

MEDICAL MISSIONARY HEALTH LESSON

Freedom from Bondage



“...If you are on a journey, and your horse grows tired, give him a good feed and he will go on as freely as when you started; and by keeping this up he will carry you any number of journeys with no more wear than that which is the natural effect of age. But when he first begins to grow weary you can get him to go on more briskly without feeding him; that is, by application of whip or spur; that is giving him a stimulant...” Continue on page 10.

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Part A: Address To The Graduating Class Of Missionary Nurses

IN the little time through the busy affairs of the day that I had in which to think of what would be best to say to you to-night, it occurred to my mind that somewhere in one of Paul's letters, the nurse had been mentioned, and I took up my Bible to find the place where the nurse is mentioned, and I found that it gives such an excellent description of what the nurse is, what the character of the nurse must be, that I concluded I could do nothing better to begin my address this evening than to read that description, and if any remarks need to be made a little further upon it afterward, then let that follow. And, by the way, this is a description, you will see as I read, of the missionary nurse, the Christian nurse. It is in First Thessalonians, second chapter, fourth verse to the eighth:—

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ."

All that they were not; this is what they were: "But we were gentle among you, even as a nurse."

There is what the nurse is not, and there is what the nurse is; what the nurse does not do, and, with the following words, what the nurse does do; what the nurse is not in the world for, and what the nurse is in the world for. Let me read again:

"For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children; so"—even as a nurse—"being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us."

That shows the care, the affectionate air, the devotion, that characterise the nurse—such devotion as stops not for life; such devotion as will wear out the life and given even the life itself for others, helping them in the way, and working that they may be benefited. I know of no profession, apart from that of the physician, that calls for such absolute devotion of the whole being, all the time, as does the profession of the nurse. The profession of the physician requires such devotion as that the call of need, the call of humanity, the call of the sick, the call of the suffering, takes precedence of everything else; and it can never be refused for any reason short of absolute inability to go. The physician who is called at night, or at all hours of the night, must go if he is at all able to go. So with the nurse; no nurse can any more refuse the call of sickness or suffering than can the physician. And the profession of the nurse, as the profession of the physician, calls for just such devotion as that, when the profession is taken up.

And now that these persons have taken the profession of the nurse, have finished the course that prepares you to be nurses, now is the time that you have to put yourselves, and are putting yourselves, on record before the public that you in taking that profession have devoted yourselves absolutely to the calls of the suffering and the needy. You never can refuse a call to go, when it is possible for you to go. To do so would be unfaithfulness to the extent of treason to the profession to which you have given yourselves. And this being so of the nurse, whatever his standing may be as a Christian, that is the call that is made upon the person who takes upon himself the profession of the nurse.

But who can fulfil that call of devotion that devolves upon the profession of the nurse, but the Christian? As I read here, the very symbol, the very chief characteristic that is given to the nurse, is gentleness. Oh, how gently must the hand be moved; how gently must every motion be made in the sick room. As one dying of consumption, who had called me to visit and to pray with her in the long period of suffering, in her last talk said: "Oh, I would like to recover from this sickness; I would like to be made well; for if I could I would give myself to be a nurse. I should know so well just how to do. I should know just where to put my hand. I should know so well just how to lift a person in my condition, for instance. It seems to me I could do it so well, since knowing where the aches are and where the tired place is, and I could put my hand there and soothe it."

Now that was the right conception of the place of the nurse. It has been an illustration to me ever since, of just what is the nurse's work. And, as I say, when I read here, the very symbol of the nurse, and the only fit phrase that the Bible could use is "gentle among you even as a nurse" is gentle and cherishes, gently touches, kindly smooths and soothes the brow, moves about gently, kindly, with all Christian spirit—who can be so true a nurse as the Christian who is connected with the very Fountain of gentleness, the very chief, yes, the One of whom it is written that He "loved the church and gave Himself for it, and nourisheth it and cherisheth it" in the same way.

You may have almighty power at your disposal, at your call, to assist you, to aid you, to carry you through, in your devotion to the needs of humanity. And so I can ask no better thing for you than this which I read:—

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the length, and breadth, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." Never for a moment forget that this is your gift; this is the wish of God for each one of you, that you may be equipped, made strong, and supplied always and in every crisis with that which will carry you through without failing, and to make you efficient, thorough helpers all the time and in every time of need.

Part B: How to Will, and to Do

TEMPERANCE is self-control. The word of God inculcates temperance "in all things." To be temperate, a man must have self-control, he must be master of himself in all things. It follows from this that if a man will be master of himself in all things, he must have the full use of his own will. Paul simply expressed the experience of the human race when he said, "To will is present with me; but how to perform that which is good I find not." Rom. 7:18. Every man is ready to, and does, will to do certain things, but he can not hold himself up to the height of his will. He resolves to do many things, but can not hold himself to his resolution. To will to do better is ever present with every man, but they do not

do better. How to perform that which their own better judgment, and their honest convictions, tell them is the right thing to do, is what they do not find.

