

SABBATH SCHOOL LESSON QUARTERLY

L. A. Hansen

No. 154 ♦ FOURTH QUARTER, 1933



Subject: BIBLE HEALTH AND TEMPERANCE

Lesson 1—October 7, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Man's High Estate

MEMORY VERSE: "God said, Let us make man in Our image, after Our likeness." Gen. 1:26.

KEY THOUGHT: "Above all lower orders of being, God designed that man, the crowning work of His creation, should express His thought and reveal His glory."—"Testimonies," vol. 8, p. 264.

THE LESSON

1. From whom did the human race spring? Acts 17:29.
2. To what direct origin does the Biblical genealogy of man trace his descent? Luke 3:38.

NOTE.—"The genealogy of our race, as given by Inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was 'the son of God.'"—"Patriarchs and Prophets," p. 45.

3. What likeness did man bear that showed his origin? Gen. 1:26, 27.

NOTE.—"Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God."—*Ibid.*

4. How did Christ usually speak of God as related to man? Matt. 5:16, 45, 48; 6:1, 4, 6, 8, 9.

NOTE.—It is more than interesting, it is even striking, to note how many times Jesus uses the terms "your Father," "your heavenly Father," "thy Father," and similar expressions. God is the Creator, the great Judge, the Ruler of the universe, but His closest relationship to His children is that of Father. This real kinship makes possible our comprehension of divine truth and principles. It sets an exalted plane of existence for man.

5. What was man's state at his creation? Eccl. 7:29.

NOTE.—"His [man's] nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to His will."—*Ibid.*

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6. What was man's comparative station when created? Ps. 8:4, 5.

NOTES.—“Created to be ‘the image and glory of God,’ Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator's glory. Endowed with high mental and spiritual gifts, Adam and Eve were made but ‘little lower than the angels,’ that they might not only discern the wonders of the visible universe, but comprehend moral responsibilities and obligations.”—“*Education*,” p. 20.

“The heaven-intrusted faculties of the mind are to be treated as the higher powers, to rule the kingdom of the body. The natural appetites and passions are to be brought under the control of the conscience and the spiritual powers.”—“*Testimonies*,” vol. 8, p. 63.

7. How did David regard his physical being? Ps. 139:14.

NOTE.—“David declared, ‘I am fearfully and wonderfully made.’ When God has given us such a habitation, why should not every apartment be carefully examined? The chambers of the mind and heart are the most important. Then, instead of living in the basement of the house, enjoying sensual and debasing pleasures, should we not open these beautiful chambers, and invite the Lord Jesus to come in and dwell with us?”—*Id.*, vol. 6, pp. 375, 376.

8. For what purpose did God create man? Isa. 43:7.

9. What is said of the ownership of our being? Since we belong to God, what should we do in our bodies and in our spirits? 1 Cor. 6:19, 20.

NOTE.—“We are not our own. We have been purchased with a dear price, even the sufferings and death of the Son of God. If we could understand this, and fully realize it, we would feel a great responsibility resting upon us to keep ourselves in the very best condition of health, that we might render to God perfect service.”—“*Counsels on Health*,” p. 43.

10. What was the purchase price of our beings? Acts 20:28; 1 Peter 1:18, 19.

NOTE.—“Has Jesus given Himself for us? Has a dear price been paid to redeem us? And is it so, that we are not our own? Is it true that all the powers of our being, our bodies, our spirits, all that we have, and all we are, belong to God? It certainly is. And when we realize this, what obligation does it lay us under to God to preserve ourselves in that condition that we may honor Him upon the earth in our bodies and in our spirits which are His.”—*Ibid.*

11. What spiritual use does God intend our bodies shall serve? 1 Cor. 3:16.

NOTE.—“God requires the body to be rendered a living sacrifice to Him, not a dead or a dying sacrifice. The offerings of the ancient Hebrews were to be without blemish, and will it be pleasing to God to accept a human offering that is filled with disease and corruption? He tells us that our body is the temple of the Holy Ghost; and He requires us to take care of this temple, that it may be a fit habitation for His spirit. The apostle Paul gives us this admonition: ‘Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.’ 1 Cor. 6:19, 20. All should be very careful to preserve the body in the best condition of health, that they may render to God perfect service, and do their duty in the family and in society.”—*Id.*, p. 121.

12. What solemn judgment is pronounced against those who defile their bodies? 1 Cor. 3:17.

THOUGHTS FOR MEDITATION

1. Does my course of living tend to restore in me the image of God?
2. Am I living up to the possibilities of my development and attainments?
3. As for me, which rules, the flesh or the spirit?

Lesson 2—October 14, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Body's Highest Use

MEMORY VERSE: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

KEY THOUGHT: "The very flesh in which the soul tabernacles, and through which it works, is the Lord's."—"Testimonies to Ministers," p. 456.

THE LESSON

1. What is the measure of love which we should give to God? Luke 10:27.

NOTE.—"To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored."—"Education," p. 16.

2. Where is the efficient and victorious power of God wrought? Phil. 2:13; Heb. 13:20, 21.

NOTE.—It is within the human being, through man's faculties, functions, and powers, that God, by Christ and the Holy Spirit, is making Himself known.

3. How literally is the indwelling of Christ identified with one's Christian living? Gal. 2:20.

NOTE.—The three words "in the flesh" are often omitted when this verse is quoted, yet these very words emphasize how literally Christ is to possess and use the human being in the manifestation of the divine life.

4. How is the thought again expressed that it is the body that is the place of Christ's indwelling? 2 Cor. 4:10, 11.

NOTE.—"Christ is to live in His human agents, and work through their faculties, and act through their capabilities."—"Thoughts From the Mount of Blessing," p. 139.

There is no other life through which Christ could now manifest Himself in us than this one life which we have; and there is no other way in which He could live His life through us except in this physical being of ours.

5. How much of the being should sanctification include? 1 Thess. 5:23.

NOTES.—"Sanctification is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires

that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but—“a living sacrifice, holy, acceptable unto God.”—“*Counsels on Health*,” p. 67.

“If we would be sanctified in soul, body, and spirit, we must live in conformity to the divine law. The heart cannot preserve consecration to God while the appetites and passions are indulged at the expense of health and life.”—*Id.*, p. 69.

6. How completely should we surrender our bodies to God? Rom. 12:1.

NOTES.—“God calls for a living sacrifice, not a dead or dying one. When we realize the requirements of God, we shall see that He requires us to be temperate in all things. The end of our creation is to glorify God in our bodies and spirits which are His. How can we do this when we indulge the appetite to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve that body in the very best condition of health, that we may comply with His requirements.”—“*Testimonies*,” vol. 2, p. 65.

“The body is the only medium through which the mind and the soul are developed for the upbuilding of character.”—“*The Ministry of Healing*,” p. 130.

7. How literal is God’s possession of the body to be? 2 Cor. 6:16.

8. In view of God’s dwelling in us, what should we do? What is the relationship between cleanliness and character building? 2 Cor. 7:1.

NOTES.—In this verse and in 1 Corinthians 6:20 the body and spirit are jointly concerned in our religious experience. What affects one affects the other. In other words, the spiritual life does not exist independent or separate from the physical.

“Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. The standard of virtue is elevated or degraded by the physical habits. Excessive eating of the best of food will produce a morbid condition of the moral feelings. And if the food is not the most healthful, the effects will be still more injurious.”—“*Counsels on Health*,” p. 67.

9. What conflict exists between the flesh and the spirit? Gal. 5:17.

10. With what sins is drunkenness classed? Verses 19-21.

11. What is said concerning temperance? Verses 22, 23.

12. What does the Christian do to all works of the flesh? Verse 24.

13. What warning does the apostle Peter give? 1 Peter 2:11.

NOTE.—“Many regard this warning as applicable only to the licentious; but it has a broader meaning. It guards against every injurious gratification of appetite or passion. It is a most forcible warning against the use of such stimulants and narcotics as tea, coffee, tobacco, alcohol, and morphine. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character. The earlier these hurtful habits are formed, the more firmly will they hold their victims in slavery to lust, and the more certainly will they lower the standard of spirituality.”—*Id.*, pp. 67, 68.

