

**THE PLACE
OF
HEALTH REFORM
IN
CHARACTER DEVELOPMENT**

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FUNDAMENTALS OF MEDICAL EVANGELISM

THE KEYNOTE

"With the physician, religion is not to be merely *one influence among others*. It is to be an influence *dominating all others*." *Ministry of Healing*, 117. If religion "*dominates*" the work of the physician, all his work will be governed by the Word of God; the manner of doing the work, the methods and means employed, and the purpose for which it is done.

THE BIBLE BASIS

The fundamental lesson in the study of the human body is to learn that *God created* the body, and instituted all its laws and functions; that God gave it *life* which was to be full, perfect, without *pain*, without *disease*, and without *end*; that the *interference* with this plan which came in, came through *disobedience* to the laws which God instituted; and that our *diseases* are the *result* of disobedience by ourselves or those who have gone before. This is taught by such Scriptures as these: "Sin no more lest a worse thing come upon thee." John 5:14; "For whether is easier, to say, Thy sins be forgiven thee, or to say, Arise, and walk?" Matthew 9:5; "*Sin*, when it *is finished*, bringeth forth *death*." James 1:15. Death, which we usually consider to be the result of our *diseases*, God says is the result of *sin*. Had there been *no sin*, there would have been no *disease*, and no *medical work*. "Jesus came that we might have *life*, and that we might have it more *abundantly*." John 10:10.

Jesus came to forgive all our *iniquities*, to heal all our *diseases*, and to redeem our *lives* from destruction. Psalm 103:3,4. Therefore, to take away *sins*, and to take away *sickness*, and to redeem the *life*, are all *His* work, and are all *one work*, and *cannot be separated*. This means that our violations of the *spiritual* and *physical* laws of God must be treated and healed together as *one -work*, which cannot be separated. And when His work *of forgiving and healing is finished*, no one will then say, "I am sick; the people that dwell therein shall be forgiven their iniquity." Isaiah 33:24. In taking away all their iniquity, their sicknesses are also taken away. Then there shall be no more pain. Revelation 21:4; and "the last enemy that shall be destroyed is death." 1 Corinthians 15:26. Then the Saviour's work is finished, and the work of the physician is also finished. The work of the true physician is a *calling from God* to co-operate with *Him* in His great work of *restoring*

mankind; and the true way to work is to seek for the *causes* of our condition, and labor to remove them. And the causes are found in the violation of the laws of God, both spiritual and physical.

ANOTHER KEYNOTE

The study of the human body should always be a *search after the will of God*, with *obedience* as the *purpose*, which makes the restoration of *character* the *goal*. This is *why* "teaching and healing should never be *separated*." *Ministry of Healing*, p. 141.

"To obey is better than sacrifice, and to hearken than the fat of rams." 1 Samuel 15:22. It is *better* that we learn not to sin, than that we sin and then have to make a sacrifice for it and *be for given*. And it is *likewise better* that we learn how to live without violating nature's laws than that we ignore them, become sick, and have to be forgiven, (healed), (bring a sacrifice). Therefore, the very best and highest form of practicing the healing art is *teaching the people to obey both the spiritual and physical laws, as the laws of God*. This is the highest and best form of the healing art for two reasons, (a) To prevent sin and sickness so that forgiveness and healing are not needed is *better* than to forgive and to heal, (b) Recovery by *teaching* brings forth *character through obedience* to the law of God. Reason (a) is good, but reason (b) is far more important but much less understood.

"Fools *because* of their transgression, and because of their iniquities, are *afflicted*. Their soul abhorreth all *manner* of food; and they draw near unto the gates of death. Then they cry unto Jehovah in their trouble, and He *sendeth His Word* and healeth them." Psalm 107:17-20, R.V. The "word" which He "sendeth" and by which He "healeth" them must contain as its chief element *instruction* to cure them of their foolishness and transgressions, by calling for repentance and future obedience. The "word" by which He "healeth" them says,—"Ye are the temple of God, and the Spirit of God dwelleth in you. If any man destroyeth the temple of God, him shall God destroy; for the temple of God is *holy*." 1 Corinthians 3:16, 17; and, "Your body is the temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own; for ye were bought with a price; therefore *glorify God in your body*." 1 Corinthians 6:19, 20; and, "Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God*." 1 Corinthians 10:31; and, "Eat in due season, for strength, and not for drunkenness." Ecclesiastes 10:17; and, "Every herb yielding seed,...and every tree, in which is the fruit of a tree yield-

ing seed; to you it shall be for food." Genesis 1:29, R.V. This kind of "words" is *better* than treatment of medicine. To *obey this kind of words is better* than to plead for forgiveness and healing which follows disobedience, and to bring a "sacrifice."

Because the work of the physician is placed upon the basis set forth in the foregoing, the *commission* and *calling* to the physician is the same commission and calling as that given to the evangelist. "These twelve Jesus sent forth, and charged them saying, As ye go, *preach*, saying, The kingdom of heaven is at hand. *Heal the sick*, raise the dead, cleanse the lepers, cast out demons. Freely ye have received, freely give." Matthew 10:5-7, R.V. "The Lord appointed seventy others and sent them two and two before His face into every city and place whither He Himself was about to come. And He said unto them, ...Into whatsoever city ye enter, ...*heal the sick* that are therein, *and say unto them, The kingdom of God is come nigh unto you.*" Luke 10:1-9, R.V. These texts constitute the physician's calling; and these texts constitute the evangelist's calling.

Therefore, the first lesson in medical science is to learn that the laws of the body were set there by God the Creator, and are still maintained there by Him; that they were set there for, (a) The glory of God—*character*; (b) The good of man—happiness through obedience.

The world teaches medical science in an imperfect way for the sake of *health*. This may not bring forth *character*. While this is a worthy work, yet the commission given to Seventh-day Adventists is a *much higher calling*, it being to *prepare a people for the coming of the Lord*. When we teach medical science according to the word and wisdom of God, it has *character* as its *object*, and *eternity* as its *goal*.

When the medical work is understood as set forth in the foregoing, it becomes "*a part of the third angel's message*," *Testimonies for the Church*, vol. 1, p. 486, rather than merely an *adjunctive means of promulgating* that message. The difference between these two views is a *vital* difference. It is seldom considered to be *the former*, but is usually understood to be only the *latter*. May God hasten the day when our medical workers and all other classes of workers in this cause shall understand this, and *make it "a part of the third angel's message;"* and *then* the "right arm will serve and protect the body" of all our denominational work. *Testimonies for the Church*, vol. 6, p. 327.