The sole trouble about all this failure is that men have not the full use of their own will. Evil habits and intemperate practices destroy the strength of the will; they render impotent the power to perform that to which the mind readily assents as being right and proper. To convince men of what is right is ever the easiest task of the reformer; while the hardest task is always to bring them up to the place where they will do that which they know to be right. With temperance workers, it is not at all difficult to convince men that the use of alcohol is injurious, and that the only right thing to do is to let it entirely alone; but the great task is to let it entirely and forever alone. It is not at all difficult to convince men that the use of tobacco is only injurious and that continually, without one redeeming quality; but it is the hardest kind of a task to get them to quit it, even when they themselves confess that they ought to quit it. It is so also with the man or woman who uses tea, coffee, arsenic or morphine, or who is addicted to any wrong habit whatever.

And yet all are ready to say, "Oh, I could quit it if I only would!" Yes, that is true, but they don't. As one old gentleman expressed it, who had been an inveterate user of tobacco, and had at last really quit: "I always said I could quit it if I would, but I couldn't would." In that single expression there lies couched whole volumes of philosophy. Men can quit evil habits if they will, but they can't will. Men can do right if they only will, but they can't will. They can say "I will," but they can't do "I will."

This truth was excellently illustrated in an article in the sanitary columns of the New York Independent, a few years ago. In discussing the subject of "Stimulants and Narcotics as Related to Health," the writer referred to those who have become enslaved by the use of these things, and then remarked:—
"If ever we have seen sadness in this world, it is in the case of those who are conscious of this enthralling enchantment and yet feel unable to extricate themselves from the wiles of the adversary. . . . We do not believe anything has happened to us over and above the experience of most practitioners; yet we almost shudder to recall instance after instance where life has been burdened with this direful deceit, and whole families involved in this secret malady. The

remedies are few unless the will itself is rallied to a high determination, and then for a time fortified and affiliated with another will stronger than itself."

This is true. And whether the remedies be many or few, this is the only one that is sure. But it is also true that with no human will can any will be fortified or affiliated in any adequate degree whatever. A stronger human will may be found, and by it the weak will may be fortified in a certain sense by personal encouragement and watchful influence; but this, only while that stronger will is present. But even then there can be no such affiliation of wills as that the weaker will shall be really vitalized from the energy of the stronger. That is an impossible relationship between human wills. Under such circumstances the most that can possibly be done, is that the weaker will shall be encouraged and guarded by the stronger until it shall of itself recover its wasted energies. But that is not enough, by far, and therefore such a remedy can never be certain in its results.

Far more than that is required if the wasted energies of the will are ever to be restored. What is required is that the stronger will shall be one that can be ever present; and which, at the same time, can be so affiliated with the weakened will that the weaker shall be actually vitalized and renewed by the very energy itself imparted from the stronger. It is evident that such a remedy would prove effectual and permanent. And there is such an one offered willingly to every enthralled soul. It is found alone in the will of the Lord Jesus Christ. There is a will with which by faith every weakened and enthralled will on earth may be fortified and affiliated; and that to such a degree that whereas it was a struggling, despairing victim, it may be transformed and translated into the glorious liberty of a conqueror: to such a degree that whereas the enthralled soul could only cry, "O wretched man that I am! who shall deliver me from the body of this death?" he may freely and gladly exclaim, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Then, and so, God, in Christ, "worketh in us both to will and to do of his good pleasure." Jesus is the great Physician, who will supply strength for every weakness, a remedy for every ill, freedom to every slave, and victory to every soul who will fight the good fight of faith. Through Jesus Christ alone every man may become master of himself: and so, alone, can he be "temperate in all things."

Part C: Why Do Ye Such Things?

"WHEREFORE do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isa. 55:2). It is true that in the direct connection in which this scripture is used, the subject of bodily ailment is not the one under consideration; it being used as a figure in the great invitation to the gospel board, spread with the bounties of God's grace.

Nevertheless, the importance of the questions here asked is none the less in a material sense, but is the rather increased; because if the prophet of God, in inviting men to provisions of God's house, could find a fit simile only in these things, it shows as nothing else could the immense importance of the things themselves.

That this view is just, is proved by the fact that God gave to his people explicit directions as to what they might eat, and what they should not eat; and even in the gospel times gave by inspiration the express "wish" that his people might "prosper and be in health," even as their souls should prosper. And there is nothing more certain than then that, the soul of such a one will prosper better than when the conditions are otherwise.

We do not say that to eat and drink and breathe that which is good will make a person a Christian; but we do say that the person who does it can be a better Christian than he can if he does not do it. It is evident, on the mere statement of the case, that the person whose vital forces are all properly performing their regular functions, being properly supplied with the right materials—such a person is better and can be better in every way than he can otherwise.