THOUGHTS FOR MEDITATION

1. How fully do I acknowledge God’s ownership of all my being?

2. Is it not better for Him to have His own way with me than for me to have my own way?

Lesson 3 — October 21, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Christian Race

MEMORY VERSE: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." 1 Cor. 9:24.

KEY THOUGHT: "All may run this race, and may be sure of victory and immortal honor if they submit to the conditions."—"Testimonies," vol. 4, p. 34.

THE LESSON

1. To what does Paul liken the Christian warfare? 1 Cor. 9:24.

NOTE.—"In the hope of impressing vividly upon the minds of the Corinthian believers the importance of firm self-control, strict temperance, and unflagging zeal in the service of Christ, Paul in his letter to them made a striking comparison between the Christian warfare and the celebrated foot races held at stated intervals near Corinth."—"The Acts of the Apostles," p. 309.

2. What was an essential requirement of all those who ran in the race? Verse 25, first part.

NOTE.—"The runners put aside every indulgence that would tend to weaken the physical powers, and by severe and continuous discipline, trained their muscles to strength and endurance, that when the day of the contest should arrive, they might put the heaviest tax upon their powers."—*Id.*, p. 311.

3. What contrast is drawn concerning rewards? Verse 25, last part.

NOTE.—"Paul presents the contrast between the chaplet of fading laurel received by the victor in the foot races, and the crown of immortal glory that will be given to him who runs with triumph the Christian race. . . . To win a perishable prize, the Grecian runners spared themselves no toil or discipline. We are striving for a prize infinitely more valuable, even the crown of everlasting life. How much more careful should be our striving, how much more willing our sacrifice and self-denial!"—*Id.*, pp. 311, 312.

4. For what purpose are we to engage in the Christian race? Verse 24, last part.

NOTE.—"How much more important that the Christian, whose eternal interests are at stake, bring appetite and passion under subjection to reason and the will of God! Never must he allow his attention to be diverted by amusements, luxuries, or ease. All his habits and passions must be brought under the strictest discipline. Reason, enlightened by the teachings of God's word and guided by His Spirit, must hold the reins of control."—*Id.*, p. 311.

5. What reference did Paul make to his own experience? Verses 26, 27.

NOTE.—"That he might not run uncertainly or at random in the Christian race, Paul subjected himself to severe training. The words, 'I keep under my

body,' literally mean to beat back by severe discipline the desires, impulses, and passions."—*Id.*, p. 314.

Though Paul had been preaching to others many years, he knew that he would make shipwreck of his faith and work if he did not master his physical self and natural inclinations.

6. Who are spectators of the Christian race or warfare? 1 Cor. 4:9, margin.

NOTE.—"Multitudes in the world are witnessing this game of life, the Christian warfare. And this is not all. The Monarch of the universe and the myriads of heavenly angels are spectators of this race; they are anxiously watching to see who will be successful overcomers, and win the crown of glory that fadeth not away. With intense interest God and heavenly angels mark the self-denial, the self-sacrifice, and the agonizing efforts of those who engage to run the Christian race."—*Testimonies*," vol. 4, pp. 34, 35.

7. What must be laid aside in order to win the race? Heb. 12:1, first part.

8. What special qualification is essential? Verse 1, last part.

9. How ample is God's provision for every need? 2 Peter 1:3.

10. What are given to enable us to become partakers of the divine nature? What will those escape who have this experience? Verse 4.

11. What virtues are to be acquired? Verses 5-7.

12. What is the relation of temperance and patience? Verse 6.

NOTES.—"It is impossible for an intemperate man to be a patient man. First temperance, then patience."—*Testimonies*," vol. 2, p. 95.

"The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting."—*Id.*, vol. 9, p. 160.

13. What is a special characteristic of the remnant church? Rev. 14:12.

NOTES.—Since patience is a distinguishing characteristic of the remnant church, and since health and temperance are so essential to the development of patience, it is most consistent and fitting that there should be committed to the remnant church a special health and temperance work.

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body."—*Christian Temperance and Bible Hygiene*," p. 9.

"Present truth lies in the work of health reform as verily as in other features of gospel work. No one branch when separated from others can be a perfect whole."—*Testimonies*," vol. 6, p. 327.

14. What admonition should we heed? James 1:4.

THOUGHTS FOR MEDITATION

1. Have I laid aside all hindering weights?
2. If impatience is one of my sins, am I doing my part to overcome it?
3. Am I running my race with patience?

Thirteenth Sabbath Offering—December 30, 1933
Inter-American Division

Lesson 4—October 28, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Flesh and the Spirit

MEMORY VERSE: "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

KEY THOUGHT: "It is impossible for those who indulge the appetite to attain to Christian perfection."—"Testimonies," vol. 2, p. 400.

THE LESSON

1. On what point did sin enter human experience? Gen. 3:6.

NOTE.—"As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion. Abstemiousness in diet, and control of all the passions, will preserve the intellect and give mental and moral vigor, enabling men to bring all their propensities under the control of the higher powers, and to discern between right and wrong, the sacred and the common."—"Testimonies," vol. 3, p. 491.

2. On what point did Christ endure His first great temptation? Luke 4:1-4.

NOTES.—"From the time of Adam to that of Christ, self-indulgence had increased the power of the appetites and passions, until they had almost unlimited control. Thus men had become debased and diseased, and of themselves it was impossible for them to overcome. In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death. And in this first victory were involved other issues that enter into all our conflicts with the powers of darkness."—"The Desire of Ages," pp. 117, 118.

"Of all the lessons to be learned from our Lord's first great temptation, none is more important than that bearing upon the control of the appetites and passions."—*Id.*, p. 122.

3. What led Esau to sell his birthright with the resulting loss of his soul? Gen. 25:29-34; Heb. 12:16, 17.

NOTE.—"There are very many who are like Esau. He represents a class who have a special, valuable blessing within their reach,—the immortal inheritance, life that is as enduring as the life of God, the Creator of the universe, happiness immeasurable, and an eternal weight of glory,—but who have so long indulged their appetites, passions, and inclinations, that their power to discern and appreciate the value of eternal things is weakened."—"Testimonies," vol. 2, p. 38.

4. What experience brought leanness of soul and death to many in ancient Israel? Num. 11:4, 5, 31-34; Ps. 106:14, 15.

NOTE.—"God gave the people that which was not for their highest good, because they persisted in desiring it; they would not be satisfied with those things that would prove a benefit to them. Their rebellious desires were grati-

fied, but they were left to suffer the result. They feasted without restraint, and their excesses were speedily punished."—*Patriarchs and Prophets*," p. 382.

5. Among the sins that twice brought great destruction, what indulgence of appetite is mentioned? Luke 17:26-29.

NOTE.—The sin of the antediluvian people and of the inhabitants of Sodom and Gomorrah lay, not in the fact of their eating and drinking, marrying and giving in marriage, buying, selling, planting, and building, but in making these everyday activities their entire life, thereby forgetting their relationship and obligation to their Creator. They worshiped their material interests, and left God out of their knowledge. In this lay their sin. Similar conditions exist to-day. They are in evidence both in the world and within the fold of those who profess to be looking for the coming of our Lord.

6. What application of special interest to us does Jesus make? Verses 26, 30.

NOTE.—"Christ has here left us a most important lesson. He would lay before us the danger of making our eating and drinking paramount. He presents the result of unrestrained indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crime is lightly regarded, and passion controls the mind, until good principles and impulses are rooted out, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things which Christ declares will exist at His second coming."—*Christian Temperance and Bible Hygiene*," p. 12.

