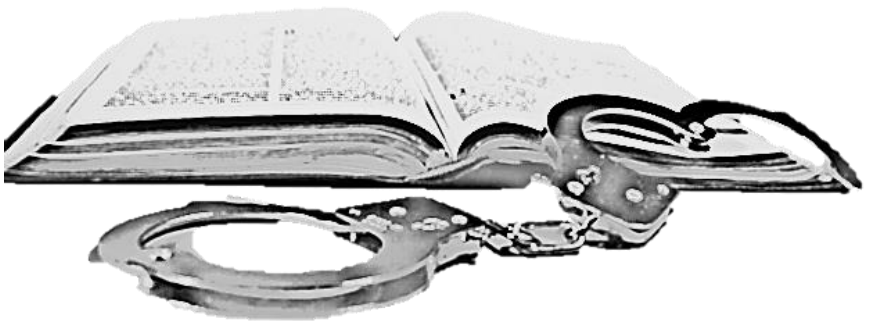


MEDICAL MISSIONARY
SPIRITUAL & HEALTH LESSON

*Religious Liberty
& True Temperance*



BY ALONZO T. JONES

INDEX

Religious Liberty.....	2
Divine Call to True Temperance	17
True Principles of Temperance	22
Saving Health	29
Christians Are Glad	31

RELIGIOUS LIBERTY

WHAT we desire to-night is to have a fair, plain, open talk with the family. Recently there was read in the Tabernacle a testimony dated Jan. 12, 1906, and addressed to the "Brethren and Sisters in Battle Creek," in which are several sentences that fitly introduce the subject which I desire you to study to-night.

"I wish to say to every soul, 'Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.'"

"In magnifying the Lord, be sure that do not condemn and make charges against others."

"While we are to call error, error, and withstand delusive sentiments that will continue to come into our ranks to palsy the faith and assurance of the people of God, we are to make no tirade against men and women."

I read these sentences to introduce the subject, and upon them to ask this question: Does it not seem very strange that people who have the Bible, who profess to be Christians, and to study the Bible and believe it, and to be acquainted with the Bible, should need to have such things as that said by a direct revelation from heaven? [Voice: "We do."] The brother says, "We do, though." Yes, there is no question of that.

And that is the thing that I wish to appeal to the family upon, that we get to the Bible, that we put ourselves upon the Bible, and let the Bible be our instruction.

Another thing that comes with that is this: Those who have done these unrighteous things have claimed that they were doing them out of loyalty to the testimonies. Thus the situation illustrates this truth: nobody can be loyal to the testimonies and go contrary to the Bible. Nobody can disobey the Scriptures and be loyal to the testimonies in doing it. No man can be loyal to the testimonies, and put himself on the ground of the testimonies, and stand for the testimonies, and in the doing of it

violate the plain, everyday words and principles of the Bible. But that is what has been done in this situation, else this testimony never would have needed to be given.

And that is another thing that I wish to ask this family to get hold of and to hold fast: that the more loyal you want to be and the more loyal you are, and the most loyal that you can possibly be, to the testimonies, will only cause you to live more fully, more closely, and more truly every precept of the Bible.

And that brings me to this, that no person in the world can ever rightly and in loyalty to the testimonies, use them as club upon any soul on earth. And more, no person ever can, in loyalty to the testimonies, use any testimony to rein up another man and require that other man to answer to him, as to his standing on that testimony.

And that brings me to this: that every man's faith stands between him and God alone; not between him and any other man, or any set of men. No man is ever answerable to any man or set of men for his belief on any question whatever, Bible or testimonies. The Scriptures say on that, "Hast thou faith? Have it to thyself, before God,"—not before some other man, nor before some set of men. You are to have it to yourself, and to yourself before God. And when any man by a question on the testimonies or on the Bible, or with the testimonies or with the Bible, puts himself in between you and God as to your faith, then in that he is putting himself in the place of God to you and your faith. He is usurping the place of God, and seeking to

have you stand to him as if he were God and you were his servant, to worship and to serve him. I think that is plain enough.

And that brings me to this: "So then, every one of us shall give account of himself to God." And again in the same chapter, "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make his stand."

This brings me to the thought of religious liberty, which I wish to talk with you about to-night.

Shall we have religious liberty here, or not? Do you want it here or not? Every one of you wants religious liberty for yourself, and you want others to let you alone in that thing. And if you want religious liberty for the other man too, then will you let him alone on his faith, on what he believes as to this, that, or the other thing?

"By their fruits," not by their faith, "shall ye know them." Do you see the difference? The man's faith lies between him and God. And as certainly as that faith is true, even though there be only so much of it as is compared in the Scriptures to the smoking flax, the fruits will correspond; and you will have no difficulty with that person. If his faith is not true, if he has none, if he thinks he has faith and hasn't, and is making a mere pretense: then the fruits, his conduct, the things that he does, will be open, will be perfectly plain. And there is the place for you to speak to him—about his conduct, the wrong way of his life in things that he is acting and doing. But you will have nothing at all, night or day, by testimonies, Bible, or anything else, ever to do with his faith or with him concerning his faith.