"Wherefore do ye spend money for that which is not bread?" Bread is here used for food in general. Why, then, do people spend money for hashish, or opium, or tobacco, or alcohol, or beer, or coffee, or tea? None of these things is food. The tendency of them, one and all, is only to impair the vital functions. Some may think that we have gone too far in including tea and coffee in this list, along with beer, and alcohol, and tobacco, and opium, and hashish. But we have not gone too far; in that list is exactly the place where they belong. We shall give fuller proof of this in a later article, but we give here on authority on the subject, and the reader who is inclined to doubt the propriety of the above classification can think of it till we come to these articles in their order. In the

"Encyclopedia Britannica," in the article "Drunkenness," we have this statement:—

"From tea to hashish we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants, which stimulate in small doses, and narcotize in larger."

These things, therefore, all being both stimulants and narcotics, can have, when habitually used, no effect upon the system but that which is injurious. We repeat: Their only effect is to impair the vital functions. And to do anything which impairs the vital functions is to strike at the life, for our word "vital" comes from Latin *vita*, which means life. And this will be readily enough agreed to in the matter of hashish, opium, and alcohol; and in fact it will be agreed to in the matter of the other things named—except by those who use them.

Though a person uses a thing and likes it, even though he may have used it for years without any apparent injury to himself, that is no proof that it is not an injury to him.

The person who is practicing an evil is not always the one who is best qualified to decide the question as to whether he is being injured or not. Many a person who uses whisky, yet who never was drunk, will say, "Whisky does not hurt me," while everybody else knows that it does hurt him. Thousands of men who are addicted to its use, will say, "Tobacco does not hurt me," while everybody but a tobacco user knows that it does hurt him; and that its only effect is to hurt the one who uses it.

It is so with all the elements that are set down in the list above. We do not by any means intend it to be understood that all the things named in that list are equally injurious. Tea is not so injurious in its effects upon the system as is opium, or tobacco, or alcohol, but its effects are of the same kind, though less in degree. Tea is the lowest in the list, but the whole list, from tea to hashish, forms only "a graduated scale of intoxicants," and "the physiological action of all these agents gradually shades into each other," so that it is impossible to tell where the effect of any one in the list ceases and where that of the next higher begins.

It matters not how poisonous, nor how injurious to the vital organs a thing may be, if it can be taken in any perceptible quantity at all without causing death, the repeated use of that thing will create an appetite that can be satisfied with

nothing else, while every time the thing is taken, the appetite is increased, until at last, in the case of the most poisonous, the terrible habit will absorb the whole being and bring its victim to a horrible death. This is well known in cases of delirium tremens, of opium fiends, arsenic eaters, etc. The principle of this is shown in the following definition of "vitality," by Baron Liebig:—

"Vitality is the power which each organ possesses of constantly reproducing itself. For this it requires a supply of substances which contain the constituent elements of its own substance, and are capable of transformation. When the quantity of food is too great or is not capable of such transformation, or exerts any peculiar chemical action, the organ itself is subjected to a change."

The organ may at first raise the whole system in rebellion against that which is given it, as in the first chew of tobacco, or the first cigar, but if the wicked stuff be pressed upon it again and again, the organ is forced to undergo a change, it adapts itself to the persistent demands that are made upon it, and becomes perverted, so that that against which it at first utterly rebelled, it now must have; and not only that, but it will have nothing else. This is the secret of the formation of all the evil habits of appetite that are known to the human race; and these habits unchecked soon dominate the life.

"God hath made man upright; but they have sought out many inventions." Every organ and every function of the physical system God made for good; and only good can come from their proper use. On the other hand, it is safe to say that there is hardly an organ or a function that has not been perverted by the abuse that has been heaped upon it by men; and the result is seen in the mass of misery that fills the world to-day.

Yet from it all Christ will redeem and save every soul if we will but yield our selves, both soul and body, to his gracious control. "Wherefore do ye spend money for that which is not bread? . . . hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Part D: Use Food and Not Stimulants

ONE of the best definitions ever given of a stimulant is that by Dr. Emunds, of London: "A stimulant is that which gets force out of a man without putting it into him." This is precisely what a stimulant is, and that is exactly what it does. The only occasion, therefore, on which it is proper to use a stimulant, is that

which is spoken of in the Bible, when it says, "Give strong drink to him that is ready to perish." If, for instance, a person be about to perish from cold or privation, it is necessary to make a sudden call upon the vital forces, and to rally them to as strong an effort as possible as quickly as possible. At such a time a stimulant of some kind must be used, if life is to be saved, because the vital functions are so prostrated that it is impossible to get force out of the system by putting it into it; therefore, if the force which must be developed in order to recover is to be aroused at all, it must be by something that will get force out of a man without putting it into him, and that is a stimulant.

