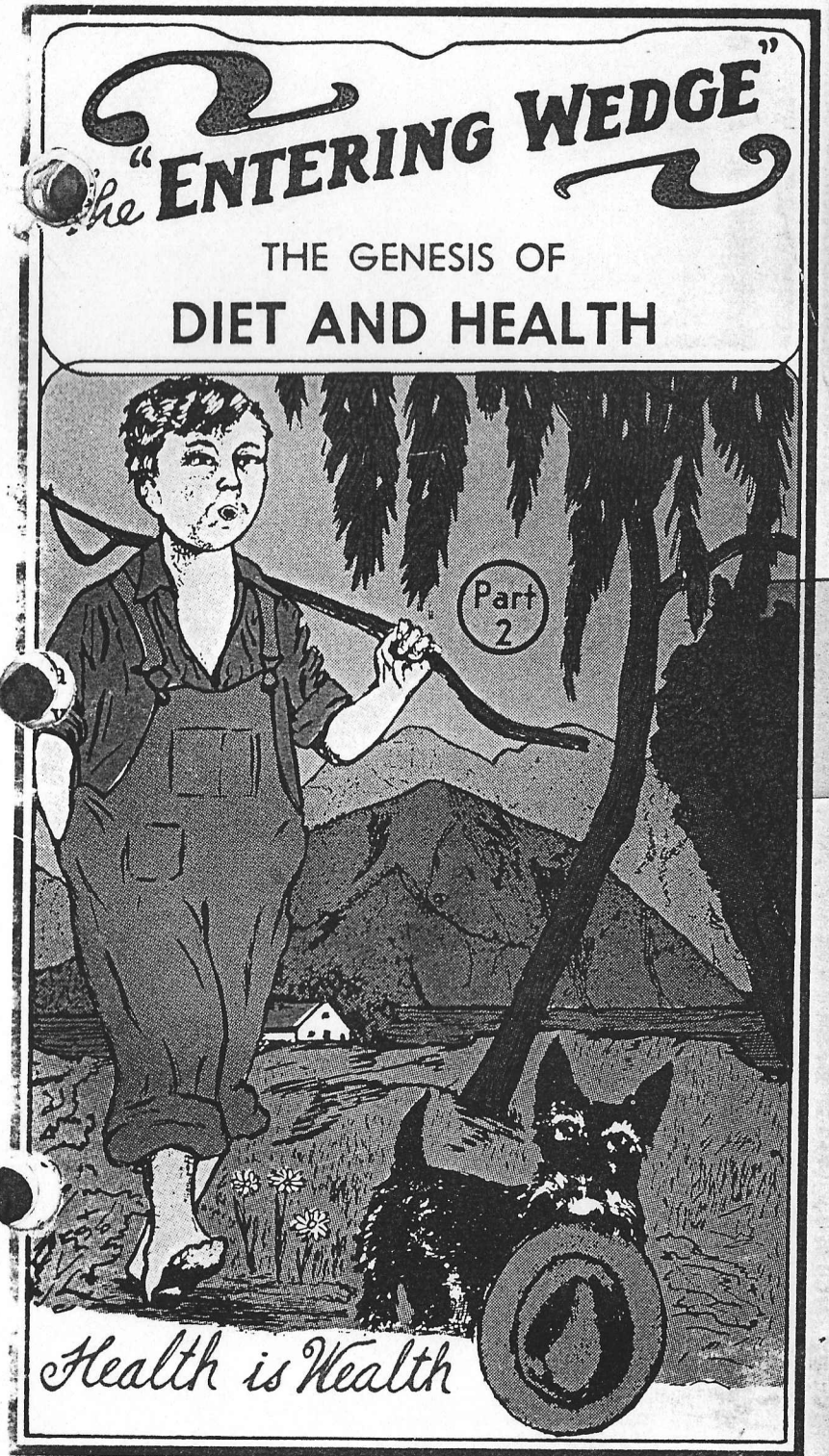


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IMPORTANT

You have now read me through and through, and have seen my mission and the prominence which, for your life's sake, you must give me in your home and in your life. Hereafter you may consult me daily, whether at home or abroad. O, yes, I am tailor-made to fit your pocket, and as I need only a corner of it, you will have no trouble taking me along on your journey, be it short or be it long.

Finally, let me remind you that the recipes in my pages are only a sample of recipes coming. To obtain them, and also extra copies of me, you need to fill out the coupon (page 98), and before mailing it, read the last two paragraphs of page 5.