THE PURPOSE OF THE MEDICAL WORK IN THE ADVENT MOVEMENT

(Part One)

In order to understand the medical work as one feature of the Advent Movement, we must consider the nature and purpose of the movement itself as a whole. In no other way can we get the setting and true purpose of any one phase of it.

These articles are built upon the basis that *the health message is a part of the Advent Message*, and they will also furnish evidence that such is the case, and the reason why it must be so.

In order to understand the Advent Message, we must understand the general plan and purpose of God for the human race, of which the Advent Movement is but the climax. If we do not get the larger view, we cannot understand the true significance and purpose of the closing feature of it; and if we do not understand it, we cannot enter into it fully, and will not be successful in reaching the end which we are after.

To the readers of this magazine it will only be necessary to make a few brief statements to set the whole matter before you, as you are quite familiar with the various points. What we want to do is to get a comprehensive view with the particular reference to the relation of each part of the plan in the whole plan.

In the beginning man was created upright, with no sin upon him, and with no tendency to evil. He was given life unending in a beautiful home; but the continuance of the life was dependent upon his continued innocency,—obedience. He was placed on probation that his loyalty might be tested, and that this loyalty might be demonstrated by his obedience. The life and home which he lost, were lost in losing his innocency through disobedience.

Since that time the work which God has been doing for men has been a work of restoration. While it is true that His plan includes the restoration of the home, the life, and the character, yet the character is the chief of all; and the home and the life will be restored to only those whose characters are restored. This is clearly seen from such texts as these, A. R. V.: The "righteous" are the ones who are awarded "eternal life." Matthew 25:46. The purpose of the gospel is to "present every man perfect in Christ," Colossians 1:28, "That the man of God may be complete (*perfect*), furnished completely unto every good work," 2 Timothy 3:17, "For the perfecting of the saints," Ephesians 4:12; and many other like Scriptures. "To restore in man the image of His maker, to bring him back to

the perfection in which he was created,...this was to be the work of redemption." *Education*, pp. 15, 16.

In the work of restoring man from sin, there are two distinct phases, which every seeker after this restoration needs to understand very clearly and to distinguish, but which are often too little understood.

First: Those who come to Christ are *given forgiveness* for all their past sins upon repentance. After man has repented and been forgiven he is not counted as guilty, but he does not yet have a good character,—because forgiveness does not and cannot give character,—cannot restore the image of God in man; *it can only take away the existing condemnation*. Therefore God could not restore the eternal life to those who receive forgiveness only, if they were to develop no character. Such people would only continue disobeying and needing forgiveness. This brings us to the other phase.

Second: A righteous character is developed through continued obedience,—through overcoming. This experience must follow that of forgiveness. This is the proof of the sincerity of the repentance. "To him that *overcometh* " eternal life is given. Revelation 2:17. *It is obedience which develops character*. "Sanctification is the result of life-long obedience." *Acts of the Apostles*, p. 560. Forgiveness may be the work of a moment, but the development of a character cannot be done that quickly. "Man may grow up into Christ, his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases." *Testimonies for the Church*, vol. 4, p. 366. "The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years." *Ministry of Healing*, p. 454.

Therefore in the present probation man is given another opportunity to demonstrate his loyalty to God through obedience.

The great controversy in heaven between good and evil was transferred to this earth. Satan said that the obedience which God required could not possibly be rendered. And in the first probation given to man, (Adam) Satan helped man to depart from obedience; and in the second probation which men now have, he does all he can to make it difficult and impossible for man to return to his obedience.

And so all down through the ages God has been calling for obedience and helping man to obey, while Satan has been saying it could not be done, and doing all he could to prevent it. The history of the world and the church from that time to this would give the impression that Satan has been more suc-

cessful than has God.

During the first 4000 years we have the record of but two men, Enoch and Elijah, who overcame to the extent that God took them from earth without dying. Enoch, "for his faithful obedience to God, was translated." *Testimonies for the Church*, vol. 2, p. 122. Moses nearly reached that place, for "had not the life of Moses been marred with that one sin,...he would have been translated to heaven without seeing death." *Patriarchs and Prophets*, p. 478. And so at the time Christ came to become man's redeemer, the prospect was not very encouraging.

The Son of God clothed Himself with human nature and the weaknesses of the flesh, and became subject to the same temptations as the human race, that He might give a perfect demonstration and set a perfect example of obedience to the law of God while meeting the opposition of Satan the same as man was obliged to meet it. *In this He was successful*. But since that time He has waited 1900 years for His church to really follow His example,—*and He is still waiting*.

Should He come and take His remnant people home to glory without their having perfected character, God's position in the controversy would not have been fully vindicated. Satan would still claim that obedience was impossible, and there might be doubt throughout the universe as to whether or not it could be done by man in the midst of temptation. God is still waiting for that for which He has already waited nearly 6000 years,—for *His church to vindicate His character before all the universe*, and He cannot close His work on earth without it. Christ overcame, to be sure; but Satan says, Yes, He did; but somehow He had an advantage, being the Son of God; let the church do it, and that will be evidence incontrovertible.

And so at the present time God is waiting,—not for two men to reach the place of perfect obedience so that they may be translated, but He waits for His entire church to have that experience.

Enoch "was a *representative* of the saints who live amid the perils and corruptions of the last days. For his faithful obedience to God, he was translated. So also, the faithful, who are alive and remain will be translated." *Testimonies for the Church*, vol. 2, p. 122.

"Elijah who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be changed in a moment, in the twinkling of an eye, at the last trump." *Desire of Ages*, p. 421.

Christ is waiting to "present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Ephesians 5:27.

"And in their mouth was found no guile: for they are without fault before the throne of God. These were redeemed from among men, being the first fruits unto God and to the

Lamb." Revelation 14:4, 5. "First fruits," *the first company to reach maturity of character.*

HOW LONG SHALL WE WAIT?

Twenty years ago it was published in *Testimonies for the Church*, vol. 6, p. 450, "Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."

Twelve years ago the following message was given. "Had the people of God constantly preserved a living connection with Him from the beginning of the Advent Movement; had they obeyed His word and advanced in all His opening providences, they would today be in the heavenly Canaan." *Stewardship Series*, No. 1, pp. 3,4.