At such times and in such cases only is it proper to use a stimulant upon the human system. At all other times stimulants are only robbers, and the habitual use of them is only the persistent robbery of the human system of its vital forces.

On the other hand, food is that which gets force out of a man (or beast) by first putting it into him. He who takes food supplies himself with force; while he who takes a stimulant robs himself of force. In other words, he who takes food, lives and works upon the food; while he who takes a stimulant, lives and works upon his constitution.

If you are on a journey, and your horse grows tired, give him a good feed and he will go on as freely as when you started; and by keeping this up he will carry you any number of journeys with no more wear than that which is the natural effect of age. But when he first begins to grow weary you can get him to go on more briskly without feeding him; that is, by application of whip or spur; that is giving him a stimulant. By the use of whip or spur you can get him to make extra exertions, you can get force out of him, but it is force that he cannot give without drawing on his constitution; while by giving him food you also get him to make extra exertions, you get force out of him, but it is force which the food gives him, and he is himself still preserved. By giving him food you get extra wear out of him, but it is only wearing out the food; while by the use of whip or spur you also get extra wear out of him, but it is only by wearing out the horse.

It is the same way with men and women. Men in cold weather, starting on a journey, take whisky along; and when the heat from the food which has been eaten, begins to run low, they take whisky, which stirs up the vital functions to greater exertion and causes an expenditure of more heat. But that is only to

rob the very constitution of its necessary heat, and so the more to weaken the body in its power of resistance to the cold. Better a thousand times would it be to take food, than whisky or any other stimulant drink—this, too, without any reference to the duty or the question of total abstinence. On the single question of maintaining warmth to the body on a cold day, food is a thousand times better than any stimulating drink. Food will supply additional heat to the body; a stimulant will only the sooner exhaust the already failing heat which the body has. That contrast is equally true between food and stimulants, in the matter of the supply of strength to a man in his daily labor.

And in this thing women wear themselves out fully as much as men; in fact, it may fairly be questioned whether they do not do so more than do the men. Because the women, being in the house, are always within easy reach of stimulants, while the men, working out-of-doors, or in the shop, are not so. With the housewife, it is, perhaps, wash-day. There is a large washing to do, besides a workingman's breakfast, dinner, and supper to get for husband and his hired hands. She soon begins to feel languid and weary, or perhaps a little faint, and goes straightway and gets herself some strong tea or coffee, that strengthens (?) her for a while, and by frequent repetition of it she gets through the work of the day. She would a great deal better eat some good nourishing food, and not touch a drop of tea or coffee or any other stimulant. The food will give her strength—the tea or coffee will rob her of it. By the use of whip or spur she may urge herself through the work of that day, but she is only so much the more unfitted for the work of the following days.

No man or woman should attempt to do any amount of work which cannot be done upon the force derived from the food which he eats. The amount of work that can be so done is all-sufficient, and is, in fact, greater than can be done by drawing upon the constitution by the use of tea, coffee, whisky, or any other stimulant.

The principle touched upon in this article is a sound one, and if carried out, it cuts up by the roots the use of every stimulant from tea or hashish. We only hope the reader will make the application of the principle.

Part E: Do Not Drink Tea

TEA and coffee belong in the list of narcotics and stimulants, along with hops, alcohol, tobacco, opium, and hashish. It has been proved that the physiological

action of all these gradually shades into one another, all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system. It is perfectly certain, therefore, that users of tea are in the same line with the users of alcohol, tobacco, opium, etc. (that they all belong to the same dissipated family), the only difference being that in the use of tea the dissipation is not generally so dense as it becomes in the use of alcohol or opium. We say it is not generally so dense; because occasionally there are cases in which there is but little difference. "Positive intoxication has been known to be the result of the exclusive use of strong tea" (Encyclopedia Britannica, art., Drunkenness).

There are tea-sots as well as whisky-sots. Yet, because tea-drunkards and tea-sots are not so numerous as the whisky-drunkards and the whisky-sots, tea-drinking is considered by most people as a very respectable sort of dissipation, and it is altogether fashionable. But though this or anything else be fashionable, it is none the less harmful; it is rather the more dangerous. True temperance will never be successfully cultivated so long as the children and youth are brought up in the daily use of the contents of the tea-cup. It is of little use to teach the children to avoid alcohol, wine, and beer while they are continually supplied with tea. It is of little use to tell them to beware of strong drink while constantly supplying them with strong drink; because strong tea is actually a stronger drink than is mild beer or light ale, and it is more injurious. That temperance teaching is hardly the dreadful evils of strong drink when there is continually attendance toward a fashionable afternoon "tea."