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Ben L. Roden

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Author

V. T. HOUTEFF

THE E. W. SOCIETY OF AMERICA

The Universal Publishing Association
Mt. Carmel Center
Route 7 — Box 471-B
Waco, Texas 76705

Printed in U. S. A.

THIS BOOKLET'S MISSION

The reader will well appreciate the fact that the importance of this health-bringing agent is in some respects similar to that of the gospel, because no home, be it Christian, Jewish, or heathen, can afford to be without a copy of it. And the gospel's first concern being one's health, this heaven-sent agent is, therefore, the "entering wedge" for Bible and colporteur work, and it will, if rightly used, not only open doors and hearts to the gospel of all time, but also to Its "meat in due season" (Matt. 24:45), the message of the hour, "the everlasting gospel." Rev. 14:6. Hence, those wishing to engage in such a worthy cause, can more successfully labor with this appealing, friend-making, heart-changing, and body-building forerunner.

And, moreover, that it be comprehensible to all classes of society, it is written in language which all can readily comprehend. And finally, to give it the usefulness of a pocket-companion, so that one can conveniently refer to it at all times—at home and away from home—only the most practical and essential health hints are given, the things which one needs to refer to daily, along with a few sample recipes.

The enlightenment herein contained is highly essential in maintaining good health, because the world is now living a life that is contrary to its well-being. Consequently, unless one is equipped to proceed wisely through life's long journey, he can, of

course, with certainty expect to break down somewhere in life's race track, and consequently not reach his goal.

The greater proportion of people realize that they are now living in a new, unnatural and upset world; but unless they reform and line up their habits of life with the world that used to be, they, too, will gravitate deeper into the ocean of disease and misery, and thus into an untimely and, perhaps, hopeless grave.

In a natural world books on this subject would not be so essential to one's daily regimen, but in a world like the one we are now living in, the necessity for such a book as this becomes as serious as if death and misery were about to conquer the last of us. That the world today is in just such a predicament is evident from the fact that it is now increasingly sick and dying from all manner of diseases, and unless there is something done quickly to save it, it will forever pass into oblivion.

Such a health-wasting and degenerating condition as the one which now prevails throughout so-called civilized lands, is doubtless due to the fact that heretofore all of us health reformers have been teaching only the theoretical side of right living. But now the long-looked-for, *the practical*, health companion (the only kind that can help anybody correct his erroneous habits, that can enlighten his path, and rescue him from the current of destruction), having finally come, we, as Christian workers for the

good of others, are hastening to reach all with it. Yes, *all*, because anyone can have it without money. "Ho," now Inspiration invites, "everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

If it were to be sold on a strictly commercial basis, the price of this health service would be, we perceive, as inestimable as is the worth of one's health and happiness. Hence, the publishers, operating a strictly gospel press, have made it possible for the distributors to send this health booklet free of charge to all who care to have it. The regular advertising coupon, our forerunner, however, must accompany each order. The required 6c (see coupon on page 98) is to help cover cost of handling, advertising, and postage. *No coupon, no book.*

Moreover, for the nominal charge of 25c, the recipient of this free offer will receive our coming publication of food recipes. Then, too, we offer, free of charge, a question-and-answer service; that is, only within the scope of the subject matter herein brought to view. All such letters must carry return postage for the answers.

CONTENTS

WHY BE SICK? AT LAST THERE IS HEALTH IF WANTED AND IF IT IS TO BE HAD	9
GOD'S THOUGHTS AND MAN'S THOUGHTS	9
MISREPRESENTATIONS OF HEALTH REFORM CONFUSES	10
ONLY ELIJAH RESTORES HEALTH REFORM	11
WHO ART THOU THAT JUDGE?	13
COMMERCIALISM BRINGS HEALTH DEFORM	15
FOODS HEAVEN APPROVES	17
SPICES AND CONDIMENTS	21
ANIMAL KINGDOM SUFFERING FROM MAN'S SIN	24
THE HIGHEST HEALTH AUTHORITY	27
IMPORTANCE OF QUALITY IN FOODS	35
FLESH FOODS PROHIBITED AND VEGETARIANISM REQUIRED	27
WHAT SHOULD ONE DO TO BE IN GOOD HEALTH?	36
STUBBORN MEN AND SILLY WOMEN	39
WHAT ARE HIS COMMANDMENTS, STATUTES AND JUDGMENTS?	40

WHY BE SICK? AT LAST HERE IS HEALTH IF WANTED AND IF IT IS TO BE HAD

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.” Isa. 55:1-3.

“I the Lord . . . I am he.” Isa. 41:4. “Who forgiveth all thine iniquities; who healeth all thy diseases.” Psalms 103:3.

