are to live, through His power and under His instruction."—*"The Ministry of Healing,"* p. 180.

The Sabbath School Offers You Now a Foretaste of Isaiah 66:23.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Disease, Its Cause and True Healing

MEMORY VERSE: "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

STUDY HELP: "The Ministry of Healing," pp. 59-136.

Illness Involves Body and Soul

1. What is the basic relation of sin to disease? Rom. 8:18-22.

NOTE.—Moffatt's translation of this scripture reads: "Present suffering, I hold, is a mere nothing compared to the glory that we are to have revealed. Even the creation waits with eager longing for the sons of God to be revealed. For creation was not rendered futile by its own choice, but by the will of Him who thus made it subject, the hope being that creation as well as man would one day be freed from its thralldom to decay and gain the glorious freedom of the children of God. To this day, we know, the entire creation sighs and throbs with pain."

"Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer."—*"The Ministry of Healing,"* p. 113.

"There are today thousands suffering from physical disease, who, like the paralytic, are longing for the message, 'Thy sins are forgiven.' The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can impart, would restore vigor to the mind, and health to the body."—*Id.*, p. 77.

"None who receive God's word are exempt from difficulty and trial; but when affliction comes, the true Christian does not become restless, distrustful, or despondent. Though we cannot see the definite outcome of affairs, or discern the purpose of God's providences, we are not to cast away our confidence. Remembering the tender mercies of the Lord, we should cast our care upon Him, and with patience wait for His salvation.

"Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character, and precious spiritual graces. The perfect fruit of faith, meekness, and love, often matures best amid storm clouds and darkness."—*"Christ's Object Lessons,"* pp. 60, 61.

2. Why are the physical and the spiritual both involved in the care of the body? 1 Cor. 6:19, 20; 3:16, 17.

NOTE.—"The body is the only medium through which the mind and the soul are developed for the upbuilding of character. . . . The kingly power of reason, sanctified by divine grace, is to bear sway in our lives."—*"The Ministry of Healing,"* p. 130.

Healing by Faith

3. Give a notable example in the exercise of true faith for healing. Matt. 9:20-22.

NOTE.—"In that one touch was concentrated the faith of her life."—*"The Ministry of Healing,"* p. 60.

4. What must follow faith healing? Mark 5:19, 20, 33, 34.

NOTE.—Christ "had a lesson for the people, for His disciples, and for the woman. He wished to inspire the afflicted with hope. He wished to show that it was faith which had brought the healing power. The woman's trust must not be passed by without comment. God must be glorified by her grateful confession."—*"The Ministry of Healing,"* pp. 60, 61.

5. How is the difference between the casual contact with Jesus and the touch of faith illustrated? Mark 5:30, 31.

NOTE.—"To the curious crowd pressing about Jesus there was imparted no vital power."—*"The Ministry of Healing,"* p. 62.

6. What commended the centurion to Jesus when he requested aid? Matt. 8:10, 13.

7. What plea of the leper brought healing to him? Matt. 8:2, 3.

NOTE.—"No sooner was the appeal made than it was granted."—*"The Ministry of Healing,"* p. 70.

Bearing Witness

8. What should be manifest in the life of the one healed by divine power? Luke 7:40-48; 8:38, 39.

NOTE.—The response of love should be equal to the blessing. Mark 5:19 says, "Go home to thy friends, and tell them how great things the Lord hath done for thee." This is illustrated in the healing of the demoniacs. "The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God would have His servants bear testimony to the fact that through His grace men may possess Christlikeness of character, and may rejoice in the assurance of His great love."—*"The Ministry of Healing,"* p. 99.

9. What are those to be who know God? Isa. 43:10-13.

NOTE.—"He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world."—*"The Ministry of Healing,"* p. 105.

"We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and to inspire hope in the hopeless."—*Id.*, p. 106.

10. What characteristics of a true physician did Christ reveal? Luke 9:11.

NOTE.—Christ manifested perception of need and desire to aid (Mark 2: 5, 17); modesty in service (Mark 5:43); compassion—willingness to serve; prayer life maintained (Mark 1:41, 34, 35).

"The physician who is true to his responsibility must point out to these patients the cause of their suffering."—*"The Ministry of Healing,"* p. 133.

"Christ's method alone will give true success in reaching the people."—*Id.*, p. 143.

God Gives Birthdays, Perhaps Fourscore;
Celebrate Yours With a Dollar, or More.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

God's Plan of Social Justice

MEMORY VERSE: "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor." Lev. 19:15.

STUDY HELP: "The Ministry of Healing," pp. 183-216.

God's Plan for Man's Physical Life

1. What was God's solution of the social problems of ancient Israel? Deut. 15:7-11; 24:17, 19-21.

NOTE.—"In God's plan for Israel every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of men has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist today."—*"The Ministry of Healing,"* pp. 183, 184.

2. What type of life did God plan for man? Ezek. 34:13, 25-28.

NOTE.—"Within the vast boundaries of nature there is still room for the suffering and needy to find a home. Within her bosom there are resources sufficient to provide them with food."—*"The Ministry of Healing,"* p. 188. (See Ps. 37:3.)

"The tilling of the soil, the employment that God appointed to man in Eden, opens a field in which there is opportunity for multitudes to gain a subsistence."—*Id.*, p. 189.

"If the poor now crowded into the cities could find homes upon the land, they might not only earn a livelihood, but find health and happiness now unknown to them."—*Id.*, p. 190.

3. What lesson in diligence and in practical labor is given to us? Prov. 6:6-11.

NOTE.—"Christian farmers can do real missionary work in helping the poor to find homes on the land, and in teaching them how to till the soil and make it productive. Teach them how to use the implements of agriculture, how to cultivate various crops, how to plant and care for orchards. . . . If any do not wish you to speak to them of advanced ideas, let the lessons be given silently. . . . Demonstrate what can be done with the land when properly worked."—*"The Ministry of Healing,"* p. 193.

"Carpenters, blacksmiths, . . . the efficient cook, the housekeeper, the seamstress, the nurse,—the help of all is needed."—*Id.*, p. 194.

The wise man uses the ant for an illustration of the diligence, the skill, the tireless labor, required to make a home, a livelihood, and bring happiness to the family. Of this need for learning and for teaching others to make a practical living through skilled craftsmanship, gardening, and diligence in labor, we read: "Missionary families are needed to settle in the waste places. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to neglected fields, to improve the land, to establish industries, to

prepare humble homes for themselves, and to help their neighbors. . . . By instruction in practical lines, we can often help the poor most effectively."—*Ibid.* (See Prov. 13:23.)

The Christian's Duty to the Poor, Sick, and Aged

4. What counsel is given in dealing with the poor? Lev. 19:9, 10; 25:35; Gal. 2:10.

NOTE.—"We may give to the poor, and harm them, by teaching them to be dependent. Such giving encourages selfishness and helplessness. Often it leads to idleness, extravagance, and intemperance. No man who can earn his own livelihood has a right to depend on others. The proverb, 'The world owes me a living,' has in it the essence of falsehood, fraud, and robbery. The world owes no man a living who is able to work and gain a living for himself.