You can never know where you are by trying to find out where some other man is. Where the other man is, has nothing to do with where I am. Neither can you ever inquire into the other man's faith for his good, nor for his "soul's salvation." Why, brethren, do you not know full well that the other man's "good" and his "soul's salvation" was the sole aim of the Inquisition always? No heretic was ever tortured or burned at the stake but for his "good" and for his "soul's salvation." In many cases there may be a question as to whether the heretic was right or wrong; but with the inquisitor there is never any possible ground for any question; it is certain that in his inquisition he was always wrong. And so is every other inquisition, and every other inquisitor.

Now, that is the question in this family. And not only in this family; that is the question all over the United States, and it is fast reaching to the ends of the earth and all over the world. The question is, whether man shall

dominate man, whether man shall regulate a man's faith, or whether God shall have his own place, and man be free, with God in his own place.

The question that I am asking you to consider is that fundamental question of all the ages, ever since sin entered into the universe; ever since Lucifer started to set himself up in the place of God and require that others should yield to him as to God,—the fundamental question from that moment in heaven until this hour has been, Shall God be God to man? or shall some man, or some combination of men, take the place of God by stepping in between the man and God, to dominate him and regulate his faith, and demand how he stands on this matter of faith, and that matter of religion, and so on?

You all know that that has been the greatest curse of all the ages; and you all know that in this time in which we live the greatest issue before the world is whether there shall be an image to that master-thing in this, the papacy, which, with the papacy, shall dominate all the earth, and compel all the world to accept the will, the dictates, and the mark of the beast. We all know that is going to be done and that we are to land eternally against it.

But now, brethren and sisters, such things as the making of the beast and the making of the image of the beast, do not come by a few. They do not come by a few doing the things that accomplish the evil. They come by the very spirit of things, in the age in which they are developed. And while you and I stand in this world as opposed to the making of the image to the beast, and opposed to the beast and his image, and his mark, and the number of his name, and all there is of it—while we stand thus in the world, opposed to all that, the reason that that thing is growing and developing so fast, is because of the very spirit of things that pervades the world in this age. And of all places in the world that spirit of things pervades this nation most in this age. And while we are opposing the making of the image of the beast, we must watch ourselves, even more strictly than we have been watching one another lately, lest we fall in with that pervading spirit, and against our own

wishes be deceived into the very spirit of the beast and his image. That is the danger.

If that spirit of things of this age be partaken of by us, then the image of the beast could be made in the Seventh-day Adventist Church and among Seventh-day Adventists just as easily as elsewhere. And you and I are constantly to watch ourselves—not the other man—watch ourselves that we do not indulge, and are not partakers of that spirit at all, in any sense or in any degree, at any time or anywhere, or for any purpose on any occasion.

Now, allegiance to the Bible—each one holding fast to the Bible, courting the Bible, using the testimonies to more of the Bible,—not to know more of your brother—that is the only thing that becomes us now or ever.

79

In this I am not asking anybody to abandon the testimonies. I am calling everybody possible away from a perverse use of the testimonies, such as is referred to in the pages from which I read at the beginning of the meeting.

I will read some passages from a discourse by Sister White that was delivered in the library room of the College building in 1901, just the day before the General Conference of that year. It is too long to read the whole of it to-night. It was delivered to a room full of ministers:—

"You need not refer, not once, to Sister White. I don't ask you to do it. God has told me that my testimony must be borne straight to this Conference, and that I am not to try to make a soul believe; that my work is to leave the truth with human minds and these, having found the truth in the word of God, will appreciate it, and will appreciate every ray of light that God has given for poor lame souls that they should not be turned out of the way. And I want you to make straight paths for your feet lest the lame be turned out of the way."

Is that sufficient for you and me? Is it sufficient for you and me to leave the truth, even the truth of a testimony, with the person concerned? and leave him alone with God and the testimony? Is it?

Further: "Now for instance, some one may tell you that 'Sister White does not eat meat; now I want you not to eat it, because Sister White does not eat it.' Well, I would not care a farthing for anything like that; if you haven't got any better conviction that you won't eat meat than just because Sister White doesn't eat it, I wouldn't give one farthing for your health reform. But I want that every one of you shall stand on your individual dignity in your individual consecration to God, that the soul temple shall be dedicated to God. 'If any man defile the temple of God, him s shall God destroy.' Now I want you to see these things, and not to make any human being your criterion." {March 1906 ATJ, MEDM 79.5}

Again: But don't you quote Sister White. I don't want you ever to quote Sister White until you can get your vantage ground where you know where you are. Quote the Bible. Talk the Bible. It is full of meat, full of fatness. Carry it right out in your life and ou will know more of the Bible than you do now.

Again: "I don't ask him to take my word I don't ask him to take it. Lay Sister White right one side. Lay her to one side. Don't you ever quote my words again as long as you live until you can obey the Bible. When you take the Bible, and make that your food, and your meat, and your drink, and make that the elements of your character when you can do that you will know better how to receive some counsel from God."

Do you see the key of the situation? Do you see the way laid out before us? Loyalty to the Bible is the only true way to receive or to know the testimonies. When you are disloyal to the principles of the Bible, and when you go contrary to the precepts of the Bible, and then quote testimony to this man or that man or the other man, and demand of him whether he "believes the testimony," and "I have got some questions to ask you on this, that, and the other," you are the most disloyal to the testimonies that you can possibly be.

I read again: "When you take the Bible and make that your food and your meat and your drink, and make that the elements of your character, when you can do that, you will know better how to receive some counsel from God."