7. What warning is given last-day believers? Luke 21:34.

8. How should we regard the things that befell those of old? Why were these things written? 1 Cor. 10:11.

9. How are the unfaithful among ancient Israel, who gave way to appetite and passion, spoken of? Verse 7.

10. To what extent is it possible to carry the indulgence of appetite? Phil. 3:18, 19.

11. What physical and spiritual obligation rests upon the Christian? 1 Cor. 6:20.

12. How did Daniel and his companions meet a test of loyalty? With what result? Dan. 1:8-16.

13. What special blessings attended Daniel and his fellows? Verses 17-20.

NOTE.—"In physical strength and beauty, in mental vigor and literary attainment, they stood unrivaled. The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath,—all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws."—*Prophets and Kings*," p. 485.

14. Why does the Bible record these experiences? Rom. 15:4.

NOTE.—"The same mighty truths that were revealed through these men, God desires to reveal through the youth and the children of to-day. The history of Joseph and Daniel is an illustration of what He will do for those who yield themselves to Him, and with the whole heart seek to accomplish His purpose."—*Education*," p. 57.

15. What did Paul realize should be the relation of the physical life to the spiritual? 1 Cor. 9:27.

16. When is the best time to form right habits? Prov. 22:6.

NOTE.—“Daniel and his companions had been faithfully instructed in the principles of the word of God. They had learned to sacrifice the earthly to the spiritual, to seek the highest good. And they reaped the reward. Their habits of temperance and their sense of responsibility as representatives of God called to noblest development the powers of body, mind, and soul.”—*Id.*, p. 55.

THOUGHTS FOR MEDITATION

1. What meaning do the things that “are written” have for me?
2. What might have resulted if Daniel and his companions had lightly regarded the importance of a right decision?
3. Have the principles of character building changed?

Lesson 5—November 4, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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OFFERING RECORD: Fill in each space with the weekly record.

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The Full Christian Growth

MEMORY VERSE: “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” 1 Thess. 5:23.

KEY THOUGHT: “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.”—“The Ministry of Healing,” p. 146.

THE LESSON

1. How is the symmetrical growth of the child Jesus described? Luke 2:40:

• NOTE.—“In both His [Christ’s] physical and His spiritual nature He followed the divine order of growth illustrated by the plant, as He wishes all youth to do.”—“Christ’s Object Lessons,” p. 83.

2. What does the record say regarding Christ’s youth? Verse 52.

NOTES.—“As Jesus worked in childhood and youth, mind and body were developed. He did not use His physical powers recklessly, but in such a way as to keep them in health, that He might do the best work in every line.”—“The Desire of Ages,” p. 72.

“His was a life of health. Physically as well as spiritually He was represented by the sacrificial lamb, ‘without blemish and without spot.’ In body as in soul He was an example of what God designed all humanity to be through obedience to His laws.”—“The Ministry of Healing,” p. 51.

3. What special instruction concerning John’s physical training was given by the angel Gabriel to the parents of the boy? Luke 1:15.

NOTES.—“In the time of John the Baptist, greed for riches, and the love of luxury and display, had become widespread. Sensuous pleasures, feasting and

drinking, were causing physical disease and degeneracy, benumbing the spiritual perceptions, and lessening the sensibility to sin. John was to stand as a reformer. By his abstemious life and plain dress he was to rebuke the excesses of his time. Hence the directions given to the parents of John,—a lesson of temperance by an angel from the throne of heaven.”—*“The Desire of Ages,”* p. 100.

“So important was right physical training as a preparation for this work that the highest angel in heaven was sent with a message of instruction to the parents of the child [John].”—*“The Ministry of Healing,”* p. 379.

4. What is said of John’s physical and spiritual development? Luke 1:80.

NOTE.—“John was to go forth as Jehovah’s messenger, to bring to men the light of God. He must give a new direction to their thoughts. He must impress them with the holiness of God’s requirements, and their need of His perfect righteousness. Such a messenger must be holy. He must be a temple for the indwelling Spirit of God. In order to fulfill his mission, he must have a sound physical constitution, and mental and spiritual strength. Therefore it would be necessary for him to control the appetites and passions.”—*“The Desire of Ages,”* p. 100.

5. In the power of what prophet was John to do his work? Luke 1:17.

NOTE.—“John came in the spirit and power of Elijah, to do such a work as Elijah did. If the Jews had received him, it would have been accomplished for them. But they did not receive his message. To them he was not Elijah. He could not fulfill for them the mission he came to accomplish.”—*Id.*, p. 135.

6. How did Jesus speak of John? Matt. 11:11-14.

7. In the spirit of what prophet is the preparation for the second advent of Christ to be made? Mal. 4:5.

NOTES.—As the work of John the Baptist in preparing the way for the first advent was done in the spirit and power of Elijah, so is the preparatory work for the second advent to be. The reformatory work of Elijah and of John the Baptist is to characterize the second advent movement.

“For years the Lord has been calling the attention of His people to health reform. This is one of the great branches of the work of preparation for the coming of the Son of man. John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in these last days, to whom God has intrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. John was a reformer. The angel Gabriel, direct from heaven, gave a discourse upon health reform to the father and mother of John.”—*“Testimonies,”* vol. 3, pp. 61, 62.

8. How complete must be our preparation for the Lord’s coming? 1 Thess. 5:23.

NOTE.—“Many will be rescued from physical, mental, and moral degeneracy through the practical influence of health reform.”—*Id.*, vol. 6, p. 378.

9. How fully must the physical and spiritual powers of the Christian be surrendered to meet the will of God? Rom. 12:1, 2.

NOTE.—“In the time of ancient Israel, every offering brought as a sacrifice to God was carefully examined. If any defect was discovered in the animal presented, it was refused; for God had commanded that the offering be ‘without blemish.’ So 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. And will God be pleased with anything less than the best we can offer?"—*"The Great Controversy,"* p. 473.

10. What must necessarily be done in order to attain to holiness? 2 Cor. 7:1.

NOTE.—"With these promises, dear friends, let us purify ourselves from everything that pollutes either body or spirit, and, in deepest reverence for God, aim at perfect holiness." 2 Cor. 7:1.—*"The Twentieth Century New Testament."*

THOUGHTS FOR MEDITATION

1. Is the observance of health principles essential to Christian development?
2. Is the health phase of the advent movement incidental to it, or is it logically essential to the special work to be done under that movement?

Lesson 6—November 11, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

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The Sin of Intemperance

MEMORY VERSE: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 20:1.

KEY THOUGHT: "All should guard the senses, lest Satan gain victory over them; for these are the avenues to the soul."—*"Testimonies,"* vol. 3, p. 507.

THE LESSON

1. What hope can the drunkard not entertain? 1 Cor. 6:10.

NOTE.—"The man who has formed the habit of using intoxicants is in a desperate situation. His brain is diseased, his will power is weakened. So far as any power in himself is concerned, his appetite is uncontrollable. He cannot be reasoned with or persuaded to deny himself. Drawn into the dens of vice, one who has resolved to quit drink is led to seize the glass again, and with the first taste of the intoxicant every good resolution is overpowered, every vestige of will destroyed."—*"The Ministry of Healing,"* p. 344.

2. What description fittingly applies to one who makes or sells strong drink? Jer. 22:13-17.

NOTE.—"This scripture [Jer. 22:13-17] pictures the work of those who manufacture and who sell intoxicating liquor. Their business means robbery. For the money they receive, no equivalent is returned. Every dollar they add to their gains has brought a curse to the spender."—*Id.*, p. 337.

3. What divine pronouncement is applicable to such persons? Isa. 1:15.

4. What is said of him who gives another strong drink? Hab. 2:15, first part.

NOTE.—“The drunkard is capable of better things. He has been intrusted with talents with which to honor God and bless the world; but his fellow men have laid a snare for his soul, and built themselves up by his degradation. They have lived in luxury, while the poor victims whom they have robbed, lived in poverty and wretchedness. But God will require for this at the hand of him who has helped to speed the drunkard on to ruin. He who rules in the heavens has not lost sight of the first cause or the last effect of drunkenness. He who has a care for the sparrow and clothes the grass of the field, will not pass by those who have been formed in His own image, purchased with His own blood, and pay no heed to their cries. God marks all this wickedness that perpetuates crime and misery.”—*Id.*, p. 341.