Although we are many years behind, still the word of God is saying, "This generation shall not pass away till all these things be accomplished." Matthew 24:34. *And still He is waiting. He cannot come until His people are ready—gathered out, one here and one there, from all the nations of the earth. And they must not only be gathered out—they must be gotten ready for translation. What hinders?*

THE PURPOSE OF THE MEDICAL WORK IN THE ADVENT MOVEMENT

(Part Two)

The article which appeared under this title in the [previous chapter] presented the fact that the purpose of the gospel in all ages has been the restoration of the character of God in man, and that before God's work on earth can close, there must be gathered out of all nations a company of people in whom the development of character has been completed.

The purpose of the present article is to set forth the relation, in point of time, between the individual experience of perfecting character and the individual experience of receiving the "latter rain."

It is possible to take two different views of this question: one of them correct and leading to victory and eternal life, and the other a deception of Satan deliberately intended to

ensnare the feet of Seventh-day Adventists, and leading to defeat and eternal loss.

The following familiar quotations from the writings of the Spirit of God contain the thoughts to be considered in this article:

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father.... I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord." *Early Writings*, Tenth Edition, p. 71.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." *Testimonies for the Church*, vol. 5, p. 214.

"I was shown that if God's people make no effort on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, performing holiness in the fear of God." *Testimonies for the Church*, vol. 1, p. 619.

These statements show that a perfected character is not the result of the latter rain, but a *preparation for receiving* the latter rain. Those who are looking to the latter rain to help them overcome sin and perfect character are being deceived and are in an exceedingly precarious position. The Lord has established the following order and arrangement in the closing

work:

First: Character is to be perfected.

Second: The latter rain is to come to give power to the message.

Third: The world-wide work is to be finished.

Fourth: The coming of the Lord.

The entire program waits on the development and perfecting of character.

But, you say, I thought that we had to have the Holy Spirit in order to overcome sin and develop character! This brings us to the next point in this subject

The Holy Spirit is appointed to do two kinds of work for men, or is manifested in two different ways. Each manifestation is separate and distinct, and the two cannot change places with each other in our experience. If we try to put the second in the place of the first we either stop all progress or wreck our souls.

The first: God sends the Holy Spirit to convince us of sin, and to guide us into all truth. John 16:7-15. In just so far as we yield to the influence and work of the Holy Spirit, He teaches us concerning the right and the wrong, and gives us power to obey. This produces character. "Walk by the Spirit and ye shall not fulfill the lusts of the flesh." Galatians 5:16. If we "walk by the Spirit" the Spirit produces in us righteous acts,—obedience,—He brings forth fruit. Now "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22,23.

The second: After we have this experience in bearing the "fruits" of the Spirit and are living exemplary lives, then God can clothe us with power for witnessing, and give us the "gifts" of the Spirit and send us forth to labor for others in a mighty way. To bear the "fruits" of the Spirit is to develop character. After character is sufficiently developed so that God can safely trust one with power, then He gives the "gifts" of the Spirit and sends him forth to help other souls develop their characters. While the others are developing their characters they, too, are bearing the "fruits" of the Spirit; but by and by God will give them power for witnessing, and then they in turn will go forth with power to witness to still others. At the same time the one sent is ministering the "gifts" to his hearers, the hearers are bearing the "fruits," so that the two operations may be in progress at the same time in the same place in two different persons.*

The first process is called "bearing the fruits of the Spirit" because it is a gradual process, a daily experience in further devel-

* The "fruits" are developed within the individual for his transformation and for his salvation. The "gifts" are bestowed upon and operate through the individual for the transformation and salvation of others.

opment. "The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny." *Ministry of Healing*, p. 454.

The second experience is called receiving the "gifts" of the Spirit, (1 Corinthians 12:1-31; Ephesians 4:8-11), because they are *bestowed*, not developed in the experience. They can be given in a moment to any one to whom God chooses to give them, provided they have previously prepared by bearing the "fruits" of the Spirit in their lives.

The "gifts" are given "for the perfecting of the saints," Ephesians 4:12; not for the saint who *receives* the "gifts," but for the saints to whom he who receives the "gift" *shall minister*. On the day of Pentecost the Holy Spirit was given Peter, not for his perfecting, but for the perfecting of his hearers. Peter had been having a deeper experience in bearing the "fruits" of the Spirit since the day he denied his Lord, and now God could trust him with the "gifts" with which to labor for others.

Therefore God is now waiting for His people to develop character,—bear the "fruits" of the Spirit,—that He may bestow the "gifts" of the Spirit and so give power to the Advent Movement and "cut it short in righteousness."

It is not wise or safe for Him to give such power at the present time for the following reasons:

First: We would not use it rightly.

Second: It would place His approval on our sinful lives.

Third: Having His approval, we would cease to progress, and this would prevent the further development of character,—the very thing for which He is waiting.

But, you say, what does all this have to do with the purpose of the medical work?

THE PURPOSE OF THE MEDICAL WORK IN THE ADVENT MOVEMENT

(Part Three)

The two preceding chapters in this series have set forth two definite lessons. First, that the restoration of character in man is the object of the plan of redemption, and that real character is developed through victory over sin,—obedience to the laws of God,—through the help that God gives. Second, that in the individual life, the development of character is to *precede* the reception of the "latter rain." This makes the development of character of paramount importance, and especially

so in view of the great work yet to be done and the shortness of the time in which to do it.

In this third article of this series we have now come to the question, How does the health work stand related to the gaining of the required character and the coming of the "latter rain?" The purpose of this article is to discern the Lord's plan by which He forms character.

CHARACTER BUILDING

"The *body* is the *only medium* through which the *mind* and *soul* are developed for the upbuilding of *character*. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being." *Ministry of Healing*, p. 130.

"Between the body and the mind there is a mysterious and wonderful relation. They react upon each other. To keep the body in a healthy condition to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of our lives." *Testimonies for the Church*, vol. 3, pp. 435,436.

"To restore the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption." *Education*, pp. 15, 16.

"True religion brings man into harmony with the laws of God, physical, mental, and moral." *Patriarchs and Prophets*, p. 600.

"To secure a strong, well-balanced character, both the mental and physical powers must be exercised and developed." *Patriarchs and Prophets*, p. 601.

It is "the harmonious development of the physical, the mental, and the spiritual powers" that prepares the character for the "world to come." *Education*, p. 13.