Then she took the Bible in her hand as it was lying on the table before her, and held it up and said:—

"But here is the Word, the precious Word exalted before you to-day. And don't you give a rap any more what Sister White said—'Sister White said' this, and 'Sister White said' that, and Sister White said' the other thing. But say, 'Thus saith the Lord God of Israel,' and then you do just what the Lord God of Israel does and what he says."

And the very last words of that address that day were as I have read before. "I don't want you ever to quote Sister White until you can get upon vantage ground where you know where you are. Quote the Bible, talk the Bible. It is full of meat, full of fatness. Carry it right out in your life, and you will know more of the Bible than you do now. You will have fresh matter, you will have precious matter, and you won't be going over and over the same ground; and you will see a world saved. You will see souls for whom Christ has died. And I ask you to put on the armor, every piece of it, and be sure that your feet are shod with the preparation of the Gospel."

Please do not think that this is something new. This that I have just read was given in 1901. But twelve years before that, in 1889, Testimony No. 33 was published. And in that Volume, pages 191-196, there is reprinted, for all, an extract from a testimony that was published thirty years ago, in which are these words:—

"Brother R—— would confuse the mind by seeking to make it appear that the light God has given through the testimonies is an addition to the Word of God; but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of the people to his Word, to give them a clearer understanding of it."

Also the following from a testimony of thirty-five years ago:—

"You are not familiar with the Scriptures. If you had made God's Word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the testimonies. It is because you have neglected to acquaint yourselves with God's inspired Book that he has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings.

"The Lord designs to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds with the importance of the truth of his word. The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow-man has been distinctly specified in God's Word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse."

And the following from a testimony of thirty-six years ago:—

"The Word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the Word of God their study, are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the Word that they have neglected to follow."

Now I shall read to you the definition of liberty. I will read it slowly: "The state of being exempt from the domination of others or from restricting circumstances."

And we may just as truly put in there "exempt from restricting" people as well as from restricting "circumstances." "In ethics and philosophy," that is as to character and conduct, morals, religion, religious liberty is this: "In ethics and philosophy, liberty is the power in any rational agent to make his choices and decide his conduct for himself, spontaneously and voluntarily in accordance with reasons and motives."

Do you believe in liberty? Do you believe in liberty for the other man? Do you believe in allowing other people here to be exempt from domination by you, and exempt from any questioning or inquisition from you that would suggest that thing?

Now let me read to you the definition of religion: "Religion is the duty which we owe to our Creator and the manner of discharging it."

Do you catch that? "The duty which we owe to our Creator, and the manner of discharging it."

And liberty is the "state of being exempt from the domination of others or from restricting circumstances." It is "the power in any rational agent to make his choices and decide his conduct for himself spontaneously and voluntarily in accordance with reasons and motives."

The definition of religious liberty, then, is plainly this: "A man's exemption from the domination of others or from restricting circumstances. Man's freedom to make his choices and decide his re conduct, for himself, spontaneously and voluntarily, in his duty to his Creator and in the manner of his discharging that of duty."

The testimonies belong to the realm of religion: and a man's believing them and following them, rests between the man himself and God. This readiness to put ourselves in charge of the other man and his faith, as soon as testimony comes concerning him or to him, all comes from our over-anxiety that he will not do just the right thing, and that he will not take just the right course, and so we put ourselves in to make sure that he shall do things exactly right.

That thing can be solved ten thousand times easier, and much quicker, by leaving that man utterly alone with God and that testimony than by any of your meddling or mine, or any of your interference and questioning or mine. If he rejects it, let the results work out and demonstrate it, rather than for you and me to advertise, that he rejects the testimonies," "he does not believe the testimonies," and "he is not straight on the testimonies," and all that program.

It is not given to you or to me to pronounce when a man believes the testimonies or when he doesn't. That is between the man and the Lord. And you and I can do him far more good by seeing that we ourselves are straight on the testimonies, and especially on the Bible, as the testimonies have directed, and thus showing him how to be straight on that. When a man is crooked, it is not much of a help to him for me to be as crooked as I can and then come to help him to get straight. Therefore the Scripture tells you and me in Hebrews 12:14: "Make straight paths for your feet, lest that which is lame be turned out of the way."

Neither you nor I nor any other man, or set of men, that was ever in this world, have any commission to make straight paths for other men's feet. That isn't the record: "Make straight paths for your feet, lest that which is lame be turned out of the way" by your crooked course.

It is written by Jesus that "a bruised reed shall he not break, and the smoking flax shall he not quench." Now you know that flax is one of the most inflammable of things. And if there is enough fire to make flax smoke, and yet only enough to make it smoke, then a breath can cause it to live or cause it to die. And whether it shall live or die depends altogether on how the breath is applied. It is written of Christ, and you and me, that "the smoking flax shall he not quench." Whenever he sees in any person only as much faith as can be compared to that smoking flax, he is not going to put his breath upon it in such a way that it will be put out. When a breath will put it out, a breath will also revive it if the breath is breathed the right way. And Christ came to breathe upon that fading, failing faith the breath that will give it life. And you and I must be careful

that we do not breathe upon it the breath that will extinguish it. The faith of souls is too delicate a thing for man to deal with. Only Christ belongs in the field of a man's faith. He is the Finisher, as well as the Author, of faith, and no one else is.

I read another scripture in the Gospel according to John 21:12-22—Christ's words to Peter: "And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following. Peter seeing him saith to Jesus, Lord and what shall this man do?"