"Real charity helps men to help themselves. . . . To give thought and time and personal effort costs far more than merely to give money. But it is the truest charity. . . . Bible religion never makes men idlers."—*"The Ministry of Healing,"* p. 195.

"None who are able to labor should be taught to expect food and clothing and shelter free of cost. For their own sake, as well as for the sake of others, some way should be devised whereby they may return an equivalent for what they receive. Encourage every effort toward self-support."—*Id.*, p. 177.

5. By what object lessons in nature does God teach man? Isa. 28:23-29; Mark 4:26-29.

NOTE.—"It is the privilege of all to give to the world in their home life, in their customs and practices and order, an evidence of what the gospel can do for those who obey it. Christ came to our world to give us an example of what we may become. He expects His followers to be models of correctness in all the relations of life. He desires the divine touch to be seen upon outward things.

"Our own homes and surroundings should be object lessons, teaching ways of improvement, so that industry, cleanliness, taste, and refinement may take the place of idleness, uncleanness, coarseness, and disorder."—*"The Ministry of Healing,"* p. 196.

6. What can be done for the aged and others? James 1:27; Gal. 6:10; Deut. 24:17.

NOTE.—"In a special sense, Christ has laid upon His church the duty of caring for the needy among its own members."—*"The Ministry of Healing,"* p. 201.

"Many a widowed mother with her fatherless children is bravely striving to bear her double burden, often toiling far beyond her strength in order to keep her little ones with her, and to provide for their needs. Little time has she for their training and instruction, little opportunity to surround them with influences that would brighten their lives. She needs encouragement, sympathy, and tangible help."—*Id.*, p. 203.

"The aged also need the helpful influences of the family. . . . So far as possible let those whose whitening heads and failing steps show that they are drawing near to the grave remain among friends and familiar associations."—*Id.*, p. 204.

Our Responsibility for Our Own, the Orphan, and the Wealthy

7. What is the responsibility of the family to their own? 1 Tim. 5:4, 8; 2 Thess. 3:8-13.

NOTE.—"Whenever they are able to do so, it should be the privilege of the members of every family to minister to their own kindred. When this cannot be, the work belongs to the church, and it should be accepted both as a privilege and as a duty."—*"The Ministry of Healing,"* p. 204. (See James 1:27.)

8. What instruction is given concerning widows and orphans? Isa. 1:17; Deut. 24:17-22.

NOTE.—"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."—*"The Ministry of Healing,"* p. 203.

9. What instruction does the Lord give regarding the rich? Jer. 9:23, 24; 1 Tim. 6:6-11.

NOTE.—"Thousands of wealthy men have gone to their graves unwarned. But indifferent as they may appear, many among the rich are soul burdened. . . . Many long for something that will bring to an end the monotony of their aimless lives."—*"The Ministry of Healing,"* p. 210.

"Our prayers are most needed by the men entrusted with prosperity and influence. . . . The Bible condemns no man for being rich, if he has acquired his riches honestly. Not money, but the love of money, is the root of all evil." *Id.*, p. 212.

Lesson 5 for February 4, 1939

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Ministry to the Sick

MEMORY VERSE: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40.

STUDY HELP: "The Ministry of Healing," pp. 219-233.

A Part of Christian Service

1. How is the Christian duty to visit the sick forcibly set forth? Matt. 25:35-40.

NOTE.—While to visit the sick is an indication of Christian love and service, and should be done where the condition of the one who is ill will permit, there are conditions that may preclude visiting the sick, as seen in the following quotation:

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

"To a convalescent or a patient suffering from a chronic disease, it is often a pleasure and a benefit to know that he is kindly remembered; but this assurance conveyed by a message of sympathy or by some little gift will often serve a better purpose than a personal visit, and without danger of harm."—*"The Ministry of Healing,"* p. 222.

2. What fundamental remedies are at our disposal in the restoration to health? Prov. 4:20-22.

NOTE.—The wise man counsels us to follow the instructions God had given. In God's directions to Israel, He had given them laws both for their spiritual guidance and for the safeguarding of their physical well-being. Today the church of Christ has been given special counsel concerning the remedies to be used to meet man's special needs. We are told:

"Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge."—*"The Ministry of Healing,"* p. 127.

Blend Spiritual and Physical Aid

3. What spiritual help should one seek to give? Matt. 9:1-8.

NOTE.—In Christ's ministry to the broken and tortured bodies of men He always brought spiritual help as well as physical healing to them. To every servant of His the opportunity to help in physical need brings with it an occasion for turning the eyes of the sufferer toward the One who brings healing to the soul. Of these opportunities we read:

"In no other line of the work is the truth to shine more brightly than in the medical missionary work. Every true medical missionary has a remedy for the sin-sick soul as well as for the diseased body. By faith in Christ, he is to act as an evangelist, a messenger of mercy. As he uses the simple remedies which God has provided for the cure of physical suffering, he is to speak of Christ's power to heal the maladies of the soul."—*"Medical Ministry,"* p. 39.

4. What methods and manner should be used in blending spiritual healing with physical healing? Luke 5:18-26.

NOTE.—"The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."—*"The Ministry of Healing,"* p. 20.

God and Human Illnesses

5. What blessing may we experience when sickness comes and strength fails us? Ps. 107:18-21.

NOTE.—"Often those who are in health forget the wonderful mercies continued to them day by day, year after year, and they render no tribute of praise to God for His benefits. But when sickness comes, God is remembered. When human strength fails, men feel their need of divine help. And never does our merciful God turn from the soul that in sincerity seeks Him for help."—*"The Ministry of Healing,"* p. 225.

6. In what way does God daily manifest His healing power? Ps. 103: 3, 4; 41:3, 4.

NOTE.—"Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him."—*"The Ministry of Healing,"* pp. 112, 113.

7. What is a necessary factor in prayer for healing of the sick? Mark 5:34.

NOTE.—In order to be effective, a request for prayer should be accompanied by a living faith in God's power to save. In many of Christ's miracles, He says, "Thy faith hath saved thee." Faith in God's power, a surrender of the heart and life to Him, is a prerequisite to the receiving of God's grace.

"In the word of God we have instruction relative to special prayer for the recovery of the sick. But the offering of such prayer is a most solemn act, and should not be entered upon without careful consideration. In many cases of prayer for the healing of the sick, that which is called faith is nothing less than presumption."—*"The Ministry of Healing,"* p. 227.

8. What are essential conditions for answered prayer? James 5:15, 16; 1 John 1:9.

NOTE.—"Sin of a private character is to be confessed to Christ, the only mediator between God and man."—*"The Ministry of Healing,"* p. 228.

"Every open sin should be as openly confessed. Wrong done to a fellow being should be made right with the one who has been offended."—*Id.*, p. 229.

9. To what may much of the prevalent illness be attributed? Deut. 28:58-62.

NOTE.—The statement made in this scripture gives the attitude of God toward His people as a whole. If they deliberately choose to rebel against His laws, sickness, disease, and death must of necessity follow. In the case of the individual also, sickness follows transgression of known law, and we are told: "Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing, or working. Often some form of vice is the cause of feebleness of mind or body. Should these persons gain the blessing of health, many of them would continue to pursue the same course of heedless transgression of God's natural and spiritual laws, reasoning that if God heals them in answer to prayer, they are at liberty to continue their unhealthful practices and to indulge perverted appetite without restraint. If God were to work a miracle in restoring these persons to health, He would be encouraging sin."—*"The Ministry of Healing,"* p. 227.