5. What are some of the afflictions of the drunkard? Prov. 23:29, 30.

NOTES.—“The temperance question is to receive decided support from God’s people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly needed. Literature bearing on this point is the helping hand of the gospel, leading souls to search the Bible for a better understanding of the truth. The note of warning against the great evil of intemperance should be sounded; and that this may be done, every Sabbath keeper should study and practice the instruction contained in our health periodicals and our health books. And they should do more than this: they should make earnest efforts to circulate these publications among their neighbors.”—“*Counsels on Health*,” p. 462.

“On the temperance question take your position without wavering. Be as firm as a rock. Be not partakers of other men’s sins.”—“*Fundamentals of Christian Education*,” p. 482.

“The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence.”—“*Gospel Workers*,” pp. 387, 388.

“Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks.”—*Id.*, p. 384.

6. After the death of Nadab and Abihu, what solemn instruction was given Aaron and his remaining sons? What important reason was given? Lev. 10:8-11.

NOTE.—“Nadab and Abihu would never have committed that fatal sin, had they not first become partially intoxicated by the free use of wine. They understood that the most careful and solemn preparation was necessary before presenting themselves in the sanctuary where the divine presence was manifested; but by intemperance they were disqualified for their holy office. Their minds became confused, and their moral perceptions dulled, so that they could not discern the difference between the sacred and the common.”—“*Patriarchs and Prophets*,” pp. 361, 362.

7. In what great catastrophe did the intemperance and debauchery of Babylon culminate? Dan. 5:1-4.

8. What important instruction did the angel of the Lord give to her who was to be the mother of Samson? Judges 13:4.

NOTES.—“The child will be affected for good or for evil by the habits of the mother. She must herself be controlled by principle, and must practice temperance and self-denial, if she would seek the welfare of her child. . . . As the result of parental intemperance, children often lack physical strength and

mental and moral power. Liquor drinkers and tobacco users may, and do, transmit their insatiable craving, their inflamed blood and irritable nerves to their children."—*Id.*, p. 561.

"Often intemperance begins in the home. By the use of rich, unhealthful food the digestive organs are weakened, and a desire is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist."—*The Ministry of Healing*, p. 334.

9. What is the safest course in regard to any harmful thing? Col. 2:21.

NOTE.—"In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants. Those who attempt to leave off these stimulants will for a time feel a loss, and will suffer without them. But by persistence they will overcome the craving, and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally, and perform her work nobly and well."—*Id.*, p. 335.

10. What positive warning is given against strong drink? What is its final effect? Prov. 23:31, 32.

NOTE.—"No argument is needed to show the evil effects of intoxicants on the drunkard. The bleared, besotted wrecks of humanity—souls for whom Christ died, and over whom angels weep—are everywhere. They are a blot on our boasted civilization. They are the shame and curse and peril of every land."—*Id.*, p. 330.

11. What is its true character? Prov. 20:1.

NOTE.—"Under the head of stimulants and narcotics is classed a great variety of articles that, altogether used as food or drink, irritate the stomach, poison the blood, and excite the nerves. Their use is a positive evil. Men seek the excitement of stimulants, because, for the time, the results are agreeable. But there is always a reaction. The use of unnatural stimulants always tends to excess, and it is an active agent in promoting physical degeneration and decay."—*Id.*, p. 325.

12. In spite of the sting and sorrow of drink, what hold does it have on its victims? Prov. 23:35.

NOTE.—"Never was traced by human hand a more vivid picture of the debasement and the slavery of the victim of intoxicating drink. Enthralled, degraded, even when awakened to a sense of his misery, he has no power to break from the snare; he will seek it yet again."—*Id.*, p. 330.

13. What admonition is especially applicable to Christians of the last days? Rom. 13:11-14.

THOUGHTS FOR MEDITATION

1. Should the drunkard be an object of scorn and ridicule, or of love and pity?

2. What should be my personal concern in the cause of temperance?

"There is no man whose interests the liquor traffic does not imperil. There is no man who for his own safeguard should not set himself to destroy it."—*The Ministry of Healing*, p. 345.

3. How much of a safeguard should I place against intemperance in any form?

Lesson 7—November 18, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Eating for Strength

MEMORY VERSE: "Let your moderation be known unto all men. The Lord is at hand." Phil. 4:5.

KEY THOUGHT: "There is real common sense in dietetic reform."—"The Ministry of Healing," p. 319.

THE LESSON

1. What should be the controlling aim in our eating? Eccl. 10:17.

NOTES.—"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," p. 297.

"The word of God places the sin of gluttony in the same catalogue with drunkenness."—"Testimonies," vol. 4, p. 454.

"In-toxic-ation" means being poisoned. Auto-intoxication, being self-poisoned, is easily possible through wrong eating, improper combinations or mixtures of food, too frequent eating, or overeating. This is practically a form of drunkenness with much of its physical effect.

2. What consideration should be given to what we eat? Prov. 23:1.

NOTES.—"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; for this process is going on continually, supplying with life and strength each nerve, muscle, and tissue."—"The Ministry of Healing," p. 295.

Good blood cannot be made of poor food. Good body-building calls for all the necessary materials. Our modern methods of food manufacture often rob the food of valuable elements needed in the building of the body. Unless these are supplied in some way, the body will suffer.

The habit-forming power of caffeine, whether it be in tea, coffee, or kola drinks, is one evidence of its deceptive and dangerous character. While caffeine seems to relieve one of fatigue, the real effect is a temporary stimulation, the reaction from which calls for further stimulation.

3. What should not govern our eating? Answer.—Desire. Verse 3.

NOTES.—Dainties are tempting. It is easy to eat them to excess, spoiling the appetite for simple and more wholesome food and injuring the health. A too free use of sweets, candies, cakes, pies, pastries, and mixtures of milk and sugar can do the body serious harm. Strict moderation in their use should be observed.

Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.—“*The Ministry of Healing*,” p. 295.

4. Does moderation mean deprivation? Ps. 103:5.

NOTE.—“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.”—“*Christian Temperance and Bible Hygiene*,” p. 47.

5. Is it wrong to enjoy our food? Eccl. 2:24; 3:12, 13.

NOTE.—“Learn how to cook with simplicity, and yet in a manner to secure the most palatable and healthful food.”—“*Testimonies*,” vol. 1, p. 681.

“It is a religious duty for those who cook to learn how to prepare healthful food in different ways, so that it may be eaten with enjoyment.”—*Id.*, p. 682.

6. What three principles might well underlie all our eating?

NOTES.—1. “*Ye shall eat the good of the land.*” Isa. 1:19. It is fitting that we should eat only that which is for our good. The person who seeks to cooperate with God will in his eating and drinking “be firm and decided in standing for the right. In all his associations, whether with his brethren or with others, he will not swerve from principle, while at the same time he will not fail to manifest a noble, Christlike patience. When those who advocate hygienic reform carry the matter to extremes, people are not to blame if they become disgusted. Too often our religious faith is thus brought into disrepute, and in many cases those who witness such exhibitions of inconsistency can never afterwards be brought to think that there is anything good in the reform. These extremists do more harm in a few months than they can undo in a lifetime. They are engaged in a work which Satan loves to see go on.”—“*Counsels on Health*,” pp. 153, 154.

2. *Eat sufficient.* 2 Chron. 31:10. God saw that both priests and people had enough. In feeding the five thousand, Christ saw that they were filled or had sufficient, and gathered the fragments. True health reform provides for the needs of the body. “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.”—“*Testimonies*,” vol. 2, p. 538.

“Let no one think himself a criterion for all,—that every one must do exactly as he does.”—“*Counsels on Health*,” p. 156.

3. *Do not eat too much.* Prov. 23:21. The wise man classes the glutton, one who constantly overeats, with the drunkard, and states that both will come to poverty. Overeating is harmful to the body. “Overeating, even of the most wholesome food, is to be guarded against. Nature can use no more than is required for building up the various organs of the body, and excess clogs the system.”—“*Education*,” p. 205.