What was he doing?—"Following" Jesus, is the record. What was Peter doing?—"Peter, turning about, seeth the disciple whom Jesus loved following." Do you catch it? What was Peter doing? Was Peter following Jesus? No: he was worrying about what the other man was going to do. He had "turned about," turned his back on Jesus, and was looking the other way. How is it with you?

And what about that disciple who was following Jesus, that Peter turned around, and stopped following Jesus, to to look at? Who was he?—Oh, he was "that disciple whom Jesus loved."

There was that disciple whom Jesus loved, already following Jesus. Peter was told by Jesus, "Follow me." Instead of doing it, he stopped following Jesus, turned about, and set his attention on the man who was following Jesus, and very concernedly asked, "Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee?" And what do you say? Let us all say Amen to that.

And don't forget, Peter had to turn about to see that brother. Then before I can put my eyes on the other brother to see what he is doing and see what he is going to do, I have to turn about from following Jesus myself. And when I do turn about from following Jesus to see what the other man is doing, lo, the record is that he is following Jesus. Brethren, what was that written for? Let us learn it. There are people in this family who need to learn it. They have not been doing it lately; they have been

watching other people, questioning others on this, that, and the other. But that is not religious liberty,—it is not following Jesus. It is not Christianity; it is not loyalty to the Bible; it is not loyalty to the testimonies.

"Then went this saving abroad among the brethren that that disciple should not die." Did Jesus say that? He said, "If I will that he tarry till I come." But even then that is not your affair: "Follow thou me."

Let me give you a little practice lesson. Just watch, and practice on yourself and see how downright hard it is to tell a thing exactly as you hear it. Brother Corliss and I were passing along the street in Walla Walla. A man stepped from his door down to the sidewalk to a little gate, hailed us and said to us, "Do you gentlemen know Mr. Rev. Whatever-it-may-be, who used to preach in Walla Walla?" "Oh, yes," we replied, "we both know him well." Then the man said something very complimentary of him, that "he is the best man that I ever saw," or something of that kind. We hadn't gone six steps till one of us said to the other, "Well, that was a fine thing that he said about Brother——, wasn't it?" and the other one said. "Indeed it was. What was it he said?" And for the life of us we could not tell exactly what he had said. We "had the idea," the "general thought" of it, but we could not tell what that man said at all; and we have never been able since, when we have met. Just take that for a task, brethren, and practice trying to tell, not to other people, but to yourself, just the words that were said. When you get it so that you can do it exactly, by that time you will have enough practice that you will not try to do it at all. And then you will have a good deal less to say of what this, that, or the other one said; and you will also be a good deal farther from believing rumors of which this, that, or the other person "said."

Do not forget it, that in Romans 13 and 14 is presented the subject of religious liberty—the relation of the Christian to the powers that be, to one another, and to God, in this world. I read now Chapter 14:10: "Why dost thou judge thy brother? or why dost thou set at naught thy brother, for we shall all stand before the judgment seat of Christ. For it is written,

As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

Every one of us shall give account of himself, not of the other man. And he gives account of himself to God, and not to any man or set of men. And because of this, the exhortation is, "Let us not therefore judge one another any more. But judge this rather that no man put a stumbling-block or an occasion to fall in his brother's way."

Even Paul wrote this: "Not for that we have dominion over your faith." Could not even an apostle have dominion over people's faith to be a judge and to decide for people on their faith? No, sir." Not for that we have dominion over your faith, but are helpers of your joy." [Voices, Amen.] Another translation reads: "I do not mean that we are to dominate over you with regard to your faith; but, on the contrary, we work with you for your true happiness." That is what we are in the world for, to be help-

ers of every man's joy. If he hasn't any joy, we are to get him in connection with the joy of the Lord, and then be everlasting helpers of his joy, and never judges of his faith.

Toward the beginning of this study I quoted the scripture, "By their fruits ye shall know them." And here is another place where many go wrong: they take this as if it read, By their fruits ye shall judge them. It does not say so; nor is there in it any such suggestion or thought. "By their fruits ye shall know them." And when you know them, then what? Are you then to judge them, and condemn them? Not at all; for if there is any one thing that the Scriptures make plainer than all others, it is, "judge not," "Condemn not." Even Christ on earth declared, "I judge no man."

There are many, many passages of Scripture on this: but I have time for only three here.

In 2 Peter 2:9-13 is the first one: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of

judgment to be punished. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government." "Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. . . . These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not."

The people who speak evil of the things that "they understand not," are here specified as among the chiefest ones that God is reserving unto the day of judgment to be punished. And please let me say, with all respect and with all love for every soul, I personally know that a whole lot of persons here within the past month in this family have spoken evil of things that they do not understand, things which, if they did understand, they would no more say what they are saying, and no more do what they are doing, than they would jump into the river. Brethren and sisters, that is not the Christian way.

What of this, then? Listen: "Whereas angels which are greater in power and might" than any of us "bring not railing accusation against them before the Lord." Here are we, brethren and sisters in the same company, going on our way the best we can in this dark and dismal world to that world of light, children of His body, all loved by Him, yet finding fault with one another, speaking evil of one another, one reining tip another. And while we are doing this, what are the angels doing toward us, who know you and me through and through? They know every meanness that we ever committed, and know it in a good deal deeper measure than you and I ever shall; and yet they do not bring railing accusation against you and me before the Lord.