According to His Will

10. Why should the spirit of submission to God's will characterize the prayer of the child of God? Rom. 8:26; Luke 22:42.

NOTE.—"We do not know whether the blessing we desire will be best or not.

Therefore our prayers should include this thought: 'Lord, Thou knowest every secret of the soul. Thou art acquainted with these persons. Jesus, their Advocate, gave His life for them. His love for them is greater than ours can possibly be. If, therefore, it is for Thy glory and the good of the afflicted ones, we ask, in the name of Jesus, that they may be restored to health. If it be not Thy will that they may be restored, we ask that Thy grace may comfort and Thy presence sustain them in their sufferings.' "—*"The Ministry of Healing,"* pp. 229, 230.

11. Why should failure to be restored to health when prayer is offered not be regarded as a lack of faith? Rev. 14:13; James 1:17.

NOTE.—"There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus."—*"The Ministry of Healing,"* p. 230.

"Our desires and interests should be lost in His will. These experiences that test faith are for our benefit. By them it is made manifest whether our faith is true and sincere, resting on the word of God alone, or whether depending on circumstances, it is uncertain and changeable. Faith is strengthened by exercise. We must let patience have its perfect work, remembering that there are precious promises in the Scriptures for those who wait upon the Lord."—*Id.,* p. 231.

Lesson 6 for February 11, 1939

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Health Principles

MEMORY VERSE: "Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for Thou art my praise." Jer. 17:14.

STUDY HELP: "The Ministry of Healing," pp. 234-240, 271-276.

Essentials to Health

1. What has followed as a consequence of man's transgressions? Rom. 6:23, first part.

NOTE.—The disobedience of man brought the sentence of death. "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. The margin reads, "Dying thou shalt die." This clearly reveals that disease and sickness, forerunners of death, were to become the common lot of mankind. Because of God's curse upon the ground and of the sorrows that came to all created things, Paul under inspiration could say, "The wages of sin is death." Equally true is the statement, "Disease never comes without a cause. The way is prepared, and disease invited, by a disregard of the laws of health."—*"The Ministry of Healing,"* p. 234.

Again speaking of individual lives, the same writer says: "The greater number, however, suffer because of their own wrong course of action. They disregard the principles of health by their habits of eating, drinking, dressing, and working."—*Ibid.*

2. What is an essential to good health? Eccl. 5:12—sleep induced by labor.

NOTE.—Because of his toil, a laboring man is able to digest his food, to sleep peacefully, to keep in health; but the rich, due to lack of physical exercise and toil, suffer all too often from indigestion, insomnia, and other physical ills. We are told: "God has endowed us with a certain amount of vital force. . . . If we carefully preserve the life force, and keep the delicate mechanism of the body in order, the result is health."—*"The Ministry of Healing,"* pp. 234, 235.

3. How may trust in God bring health to the body? Isa. 40:28-31; 32:17, 18.

NOTE.—"A contented mind, a cheerful spirit, is health to the body, and strength to the soul. Nothing is so fruitful a cause of disease as depression, gloominess, and sadness. Mental depression is terrible."—*"Testimonies,"* vol. 1, p. 702.

Natural Agents in Healing

4. What are some uses to be made of water? Ex. 23:25; Gen. 21:14-19—to sustain life; 2 Kings 5:10-14—cleansing.

NOTE.—Water has always been an active agent in the sustenance of human life. In many lands and from ancient days, to have one's bread and water was to ensure living. The scripture says concerning the righteous in time of persecution, "Bread shall be given him; his waters shall be sure." Isa. 33:16. Washing with water also symbolizes cleansing. As a cleansing agent, internally and externally, water is one of the essentials of life.

"In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system, and assists nature to resist disease. The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood."—*"The Ministry of Healing,"* p. 237.

"Scrupulous cleanliness is essential to both physical and mental health. Impurities are constantly thrown off from the body through the skin. Its millions of pores are quickly clogged unless kept clean by frequent bathing, and the impurities which should pass off through the skin become an additional burden to the other eliminating organs."—*Id.*, p. 276.

5. Wherein may exercise be considered necessary to health? Gen. 3:19.

NOTE.—God knew that man needed physical toil for the maintenance of life. While labor would be more taxing under the curse of sin, to labor would lengthen and bless man's life. Inaction would have hastened man's dissolution. "Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place. The skin, too, becomes inactive. Impurities are not expelled as they would be if the circulation had been quickened by vigorous exercise, the skin kept in a healthy condition, and the lungs fed with plenty of pure, fresh air. This state of the system throws a double burden on the excretory organs, and disease is the result."—*"The Ministry of Healing,"* p. 238.

"Outdoor exercise is the best; it should be so planned as to strengthen by use the organs that have become weakened; and the heart should be in it; the labor of the hands should never degenerate into mere drudgery."—*Id.*, p. 239.

6. What are some of the aids to proper circulation of the blood?

ANSWER.—"In order to have good health, we must have good blood; for

the blood is the current of life. It repairs waste, and nourishes the body. When supplied with the proper food elements and when cleansed and vitalized by contact with pure air, it carries life and vigor to every part of the system. The more perfect the circulation, the better will this work be accomplished.

"At every pulsation of the heart, the blood should make its way quickly and easily to all parts of the body. Its circulation should not be hindered by tight clothing or bands, or by insufficient clothing of the extremities. Whatever hinders the circulation forces the blood back to the vital organs, producing congestion. Headache, cough, palpitation of the heart, or indigestion, is often the result.

"In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color, and send it, a life-giving current, to every part of the body. A good respiration soothes the nerves; it stimulates the appetite, and renders digestion more perfect; and it induces sound, refreshing sleep."—*"The Ministry of Healing,"* pp. 271, 272.

7. What counsel is given concerning our homes in relation to health?

ANSWER.—"In the building of houses it is especially important to secure thorough ventilation and plenty of sunlight. Let there be a current of air and an abundance of light in every room in the house. Sleeping rooms should be so arranged as to have a free circulation of air day and night. No room is fit to be occupied as a sleeping room unless it can be thrown open daily to the air and sunshine. . . .

"In building, many make careful provision for their plants and flowers. The greenhouse or window devoted to their use is warm and sunny; for without warmth, air, and sunshine, plants would not live and flourish. If these conditions are necessary to the life of plants, how much more necessary are they for our own health and that of our families and guests!"—*"The Ministry of Healing,"* pp. 274, 275.

The True Source of All Healing

8. When healing takes place, either by treatment or prayer or both, whence is it obtained? Ps. 30:2, 3; 103:2-4.

9. What is our duty and privilege following the healing of our body? Luke 17:12-19.

NOTE.—"Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health."—*"Medical Ministry,"* pp. 13, 14.

Spiritual Life—Spiritual Growth; Daily Study Is Needed for Both.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Diet and Health

MEMORY VERSE: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

STUDY HELP: "The Ministry of Healing," pp. 295-310.