It is not alone as an excitant to stronger drink that tea is injurious and to be avoided. This of itself, of course, would be sufficient to condemn its use, but in addition to this, it is such a persistent destroyer of the nervous system that it ought never to be taken into the human stomach. The same eminent authority before quoted, says:—

"Tea-sots are well known to be affected with palpitation and irregularity of the heart, as well as with more or less sleeplessness, mental irritability, and muscular tremors, which in some culminate in paralysis."

If palpitation and irregularity of the heart, sleeplessness, and mental irritability are the characteristics of tea-sots, then how many such sots are known to the readers of this article, among those who use tea? It is true that persons who do

not use tea may have palpitation and irregularity of the heart; or may be afflicted with sleeplessness; or may be irritable; but it is as certainly true that no person can use tea any considerable length of time without being affected in some or perhaps all of these ways. The stuff itself is conducive to these very disorders. If there were no tea nor anything as strong used in any family in the land, there would be much more peace in families than there is; there would not be a thousandth part as many weakly, nervous, headachy wives.

We know that nearly every one of these will answer, "If I should not use it, I would just be sure to have the headache almost to distraction." Of course you would, for a while, and the more you have used of it, the worse will be your headache when you first stop using it. Many and many a time, perhaps, you have been sure you were going to have the headache, but by the timely (?) use of a cup of strong tea you have so benumbed your nerves that they had not life enough in them to ache. And, now, when you cease to outrage them with the paralyzing drug, and give them a fair opportunity to recover their natural condition and their proper functions, the task is certain to be painful for a little while; but when nature has once recovered herself, the pain will be gone for good—yes, for good in more senses of the word than one.

To illustrate: After one of the limbs is placed in a slightly cramped position and gets "asleep," no inconvenience at all is experienced from it so long as it is "asleep," but as soon as the temporary paralysis is broken, then the sensation is exceedingly unpleasant until the arteries, the veins, and the nerves have resumed their natural condition and sway. The longer that limb remains in that cramped position, the more painful will be the reaction when the limb is released. Just so it is with the nervous system from the habitual use of tea; and this is the philosophy of headaches and excessive nervousness if the use of tea is stopped. But what would be thought of a person whose arm was just released from a cramped position in which it had got "asleep," who, when his fingers would begin to tingle in the reaction, would force his arm again into the same cramped position to stop the unpleasant sensation?

Nobody would think for a moment of doing such a stupid thing as that with his limb; but thousands of people do just that same stupid thing with the whole nervous system. They paralyze the nerves with tea or tobacco, and then, if they are without it long enough for the reaction to begin, the sensation, of course, is uncomfortable, perhaps painful; but instead of allowing nature to recover, they

get some more of the drug as quickly as possible, and renew the paralysis. It would be ruinous to treat a cramped limb in such a way; and it is no less ruinous to treat the whole nervous system thus. It is well known that the only way to recover the proper use of a limb that is "asleep" is to release it and let the unpleasant sensation go on, however uncomfortable it may be, until the normal condition of the limb is restored; and it ought to be as well known that that is the only way in which to recover the proper use of the nervous system when it has been paralyzed by the use of tea. Stop the paralysis and let nature have her course. If pain follows, bear it till it is over, doing what you can to assist nature in her recovery; but above all things, do not re-inflict the paralysis upon both yourself and nature's efforts.

We have not confined this article to the consideration of the effects of tea because there is nothing to be said about coffee. We have a few words to say about coffee, also, but must defer that subject till our next issue.

Part F: Do Not Drink Poison

THE habitual use of any kind of stimulant is only an injury. The sole effect of a stimulant upon man or beast is to get force out of him without putting it into him; while the effect of food is to get force out of him by first putting it into him. As expressed by another, the effect of a stimulant is not exactly to rob Peter to pay Paul; it is to rob Peter to pay Peter himself. It should not be necessary to argue with men to convince them that the human system has no need of the habitual use of any such thing. To show that a certain thing is a stimulant, ought to be enough to cause any rational being to refuse the habitual use of it. The great trouble, however, is that so many men allow habit to rule their reason.

Coffee is a stimulant, and therefore should not be used. This is the property upon which, for many, its value depends. Says an eminent authority:—

"Coffee is solely valuable for its stimulating effect upon the nervous and vascular system. It produces a feeling of buoyancy and exhilaration comparable to a certain stage of alcoholic intoxication."—Encyclopedia Britannica.

In view of this, how anybody can either preach or practice true temperance and yet use coffee is more than we can understand. It simply can not be done. The tendency of that which produces a feeling "comparable to a certain stage of

alcoholic intoxication," can only be toward the use of alcoholic intoxicants themselves. We can neither teach nor practice temperance while using or consenting that it is right to use any stimulant, much less a stimulant the effect of which is so closely allied to that of alcohol as is the effect of coffee.