Then when we do that against one another, where do we put ourselves with respect to the angels of God? Are not we putting ourselves above them, and doing things which they themselves would not do?

But more than this: there is One of whom God said, "Let all the angels of God worship him." And what of Him? Listen: Jude 8, 10: "Likewise also these filthy dreamers defile the flesh, despise dominion and speak evil of dignities. . . .These speak evil of those things which they know not." These

are the same ones of whom Peter spoke. But here whom does Jude cite? Peter cites the "angels," that they do not do such things against us, when they know us so much better than we can know one another. What now? Listen: "Yet Michael, the archangel." Who is he? He is the One of whom God said, "Let all the angels of God worship him." "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation." "Durst not." "Durst not." What is that? He did not dare to do it? That is what it says. "Durst not bring against him," even against the devil, "a railing accusation."

Brethren and sisters: If there is anybody in this universe against whom a railing accusation could properly be brought, would it not be the devil? And if there is anybody in this universe who could properly bring a railing accusation, wouldn't it be Christ? And yet when the devil was actually disputing Christ in the commission which God had sent him to accomplish, even the Lord Christ did not dare to bring against the devil a railing accusation. Yet here in this world it can be done very glibly against our own brethren. When we bring accusations, railing accusations, against a brother, against one another, we are putting ourselves above Christ and doing against our own brethren and his own blood-bought souls, what he himself did not dare to do even against the devil. May the Lord save us from this thing.

Elder Taylor: That reminds me just now of this word from the testimonies: "When we are better than Christ and the one of whom we speak is worse than the devil, then it will be time for us to find fault and criticize."

James 4:11: "Speak not evil one of another, brethren." Listen. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law," the law of God. "And judgeth the law. What? Judgeth the law of God?—That is what it says. You and I are shocked to hear others speak evil of the law of God. We are afraid of it. For our soul's sake, let us be shocked and afraid of that same thing in ourselves.

"But if thou judge the law, thou art in not a doer of the law, but a judge." There is one law-giver who is able to save and to destroy. Who art thou that is, judgest another?" Peter tells us that when we do it, we put ourselves above the angels, and do what they do not do. Jude tells us that when we do it, we put ourselves above Christ, and do what he did not dare to do, even with the devil. And James tells us that when we do it, we put ourselves above God, above the law of God, and in the place of God. Ah, but that is "the man of sin," "the son of perdition," "who opposeth and exalteth himself above all that is called to God, or that is worshiped, so that he as God sitteth in the temple of God showing himself that he is God," who changed at the law of God and demands that everybody shall obey the law as dictated and changed by him, and demands that everybody's faith shall be dictated and regulated by him.

Come, brethren and sisters, let us cease that. Come now, let us let one another alone. Let there be some religious liberty. Let us not any more be of the man of sin. Let us be only of the Man of Righteousness. Let us be Christians.

DIVINE CALL TO TRUE TEMPERANCE

WE have studied the principles of Christian fellowship and spiritual right-living that are given to us in the Bible for the guidance of Christians in their church relationship; and which are therefore the principles that must actuate us and be our guide in our relationship in this institution, in order that the institution shall be what it was planted to be and do the work that God has from the beginning designed that it shall do.

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

I begin by reading two texts of scripture:—

"In that night was Belshazzar the king of the Chaldeans slain and Darius the Median took the kingdom." Dan. 5:30, 31.

"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. 7:17, 18.

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

Babylon was the first of these. In that night when Belshazzar was slain, and the kingdom of Babylon passed away forever, "Darius the Median took the kingdom." Afterward, in its time, the kingdom of Medo-Persia passed away forever, and Grecia "took the kingdom." Then, in turn, the kingdom of Grecia passed away forever, and "Rome took the kingdom." Rome passed away forever, and ten kingdoms took its place, that could never cleave one to another in a great world-wide dominion as the four that had come and gone; so that the next universal kingdom will be that which God shall set up and which the saints of the Most High shall take when "the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom," and which the saints shall possess "forever, even forever and ever."

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

What I now in this study ask your attention to is, the principles upon which this kingdom has always been taken; and upon which, only in a far fuller and most intense degree, it must yet be taken, when "the saints of the Most High shall take the kingdom."

Upon what principles was it that Darius the Median took the kingdom that night when Belshazzar the king of the Chaldeans was slain? To ask the question in another way, what were the principles by which in that awful night the kingdom of Babylon lost the dominion and sank to everlasting ruin? What was Belshazzar doing that night? Oh, you all know: "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." Nor was it only the intemperance of feasting and drinking that there prevailed, but also of a general confusion of male and female relationships in lascivious excesses: for the feast was the annual celebration "in honor of the god Tammuz, the Babylon Adonis, who married their Venus, or Ishtar; and the 14th of Tammuz was the regular time to celebrate their union with lascivious orgies." And the intemperance there indulged, and which caused Babylon to sink, was intemperance in both the quantity and the kind of eating and drinking, and which carried with it intemperance and wickedness of other kinds.

What principles alone then could it have been upon which Darius the Median took the kingdom that night? If Darius the Mede with his people had practiced the style of eating and drinking that the Babylonians did, would he that night have taken the kingdom? Impossible. Then it is perfectly plain that as certainly as it was the principles and practice of intemperance by which the kingdom of Babylon was lost that night, so certainly it was the principles and practice of temperance upon which alone Darius the Mede took the kingdom.