7. What besides moderation should be observed in our eating? Eccl. 10:17.

NOTES.—“Regularity in eating is of vital importance. There should be a specified time for each meal. At this time, let every one eat what the system

requires, and then take nothing more until the next meal."—*The Ministry of Healing*, p. 303.

"Regularity in eating is very important for health of body and serenity of mind. Never should a morsel of food pass the lips between meals."—*Christian Temperance and Bible Hygiene*, p. 50.

8. In what spirit should we eat our food? Acts 2:46.

NOTE.—"Some are continually anxious lest their food, however simple and healthful, may hurt them. To these let me say, Do not think that your food will injure you; do not think about it at all. Eat according to your best judgment; and when you have asked the Lord to bless the food for the strengthening of your body, believe that He hears your prayer, and be at rest."—*The Ministry of Healing*, p. 321.

9. What will God do for us if we serve Him in all things? Ex. 23:25.

10. What should always prevail? Phil. 4:5.

NOTES.—We do not need to proclaim by words our moderation. If we practice moderation, the effect of it will be seen by all.

"Not only does the transgression of nature's laws affect the individual unfavorably, but others suffer more or less with him. Let anyone take a course that irritates him in any way, and see how quickly he manifests impatience. He cannot, without special grace, speak or act calmly. He casts a shadow wherever he goes. How can anyone say, then, 'It is nobody's business what I eat or drink?'"—*Counsels on Health*, p. 119.

THOUGHTS FOR MEDITATION

1. Since food is given for nourishment and sustenance, should that not be the first consideration in eating?

2. Does my life testify to moderation in living?

Lesson 8—November 25, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Better Diet

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.

KEY THOUGHT: "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."—*The Ministry of Healing*, pp. 295, 296.

THE LESSON

1. What is the original source of all food? Gen. 1:11, 12.

2. What was the food originally given man? Gen. 1:29; 3:17, 18.

NOTES.—"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator."—*The Ministry of Healing*, p. 296.

"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."—*Counsels on Health*," p. 115.

3. When was man given permission to eat flesh? Gen. 9:3. *Answer*.—After the Flood.

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.

4. Though God had set restrictions on man's eating, what course did the people before the Flood pursue? Matt. 24:37, 38.

5. What accompanied this unrestrained indulgence? Gen. 6:5, 11-13.

NOTES.—"The inhabitants of the antediluvian world were intemperate in eating and drinking. They would have flesh meats, although God had at that time given man no permission to eat animal food. They ate and drank till the indulgence of their depraved appetite knew no bounds, and they became so corrupt that God could bear with them no longer."—*"Counsels on Health,"* p. 109.

"After the fall, men chose to follow their own sinful desires; and as the result, crime and wretchedness rapidly increased. Neither the marriage relation nor the rights of property were respected. Whoever coveted the wives or the possessions of his neighbor, took them by force, and men exulted in their deeds of violence. They delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and blood-thirsty, until they came to regard human life with astonishing indifference."—*"Patriarchs and Prophets,"* p. 92.

"Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth."—*"Counsels on Health,"* pp. 575, 576.

6. While permission was given to use flesh, what was specifically forbidden? Gen. 9:4.

7. How was this command later emphatically repeated? Lev. 17:10-14.

8. How seriously was a transgression of this command regarded? 1 Sam. 14:32-34.

NOTE.—Clearly the eating of blood was regarded as a great sin against God, and called for special repentance and sacrifice.

9. What attitude did the early Christian church take toward this command? Acts 15:28, 29.

10. What other restrictive safeguard was placed on the eating of flesh? Lev. 11:46, 47.

NOTES.—"The distinction between articles of food as clean and unclean was not a merely ceremonial and arbitrary regulation, but was based upon sanitary principles. To the observance of this distinction may be traced, in a great degree, the marvelous vitality which for thousands of years has distinguished the Jewish people."—*"Patriarchs and Prophets,"* p. 562.

Leviticus 11 sets forth in detail the distinction the Lord makes between clean and unclean beasts, and is worthy of close study in this connection.

11. What animal of rather wide use is classed as unfit for food? Lev. 11:7, 8.

NOTES.—“Pork, although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Hebrews from eating swine’s flesh merely to show His authority, but because it is not a proper article of food for man. God never created the swine to be eaten under any circumstances. It is impossible for the flesh of any living creature to be healthful when filth is its natural element, and when it feeds upon every detestable thing.”—“*Counsels on Health*,” p. 116.

“Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Those who use flesh foods little know what they are eating.”—“*The Ministry of Healing*,” p. 313.

12. What does God say will be the result of heeding His instruction? Deut. 6:24, 25.

NOTE.—“God loves His creatures with a love that is both tender and strong. He has established the laws of nature; but His laws are not arbitrary exactions. Every ‘Thou shalt not,’ whether in physical or moral law, contains or implies a promise. If it is obeyed, blessings will attend our steps; if it is disobeyed, the result is danger and unhappiness. The laws of God are designed to bring His people closer to Himself. He will save them from the evil, and lead them to the good, if they will be led; but force them He never will.”—“*Testimonies*,” vol. 5, p. 445.

THOUGHTS FOR MEDITATION

1. Is it not reasonable that He who created man would provide him with the best of food?

2. Has man’s being materially changed?

Lesson 9—December 2, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Ancient and Modern Israel

MEMORY VERSE: “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. 15:4.

KEY THOUGHT: “Wherein they were weak, even to the point of failure, the Israel of God to-day, the representatives of heaven that make up the true church of Christ, must be strong.”—“*Prophets and Kings*,” p. 74.

THE LESSON

1. Why are the former experiences of God’s people recorded? Rom. 15:4.
2. What specific lesson should we get from one of these recorded experiences? 1 Cor. 10:6, 7.

3. What complaint did the Israelites make soon after leaving Egypt? Ex. 16:3.

4. What provision did God make to supply daily food for His people? Verses 4, 14, 15.

5. What was the taste of this manna? Verse 31.

6. How is the manna spoken of? Neh. 9:15; Ps. 78:24, 25.

7. How long did the Israelites live on manna? Ex. 16:35.

8. How grievously did the children of Israel complain about God's provision for them? Num. 21:5.

9. What was the particular thing for which the children of Israel lusted? Num. 11:13.

NOTE.—“God has spoken in the history of the children of Israel, from whom for their good He sought to withhold a flesh diet. He fed them with bread from heaven; ‘man did eat angels’ food.’ But they encouraged their earthly appetite; and the more they centered their thoughts upon the fleshpots of Egypt, the more they hated the food which God gave them to keep them in health physically, mentally, and morally. They longed for the fleshpots, and in this they did just as many in our own time have done.”—“*Testimonies*,” vol. 6, p. 372.

10. How did God meet Israel's desire? How did He manifest His disapproval of their rebellious murmurings? Verses 31-34.

NOTE.—“In choosing man's food in Eden, the Lord showed what was the best diet; in the choice made for Israel He taught the same lesson. He brought the Israelites out of Egypt, and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose, not flesh, but manna, ‘the bread of heaven.’ It was only because of their discontent and their murmuring for the fleshpots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands.”—“*The Ministry of Healing*,” p. 311.

11. How did Israel suffer spiritually because of their murmurings? Ps. 106:13-15.

12. How is Israel's lusting spoken of? Ps. 78:17, 18, 30-32.

NOTES.—It was Israel's rebellious spirit and murmuring against God's better provision for their needs that are spoken of as sinning. The eating of flesh in itself cannot be called sin. What God permitted even with restrictions, what holy men did under God's care or direction, and what Jesus Himself did, should never be termed sin. The restrictions and safeguards on flesh eating were made for the physical and spiritual good of the people. Flesh did not take the place of the original and better diet God had provided. As animals become more diseased, the use of meat becomes all the more questionable. Our best good is served in always using that which is best for us.

“Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown. . . . We do not mark out any precise line to be followed in diet; but we do say

that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people."—*Testimonies*, vol. 9, pp. 156-159.