God's Provision for Man's Food

1. What is the purpose of food? Eccl. 10:17.

NOTE.—"Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood, and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue."—*"The Ministry of Healing,"* p. 295.

2. In order to provide sustenance for man, what provision did God originally make? Gen. 2:16; 1:29.

NOTE.—The human body is composed of elements found in the air, soil, and water. God has ordained that life be sustained by partaking of these elements. He has further ordained that these elements be converted into form suitable for human consumption and nourishment through the medium of the vegetable kingdom; that is to say, the elements of the soil, air, and water are changed, built up, and concentrated into forms that can be assimilated and utilized by the body to sustain life and growth.

"God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth,—a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet."—*"Christian Temperance and Bible Hygiene,"* p. 47.

3. What was later added? When, and for what reason? Gen. 9:3, 4; 3:18.

NOTE.—"In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. 'Behold,' He said, 'I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.' Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also 'the herb of the field.'"—*"The Ministry of Healing,"* pp. 295, 296.

"As Noah looked upon the powerful beasts of prey that came forth with

him from the ark, he feared that his family, numbering only eight persons, would be destroyed by them. But the Lord sent an angel to His servant with the assuring message: 'The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.' Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, He allowed them to eat the flesh of the clean beasts that had been preserved in the ark."—*"Patriarchs and Prophets,"* p. 107.

4. How ample is God's provision for man's nourishment? Ps. 145:15, 16.

NOTE.—"Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result, many articles of food which a few years ago were regarded as expensive luxuries, are now within the reach of all as foods for everyday use."—*"The Ministry of Healing,"* p. 297.

Guiding Principles in Food Selection

5. What principles must guide men in the selection of food? 1 Cor. 9:24-27.

NOTE.—Principles of true temperance should guide the child of God. We are seeking for a fitness to enter His kingdom. To be ready we must study to be temperate in all things. We must know what is for our physical good and for our spiritual welfare.

"Not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities."—*"The Ministry of Healing,"* pp. 296, 297.

"Carefully consider your diet. Study from cause to effect. Cultivate self-control. Keep appetite under the control of reason. Never abuse the stomach by overeating, but do not deprive yourself of the wholesome, palatable food that health demands."—*Id.,* p. 323.

6. What are the evil results of overeating? Deut. 32:15; Ezek. 16:49.

NOTE.—"At bountiful tables, men often eat much more than can be easily digested. The overburdened stomach cannot do its work properly. The result is a disagreeable feeling of dullness in the brain, and the mind does not act quickly. Disturbance is created by improper combinations of food; fermentation sets in; the blood is contaminated and the brain confused.

"The habit of overeating, or of eating too many kinds of food at one meal, frequently causes dyspepsia. Serious injury is thus done to the delicate digestive organs. In vain the stomach protests, and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the im-

proper combination, does its injurious work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the place of health."—*"Testimonies,"* vol. 7, p. 257.

7. What instruction has been given regarding regularity in eating?

ANSWER.—"Regularity in eating is of vital importance. There should be a specified time for each meal. At this time, let everyone eat what the system requires, and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination. When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious. If travelers would eat regularly of food that is simple and nutritious, they would not feel so great weariness, nor suffer so much from sickness."—*"The Ministry of Healing,"* p. 303.

"After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals."—*Id.,* p. 304.

8. What is said regarding the preparation of food for the Sabbath? Ex. 16:23.

NOTE.—"We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. A clogged stomach means a clogged brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many do more than they think to unfit themselves for receiving the benefit of its sacred opportunities.

"Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day."—*"The Ministry of Healing,"* p. 307.

Preparation for Eternity

9. In what definite way are we told we can glorify God? 1 Cor. 10:31.

NOTE.—"In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise Thee, for I am fearfully and wonderfully made.' They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body. . . .

"There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. I saw that it is the duty of those who have received the light from heaven, and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering for want of knowledge. Sabbathkeepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed, and ministers and people should feel that the burden of the work rests upon them to agitate the subject, and urge it home upon others."—*"Testimonies,"* vol. 1, pp. 486-489.

10. **What should be our state of mind as we partake of God's bounties? Prov. 15:17; 17:1.**

NOTE.—"When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found. . . . At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings."—*"The Ministry of Healing,"* p. 306.

11. **How fully should our bodies be related to the laws of health? 1 Cor. 6:19, 20.**

NOTE.—"Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws, which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, 'What is the world's practice?' but, 'How shall I as an individual treat the habitation that God has given me?' "—*"The Ministry of Healing,"* p. 310.

Lesson 8 for February 25, 1939

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Flesh as Food

MEMORY VERSE: "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

STUDY HELP: "The Ministry of Healing," pp. 311-317.

Flesh Food First Permitted

1. **What was the original diet appointed to man by his Creator? Gen. 1:29.**

2. **When and why was permission given to eat flesh food? Gen. 9:3, 4.**

NOTE.—"Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, He allowed them to eat the flesh of the clean beasts that had been preserved in the ark."—*"Patriarchs and Prophets,"* p. 107.

Restrictions Imposed

3. **When permission was given to eat flesh food, what restrictions were imposed? Gen. 9:4; Deut. 14:3-21.**

4. **What was the Lord's reason for making this distinction in animals? Lev. 20:24-26.**

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

animals and of birds and fish whose flesh was pronounced unclean. Of the meats permitted, the eating of the fat and the blood was strictly forbidden."—*"The Ministry of Healing,"* pp. 311, 312.

5. What was the high purpose of God in making these restrictions? Deut. 6:24, 25.

6. What was the physical result of the lusting for flesh by ancient Israel? Ex. 16:2, 3; Num. 11:4, 6, 10, 18-20, 31-34.

7. What scientific proof is there that a nonflesh diet is perfectly adequate for man?

ANSWER.—"As a result of all my studies and experiments, I draw the conclusion that the best diet should be composed mainly of whole-wheat or whole-rye bread, barley, oats, potatoes, butter or margarine, some green vegetables, and some fruits as relish."—*"Third Race Betterment Report," 1928, Dr. M. Hindhede, eminent Danish authority.*

"I have not the slightest hesitation in saying that a vegetarian diet, supplemented with fairly liberal amounts of milk, is the most satisfactory type of diet that man can take."—*Dr. E. V. McCollum, Johns Hopkins University School of Hygiene and Public Health.*

Spiritual Loss From Lusting for Flesh

8. What spiritual loss came to Israel through lusting for Egypt's flesh pots? Ps. 106:13-15.

NOTE.—"By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfill His purpose. The Lord 'gave them their request; but sent leanness into their soul.' They valued the earthly above the spiritual, and the sacred pre-eminence which was His purpose for them they did not attain."—*"The Ministry of Healing,"* p. 312.

9. From what source does the majority of the animal kingdom derive its nourishment? Gen. 1:30.

NOTE.—"Those who eat flesh are but eating grains and vegetables at second hand; for the animal receives from these things the nutrition that produces growth. The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct, by eating the food that God provided for our use!"—*"The Ministry of Healing,"* p. 313.