"God's purpose for His children is that they shall grow up to the stature of men and women in Christ. In order to do this, they must use aright every power of mind, soul and body.... When we study this question in the fear of God, we shall learn that it is best for both the physical and *spiritual advancement*, to observe simplicity in diet.... God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him *a perfected*

people." *Testimonies for the Church*, vol. 9, pp. 153,154.

"Men and women cannot violate natural law by indulging depraved appetite and lustful passions, and not violate the law of God. Therefore, He has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws which He has established in our being. All our enjoyment or suffering may be traced to obedience or transgression of natural law. Our gracious heavenly Father sees the deplorable condition of men, who, some knowingly, but many ignorandy, are living in violation of the laws that He has established. And in love and pity to the race, He causes the light to shine upon health reform. He publishes His law, and the penalty that will follow the transgression of it, that all may learn, and be careful to live in harmony with natural law. He proclaims His law so distinctly, and makes it so prominent, that it is like a city set on a hill. All accountable beings can understand it if they will. Idiots will not be responsible. *To make plain natural law, and urge obedience to it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord.*" *Testimonies for the Church*, vol. 3, p. 161.

A FOUNDATION OF SIN

Obedience to the laws of the Creator is the first principle to be woven into our Christian experience and upon which Christian character is builded, and obedience to the laws of God in the body is one of the comer stones of this structure.

"He (Satan) overcame Adam and Eve in Eden upon appetite, and they lost their blissful home. What accumulated misery and crime have filled our world in consequence of the fall of Adam! Entire cities have been blotted from the face of the earth because of the debasing crimes and revolting iniquity that made them a blot upon the universe. Indulgence of appetite was the *foundation of all their sins*. Through appetite, Satan controlled the mind and being." *Testimonies for the Church*, vol. 3, pp. 561, 562.

"He designs that the great subject of health reform shall be agitated...for it is impossible for men and women, with all their sinful, health-destroying, brain-enervating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory.... If man will cherish the light that

God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality." *Testimonies for the Church*, vol. 3, p. 162.

The foregoing quotations are but samples of many like statements scattered all through the writings of the Spirit of Prophecy showing that spiritual prosperity depends upon our obeying physical law as well as spiritual law. This teaching does not make health in this life the great goal to be obtained, but makes *character* with life and health eternally the goal.

OUR WORK

We go out and teach a fuller knowledge of the moral law than our forefathers knew, and call for more complete obedience to it than they gave. This fuller knowledge is a gift of grace, and the power to obey is also a gift of grace. The message which gives the fuller knowledge and calls for better obedience is sent of heaven because the end of the world is at hand, and God wants to take a people out of the world without dying; and this message of repentance and obedience is the preparation. Of the product of this message it is said, "Here are they that keep the commandments."

Like as we do with the moral law, so we are to do with the physical law, which is in reality embodied in the moral law. We teach a fuller knowledge of it, and this knowledge has been given of God by grace through His Spirit. We call for more complete obedience to it than our forefathers gave; and the power to obey is given by grace. The primary question is not, How perfect is your *health*, but, How perfect is your *obedience*? The primary purpose is not for the sake of health in this life, but for the sake of character which will prepare us for perfect health in eternal life,—just the same as is the purpose of the moral law to which it stands related as already set forth. Thus it contributes to the preparation to being taken out of the world at the coming of the Lord.

This does not destroy or subvert any principle of the gospel, but rather makes it more clear, helps in the application of it to the life, and brings us into fuller harmony with it, and into fuller possession of its benefits.

It is right here, and on this basis, that the message concerning health, or physical law, becomes a part of the third angel's message. This gives it a sacred reason for its existence in having a sacred object to attain. Without this basis, it is not a part of the message, and cannot be, but is only a means of proclaiming a message,—of itself only a humanitarian work, a scientific profession.

We as a people do not want to see in our health work any tendency toward mere professionalism, humanitarianism, or commercialism, but want our health work to be thoroughly spiritualized. It cannot be spiritualized unless it be on its God-given basis, and working in the manner God has planned, for the sacred object He has designated.

THE THREE PHASES

Because of the foregoing principles, the gospel message in the advent movement, almost from its origin, has been three-fold in nature, having these three special phases and three special departments to develop and forward them, not separately, but as a unit and for a common purpose,—character. While the distinction should not be too sharply made, yet, in general, we might say that the evangelical work develops the spiritual nature; the educational work the mental powers, and the health work the physical powers.

It does not follow that those engaged in any one phase of the work shall believe in and be moulded by only that part of the message which their phase of the work particularly represents. Neither the message nor the work are divided into phases to cause any one phase to become a separate unit.

All three phases of the *man* must receive attention in order to develop *one character*. Just so all three phases of the *work* must go forward together to advance and finish the one work.

The experts in each phase of the work are to reach their highest efficiency in their respective lines not only in the science of their department, but also in the greater science of making their department an integral part of an unbroken whole operating for and contributing to one great purpose, which is the finishing of the work, which is the restoration of the image of God in man, which is the perfecting of character,—and that speedily. To thus operate in unison with the whole and for a common purpose is God's plan for the health department of His cause. It is more than an additional means of arresting the attention of the world and drawing them into a message; it itself fosters and forwards a particular phase in particular, and the whole as a whole, of a great saving message, the acceptance of which brings salvation to Seventh-day Adventists, and the whole of which is to be given to the world for their salvation.

And thus it is that "the purpose of our health institutions is not first and foremost to be that of hospitals. The health institutions connected with the closing work of the gospel in the

earth stand for the great principles of the *gospel in all its fullness*. Christ is the one to be revealed in all the institutions connected with the closing work, but none of them can do it so fully as the health institution.... At the same time our health institutions are also to be training centers for preparing and training workers. There should be companies organized and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, *to perfect a character after the divine similitude*." Mrs. E. G. White, Quoted in *Review and Herald*, October 29, 1914, by O. A. Olsen.

THE CLOSE OF TIME

"As we draw near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, present it in a more positive and decided manner." *Testimonies for the Church*, vol. 6, p. 112.

Why is it that we are to present this matter in a more positive and decided manner as we draw near the close of time?

"The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character. The continual transgression of man for 6000 years has brought sickness, pain, and death as its fruits. And as we draw near the close of time, Satan's temptations to indulge appetite will be more powerful and more difficult to overcome." *Testimonies for the Church*, vol. 3, pp. 391, 392.