And millions of people will go on day after day, and year after year, brewing this poison and drinking it, and giving it to the little children! And yet they will say, "Oh, coffee does not hurt me!"

But poison hurts everybody that takes it. When we meet people who use tea, and coffee, and pork, and tobacco, etc., and who say that these things do not hurt them, and that they have good health, we are reminded of a circumstance that occurred once where a gentleman was lecturing on the principles of health and temperance. In the course of his remarks one evening he had stated that a person could not enjoy a proper degree of health without frequent bathing—at least once a week in winter and twice a week in summer. When he had dismissed the audience, an old woman of nearly seventy went to him and told him that he had said one thing that she did not believe at all. He asked her what it was. She said: "You said a person couldn't have good health without bathing often. Now look at me; here I am, and I have just as good health as anybody in this town, and I haven't had a bath for fifty years." Poor woman, she had never been clean enough to know what it is to be dirty. She had never been clean enough to know how a person feels when he is clean; nor had she lived healthfully enough to know what it is to have good health. It is much the same way with the people who use all these things, and yet insist that they have good health, and that these things "don't hurt" them.

Tea paralyzes; coffee poisons; pork debases; and tobacco paralyzes, poisons, and debases; flesh foods have stimulating properties, and also make the blood sluggish; and yet there are multitudes who use them all, and will say, "These things don't hurt me. I have good health." But the truth is they have not lived healthfully enough to know what good health is. They have never been free enough from injury to know what it is not to be hurt.

The sum of what I have said is that nobody should use tea, or coffee, or alcohol, or tobacco, or opium, or hashish. They all belong together, and no person can tell where the influence of any one of them stops, and that of the next begins. "Every man that striveth for the mastery is temperate in all things. Now they do

it to obtain a corruptible crown; but we an incorruptible." "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Part G: Eat Ye That Which is Good

"EAT ye that which is good," is the word of inspiration. As it is the wish of the Lord that we should "be in health," it is only to be expected that he should want us to eat that which is good. But this does not mean that we shall eat that which simply tastes good, because that which tastes good may not really be good, and because our sense of taste may be so that things the most injurious may taste the best, while that which would be the very best for us may be, to the perverted sense of taste, the most unpalatable. It is evident then that the advice is to eat that which is good rather than that which, by its pleasant taste, seems to be good; that is, that we should eat that which will make the best blood and through that the best physical fiber, whether of bone, muscle, flesh, or brain.

Physically, we are made of what we eat, and, other things being equal, we shall be in the best condition physically, accordingly as we eat that which is best. Nor does it state the whole truth when we say that by such means we shall be in the best condition physically—it is equally true that we shall be in the best condition mentally, because clear, vigorous thinking requires quick, active exertion of the brain; and in order that this may be, there is required a bountiful supply of good blood. If the blood be heavy and gross, its course will be slow and sluggish, and the mental activity correspondingly so; while if the blood be pure, composed of the best particles, and vivified by pure air, it goes bounding through the arteries, carrying not only life and vigor to the whole physical system, but to all the mental powers as well. Few people realize how much the power to think easily, clearly, and well, depends upon the condition of the blood. But the condition of the blood depends almost wholly upon what we eat, and the kind of air we breathe; therefore, if we will be in good condition, either mentally or physically, we must have good blood; and to have good blood we must eat that which is good. Even the wonderful mechanism of the human system can not make good blood out of bad material.

Nor is it yet enough to say that the physical and mental conditions depend so largely upon what we eat, the moral condition is also deeply involved in this.

Because, says the great apostle, "With the mind I serve the law of God." Our service to the law of God is the measure of our moral condition. Therefore, as with the mind we serve the law of God; as the condition of the mind is largely dependent upon the condition of the blood; as the condition of the blood is largely dependent upon what we eat—it inevitably follows that our moral condition, our service to God, is largely dependent upon what we eat.

By many it may be thought that this is bringing a singular sort of element, not to say aliment, into the field of morals. But whatever may be thought of it, the principle is correct. This very element belongs in the field of morals, and the sooner we recognize it and act in accordance with it, the better it will be for us. God made the whole man to serve and glorify him wholly. It is impossible to separate the mental from the physical, or the moral from the mental, in man. God has made and combined all together. The Lord Jesus died to redeem it all unto God. Because we are bought with this wondrous price, we are required to glorify him in our bodies and our spirits which are his. The whole spirit and soul and body is to be preserved blameless unto the coming of the Lord. 1 Thess. 5:23. And when he comes he shall change our bodies, that they may be fashioned like unto his glorious body. "Thou art an holy people unto the Lord thy God. . . . Thou shalt not eat any abominable thing." Deut. 14:2, 3.

Part H: Baccalaureate Sermon

THE Medical Missionary Class of 1905 is about to finish its college course and to pass on to its work in the great field of the world.