A Balanced Diet a Necessity

10. How was the superiority of God's plan for His creatures once tested? Dan. 1:8-20.

NOTE.—"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."—*"The Ministry of Healing,"* p. 296.

11. When meat is discarded, what precautions should be taken to supply its place?

ANSWER.—"When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits, that will be both nourishing

and appetizing. This is especially necessary in the case of those who are weak, or who are taxed with continuous labor. In some countries, where poverty abounds, flesh is the cheapest food. Under these circumstances the change will be made with greater difficulty; but it can be effected. We should, however, consider the situation of the people and the power of lifelong habit, and should be careful not to urge even right ideas unduly. None should be urged to make the change abruptly. The place of meat should be supplied with wholesome foods that are inexpensive. In this matter very much depends on the cook. With care and skill, dishes may be prepared that will be both nutritious and appetizing, and will, to a great degree, take the place of flesh food."—*"The Ministry of Healing,"* pp. 316, 317.

Lesson 9 for March 4, 1939

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Extremes in Diet

MEMORY VERSE: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:25.

STUDY HELP: "The Ministry of Healing," pp. 318-324.

Foundation of True Reform

1. Why has God given counsel and statutes to man? Deut. 6:24, 25.

2. What are the objectives of hygienic reform? 1 Thess. 5:23.

NOTE.—That our body, soul, and spirit may be preserved blameless, God has desired the health of His children. In preparation for the coming of our Lord Jesus Christ, God has laid clearly before His people those principles of healthful living, of hygiene and cleanliness, which He emphasized to Israel of old. We read: "In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come."—*"The Ministry of Healing,"* p. 146.

3. Upon what does the success of reform in diet depend? Luke 21:34.

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

"One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained, can there be real progress."—*"The Ministry of Healing,"* p. 129.

Thirteenth Sabbath Offering—Inter-American Division

The Danger of Extremes

4. What warning has the spirit of prophecy given against extreme positions?

ANSWER.—"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."—*"Testimonies,"* vol. 2, p. 538.

"Health reform means something to us, and we must not belittle it by narrow views and practices. We must be true to our convictions of right. Daniel was blessed because he was steadfast in doing what he knew to be right, and we shall be blessed if we seek to honor God with full purpose of heart."—*"Christian Temperance and Bible Hygiene,"* p. 59.

5. How does the apostle warn against careless liberalism? Rom. 14: 20, 21.

NOTE.—"Hygienic reform is based upon principles that are broad and far-reaching, and we should not belittle it by narrow views and practices. But no one should permit opposition or ridicule, or a desire to please or influence others, to turn him from true principles, or cause him lightly to regard them. Those who are governed by principle will be firm and decided in standing for the right; yet in all their associations they will manifest a generous, Christlike spirit and true moderation."—*"The Ministry of Healing,"* p. 324.

6. What is the effect or the influence of these two positions?

ANSWER.—"The narrow ideas of some would-be health reformers have been a great injury to the cause of hygiene. . . . There is a large class who will oppose any reform movement, however reasonable, if it places a restriction on the appetite. They consult taste instead of reason or the laws of health. By this class, all who leave the beaten track of custom, and advocate reform, will be accounted radical, no matter how consistent their course. That these persons may have no ground for criticism, hygienists should not try to see how different they can be from others, but should come as near to them as possible without the sacrifice of principle."—*"The Ministry of Healing,"* pp. 323, 324.

7. Who are in greatest danger of holding and teaching extreme views? 1 Tim. 6:3-6.

NOTE.—The apostle here brings to view the attitude of those who take extreme positions, and urge extreme views. There is always great danger from extremists. Overemphasis of individual facts or personal theories or a wrong presentation of truth is dangerous, and produces contentions, strife, and confusion. This is made plain in the following quotation:

"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.

"Those who understand the laws of health, and who are governed by principle, will shun the extremes, both of indulgence and of restriction. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for

highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favor of right principles. These persons have a wide influence for good."—*"The Ministry of Healing,"* pp. 318, 319.

Hygienic Reform and Our Relation Thereto

8. What is one of the basic principles in personal relation to hygienic reform? Gal. 6:7, 8.

NOTE.—"Above all things, we should not with our pens advocate positions that we do not put to a practical test in our own families, upon our own tables. This is dissimulation, a species of hypocrisy."—*"Testimonies,"* vol. 3, p. 21.

9. What is a foundation principle in teaching hygienic living? Phil. 4:5.

NOTE.—"Do not catch hold of isolated ideas and make them a test, criticizing others whose practice may not agree with your opinion; but study the subject broadly and deeply, and seek to bring your own ideas and practices into perfect harmony with the principles of true Christian temperance."—*"Christian Temperance and Bible Hygiene,"* pp. 119, 120.

"Many try to correct the lives of others by attacking what they regard as wrong habits. They go to those whom they think in error, and point out defects, but do not put forth earnest, tactful effort in directing the mind to true principles. Such a course often fails of securing the desired results. In trying to correct others we too often arouse their combativeness, and thus do more harm than good. Do not watch others in order to point out their faults or errors. Teach by example. Let your self-denial and your victory over appetite be an illustration of obedience to right principles. Let your life bear witness to the sanctifying, ennobling influence of truth."—*"Testimonies,"* vol. 6, p. 336.

10. What is essential in selecting a proper diet? 1 Cor. 10:31.

NOTE.—"Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. 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."—*"Testimonies,"* vol. 9, pp. 161, 162.

11. What does God intend man's attitude to be toward the things provided for him? Deut. 26:11.

12. What instruction is given to us concerning the control of our fleshly desires? Rom. 8:13.

NOTE.—"Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Nature's God will not interfere to preserve men from the consequences of violating nature's laws."—*"Christian Temperance and Bible Hygiene,"* p. 28.

"Invest" in Souls. There Is Much to Do; Remember What Christ Invested for You.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

True Temperance

MEMORY VERSE: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:31, 32.

STUDY HELP: "The Ministry of Healing," pp. 325-335, 337-346.

Basic Counsels on Temperance

1. Against what is the Christian engaged in warfare? 1 Peter 2:11, 12.

2. On what broad foundation principle does total abstinence stand? 1 Cor. 3:17; 9:25.

NOTE.—As a church we have a sound, true basis for intelligently and diligently practicing temperance and for zealously teaching it, for we recognize that indulgence in eating, drinking, working, et cetera, is a violation of the laws of nature, and is therefore sinful and intemperate.

"Those who do not control their appetites in eating are guilty of intemperance."—*"Facts of Faith,"* vol. 2, p. 125.

3. How is the intemperance of Lot's days used as an illustration of last-day indulgence? Luke 17:28-30.

4. What is the design of God regarding the legitimate enjoyment of eating and drinking? Eccl. 2:24; 3:13.

5. What is the true basis of temperance? 1 Cor. 10:31; Gal. 5:22, 23.

NOTE.—"Intemperance commences at our tables, in the use of unhealthful food. After a time, through continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh meats produce an immediate effect. Under the influence of these poisons, the nervous system is excited, and, in some cases, for the time being, the intellect seems to be invigorated and the imagination to be more vivid. Because these stimulants produce for the time being such agreeable results, many conclude that they really need them, and continue their use. But there is always a reaction. The nervous system, having been unduly excited, borrowed power for present use from its future resources of strength. All this temporary invigoration of the system is followed by depression. In proportion as these stimulants temporarily invigorate the system, will be the letting down of the power of the excited organs after the stimulus has lost its force. The appetite is educated to crave something stronger, which will have a tendency to keep up and increase the agreeable excitement, until indulgence becomes habit, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors."—*"Testimonies,"* vol. 3, pp. 487, 488.