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for *God* to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such degree that the sacred, elevated truths of God's word are not appreciated. The lower propensities have ruled men and women. In order to be fitted for translation, they must understand in regard to their own physical frames, that they may be able with the Psalmist to

exclaim, 'I will praise Thee, for I am fearfully and wonderfully made.' They should ever have the appetite in subjection to the moral and intellectual organs." *Testimonies for the Church*, vol. 1, p. 486.

CHARACTER

Character, then, is builded by the "harmonious development of the physical, mental, and spiritual powers" and the message of health reform was given to this movement by God as a very essential part of our training to prepare the characters of Seventh-day Adventists for the reception of the "latter rain" to give power for witnessing to the ends of the earth, and then for their reception into His kingdom by translation.

It is obvious, then, that we cannot "climb up some other way," or substitute any other plan or means or method. This is one of the things upon which the enemy would "deceive the very elect."

God has waited many years for His people to believe in this part of the message, but some of us, like Israel of old, have "murmured" because of the diet God has specified for us, and we fear that we shall "die in the wilderness" if we follow His word; but the fact is, that unless we do follow His plan in this, we literally shall die in the "wilderness even as they did; and this is the lesson out of their experience brought home to the children of God "upon whom the ends of the world are come." (1 Corinthians 10:11).

THE PURPOSE

Therefore, the highest purpose God has in establishing medical or health work as a part of the advent movement is that the health institutions shall be centers of influence and education from which an influence shall go forth like leaven and permeate the entire movement with "the principles of the gospel in all its fullness" for the "harmonious development of the physical, the mental, and the spiritual powers" that the characters of the believers may be perfected; that the "latter rain" may fall; that the work in all the world may be finished that the Lord may quickly come; that the reign of sin and sickness on earth may cease, and the saints enter into their blessed eternal rest.

PHYSICAL HEALING, FALSE AND TRUE As Related to Character Building

In preparing this article it is taken for granted that the reader has noted the previous chapters and so when employing in this article any principles set forth in those previous ones, we shall not take the space here to repeat the evidences for the positions taken, but would refer the reader to those chapters for such evidence. In order to make a clear connection between this article and the preceding ones, we will briefly consider one point.

CHARACTER IS MADE BY OBEDIENCE

We will separate the thought into five statements for the sake of perspicuity. (1) Pardon for transgression is imputed when accepted by faith. (2) A knowledge of the laws of God is a gift from God to men, sent through His messengers, and is accepted by faith. (3) The acceptance of the fact that men are by duty bound to obey the laws of their Maker is a matter of belief in that Maker. (4) The decision of the individual to serve God and obey His laws is based upon that faith, and is the direct result of it. (5) Power to obey the laws after the decision is made, is secured from God as a result of believing in God and in His promise to give such assistance to those who will accept of it. This entire experience with the passing of time *develops character*. The particular element in this experience which contributes the most to the development of character is not the pardon which is imputed, but rather the conquest and victory, which is *obedience*.

Note the following quotations:

"A belief that does not lead to obedience is presumption."
Mount of Blessing, p. 146.

"Obedience is the test of discipleship. It is the keeping of the commandments that proves the sincerity of our professions of love." *Mount of Blessing*, p. 146.

"A noble character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man." *Prophets and Kings*, p. 488.

"A noble all-round character is not inherited. It does not come by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies." *Christ's Object*

Lessons, p. 331.

"There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last." *Sanctification*, by Mrs. E. G. White, p. 10.

"There is no genuine sanctification except through obedience to the truth." *Ibid.*, p. 57.

"Sanctification is the result of lifelong obedience." *Acts of the Apostles*, p. 560.

"Perfection of character is attained through exercise of the faculties of the mind, in times of supreme test, by obedience to every requirement of God's law." *Special Testimonies*, Series B, No. 9, p. 14.

Thus it is apparent that *character is developed through obedience*.

THROUGH OBEDIENCE TO BOTH NATURAL AND SPIRITUAL LAW

That in this work of character building, obedience to spiritual and natural law stand inseparable has already been made plain in previous chapters, especially in part three.

Through the binding claims of natural law, and also through the inter-relation existing between the natural and spiritual laws, the matter of *restoring health and restoring character* become directly connected. Disregard of the will of God in any matter brings a measure of guilt. But more than that, it leads to other consequences, because the first disobedience, of whatever sort it may be, in some degree, lessens the ability to discern the next duty, and also lessens the power to perform it. This is in a peculiar and emphatic way true of transgression of natural law, because,

"Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers. Indulgence in any unhealthful practice makes it more difficult to discriminate between right and wrong, and hence more difficult to resist evil. It increases the danger of failure and defeat." *Ministry of Healing*, p. 128.

"The great object of this institution should be to improve the health of the body that the afflicted may more highly appreciate eternal things. If this object is not continually set before the mind, and efforts are not made to this end, it will prove a curse instead of a blessing, spirituality will be regarded as a secondary thing, and the health of the body and diversion will be made primary." *Testimonies for the Church*, vol. 1, p. 564.

Therefore the work of physical healing performed as a part of the advent movement must be done with an understanding of its relations to character building. And likewise in all our work of character building we should take into account the part to be acted in it by the message concerning physical health. The correct basis upon which to restore both

health and character is obedience to both natural and spiritual laws.
There is no substitute for obedience.

MIRACLES DO NOT MAKE CHARACTER

This is why miraculous healing is not the most desirable type of healing to be received or imparted. It is better that a person be taught to keep the laws of God and regain health in that way than that he be healed miraculously, because the former surely contributes to character making, and the latter is not sure to do so, and may even prove a positive hindrance to doing so.

"Why do we expend so much effort in establishing sanitariums? Why do we not pray for the healing of the sick, instead of having sanitariums? There is more to these questions than is at first apparent. In the early history of our work, many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless, course of action. How could the Lord be glorified in bestowing on them the gift of health?

"When the light came that we should begin sanitarium work, the reasons were plainly given. There were many who needed to be educated in regard to healthful living. As the work developed, we were instructed that suitable places were to be provided, in which we could bring the sick and suffering who knew nothing of our people and scarcely anything of the Bible, and there teach them how to regain health by rational methods of treatment without having recourse to poisonous drugs, and at the same time surround them with uplifting, spiritual, influences. As a part of the treatment, lectures were to be given on right habits of eating, drinking, and dressing. Instruction was to be given regarding the choice and preparation of food, showing how food may be prepared so as to be wholesome and nourishing and at the same time appetizing and palatable."