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

the Mede two years later. It was the Persian element which dominated in the kingdom. And the history declares that "the only food allowed either the children or the young men [of the Persians] was bread, cresses, and water. For their design was to accustom them early to temperance and sobriety. Besides they considered that a plain, frugal diet without any mixture of sauces or ragouts [high seasoning] would strengthen the body and lay such a foundation of health as would enable them to undergo the hardships and fatigues of war to a good old age."—Rollin.

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

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

Note it: When Belshazzar saw on the wall the handwriting that announced the doom of himself and the world-empire of Babylon, he proclaimed that whosoever would read the writing, and tell the meaning of it, should be clothed in scarlet, and have a chain of gold about his neck, and be "the third ruler in the kingdom." The reward that was to be bestowed was the highest that could be bestowed by him. And so make him the third ruler in the kingdom was the highest position that could be given, for the reason that Belshazzar was king in association with his father, and so himself was the second ruler in the kingdom. If Belshazzar had been king alone in his own right, then the highest position would have been the second ruler; but when there were two kings already

ruling, the third ruler was the highest honor that could be given to another. And so it was.

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

And it was the principles of temperance that Daniel, this saint of the Most High, had lived in Babylon by which he took the kingdom, and by which he had become qualified to take the kingdom. For when he with his brethren was seated at the royal table in Babylon, he refused the king's meat and the wine which he drank; and asked that they be given "pulse to eat and water to drink." The word "pulse" in Daniel 1:12 correspond exactly to the word "cresses" which the historian used in describing the dietary of the Persians, each word signifying a vegetarian diet.

And the time has now come for the kingdom of God to be established on this earth, in the place of the kingdoms of this world. This is the truth: people may not believe it, but that makes no difference. That kingdom will be established in the earth whether people believe it or not. And the thing to do is to believe it and have the benefit of it. And because the time has come when the kingdom of God is to be set up on the earth, now is the time when the saints of the Most High must be diligently preparing to take that kingdom. And as a part of this preparation, the espousal of true temperance upon divine principles is all-essential. And the purpose of this institution of which you and I are a part, is to spread abroad and inculcate these very Christian principles of temperance and right living.

Shall we not answer to this call of God in this time, and in this place, and for this all-glorious purpose?

TRUE PRINCIPLES OF TEMPERANCE

BABYLON lost the kingdom of this world and so sank into everlasting ruin by intemperance.

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

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

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

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

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

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

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

And it was comparatively only a little while before, by reason "of their excessive magnificence and luxury," they were so changed that "we can hardly believe they were the same people. This luxury and extravagance rose in time to such an excess as was little better than downright madness. The prince carried all his wives along with him to the wars; and with what an equipage such a troop must be attended, is easy to judge. And his generals and officers followed his example, each in proportion to his rank and ability. Their pretext for so doing was that the sight of what they held most dear and precious in the world would encourage them to fight with the greater resolution; but the true reason was the love of pleasure; by which they were overcome and enslaved before they came to engage with the enemy."

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

be satisfied with little meat and drink, to suffer heat and cold, to be exercised continually in hunting, wrestling, running on foot and horseback, to be inured to blows and wounds so as to vent neither complaint nor groan—these were the rudiments of education of the Spartan youth." And this placed Sparta where she taught all Greece. In addition to this, there were the great national games of the Greeks, in the preparation and training for which "at first they had no other nourishment than dried figs, nuts, soft cheese, and a coarse, heavy sort of bread. They were absolutely forbidden the use of wine, and enjoined continence." And though it be true that Alexander and the Grecians were far from practicing such strict temperance as were the Persians when they took the kingdom, yet it is true that, as compared with the Persians at the time when Grecia took the kingdom, the Grecians could be counted as fairly temperate people. For although Alexander himself so shortly ended his career by intemperance, yet the Grecians through his successors were able to hold the kingdom of the world for one hundred and sixty years longer before "the transgressors came to the full" and another people must take the kingdom.

The other people to whom now fell the kingdom of the world were the Romans. And still the great truth holds that it is upon the principles and practice of temperance that the kingdom is taken. For of the Romans at this time the history records that their principles and practice of temperance were as true as was that of the Persians when they took the kingdom. For, thirty-two years after the destruction of the last vestige of the Grecian kingdom, the Roman senate sent throughout the East on a tour of inspection a "famous embassy, consisting of three of the most eminent men of Rome." And of the simple manners and temperate habits of these "most eminent men of Rome" the history speaks as follows:—

"The first place which they came to in the discharge of their commission being Alexandria in Egypt, they were there received by the king in great state. But they made their entrance thither with so little that Scipio, who was then the greatest man in Rome, had no more than one friend,

Panastius the philosopher, and five servants, in his retinue. And, although they were, during their stay there, entertained with all the varieties of the most sumptuous fare, yet they would touch nothing more of it than what was useful, in the most temperate manner, for the necessary support of nature, despising all the rest as that which corrupted the mind as well as the body, and bred vicious humors in both. Such was the moderation and temperance of the Romans at this time, and hereby it was that they at length advanced their state to so great a height."