Scientific and Biblical Counsel on Temperance

6. What is the testimony of science regarding the use of tea and coffee?

ANSWER.—The active stimulating principle in tea and coffee is the drug caffeine. Briefly stated, the action of caffeine in the body is as follows: (1) It

stimulates the higher cerebral centers (brain); (2) it stimulates the heart; (3) it has some stimulating effect upon the muscles; (4) it causes some increase in output of urine through the kidneys; (5) in large doses it has marked toxic effects, producing vomiting, tremor, convulsions, irregular heart action, and even collapse; (6) its ordinary action is to produce wakefulness, nervousness, irritability, headache, et cetera; (7) the secondary effect or reaction is fatigue and debility.

Note the counsel of the spirit of prophecy in "The Ministry of Healing," pages 326, 327:

"Tea acts as a stimulant, and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. . . .

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

Dr. O. T. Osborne, Professor of Therapeutics at Yale University and an eminent authority on the action of drugs, speaks of caffeine as follows:

"While caffeine is perhaps the best cerebral and mental stimulant we possess, and inhibits mental fatigue and allows longer continued work, it, of course, cannot take the place of the cerebral rest caused by sleep. Consequently while it stimulates, it leaves the brain more fatigued after its action is over, and when it is used repeatedly as a cerebral stimulant and to prevent sleep, when it is necessary for a person to be awake, it can do nothing but cause general nerve and brain fatigue unless adequate sleep is obtained. . . .

"There is no question but that a caffeine habit can be acquired, whether as such (perhaps in the form of coca-cola) or as a tea or coffee habit. Coca-cola, tea, and coffee 'fiends' are of common occurrence."—*"Principles of Therapeutics,"* pp. 214, 215.

7. On what Biblical basis can the use of tobacco be condemned? Deut. 29:18, margin; 1 Cor. 3:17.

8. What specific counsel do we have regarding the use of tobacco?

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

"The use of tobacco is inconvenient, expensive, uncleanly, defiling to the user, and offensive to others. Its devotees are encountered everywhere. You rarely pass through a crowd but some smoker puffs his poisoned breath in your

face. It is unpleasant and unhealthful to remain in a railway car or in a room where the atmosphere is laden with the fumes of liquor and tobacco. Though men persist in using these poisons themselves, what right have they to defile the air that others must breathe?

"Among children and youth the use of tobacco is working untold harm. The unhealthful practices of past generations affect the children and youth of today. Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to children. And the same practices, continued by the children, are increasing and perpetuating the evil results. To this cause in no small degree is owing the physical, mental, and moral deterioration, which is becoming such a cause of alarm."—*"The Ministry of Healing,"* pp. 327-329.

"Nicotine, which is the most harmful constituent of tobacco, is recognized as one of the most deadly poisons known. Only minute doses are required to quickly kill animals. For example, two drops placed on the tongue of a dog will kill it in a few seconds. There is sufficient poison in one half the average-size cigar to kill a man if it were injected directly into the body. Only a part of this content, however, is taken into the system when the cigar is smoked.

"The use of tobacco has been proved to be definitely injurious to the functions of the brain. Nicotine has a profound effect upon the circulatory system, affecting the heart and particularly the smaller arteries of the extremities. Certain serious diseases of the extremities are inseparably associated with the smoking habit.

"The use of tobacco is harmful to the stomach and bowel tract. Nicotine poisoning is definitely a factor in causing peptic ulcer (erosions in the stomach and small bowel). The continued use of tobacco in these cases markedly retards healing.

"Smoking has been shown to shorten life expectancy. A recent extensive study by Prof. Raymond Pearl gives authentic figures relating to longevity and smoking. His conclusion is: 'In this sizable material the smoking of tobacco was statistically associated with an impairment of life duration; and the amount or degree of this impairment increased as the habitual amount of smoking increased.' "—*Harold M. Walton, M. D., Secretary General Conference Medical Department.*

The Effects of Alcohol and Drugs

9. What are some deleterious effects of alcohol? Prov. 20:1; 23:29-32.

10. What scientific evidence do we have of its evils?

ANSWER.—"Alcohol is a depressant, a habit-forming narcotic drug. Alcohol is a protoplasmic poison. Alcohol is drunk to get the drug effect, and whenever it is so taken in whatever amount, it exerts to some degree its depressant and toxic effects. Alcohol causes disease, . . . alcohol causes deaths from acute and chronic poisoning. Alcohol reduces resistance to infection. Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia. Alcohol increases liability to accidents and delays recovery. Alcohol reduces endurance, accuracy, and rapidity of muscular action of all kinds even when used in such small amounts as to show effects inappreciable subjectively by the user. Alcohol decreases expectation of life, alcohol reduces the chance of survival of offspring. Alcohol deteriorates emotional and nervous control as expressed in unreliable judgment and self-control."—*Dr. Haven Emerson, Columbia University.*

"It is dangerous to play with a habit-forming poison or narcotic such as alcohol. Alcohol depresses the critical and most sensitive faculties of the brain. . . . Alcohol affects memory and learning. Alcohol is a direct and principal cause of several types of mental disease."—*Dr. A. C. Ivy, Northwestern University.*

11. What effects follow the habitual use of any narcotic drug?

ANSWER.—"The same factors and weaknesses contributing to the indulgence in alcohol play a part in leading to indulgence in other narcotic drugs. The craving for stimulating intoxicants generally arises from that desire which seeks to intensify the enjoyment of unrestrained appetites and passions. This impulse belongs more to the vigorous years and seeks realization through alcohol, heroin, cocaine, and marijuana.

"The craving for the sedative or narcotizing effects from these drugs commonly arises from the desire to abolish the present realities, for sense of relief from stress or strain, dread of the future, for relief of pains, or to induce a sense of well-being and dreamy comfort. Opium and morphine are used principally for this effect.

"The use of these drugs leads to pernicious progressive habit formation and early and complete enslavement. The use of the drugs is on the increase, being fostered by unscrupulous agents and vicious peddlers. . . . There is an extensive illicit traffic in narcotics, and children of school age appear to be specially chosen for exploitation by drug traffickers.

"Habitual use of these drugs brings about deterioration. Their effect is to destroy social, intellectual, and moral responsibilities. The habitual user becomes ruined mentally, physically, and spiritually. The personality of the habitué becomes entirely changed. The grossest vices and every type of debasing practice and crime follow in the wake of narcotic addiction.