13. What besides physical benefit was God's reason for giving Israel health laws? Lev. 20:7, 8, 25, 26.

14. How are God's people described? What admonition is given them? 1 Peter 2:9-11.

NOTE.—"Those who serve God in sincerity and truth will be a peculiar people, unlike the world, separate from the world. Their food will be prepared not to encourage gluttony, or gratify a perverted taste, but to secure to themselves the greatest physical strength, and consequently the best mental conditions."—*Counsels on Health*, p. 50.

15. What assurance of sustenance is given God's people in the time of final persecution and need? Isa. 33:16.

NOTE.—"By this promise the children of God will live. When the earth shall be wasted with famine, they shall be fed."—*The Desire of Ages*, p. 122.

THOUGHTS FOR MEDITATION

1. Does the experience of Israel hold a lesson for me?
2. How have I personally benefited by the lesson?
3. Is my present manner of living a good preparation for the time of trouble and suffering?

Lesson 10—December 9, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Temperance in All Things

MEMORY VERSE: "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25.

KEY THOUGHT: "Temperance in all things of this life is to be taught and practiced."—*Testimonies*, vol. 6, p. 375.

THE LESSON

1. What does temperance reform deal with besides eating and drinking? 1 Cor. 10:31.

NOTE.—"Nothing that concerns the health of the human agent is to be regarded with indifference. Our eternal welfare depends upon the use we make during this life of our time, strength, and influence."—*Testimonies*, vol. 6, p. 375.

2. What was one of the first provisions God made for man? Gen. 2:15.

NOTES.—"Useful occupation was appointed them [Adam and Eve] as a blessing, to strengthen the body, to expand the mind, and to develop the character."—*Education*, p. 21.

"God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. In mental and physical activity, Adam found one of the highest pleasures of his holy existence."—*"Patriarchs and Prophets,"* p. 50.

3. After man fell, what did the Lord do for his sake? Gen. 3:17.

NOTE.—"When, as a result of his disobedience, he [Adam] was driven from his beautiful home, and forced to struggle with a stubborn soil to gain his daily bread, that very labor, although widely different from his pleasant occupation in the garden, was a safeguard against temptation, and a source of happiness. Those who regard work as a curse, attended though it be with weariness and pain, are cherishing an error."—*Ibid.*

4. What did the people of Sodom have in such abundance that it is named as one of their iniquities? Eze. 16:49.

5. What did God ordain as essential to man's well-being? Gen. 3:19.

NOTE.—"The life of toil and care which was henceforth to be man's lot was appointed in love. It was a discipline rendered needful by his sin, to place a check upon the indulgence of appetite and passion, to develop habits of self-control. It was a part of God's great plan for man's recovery from the ruin and degradation of sin."—*Id.*, p. 60.

6. What does the wise man say of the laboring man? Eccl. 5:12.

7. While labor is good for man, what essentially goes with it? Mark 6:31.

NOTE.—"God would have all study the laws of health, and use reason when working for Him, that the life which He has given may be preserved. . . . Let no one labor to the point of exhaustion, thereby disqualifying himself for future effort. Do not try to crowd into one day the work of two. At the end, those who work carefully and wisely will be found to have accomplished as much as those who so expend their physical and mental strength that they have no deposit from which to draw in time of need."—*"Gospel Workers,"* pp. 243, 244.

8. How did the disciples recognize the value of sleep? John 11:12, 13.

NOTE.—Sleep is so important as a restorative that very seldom will a physician permit a sleeping patient to be awakened for any reason. Nothing is better for the patient than sleep.

9. What is said of one who is intemperate in sleep? Prov. 6:9-11.

10. How was personal cleanliness impressed at Mount Sinai? Ex. 19:10, 11.

NOTES.—"The necessity of personal cleanliness was taught in the most impressive manner. Before gathering at Mount Sinai to listen to the proclamation of the law by the voice of God, the people were required to wash both their persons and their clothing. This direction was enforced upon pain of death. No impurity was to be tolerated in the presence of God."—*"The Ministry of Healing,"* p. 279.

"Scrupulous cleanliness as well as strict order throughout the encampment [of Israel] and its environs was enjoined. Thorough sanitary regulations were enforced. Every person who was unclean from any cause was forbidden to enter the camp. These measures were indispensable to the preservation of health among so vast a multitude; and it was necessary also that perfect order and purity be maintained, that Israel might enjoy the presence of a holy God."—*"Patriarchs and Prophets,"* p. 375.

11. In what condition should we come before God? Heb. 10:22.

NOTE.—“God requires purity of heart and personal cleanliness now, as when He gave the special directions to the children of Israel. If God was so particular to enjoin cleanliness upon those journeying in the wilderness, who were in the open air nearly all the time, He requires no less of us who live in ceiled houses, where impurities are more observable, and have a more unhealthful influence.” *“Counsels on Health,”* p. 82.

12. What mental experience goes with the yielding of our bodies to God? Rom. 12:2.

NOTE.—“But few realize the power that the mind has over the body. A great deal of the sickness which afflicts humanity has its origin in the mind, and can only be cured by restoring the mind to health. There are very many more than we imagine who are sick mentally.”—*Id.*, p. 349.

13. How does depression of spirit affect one's being? What is the effect of good cheer? Prov. 12:25; 15:13.

NOTES.—“Heart sickness makes many dyspeptics, for mental trouble has a paralyzing influence upon the digestive organs.”—*Ibid.*

“Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here.”—*Id.*, p. 324.

14. What is the remedial effect of good spirits? Prov. 17:22.

NOTE.—“Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul.”—*“The Ministry of Healing,”* p. 241.

15. Where can peace of mind and rest of heart be found? Matt. 11:28.

NOTE.—“Our Saviour's words, ‘Come unto Me, . . . and I will give you rest,’ are a prescription for the healing of physical, mental, and spiritual ills.”—*Id.*, p. 115.

THOUGHTS FOR MEDITATION

1. Is my view of temperance broad enough?
2. Am I living up to health principles simply because I discard certain foods?
3. Can true temperance be lived apart from the Lord?

Lesson 11—December 16, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The True Reformer

MEMORY VERSE: “The path of the just is as the shining light, that shineth more and more unto the perfect day.” Prov. 4:18.

KEY THOUGHT: “The world needs to-day what it needed nineteen hundred years ago,—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished.”—*“The Ministry of Healing,”* p. 143.

THE LESSON

1. What caused great loss to God's people in the days of the kings of Judah? Hosea 4:6, first part.

NOTE.—“Our heavenly Father sees the deplorable condition of men, who, many of them ignorantly, are disregarding the principles of hygiene. And it is in love and pity to the race that He causes the light to shine upon health reform. He publishes His law and its penalties, in order that all may learn what is for their highest good. He proclaims His law so distinctly, and makes it so prominent, that it is like a city set on a hill. All intelligent beings can understand it if they will.”—“*Counsels on Health*,” p. 21.

2. What naturally precedes the practice of temperance? 2 Peter 1:5, 6.

NOTE.—“Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies, and conform to them. Ignorance in these things is sin.”—“*Testimonies*,” vol. 6, p. 369.

3. What does the apostle Paul seem to take for granted as to our knowledge? 1 Cor. 5:19.

NOTE.—“To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message. Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant; for the great God Himself is man's instructor. All are bound by the most sacred obligations to heed the sound philosophy and genuine experience which God is now giving them in reference to health reform. He designs that the subject shall be agitated, and the public mind deeply stirred to investigate it; for it is impossible for men and women, while under the power of sinful, health-destroying, brain-enslaving habits, to appreciate sacred truth.”—“*Counsels on Health*,” p. 21.

4. What does the wise worker do? Prov. 15:7.

NOTE.—“Those who advocate unpopular truth should be most consistent in their lives, and should be extremely careful to shun everything like extremes. They should not labor to see how far they can take their position from other men; but, otherwise, to see how near they can come to those whom they wish to reform, that they may help them to the position which they themselves so highly prize. If they feel thus, they will pursue a course which will recommend the truth they advocate to the good judgment of candid, sensible men and women. These will be compelled to acknowledge that there is a consistency in the subject of health reform.”—“*Testimonies*,” vol. 2, pp. 377, 378.