And still the course of history holds on the same. When Rome in the practice of the splendid principles of temperance had reaped the benefit in the domination of the world, she too went over the same course which Babylon, Medo-Persia, and Grecia had pursued to deepest intemperance and utter ruin. And the history well shows that to the great height of world dominion to which their practice of the splendid principles of temperance had carried them, "would they have still continued could they still have retained the same virtues. But, when their prosperity, and the great wealth obtained thereby, became the occasion that they degenerated into luxury and corruption of manners, they drew decay and ruin as fast upon them as they had before, victory and prosperity, till at length they were undone by it. So that the poet said justly of them,—

"Luxury came on more cruel than our arms,
And did revenge the vanquished world with its
charms."

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

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

luxurious, and vicious. The failing empire that she proposed to save, she only the more speedily and irretrievably destroyed, and new peoples, wild but temperate, in the Ten Kingdoms, occupied the place of the successively overturned world-kingdom which was now to "be no more till He come whose right it is," when it shall be given Him. For it is "in the days of these kings" that "the God of heaven shall set up a kingdom which shall never be destroyed, and which shall not be left to other people; but it shall break in pieces all these kingdoms, and it shall stand forever."

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

It is only the sober truth to say that these nations are even now indulging in intemperance in more things, and in far more fiery and vicious things, than were ever indulged in by the people of the great world-kingdoms of history. No Babylonian, no Median or Persian, no Grecian, and no Roman ever drank, or even had a chance to drink, a drop of whisky, nor of brandy, nor of rum, nor of gin, nor of champagne—every one of which is indulged in to a wickedly intemperate degree by the people of the greatest, the most powerful, the most influential of the nations that to-day hold the dominion of the world. This being so, how, then, is it possible for these to escape the ruin that overtook the world-empires of the past? Those ancient empires knew only one kind of intoxicant, that was wine—fermented grape juice. Yet with only that one intoxicant and its accompanying vices those powers sunk themselves in such intemperance as to end only in annihilating ruin. How much more then, and how much more speedily, must these great nations of to-day sink

themselves in ruinous intemperance, in the indulgence of their many intoxicants, all of which are more fiery and fierce than was the single one that was known to the ancients!

More than this: No Babylonian, no Median or Persian, no Grecian, and no Roman ever used tea, coffee, or tobacco, all of which are vicious stimulants and narcotics,—intoxicants,—and all of which are excessively indulged in by all the nations of to-day; to say nothing of the more deadly poisons, opium, morphine, cocaine, absinthe, and hashish. For "from tea to hashish, through hops, alcohol, tobacco, and opium, we have a graduated scale of intoxicants which stimulate in small doses and narcotize in larger. The physiological action of all these agents gradually shades into each other: all producing, or being capable of producing successive paralysis of the various parts of the nervous and vascular systems."—Encyclopedia Britannica.

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

And when by this intemperance these nations of to-day do sink themselves in this perfect certainty of destruction, where, then, shall be found the people to take and perpetuate the kingdom and the dominion, as there must be; for God "created not the earth in vain." He formed it to be inhabited. There are now nowhere on earth any new, mild, and temperate people to rise up and sweep away these sinking world-powers and take the kingdom, as in all the great crises of the past. All the world is now actually possessed and ruled by these very nations of to-day. Where alone can there be found, and therefore where alone shall there be found the people to take the kingdom? Our study has already told us this—"In the days of these kings shall the God of heaven set up a kingdom ;" and "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

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

And since it is the kingdom of God that is now to be set up on the earth in the place of all these kingdoms of men, and since it is in this way that the saints of the Most High are now to take the kingdom, it follows that all these who shall be called to this temperance, must also be called to be saints of the Most High. It also follows that the temperance to which people from all nations must now be called must be such temperance as becomes not merely an earthly, human, and temporal kingdom, but such temperance as is fitting only to saints of the Most High and the divine and eternal kingdom. It must be such temperance in both morals and manners, such temperance of both flesh and spirit, as will perfect, in the fear of God, that holiness without which no man shall see the Lord.

Such a message, such a preaching, such a call, is in the nature of things just now due to all the nations and people of the world. Are not the conditions already such as to make it now high time that this message and this call be proclaimed with mighty power? And will not such a message be effectual to its full intent? Did not those ancient nations who in succession took the kingdom of the world, practise temperance? They did it to obtain a corruptible crown, while these are to be called to do it to obtain an incorruptible. Those did it voluntarily to obtain a corruptible crown, a fleeting glory and a perishable kingdom. Can not these be persuaded to do it to obtain an incorruptible crown, immortal glory, and an imperishable, because a divine and an eternal, kingdom?

And just this is the great purpose of the existence of the Battle Creek Sanitarium and this sanitarium system, whether as found in this Sanitarium itself, or in the related institutions that now exist or the thousands of these that may, and that certainly should yet be. This is why we are all here. May the Lord arouse us to, baptize us in, and imbue us with, such a genuine and thorough espousal of these principles in their very spirit as shall cause us, whether here or elsewhere, ever to be both in principle and in practice, in flesh and spirit, so truly temperate that we shall be of those who, in the days of these kings, "shall take the kingdom, and possess the kingdom forever, even forever and ever."

SAVING HEALTH

"BELOVED, I wish above all things that thou mayest prosper and be in health." 3 John 2.

This is a wonderful wish; and there is a wonderful reason for it, though many Christians seem to think that this wish is one of minor importance. Let us study it a little. The word "health" is an abstract noun, derived from the word "whole." The thought is expressed in the words of Jesus, "They that are whole need not a physician." Matt. 9:12.

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

This word hal, through hole, holeth, is our present word "health," which, from its origin, signifies happiness, safety, salvation. This thought is also expressed in the Scriptural phrase, "thy saving health."