"Earnest, determined effort should be put forth to warn and educate all regarding the dangers of these insidious, pernicious evils. To be forewarned is to be forearmed. Once having fallen a prey to these demoralizing habits, the individual is wholly unable, in his own strength, to stop the use of narcotics. Cures are extremely rare. It is only through genuine conversion and an abundant measure of the grace of our Lord Jesus Christ that these afflicted ones can be lifted out of the depths of degradation, their cravings conquered, and the image of their Creator restored."—*Harold M. Walton, M. D.*

"The promiscuous use of aspirin, coffee, intoxicating liquors, tobacco, coal-tar drugs, and patent medicines has its serious dangers. . . . In the drug addict all sense of responsibility is lost, and habit has enthroned itself as an insatiable demon."—*Thomas J. Heldt, M. D., "Journal of the Michigan State Medical Society,"* 36:83-87, February, 1937.

12. What relief is proffered those who have become victims of these vices? Matt. 11:28-30; Isa. 61:1.

NOTE.—"Christ fought the battle upon the point of appetite, and came off victorious; and we also can conquer through strength derived from Him. Who will enter in through the gates into the city? Not those who declare that they cannot break the force of appetite. Christ has resisted the power of him who would hold us in bondage; though weakened by His long fast of forty days, He withstood temptation, and proved by this act that our cases are not hopeless. I know that we cannot obtain the victory alone; and how thankful we should be that we have a living Saviour who is ready and willing to aid us!"—*"Christian Temperance and Bible Hygiene,"* p. 19.

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

Ministry of the Home

MEMORY VERSE: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

STUDY HELP: "The Ministry of Healing," pp. 349-394.

Home and the Homemakers

1. What purpose does the home serve in the upbuilding of the family? Gen. 18:19; Joshua 24:15, last part.

NOTE.—"The restoration and uplifting of humanity begins in the home. . . . The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*"The Ministry of Healing,"* p. 349.

2. What instruction concerning marriage and family relationships is clearly stated? Eph. 5:21-24; Ex. 20:12; Col. 3:20, 21.

NOTE.—"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities."—*"The Ministry of Healing,"* pp. 356, 357.

"Upon them [parents] depends in a great measure the well-being of their children in this world, and their happiness in the world to come. To a great extent they determine both the physical and the moral stamp that the little ones receive."—*Id.,* p. 357.

3. What counsel is given concerning the selection of a companion? 2 Cor. 6:14-16.

NOTE.—"Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the afterlife both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve. . . . Let a young woman accept as a life companion only one who possesses pure, manly traits of character, one who is diligent, aspiring, and honest, one who loves and fears God. Let a young man seek one to stand by his side who is fitted to bear her share of life's burdens, one whose influence will ennoble and refine him, and who will make him happy in her love."—*"The Ministry of Healing,"* p. 359. (See Prov. 31:11, 12.)

4. How should husband and wife relate themselves to each other? Col. 3:18, 19; Eph. 5:28-31; Eccl. 9:9.

NOTE.—"The real union of the two in wedlock is the work of the after years. . . . Let all seek to discover the excellencies rather than the defects. Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another. . . .

"Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake

or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions."—*"The Ministry of Healing,"* p. 360.

5. What should be deciding factors in the choice of a home?

ANSWER.—"The home on earth is to be a symbol of and a preparation for the home in heaven."—*"The Ministry of Healing,"* p. 363.

"Instead of dwelling where only the works of men can be seen, where the sights and sounds frequently suggest thoughts of evil, where turmoil and confusion bring weariness and disquietude, go where you can look upon the works of God."—*Id.*, p. 367.

The Parents and the Child

6. What definite instruction was given a mother? Judges 13:12-14.

7. What counsel is given to fathers? Eph. 6:4.

NOTE.—"Fathers, do not discourage your children. Combine affection with authority, kindness and sympathy with firm restraint. Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them, especially with your sons. In this way you will be a strong influence for good.

"The father should do his part toward making home happy. Whatever his cares and business perplexities, they should not be permitted to overshadow his family; he should enter his home with smiles and pleasant words."—*"The Ministry of Healing,"* pp. 391, 392.

8. How shall parents order the child? Deut. 6:5-9; Prov. 22:6.

NOTE.—"Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years."—*"The Ministry of Healing,"* p. 380.

"The more quiet and simple the life of the child, the more favorable it will be to both physical and mental development. . . . Babies require warmth, but a serious error is often committed in keeping them in overheated rooms, deprived to a great degree of fresh air. . . . Convenience, comfort, and health should be sought before fashion or a desire to excite admiration."—*Id.*, p. 381.

9. What counsel has been given regarding the dietetic habits of children?

ANSWER.—"As children emerge from babyhood, great care should still be taken in educating their tastes and appetite. . . . Parents should train the appetites of their children, and should not permit the use of unwholesome foods. But in the effort to regulate the diet, we should be careful not to err in requiring children to eat that which is distasteful, or to eat more than is needed. Children have rights, they have preferences, and when these preferences are reasonable, they should be respected. Regularity in eating should be carefully observed. Nothing should be eaten between meals."—*"The Ministry of Healing,"* p. 384.

"Children should be taught to control the appetite, and to eat with reference to health."—*Id.*, p. 385.

10. What do we learn may be a cause of sickness?

ANSWER.—"Irregularities in eating, insufficient clothing in the chilly evening, lack of vigorous exercise to keep the blood in healthy circulation, or lack

of abundance of air for its purification, may be the cause of the trouble. Let the parents study to find the causes of the sickness, and then remedy the wrong conditions as soon as possible."—*"The Ministry of Healing,"* p. 385.

The Ultimate Design of the Lord

11. What counsel are we given concerning control of our words? Prov. 16:24; 12:18.

12. What effects are produced by the words of God? Prov. 4:20, 22; Ps. 119:11.

13. What is God's ultimate design for every member of the family? Eph. 3:14-19.

Lesson 12 for March 25, 1939

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY

The Worker's Need

MEMORY VERSE: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 3:12.

STUDY HELP: "The Ministry of Healing," pp. 469-502.

God's Plans for Christian Living

1. What is the most powerful influence in human life? 1 Tim. 4:12.

NOTE.—"There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says. . . . It is our own character and experience that determine our influence upon others."—*"The Ministry of Healing,"* p. 469.

2. What are God's instruments for disciplining the lives of His people? 1 Peter 4:12, 13, 16.

NOTE.—"Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success. . . . In His providence He brings these persons into different positions and varied circumstances that they may discover in their character the defects which have been concealed from their own knowledge. He gives them opportunity to correct these defects, and to fit themselves for His service. Often He permits the fires of affliction to assail them that they may be purified."—*"The Ministry of Healing,"* p. 471.

3. Name some of the lessons we may gain from the experience of Moses. Heb. 11:24-27.

NOTE.—"The education he [Moses] received in Egypt as the king's grandson and the prospective heir to the throne was very thorough. Nothing was neglected that was calculated to make him a wise man, as the Egyptians understood wisdom. He received the highest civil and military training. He felt that he was fully prepared for the work of delivering Israel from bondage. But God judged otherwise. . . . Far different were the lessons he had to learn as God's representative. As he led his flocks through the wilds of the mountains

and into the green pastures of the valleys, he learned faith and meekness, patience, humility, and self-forgetfulness. He learned to care for the weak, to nurse the sick, to seek after the straying, to bear with the unruly, to tend the lambs, and to nurture the old and the feeble."—*"The Ministry of Healing,"* pp. 474, 475.