5. What responsibility rests upon those who receive light? Eph. 5:8.

NOTE.—“A solemn responsibility rests upon those who know the truth, that all their works shall correspond with their faith, and that their lives shall be refined and sanctified, and they be prepared for the work that must rapidly be done in these closing days of the message. They have no time or strength to spend in the indulgence of appetite.”—*Id.*, vol. 9, p. 154.

6. What is accounted to those who do not follow light? John 15:22.

NOTE.—“It is essential that we walk in the light while we have the light. Those who claim to believe in health reform, and yet work counter to its principles in the daily life practice, are hurting their own souls, and are leaving wrong impressions upon the minds of believers and unbelievers.”—*Ibid.*

7. What follows the rejection of light? John 12:35, 36.

8. What should characterize true Christian development? Prov. 4:18.

NOTES.—“As we near the close of time, we must rise higher and still higher upon the question of health reform, and Christian temperance, presenting it in a more positive and decided manner.”—*Id.*, vol. 6, p. 112.

“In teaching health reform, as in all other gospel work, we are to meet the people where they are. Until we can teach them how to prepare health-reform foods that are palatable, nourishing, and yet inexpensive, we are not at liberty to present the most advanced propositions regarding health reform diet.”—*Id.*, vol. 7, p. 135.

“Again and again I have been shown that God is trying to lead us back, step by step, to His original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it.”—“*Counsels on Health*,” p. 450.

9. To whom must every one give account? Rom. 14:11, 12.

10. Why is it not proper for us to judge one another? Verses 4, 10.

NOTE.—“There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticize others because their practice is not, in all things, in harmony with his own. It is impossible to make an unvarying rule to regulate every one's habits, and no one should think himself a criterion for all. Not all can eat the same things. Foods that are palatable and wholesome to one person may be distasteful, and even harmful, to another.”—“*The Ministry of Healing*,” pp. 319, 320.

11. Instead of judging one another, what should we do? Verse 13.

NOTE.—“Our example and influence must be a power on the side of reform. We must abstain from any practice which will blunt the conscience or encourage temptation. We must open no door that will give Satan access to the mind of one human being formed in the image of God.”—“*Testimonies*,” vol. 5, p. 360.

12. What should all of us ever bear in mind? Verse 7.

13. What consideration should we have for others? Verses 15, 21; 1 Cor. 8:13.

14. What must govern our conduct in everything? *Answer*.—Personal faith. Rom. 14:22, 23, last clause, especially.

NOTE.—“Do not, when referring to the Testimonies, feel it your duty to drive them home. In reading the Testimonies, be sure not to mix in your filling of words; for this makes it impossible for the hearers to distinguish between the word of the Lord to them and your words. Be sure that you do not make the word of the Lord offensive. We long to see reforms, and because we do not see that which we desire, an evil spirit is too often allowed to cast drops of gall into our cup, and thus others are embittered. By our ill-advised words their spirit is chafed, and they are stirred to rebellion.”—*Id.*, vol. 6, pp. 122, 123.

15. What is said concerning the kingdom of God? Verse 17.

16. What course is it important that we follow? Verse 19.

NOTES.—It is more important that we be Christians than just reformers. No phase of our message should cause hard feelings or make division. Any tendency to criticize another, to judge another, or to hold another up to ridicule or scorn, is un-Christian and entirely inconsistent with the spirit of true reform.

"Of all people in the world, reformers should be the most unselfish, the most kind, the most courteous."—*The Ministry of Healing*, p. 157.

"The fourteenth chapter [of Romans] also is the voice of God to those who are engaged in the work of health reform. . . . The Lord desires His church to be a perfect body,—not all arms, not all body without arms, but body and arms together,—and every member working as a part of the one great whole. As the right arm is connected with the body, so the health reform and medical missionary work is connected with the third angel's message, and is to work efficiently as the right arm, for the defense of the body of truth."—*Mrs. E. G. White, in Review and Herald*, June 20, 1899.

THOUGHTS FOR MEDITATION

1. Is my path growing brighter?
2. Is there a difference between a zeal for certain teachings and a zeal for souls?
3. What kind of zeal is mine, and how much am I willing to do to save another?

Lesson 12—December 23, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Source of Health

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

KEY THOUGHT: "Christ is the true head of the medical profession. The Chief Physician, He is at the side of every God-fearing practitioner who works to relieve human suffering."—*The Ministry of Healing*, p. 111.

THE LESSON

1. What recognition does the psalmist give of God's healing power? Ps. 103:1-3.

NOTE.—God does not heal all people of their diseases, but all true healing is of God. Physical healing is one of God's benefits which we should not forget. Christians recognize God as the one who forgives iniquity. When it comes to our bodily ills, aches, and pains, many are wont to rely upon almost anybody and everything else for help, usually turning to God as the last resort.

2. What does God declare Himself to be? Ex. 15:26.

NOTES.—The Lord is our constant and present Healer, not merely that He has healed people or that He will heal sometime in the future. Every part of the body is ordered to maintain its well-being. Respiration, digestion, elimination, the circulation, and every other function is working to keep the body well. Even in disease every normal function operates to restore health.

"The Saviour in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him. 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.

3. What is said of Christ's ministry? Who was with Him in His work? Acts 10:38.

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

4. What commission did Christ give His disciples,—first the twelve and then the seventy? Luke 9:1, 2; 10:8, 9.

NOTE.—"Christ was the Saviour of the world. During His life on earth, the sick and afflicted were objects of His special compassion. When He sent out His disciples, He commissioned them to heal the sick as well as to preach the gospel. When He sent forth the seventy, He commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for the truth to reach their minds."—*Counsels on Health*," pp. 33, 34.

5. What work for the sick is included in Christ's last commission to His disciples? Mark 16:18, last part.

NOTE.—"The Saviour devoted more time and labor to healing the afflicted of their maladies, than to preaching. His last injunction to His apostles, His representatives on earth, was to lay hands on the sick that they might recover. When the Master shall come, He will commend those who have visited the sick and relieved the necessities of the afflicted."—*Id.*, p. 34.

6. How did Jesus regard the idea that sickness was a visitation from God because of sin? John 9:2, 3.

NOTES.—"It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen, had the additional burden of being regarded as a great sinner. . . .

"The belief of the Jews in regard to the relation of sin and suffering was held by Christ's disciples. While Jesus corrected their error, He did not explain the cause of the man's affliction, but told them what would be the result. Because of it the works of God would be made manifest."—*The Desire of Ages*," pp. 470, 471.

7. Who did Jesus say is the originator of disease? Luke 13:16; Acts 10:38.

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

8. What is God's attitude toward the afflictions of the children of men? Lam. 3:33.

NOTE.—"Our heavenly Father does not willingly afflict or grieve the children of men. He is not the author of sickness and death; He is the source of

life. He would have men live; and He desires them to be obedient to the laws of life and health, that they may live."—*"Gospel Workers,"* p. 239.

9. How does God regard the death of His creatures? Ezek. 18:32.

NOTE.—"The violation of physical law, with its consequent suffering and premature death, has so long prevailed that these results are regarded as the appointed lot of humanity; but God did not create the race in such a feeble condition. This state of things is not the work of Providence, but of man. It has been brought about by wrong habits,—by violating the laws that God has made to govern man's existence. A continual transgression of nature's laws is a continual transgression of the law of God. Had men always been obedient to the law of the Ten Commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not exist."—*"Christian Temperance and Bible Hygiene,"* p. 8.

"It is not the will of God that men and women should die prematurely, leaving their work unfinished. He would have us live out the full measure of our days, with every organ free to do its allotted work. Many complain of the providences of God when disease and death remove members of the household; but it is unjust to charge God with what is but the sure result of their own transgression of natural laws."—*Id.*, p. 90.