In all our medical institutions, patients should be systematically and carefully instructed how to prevent disease by a wise course of action. Through lectures, and the consistent practice of the principles of healthful living in the part of consecrated physicians and nurses. The blinded understanding of many will be opened, and truths never before thought of will be fastened upon the mind. *Series B*, No. 13, p. 13.

From this quotation we can see that in this generation the Lord has planned that people shall usually be healed by correcting the

life rather than by miracles; and that this is because the miracle is not sure to reform the life and so help to transform the character and glorify God, while instruction followed by obedience does produce that sure result.

"In many cases of prayer for the healing of the sick, that which is called faith is nothing less than presumption. Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing and working. Often some form of vice is the cause of feebleness of mind or body. Should these persons gain the blessing of health, many of them would continue to pursue the same course of heedless transgression of God's natural and spiritual laws, reasoning that if God heals them in answer to prayer, they are at liberty to continue their unhealthful practices and to indulge perverted appetite without restraint. If God would work a miracle in restoring these persons to health, He would be encouraging sin. 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." *Ministry of Healing*, pp. 227, 228.

From this we can plainly see that in this age God's general plan is that His people shall receive health in a natural way through obedience to His laws both natural and spiritual. This produces character. To heal people miraculously without their coming into harmony with His laws would be "encouraging sin" and so would often actually hinder the making of character. Therefore this is a very serious matter.

HEALING BY OBEYING NATURAL LAW DOES HELP TO MAKE CHARACTER

The greater part of the "gift of healing" intended for our use today must therefore be the "gift" of *instruction* concerning His laws,—the message of health reform, if you please,—and the "gift" of *institutions* to be centers of instruction and education in these principles as an integral part of the whole spiritual message for ourselves and the world, by which character is to be perfected in this generation. And to be healed by instruction is just as sacred a thing as to be healed by a miracle, and the result is most likely to be even more sacred because it is sure to help develop character.

This makes the "healing" work to be done in the advent mes-

sage a very exalted, sacred matter, having a sacred purpose,—even the same identical purpose as the preaching of the gospel; and, indeed, it is the gospel itself in its purest and completest form when conducted as God has planned that it shall be. "The medical missionary work is the gospel in illustration." *Testimonies for the Church*, vol. 6, p. 241. This should help us understand the truthfulness of a quotation used in the preceding chapter that—

"The health institutions connected with the closing work of the gospel in the earth stands for the great principles of the gospel in all its fullness. Christ is the one to be revealed in all the institutions connected with the closing work, but none of them can do it so fully as the health institution." Mrs. E. G. White, Quoted in *Review and Herald*, October 29, 1914, by O. A. Olsen.

There is a grave danger that some among us will be looking for and desiring to see wonderful works of miraculous healing, and even consider that such healing would be an evidence that we have the truth of God and at the same time be overlooking or stumbling over a more important form of healing which does contain the evidence that we have the truth of God, as we shall set forth later in this article.

If we are looking for something that is not the Lord's plan; and if that which is the Lord's plan we are not appreciating, then we are thereby being hindered in our work, to say the least, and it is quite likely that we are thereby placing ourselves where Satan has a chance to deceive us concerning present and future issues.

God has set "healing" by instruction,—the true sanitarium method,—in the work of the three angels' messages to largely occupy the place which many may have expected to see occupied by miracles.

"Let no one listen to the suggestion that we can exercise faith and have all our infirmities removed, and that there is therefore no need of institutions for the recovery of health. Faith and works are not dissevered." *Testimonies for the Church*, vol. 6, p. 448.

"Be assured that God will not work a miracle to save you from the result of your own course of action." *Testimonies for the Church*, vol. 2, p. 67.

If any are looking for "miracles" who should be looking for "instruction" they are in danger, not only of sometime being led away by miracles from beneath, but are also at the present time in danger concerning the fundamentals of Christian experience, and very likely would be overlooking the necessary preparation for receiving the "latter rain" as set forth in parts two and three.

The seeking of *health* by some method void of obedience

to the laws of God is very closely allied to seeking *character* by some method void of obedience, and there is a danger that the two will ultimately go together because one naturally leads to the other, and both have been the favorite deception of Satan for almost 6000 years; and it has also been his favorite plan to lead men to the second through the first. And he is still doing all he can to make and to keep us confused regarding the real issue involved in the question of health reform,—confused regarding its importance in relation to our spiritual condition and to character building. And in connection with these questions he has laid snares for our feet which we are slow to discover.

DECEPTIONS IN THE PHYSICAL REALM

In the coming days, which are right upon us, there will be wonders and deceptions wrought which will take many of us captive. A deception is a thing which we approach imperceptibly and are ensnared in before we know it, and in fact, we cannot be made to believe that we are ensnared. Satan has filled the world with false ideas and teachings and practices in matters pertaining to the *physical health*, and therein laid plans by which to lead the world captive concerning *spiritual* things and so lead men away from obedience to the laws of God under the guise and lure of apparent *physical* benefits which shall be taken as an evidence that the accompanying *spiritual* teachings and experiences are divine.

God has given to us a complete and perfect antidote for all the deceptions in this field, but in order to protect our own souls and to successfully present and sustain our message, we must have the antidote working in ourselves and in readiness to present to others.

As an illustration of the point, let us consider "Eddyism" (Christian Science) which is drawing multitudes into its fold because the people receive its physical *healings* as an evidence that its work and *teachings* are *divine*. In other words, its converts are convinced that its *teachings* are true because of the "healings;" this is the deciding factor in the matter. Concerning all such deceptions we say, "To the law and to the testimony; if they speak not according to this word, there is no light in them." Yes, but let us analyze it a little more.

The fundamental premise upon which the structure of "Eddyism" (Christian Science) is erected is, that there is *no matter*. In doing away with matter, they would make away with the act of creation. This does away with the Creator. This also does away with the laws governing matter; and does away with the duty to obey law, and the penalty for disobedience, and so does away with sin, and sickness and death, the penalties for disobedience;

and so is subversive of the provision in redemption to remove sin and sickness and death, and so does away with the Redeemer.