Strictly and literally a missionary is any one who is sent on any kind of a mission. But since Christ came to the world on his great mission, for the salvation of man, and since he sent his disciples upon the same great mission as that upon which he himself was sent, the word "missionary" is now everywhere recognized as applied pre-eminently to those who are thus sent by Christ, and who go in his name.

This is the thought of the word "missionary" in its connection with the services held this day as a part of the commencement exercises of the Medical Missionary Class of 1905. The members of this class are to go forth into the world as missionaries. To this end they have studied through all the years of the course which they are now finishing. This object has been held before them

constantly during these same years. With this purpose they entered the school, knowing that the school exists for this great purpose. And having entered this school for this purpose, having this object constantly before them, and studying to this end, throughout their whole course, now that the time has come for the actual entering upon the work for which they have thus prepared themselves, now in the commencement exercises, and as they are to enter upon the real work for which they have prepared, it is not for a moment to be supposed that this thought should be eliminated, this object forgotten, or this purpose abandoned. For though these are medical students, and have finished the medical course, and have earned and presently shall hold the medical degree; yet, that they are and are to be missionaries is still the predominant thought, and this the predominant purpose. They are medical missionaries. They have taken the medical course, and have become efficient medical scholars only that they may the more effectually be missionaries.

Christ is the only true, the great, the model missionary. He is the one who has to be constantly looked to as the guide and ever to be followed as the great exemplar in all missionary work. And to every one of his he speaks the word, "As my Father hath sent me, even so send I you." And as the Father who sent him was ever with him, so he gives to us the same word, "Lo, I am with you always, even unto the end of the world." As Christ was sent to reveal the Father, so we are sent to reveal Christ, and in him the Father. In order that he should truly reveal the Father, "He emptied himself, and took upon himself the form of a servant;" and to us who are to reveal Christ, and in him the Father, the word is spoken, "Let this mind be in you, which was also in Christ Jesus: who . . . emptied himself, and took upon himself the form of a servant, and was made in the likeness of men."

He was made in the likeness of men, that he might the more fully and certainly enter into the hearts' experiences of men, meet them where they are, appreciate their difficulties, and be the true helper and Saviour. So fully is this true that it is written, "In all points it behooved him to be made like unto his brethren." And being in all points like us, he was in all points tempted like as we are. And though he was in all points tempted like as we are, yet he conquered all temptations, and triumphed over it all, and so has made sure to every one who trusts in Him the triumph over every temptation. And all this he did "that he might be a merciful and faithful high priest in things pertaining to God;" and

that he might "have compassion on the ignorant and on them that are out of the way;" to make reconciliation for the sins of the people. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

This is the model missionary, who forgets, indeed, who utterly abandons, self, and who enters with a true sympathy into the hearts' experiences and the life's troubles of those whom he would reach and help and save. This is in turn the view held by the greatest of all under-missionaries,—Paul,—who declares that he made himself all things to all men that by all means he might save some.

Now of all missionaries, who is so well qualified, to whom is the door so wide open, to know, and to enter into, the hearts' experiences and the life's troubles of the children of men as is the medical missionary?

And was not Jesus equally the medical missionary? Did they not bring their sick to him in crowds? Indeed, the knowledge of him as the great medical missionary was so widespread, that even "the whole multitude sought to touch him," because "there went virtue out of him and healed them all." And did he not use this great field of medical opportunity in all its great fulness to accomplish his great and transcendent missionary purpose?

In this connection it is important to note how largely the word of God entered into Christ's curing of diseases and healing the sicknesses of the people. Yet, in truth, this was nothing new. It was new only to the people then. And it was new to them only because they had so far forgotten and wandered from the word of God. For this truth of the large place of the word of God in the healing of disease has ever been a vital element of that word. Christ in this world was but the Word made flesh. That word was in the world before he came in the flesh; but it had never been given its intended place in the flesh. He came that the word of God might have its true place in human flesh. In him was fulfilled the original intention concerning the word of God: that it should be truly manifest in the flesh. Thus he was the Word made flesh. And this fact only illustrates that which was always the truth, that to the word of God there had always of right belonged this large place in the healing of disease.

God had no sooner delivered his people from the bondage and darkness of Egypt than he revealed to them this great truth. The very first subject upon which he made for them a "statute and an ordinance," after the deliverance

from Egypt, was this one: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee."

This truth was continually kept before the people through the ages following. It is forcibly expressed in the words of Solomon: "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine heart. For they are life unto those that find them, and health [Heb. medicine] to all their flesh." After the time of Solomon this truth is still continued to the people in the writings of the prophets. In Isaiah it is revealed that iniquity is the great cause of sickness, and that the forgiveness of iniquity is a vital element in the recovery from sickness.