10. How does Paul state the relation of cause and effect? Gal. 6:7, 8.

NOTE.—"There is a divinely appointed connection between sin and disease. . . . Sin and disease bear to each other the relationship of cause and effect."—*"Counsels on Health,"* p. 325.

We should not understand that sickness always implies sinning on the part of the sufferer. Inherited physical weakness or tendencies, natural physical decline or infirmities of age, accident, unavoidable environment, or other unfavorable circumstances, want or deprivation, lack of instruction, misinformation, or other conditions have their natural place as factors of illness. We are only held responsible for doing the best we can.

11. What did Jesus indicate in at least one instance was the cause of sickness? John 5:14.

NOTE.—"Thus He [Christ] taught that disease is the result of violating God's laws, both natural and spiritual. The great misery in the world would not exist, did men but live in harmony with the Creator's plan."—*"The Desire of Ages,"* p. 824.

12. What were the conditions upon which God promised to keep the children of Israel from disease? Ex. 15:26.

NOTES.—"There is sickness everywhere, and most of it might be prevented by attention to the laws of health."—*"The Ministry of Healing,"* p. 146.

Whatever may be the cause of illness—overwork, loss of sleep, lack of ventilation, unhygienic conditions, improper dress, overeating, undernourishment, too free use of sweets, an unbalanced fare, coffee or tea drinking, use of tobacco, drugging, or any other wrong practice—should be corrected before a cure can be expected.

15. What is the physical result of observing all God's commands? Prov. 4:20-22, margin.

NOTES.—"Knowledge must be gained in regard to how to eat and drink and dress so as to preserve health. Sickness is the result of violating nature's law.

"Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God. These include the laws of health."—*"Counsels on Health,"* pp. 24, 25.

THOUGHTS FOR MEDITATION

1. Am I enjoying the fullness of God's blessing, physical and spiritual?
2. If not, is it due to my own disobedience to the laws of God?
3. Am I inviting disease?
4. Though Satan is the originator of disease, what part may man have in bringing it upon himself?

Lesson 13—December 30, 1933

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Complete Healing

MEMORY VERSE: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16.

KEY THOUGHT: "He [Christ] is just as willing to heal the sick now, as when He was personally on earth. Christ's servants are His representatives, the channels for His working. He desires through them to exercise His healing power."—"The Desire of Ages," pp. 823, 824.

THE LESSON

1. What principle is seen in God's dealing with His children? What privilege does God give us, and with what counsel? Deut. 30:15, 19.

NOTE.—"Every human being possessed of reason has power to choose the right. In every experience of life, God's word to us is, 'Choose you this day whom ye will serve.'"—"Education," p. 289.

2. What is assured us if we make the right choice? Deut. 32:46, 47.

3. What is the one hope of restoration? Mal. 4:2.

NOTE.—"When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, 'with healing in His wings.' Not all that this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius, talent, —all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man's only hope."—"The Ministry of Healing," p. 115.

4. How is God's goodness shown to transgressors? Ps. 107:17-20.

NOTE.—"God is just as willing to restore the sick to health now as when the Holy Spirit spoke these words through the psalmist. And Christ is the same compassionate physician now that He was during His earthly ministry. In Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as the disciples of old prayed. And recoveries will follow; for 'the prayer of faith shall save the sick.' We have the Holy Spirit's power, the calm assurance of faith, that can claim God's promises."—*Id.*, p. 226.

5. What hope does God offer the sick? James 5:14, 15.

NOTE.—“The Lord’s promise, ‘They shall lay hands on the sick, and they shall recover,’ is just as trustworthy now as in the days of the apostles. It presents the privilege of God’s children, and our faith should lay hold of all that it embraces. Christ’s servants are the channel of His working, and through them He desires to exercise His healing power. It is our work to present the sick and suffering to God in the arms of our faith. We should teach them to believe in the Great Healer.”—*Ibid.*

6. What spirit of submission should characterize our prayers? Luke 22:42.

NOTE.—“God knows the end from the beginning. He is acquainted with the hearts of all men. He reads every secret of the soul. He knows whether those for whom prayer is offered would or would not be able to endure the trials that would come upon them should they live. He knows whether their lives would be a blessing or a curse to themselves and to the world. This is one reason why, while presenting our petitions with earnestness, we should say, ‘Nevertheless not my will, but Thine, be done.’”—*Id.*, p. 230.

7. What shows that all God’s sick ones are not healed? Rev. 14:13.

NOTE.—“Not all the sick are healed. Many are laid away to sleep in Jesus. . . . If persons are not raised to health, they should not, on this account, be judged as wanting in faith.”—*Ibid.*

8. What goes with effectual prayer? James 5:16.

NOTES.—“To those who desire prayer for their restoration to health, it should be made plain that the violation of God’s law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken.”—*Id.*, p. 228.

“It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices. In order to receive His blessing in answer to prayer, they must cease to do evil and learn to do well. Their surroundings must be sanitary, their habits of life correct. They must live in harmony with the law of God, both natural and spiritual.”—*Id.*, pp. 227, 228.

9. Although it is divine power that must heal all disease, what shows that it is proper to make use of natural remedies? Isa. 38:21; Luke 10:33, 34.

NOTE.—“Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to cooperate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws. When we have prayed for the recovery of the sick, we can work with all the more energy, thanking God that we have the privilege of cooperating with Him, and asking His blessing on the means which He Himself has provided.”—*Id.*, pp. 231, 232.

10. What shows that the healing of faith is not necessarily instantaneous? Mark 8:22-25.

11. What example have we as warning against seeking healing from

another than the true God? What is given as the reason why the king must die? 2 Kings 1:2-6.

NOTES.—“The mystic voices that spoke at Ekron and Endor are still by their lying words misleading the children of men. The prince of darkness has but appeared under a new guise. . . . His agents still claim to cure disease. They attribute their power to electricity, magnetism, or the so-called ‘sympathetic remedies.’ In truth, they are but channels for Satan’s electric currents. By this means he casts his spell over the bodies and souls of men.”—*Testimonies*,” vol. 5, p. 193.

“There are many ways of practicing the healing art; but there is only one way that heaven approves. God’s remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying.”—*Id.*, p. 443.

12. What is the condition of some who are sick? Acts 10:38.

NOTES.—Can we not believe that when it serves the purpose of Satan, he may release his oppressive power and thus give credit to a false system of healing for having effected a marvelous cure? Then, too, many whose ills are of mind origin may find a form of mental relief or satisfaction. With those who are cured of imaginary troubles and those who imagine they are cured of real troubles, considerable credit may be given to false systems of healing.

“Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. When persons will speak lightly of the word of God, and set their impressions, feelings, and exercises above the divine standard, we may know that they have no light in them.”—*Thoughts From the Mount of Blessing*,” pp. 209, 210.

13. What do we have as an example of complete healing? Luke 17:11-19.

NOTE.—The ten lepers were all healed of leprosy, but only to the one who fell at Jesus’ feet and acknowledged Him was it said that he was made whole. Healing of the body is but a partial work; it is an assurance of God’s power to give the greater blessing, healing of the soul.

14. How does assisting others less fortunate than we affect the health? Isa. 58:6-8.

NOTES.—This chapter lays upon those who stand for Sabbath reform the work of caring for the sick and needy. Such work embraces everything that pertains to physical comfort and welfare. We may well believe that it includes teaching others of God’s regard for the body as well as for the soul.

“One of the surest hindrances to the recovery of the sick is the centering of attention upon themselves. Many invalids feel that every one should give them sympathy and help, when what they need is to have their attention turned away from themselves, to think of and care for others.”—*The Ministry of Healing*,” p. 256.

“The fifty-eighth chapter of Isaiah is a prescription for maladies of the body and of the soul. If we desire health and the true joy of life, we must put into practice the rules given in this scripture.”—*Ibid.*

THOUGHTS FOR MEDITATION

1. Am I making the best use of my God-given right of choice?
2. What more can I do to get the fullest possible blessing of health truth?
3. What more can I do to impart this blessing to others?