Who cannot see that one of Satan's chief purposes in all this is to teach that *obedience is not necessary*? It is out of this thought that the following ones come,—that there is consequently no sin, and no need of a Saviour. It makes health the result of corrected opinion rather than the result of a corrected life. It is a master stroke against the necessity for obedience in either the physical or spiritual realm, in regaining either health or character.

Any method, whether "Eddyism" (Christian Science) or a patent nostrum, (ie. drugging) offered to men as a means of getting health, if void of the element of obedience to both natural and spiritual laws, belongs in the same family. And any teaching offered to men in the spiritual realm which is void of the element of obedience to both natural and spiritual law, is likewise dangerous.

THE TRUE MESSAGE

Of all the teachings in the world, that which is the most opposite to the principles we find in "Eddyism" (Christian Science) is the following:

1. *Creation.* That matter was brought into existence by the act of creation, and that the Sabbath was given as a perpetual *sign* of that eternal fact, which Sabbath, when accepted fully is an acknowledgement of that truth, and was given to constitute a perpetual acknowledgement of that truth.
2. *Creator.* That the Creator, by virtue of creation has all authority and is the sovereign Ruler over all His creation, and set the Sabbath as a perpetual *sign* of that eternal sovereignty, which Sabbath, when accepted fully is an acknowledgement of that sovereignty and constitutes a pledge to serve and obey Him forever.
3. *Law.* That law is the proper method by which the Creator should exercise His sovereignty. That the Sabbath is the perpetual *sign* that the law is His, identifies the law as being His, and it, the Sabbath, when accepted fully, acknowledges every law emanating from the sovereignty of the Creator, and constitutes a pledge to recognize and keep them forever.
4. *Duty to Obey.* That duty to obey is grounded in the fact of creation, and that the Sabbath was given as the memorial of that day, and, when accepted fully, constitutes a recognition of this eternal duty.
5. *Redemption.* Redemption being recreation, the relationships and duties arising from creation would but be re-

peated in redemption, and the same *sign* used to betoken all the relationships between the creator and His creatures in the first instance, would, automatically become the *sign* betokening the same relationships emphasized by reason of the work of redemption; and the Sabbath, when accepted fully, embodies all of this, and so constitutes an acceptance of all the provisions of redemption.

6. *The Redeemer*. The Creator and the Redeemer being the same, that which the Creator gives as a token that He *is* the Creator, He also gives as a token that He is the Redeemer; and the token, in the acceptance of which men were to accept their Creator forever, becomes the token in the acceptance of which they are to accept their Redeemer forever.

Thus the Sabbath is the great *sign* covering all our relationships to God. It became a sign of His relationships to us when He gave it, and becomes a sign of our relationships to Him when we accept it. In accepting it we pledge eternal obedience to all His wishes concerning us.

"The Sabbath is ever the sign that distinguishes the obedient from the disobedient." *Testimonies for the Church*, vol. 7, p. 105.

"The observance of the Sabbath is to be the sign that distinguishes those who serve God from those who serve Him not." *Testimonies for the Church*, vol. 7, p. 108.

What, then, is the relationship between the Sabbath and the true healing work God would have His remnant church conduct? The Sabbath is a *sign of obedience*, which obedience is the *basis of* the healing work; and so the Sabbath and the true healing work are to go together, the former being a *sign* of the latter as well as of the other features of the message and the work. If Satan can get us in our *healing* work to substitute the "bottle," or anything else, in place of obedience, he is pleased, for we therein repudiate in some measure a fundamental principle, and he has accomplished with us to a degree what he has through "Eddyism" (Christian Science) to a larger degree. And if he can get us, while seeking for *character* to believe that in certain things obedience is not necessary, he is pleased, because we repudiate in some measure fundamental principles, and he has accomplished with us to a degree what he does to a larger degree through "Eddyism." Neither miracles nor anything else is to be substituted for obedience because the all-important thing is *character*.

MIRACLES NOT AN EVIDENCE OF THE TRUTH

Neither are miracles to be accepted as an evidence that a work or a message is divine. Nineteen hundred years ago many miracles were done as evidence that Christ was the Son of God and that His message was the message of God and that His work was the work of God. See such texts as Luke 7:11-23 and John 20:30, 31, and also such statements as these:

"Jesus had shown them a sign. In flashing light into their hearts and in doing before them the works which the Messiah was to do, He had given convincing evidence of His character." *Desire of Ages*, p. 164.

"Had He restored him (Lazarus) from illness to health, the miracle that is the most positive evidence of His divine character, would not have been performed." *Desire of Ages*, p. 528.

"Every miracle that Christ performed was a sign of His divinity." *Desire of Ages*, p. 406.

While it was in harmony with His plan then to introduce miracles as evidence that His work was of divine origin, yet, such miracles were not even at that time the greatest evidence He gave.

"That evidence which led the Jews to reject the Saviour's work was the highest evidence of His divine character. The greatest significance of His miracles is seen in the fact that they were for the blessing of humanity. The highest evidence that He came from God is that His life revealed the character of God. He did the works and spoke the words of God. Such a life is the greatest of all miracles.

"The change in human hearts, the transformation of human characters is a miracle that reveals an ever-living Saviour, working to rescue souls. A consistent life in Christ is a great miracle.

"In the preaching of the word of God, the sign that should be manifest now and always, is the presence of the Holy Spirit, to make the word a regenerating power to those who hear. This is God's witness before the world to the divine mission of His Son." *Desire of Ages*, pp. 406, 407.

This quotation points plainly to the transformation of character,—obedience,—as the greatest sign that a work is of God. The world is looking, and there is a danger that we will look for a work of miraculous healing to be done, as a sign, that is not in God's order in these days of preparation for translation. In connection with this matter there is coming one of the greatest deceptions of the closing days, and it is inseparably connected with the question of obedience to the divine laws of the Creator. In this closing work, gifts of healing or any kind of miracles are not to become *signs* that our work is of God.

"God's wondrous works are not manifested to gratify the curiosity of any. Christ, the Son of God, refused to give Satan any proof of His power. He made no effort to remove Satan's "if by showing a miracle. The disciples of Christ will be brought into similar positions. Unbelievers will require them to do some miracle, if they believe God's special power is in the church, and that they are the chosen people of God. Unbelievers, who are afflicted with infirmities, will require them to work a miracle upon them. Christ's followers should imitate the example of their Lord. Jesus, with His divine power, did not do any mighty works for Satan's diversion. Neither can the servants of Christ. They should refer the unbelieving to the written inspired testimony for evidence of their being the loyal people of God, and heirs of salvation." *Facts of Faith*, by Mrs. E. G. White, p. 150.