4. Whose purpose does God seek to work out in human lives? Phil. 2:13; 3:12.

NOTE.—"Every man has his place in the eternal plan of heaven. Whether we fill that place depends upon our own faithfulness in co-operating with God." —*"The Ministry of Healing,"* p. 476.

"Christ, in His life on earth, made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will. . . . God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him."—*Id.*, p. 479.

5. What should be the Christian's attitude toward God's plans for his life? Matt. 6:31-34; 10:38, 39.

NOTE.—" 'When I sent you without purse, and scrip, and shoes, lacked ye anything?' they [the disciples] could answer, 'Nothing.' "—*"The Ministry of Healing,"* p. 480.

"Worry is blind, and cannot discern the future. . . . Our heavenly Father has a thousand ways to provide for us of which we know nothing. . . . Do not gather together all tomorrow's liabilities and cares and add them to the burden of today. 'Sufficient unto the day is the evil thereof.' "—*Id.*, p. 481.

6. What is the Christian's attitude toward others? Matt. 7:12; Eccl. 4:9, 10.

NOTE.—"Every association of life calls for the exercise of self-control, forbearance, and sympathy. We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light, are to another most difficult and perplexing.

"So frail, so ignorant, so liable to misconception is human nature, that each should be careful in the estimate he places upon another. We little know the bearing of our acts upon the experience of others. What we do or say may seem to us of little moment, when, could our eyes be opened, we should see that upon it depended the most important results for good or for evil."—*"The Ministry of Healing,"* p. 483.

7. In the full development of the Christian, what progressive attributes of righteousness are necessary? 2 Peter 1:4-8.

NOTE.—"Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindliness. These graces are essential; but there is need also of courage, force, energy, and perseverance. The path that Christ marks out is a narrow, self-denying path. To enter that path and press on through difficulties and discouragements, requires men who are more than weaklings.

"Men of stamina are wanted, men who will not wait to have their way smoothed, and every obstacle removed, men who will inspire with fresh zeal

the flagging efforts of dispirited workers, men whose hearts are warm with Christian love, and whose hands are strong to do their Master's work. Some who engage in missionary service are weak, nerveless, spiritless, easily discouraged. They lack push."—*"The Ministry of Healing,"* p. 497.

8. When others grow fainthearted, what should be the Christian's attitude? Joshua 14:7-15.

NOTE.—"Man can shape circumstances, but circumstances should not be allowed to shape the man. We should seize upon circumstances as instruments by which to work. We are to master them, but should not permit them to master us.

"Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings. They gain self-reliance. Conflict and perplexity call for the exercise of trust in God, and for that firmness which develops power." —*"The Ministry of Healing,"* p. 500.

"The true worker for God will do his best, because in so doing he can glorify his Master."—*Id.*, p. 502.

Relating Ourselves to Circumstances

9. What called for fortitude and endurance in the life of John the Baptist? Mark 6:17-20.

10. What counsel is given us for times of trouble? Heb. 10:32-35; Rev. 3:10.

NOTE.—"Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, 'The prince of this world cometh, and hath nothing in Me.' Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble."—*"The Great Controversy,"* p. 623.

11. What counsel is given by the spirit of prophecy with respect to the health work?

ANSWER.—"In every place the sick may be found, and those who go forth as workers for Christ should be true health reformers, prepared to give those who are sick the simple treatments that will relieve them, and then pray with them. Thus they will open the door for the entrance of the truth. The doing of this work will be followed by good results. Our Sabbathkeeping families should keep their minds filled with helpful principles of health reform and other lines of truth, that they may be a help to their neighbors. Be practical missionaries. Gather up all the knowledge possible that will help to combat disease. This may be done by those who are diligent students.

"But few can take a course of training in our medical institutions. But all can study our health literature, and become intelligent on this important subject."—*"Medical Ministry,"* p. 320.

12. What does God promise to do for Israel? Jer. 33:6-8.

THE THIRTIETH YEAR

The Sabbath School Workers' Reading Course for 1939 marks the thirtieth year of this annual opportunity for Sabbath school officers and teachers to make advancement in their training for more efficient service. Both officers and teachers need the help they will receive through a careful study of

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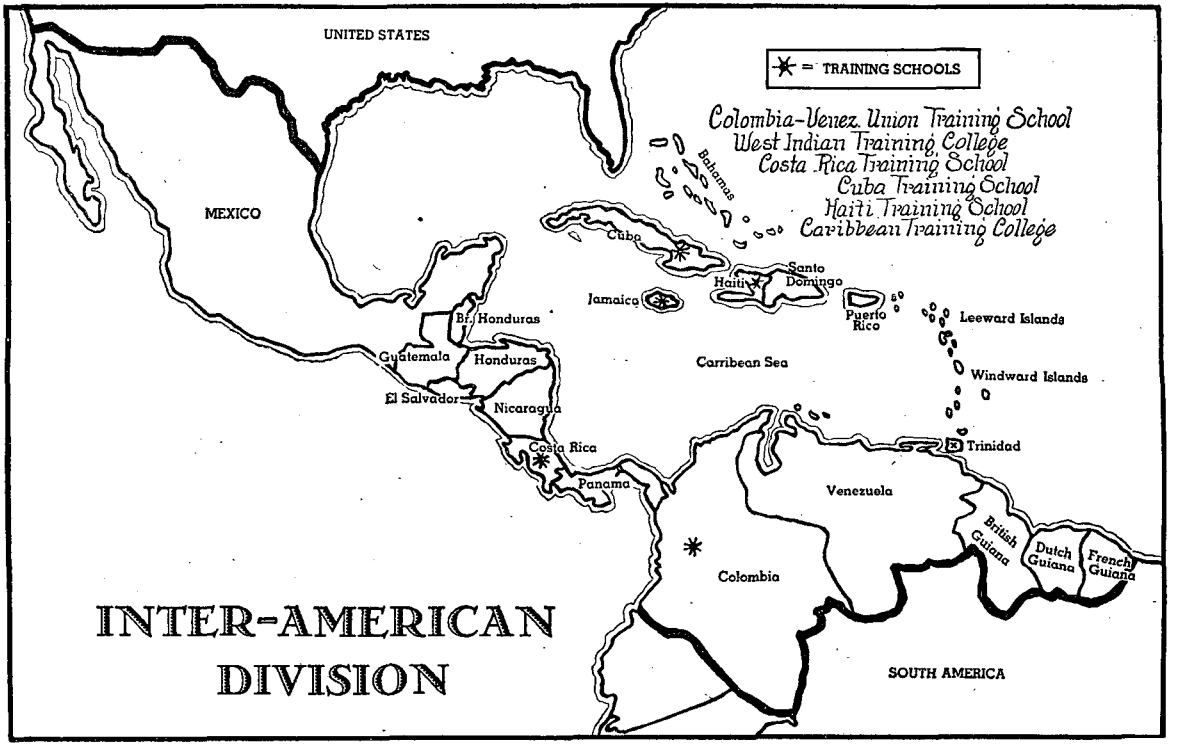
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