To this original word hal, there was added the expressive ig, making the word halig, present German heilig, signifying salvation; from this, in descent, is our word "holy."

To the word halig there was next added the suffix nes, or ness, expressive of quality, thus forming the word halig-ness, which, in descent, forms our

word "holiness." This seems to be the surest descent of the word "holiness," though from the word hole (whole), with the qualitative ness,—holiness,—the descent is easy to holiness.

In any case, however, the root-word of "healthy" is actually the root-word of "holiness." This is positive, also, from the fact that the root-word of "health"—hal—signifies saved, and saved because of hal-ness, which is hole-ness, which is wholeness, which is halig-ness, which is HOLINESS.

Therefore when the Lord wishes "above all things that thou mayest prosper and be in health," he wishes that "thou mayest prosper and be in holiness." And why should he not wish this "above all things?" Can any higher point be attained than holiness according to God's wish, which is perfect holiness?

Men themselves know that perfect holiness is the highest possible attainment. This is the one thing "above all" that they wish. But this thing of perfect holiness can not be attained without health. This the Lord perfectly understands, though men do not; and therefore he has recorded this word, "Beloved, I wish above all things that thou mayest prosper and be in health."

Do not question the statement that perfect holiness can not be attained without health? How can you, when the very root idea of health is holiness? But if you are not ready to accept this from the words themselves, then read the same thing in the word of God: "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

This is also expressed in the full text cited at the beginning of the article: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Perfect holiness embraces the flesh as well as the spirit; it includes the body, as well as the soul. Therefore, as perfect holiness can not be attained without holiness of body, and as holiness of body is expressed in the word "health," so perfect holiness cannot be attained without health.

And "without holiness no man shall see the Lord." Heb. 12:14. Since this is so, and as perfect holiness includes the body, and holiness of body is expressed in the word "health," do you not see in this the whole philosophy of health reform? Do you not see by all this that in the principles of health for the body, and righteousness for the soul, both inwrought by the Holy Spirit of God, the Lord is preparing a people unto perfect holiness, so that they can meet the Lord in peace, and see him in holiness?

Can you, then, despise or slight true health reform, and expect to see the Lord in holiness?

God would make us acquainted with his great name,—Jehovah-tsidkenu, the Lord our Righteousness,—and also with his great name,—Jehovah-rophekho, the Lord our Healer.

"God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health [thy perfect holiness] among all nations." Ps. 67:1, 2.

CHRISTIANS ARE GLAD

"SERVE the Lord with gladness." Do you do it? If not, why?

Of all the people in the universe, those who are washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God, are the gladdest.

We do not say that they should be the gladdest. We say they are the gladdest. If you profess to be redeemed by the grace of God, through the redemption that is in Christ Jesus, and are not one of the gladdest, happiest people in all the world, then it is certain that you have not that which your profession says that you have.

The profession of being a Christian testifies that we are Christians; it testifies that we are in possession of what the Christian faith gives. And by so much as we lack what that faith implies, by just that much our profession bears false witness against what the Christian faith really is.

Now it is certain that from the beginning to the end of the Bible, the Christian faith gives gladness forever; that even in the midst of sorrow, with which this world is so heavily laden, the Christian faith gives "always rejoicing."

Look at the situation: We were under the curse; laden with iniquity; enslaved to the power of evil, which we hated even while we did it; living in malice and envy; hateful, and hating one another; under bonds to death, and "everlasting destruction from the presence of the Lord;" and never had any peace. But now, through the grace of the Lord Jesus and the mercy of our God, he "hath redeemed us from the curse;" he has "taken away all iniquity;" he "hath delivered us or from the power of darkness," and given "liberty to the captives;" he has put in our hearts his own love for all people instead of the old malice and envy, hatefulness and hating; he has given us his own of peace,—yea, he has made himself "our peace;" he "hath given us eternal life" in place of death, and a "certain dwelling-place" in his presence, where we "shall see his face," midst "pleasures which are is forevermore" and the blessedness of "eternal glory."

Now any one of these things which the Lord has given is sufficient to make glad, and it does make glad forever, the soul who really receives it. And how much more is it so when all these things are really received! It is literally impossible for any soul really to receive these things that Christ has brought to him, without being literally filled with a gladness which abides, and which will abide forevermore. "The by Lord hath done great things for us; whereof we are glad."

Therefore if any one who professes to be a Christian; that is, professes to have received all this which God has given, and which Christ brings,—and yet is not filled with gladness so that he really serves the Lord with gladness, it is perfectly plain that his profession of Christianity is merely a profession, and is not the genuine faith which puts the soul in possession of the gifts of God. He still comes short of the glory of God, and bedims

to the world the brightness and beauty, the genuine attractiveness, that truly belong to the Christian religion.

Come along, then! Let us believe and be glad in the Lord," and really serve him "with gladness." No other service than the service of gladness can rightly represent our Lord.

"The righteous shall be glad in the Lord, and shall trust in him ; and all the upright in heart shall glory."

"Be glad in the Lord, and rejoice, ye righteous and shout for joy, all ye that are upright in heart."

"Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified."

"Let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice."

"Rejoice in the Lord always; and again I say, Rejoice."

"Rejoice evermore."

"I will be glad in the Lord."

This is Christianity. This is what it is to be a Christian. Come, now, therefore, and let us all be Christians.