"Satan's agents still claim to cure disease. They profess to employ electricity, magnetism, or the so-called "sympathetic remedies," but in truth, the magnetic power of which they boast is directly attributable to the sorceries of Satan. By this means he casts his spell over the bodies and souls of men. The sick, the bereaved, the curious, are communicating with evil spirits. All who venture here are on dangerous ground.... The visible and invisible worlds are in close contact. Could the veil be lifted, we would see evil angels employing all their arts to deceive." *Sketches of the Life of Paul*, pp. 139, 140.

"You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary." *Special Testimonies*, Series B, No. 6, p. 33.

Satan is to be in the healing business as a competitor against the healing work of the remnant church.

"The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as it has been given in the third angel's message. All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect shall be deceived. The only hope for any one is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again, until the close of earth's history." *Review and Herald*, August 9, 1906.

"The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested." *Great Controversy*, p. 593.

OBEDIENCE AND THE SABBATH ARE THE EVIDENCE

"It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth. And Satan surrounded by evil angels and claiming to be God, will work miracles of all kinds to deceive if possible the very elect. God's people will not find their safety in working miracles; for Satan will counterfeit the miracles that will be wrought. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12-18. They are to take their stand on the living word, "it is written." This is the only foundation upon which they can stand securely.

"The worshippers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God's creative power and the witness to His claim upon man's reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator's memorial, and to exalt the institution of Rome. In the issue of the conflict, all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and receive his mark." *Testimonies for the Church*, vol. 9, p. 16.

The significance of this "sign" is that it stands as a mark distinguishing those who teach and practice obedience to the Creator. This same relation exists in Satan's work as God's usurper. He counterfeits God's methods all along the way. His "sign" is the counterfeit Sabbath. Satan's teaching concerning his "sign" leads men to ignore or rebel against recognizing God as the Creator, and so would lead to ignoring and rebelling against the laws, both moral and physical, which arise from the Creatorship. Therefore, Satan, in his competitive healing work in the last days will perform that work on the basis of ignoring spiritual and natural law and leading the people to rebel against them both, in contradistinction to the people of God who are teaching the recognition of those laws, and basing their healing work upon such recognition and obedience thereto. Therefore the Sabbath as the sign of all this, stands as the "safety" and the "power" of the remnant people, and prevents their being deceived by these deceptive miracles. The falsity of his miracles is detected by discerning that they are void of obedience; and the Sabbath is the "sign" of all obedience. Therefore he finds that he cannot deceive as he would while people cling to the "sign" which is their "safety" and

their "power." Therefore his vigilant warfare against the Sabbath, and therefore his last "overmastering delusion" will be a stroke against the Sabbath; and the healing of the sick will be the evidence he gives that his message concerning the change of the Sabbath is divine. Note the following:

"They will perform wonderful miracles of healing, and will profess to have revelations from heaven contradicting the testimony of the Scriptures. As the crowning act in the great drama of deception, Satan himself will impersonate Christ. The great deceiver will make it appear that Christ has come.... The shout of triumph rings out upon the air, "Christ has come! Christ has come!"... He heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed.... This is the strong overmastering delusion." *Great Controversy*, p. 624.

This "strong overmastering delusion" will come in direct relation to our healing work because the healing work of Satan will be done in competition with the healing work we will be doing, and will be the thing he will present as evidence that he is the Christ; that what he teaches is truth; and that he has authority to change the Sabbath. But his healing work will be known to be false because it is void of the evidence of divinity, being void of obedience; while our healing work will contain that evidence being based upon obedience of which the Sabbath is the "sign," and is a part of the work of grace transforming human hearts and characters so that men in their lives render the obedience which the "law and the testimony" require. This helps to make plain why it is that "God's people will not find their safety in working miracles," and how it is that their "safety" and "power" will be in the "sign" that stands to obedience to the laws of the Creator.

Thus it may be seen that Satan's studied plan is to use the *physical* realm in which to lay his snares concerning the *spiritual* realm. And let us take note that the "elect" are the ones for whom he is preparing his most clever devices. Satan is not willing that the chief thing in all the health work shall be *made* the chief thing. He invents manifold ways to keep us either from seeing this, or else to be so much engaged in the mechanical, financial, or scientific duties that we do not get to the real thing in it all. It is easy to forget that any line of science is useful only as it leads to a more perfect knowledge of the will of God and a more perfect obedience thereto, and that the science of making all our work contribute to the development of character is greater than the mere science contained in any of our lines of work.

How important it is that we know these things, and that we in our experience and in our work be rooted and grounded

in these principles, and prepared for such an issue. All our work of restoration, moral and physical, is to be tested, and the true known from the false, by the test of obedience—"To the law and to the testimony." If those who are doing the "restoring" and those who are being "restored" are teachers and keepers of the laws of God, the work is genuine; but if not, then it is false.

Let it be especially noted that nothing has been said in this article which would eliminate miraculous healing. The purpose in that which has been said is to discover what place God intends miraculous healing to fill in the closing work and what place He does *not* intend it shall fill. The emphasis has been placed upon the natural over the miraculous because the natural does more to develop character.

But further—if men do all they can to heal by correcting the life, and by methods of treatment and surgery, as God directs, such a course opens the way for miraculous healing if it is needed and if it is His will to give it.

"I saw that the reason why God did not hear the prayers of His servants for the sick among us more fully was, that He could not be glorified in so doing while they are violating the laws of health. And I also saw that He designed the health reform and the Health Institute to prepare the way for the prayer of faith to be fully answered. Faith and good works should go hand in hand in relieving the sick and afflicted among us, and in fitting them to glorify God here, and to be saved at the coming of Christ." *Testimonies for the Church*, vol. 1, p. 561.

We live in the days when the long controversy is to be finished; and the great question is, Will we obey God in all things? Will we *perfect character* and be translated? The entire work of God in the earth is being done to accomplish that end. Everything is to be focused on that one achievement. Every part of the message and every part of the work has the same goal. Let us make sure that all parts of the message are operating harmoniously in each of our hearts for the developing of our characters, and that we are conducting all parts of the work harmoniously for the development of characters in others, and that we hasten our steps *and finish the perfecting of character* in the little time that remains.