The whole story is excellently told in a single passage in the book of Job. And in this connection it is well to remember that the experiences related in the book of Job occurred long before even the deliverance of Israel from Egypt. In this place to which I refer, it is written of the sick man that "he is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and he will be favorable unto him: and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living."

You will note that the essential thing in this connection is that to the sick man there shall be a messenger, "an interpreter." Now the office of an interpreter is to make plain to a person that which is spoken to him in language which he does not understand. In the sickness God is speaking to the man. The man does

not understand that language. Not one in a million understands the language of sickness. God is calling for messengers, whom he can send to the multitude of the sick to be interpreters to them of this language in which, as the consequence of their transgressions, he is speaking to them. And of all people, who is so well qualified to be such an interpreter as is the medical missionary? Has he not studied every bone, every muscle, every nerve, almost every fiber of the human system? Has he not studied sicknesses and diseases to the number of hundreds? Has he not studied the relationship between health and the human system, and between sickness and the human system? Has he not sought out the causes as well as the effects of disease? Has he not thus become as thoroughly acquainted with disease and the language of it, and with the human system, as is possible in such a length of time? Have not these also in these same years studied the Bible that they may know the word of God? And now being acquainted with the word of God, which he is speaking to the souls of men; being acquainted with the human body in its fearful and wonderful workmanship from the hand of God; and being acquainted with disease and its language, are not these, of all people in the world, best qualified to be the messengers and interpreters, the ones of thousands, whom God will send to the sick in this world, to enlighten them with the light of the living?

Please do not fall into, nor fall in with, that mistake that is too often made in connection with the thought of being a missionary: the mistake of thinking, that to be a missionary a person must get as far away as possible from where he is, and from the country where he was born.

Please note this: We have found that Christ is the great model missionary, and the great model medical missionary, and yet in this world he never went more than one hundred miles from the place where he was born. And yet, again, he did in this world a missionary work that will continue until the end of the world, and throughout eternity. Within a hundred miles from where he was born in this world, he did a missionary work that has reached the ends of the earth, that holds the world under its power still, and that will so hold it until the world ends.

That simply tells to us that he who would be a missionary must be a missionary just where he is. Wherever he may find himself, there he is to be a missionary, if he is to be a missionary at all. This is not to say that no one is ever to go more than a hundred miles from the place where he was born. If God calls him to go

far away, he can be a missionary there. Yet he must be a missionary before he does, or he will not be a missionary when he gets there: for when he gets there that will be where he is, and the only place where any one can ever be a missionary is just where at the time he is. And this truth needs to be emphasized, because it has been so largely forgotten.

Now, in this world, how far does any one need to go, any day of the week, from where he happens to find himself when he awakes in the morning, without finding a world full of opportunities to be the medical missionary? And to you, brethren and sisters, to this class of 1905, to all who are yet in this medical school, and to all others who are connected with this work, I say this: If there is one thing that we, with heart and soul, should everlastingly thank God for, it is that there is established in this world a medical college that makes its chief aim so to instruct people that they shall be God's messengers and interpreters to the sick and the afflicted. There are not many such schools in the world; indeed, I am not sure that there is another one; but there is this one, and we can thank God for that, for the work that it has done, for the work that it is doing, and for the work which, thank the Lord, under God, it is yet to do.

Then let us all, with true hearts and sincere spirits, join our hearts and our hands with this noble enterprise, that it may do still more effectively and still more largely, that blessed work of educating the messengers and the interpreters for whom God is calling, that he may send to the sick and the diseased, to bring back their souls from the pit, to be enlightened with the light of the living.

Since, then, it is true that no medical missionary ever needs to go three steps from where he awakes in the morning anywhere on this earth, to find a large and abundant field for his medical missionary operations; and these being graduates of the medical missionary college, we can safely trust that true medical missionaries is what they will be wherever they shall find themselves in this world full of opportunities to be medical missionaries.

What, then, does this say that the members of this class of 1905 will do? In brief, it says that they will be always, heart and soul, enlisted in every work, and in every movement, carried in in this world for the help, the blessing, and the benefit of mankind. It says that they will be fellow-workers, true heart-and-

hand-helpers, everywhere in all the interests of temperance, of right living, of health, and of holiness, for health and holiness are inseparable.

I will close by simply adding the words, in which I am sure you will all join, wishing for each one of this class of 1905 only the richest blessing of God, the fulness of his Spirit, and the precious presence of Christ, to go with him in his work day by day, to make him everywhere and always the true medical missionary; that when the day shall come that Christ shall appear and call us to receive the reward that is prepared for all who follow him, these shall be gathered, and shall come saying, even as he has given us to say, "Behold I and the children whom thou hast given me." And may "the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever;" and "the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost;" that the world, to which he calls you, the world to which you go, shall receive by your presence and by your work, only blessings, upbuilding, and salvation now and in the day when He shall come.