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” III John 2.

God has promised health to His people and if they want it and go about it in God's own way, they can have it. Since the Enemy of mankind is not only after our souls, but also after our health, he has confused the subject of health as much as he has confused the subject of salvation. And since health is

as important as is salvation, it follows that the Enemy has confused the subject of health as much as he has confused the subject on salvation. So it is, that aside of salvation, the most confused and most attacked doctrines among health reformers are the selection of foods that are to be used and foods that are to be discarded; to use drugs or not to use them; to employ the service of an M.D. or of an H.O., N.P., or the services of no one. So the healing by prayer and diet, and what makes one sick, are still a question mark. All talk about health but no one has it. Notwithstanding their constant study and discussion on diet, health and healing, health reformers are still as sick and dying prematurely as those who never even give a thought to any of these. The lack of results though proves not that the study of diet and health are not essential, but that there is something radically wrong with the system of health reform and with the system of healing and prayer as is with those who advocate all these. Besides this unpleasant situation there is also a constant uprising of fanaticism that adds more confusion and ignorance on the food question, on the question of healing, and on how and what to pray for. Then, too, fanatics presume to persuade God by prayer to do for them what they themselves can and ought to do. They do not realize that God helps where there is no human help available, and that that is why Christ commended the good Samaritan for his charitable deed. (Luke 10:30-37.) By

their uninformed but well meaning acts they unconsciously try to make God their servant, rather than they serving Him. They presumptuously tell Him what to do and expect Him to do it! This they call faith.

GOD'S THOUGHTS NOT MAN'S THOUGHTS.

Woe to us all, though, if He should do what blind and ignorant sinners command Him to do. Christians should remember that an infant does not tell his parents what they should do for him, he cries and his wise parents give him what he needs. "And Jesus called a little child unto Him, and set him in the midst of them. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:2,3. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts, than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall

My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:7-11.

MISREPRESENTATIONS OF HEALTH REFORM CONFUSES

This subject of diet and health has indeed been ignorantly and boastfully, besides commercially, agitated to such proportions that it has become one of the greatest sore spots among Christians, doing more harm than good to both established and prospective believers in Christ and His Truth for today. This wide-spread confusion has thus created two opposing groups of so-called "health-minded" Christians—fanatics and reactionaries—along with those who are moderate. The fanatics have therefore found a fertile field for accusing of indifference those who do not go with them all the way on the subject. There are, moreover, two kinds of fanatics—one practices with all his might what he teaches, and the other teaches with all his might but practices very little. There is therefore wide-spread suspicion which as a result has caused them watching one another, blessing the one and accusing or cursing the other, making it appear in the eyes of the public that one eats himself to hell and the other starves himself to Heaven, leading the uninformed minds to conclude that salvation does not depend on the blood

of Christ, but on what one puts or puts not into his stomach. Inspiration, though, declares: "The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom.14:17.

So it is that instead of making health reform a blessing to themselves and others, they have made it a curse—bringing health to no one; and instead of attracting sinners to Christ, fanaticism, self-interest, presumption, ignorance and poor health are causing multitudes to turn away with disgust from both health reform and Christ. The result is a general scattering with the Devil rather than united gathering with Christ while disease is eating the heart of life. If there is, therefore, any need for reformation on any one thing there is on the subject of the so-called "health reform."

ONLY ELIJAH RESTORES HEALTH REFORM

After years of unsuccessful experiments and after spending hour after hour and year after year in digging for health and in broadcasting their finding of *finding* something, but no one knows what, the perplexing subject now becomes extremely apparent that if health reform is to be restored to its proper place, then no one but the promised Elijah the prophet, who is to appear just before the great and dreadful day of the

Lord, and who is to restore all things, (Matt. 17:11; 2 T.G. No. 7 p 11:3) is obviously the only one, if any, that can possibly do it.

For this very reason is this book published and scattered far and wide free of charge, with the hope and prayer that it brings unification, health and blessings among God's people everywhere, that all may see eye to eye, never again to let the Devil lead them to watch with suspicion, to accuse and condemn one another, but to live in peace, one respecting the knowledge and sincerity of the other, each being capable to rightly conduct his own faith in God's light and responsible to Him alone.

We implore you, Brethren, to not overlook and neglect what the Word says on the subject: "For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. 14:2-4.

It should also be understood and remembered *that no one diet can be prescribed for all*, that everyone is somewhat differently constituted, and that ones condition demands one thing and anothers demands

another thing. For example, one who suffers with certain stomach and bowel ailment may not be able to use whole wheat bread and coarse raw vegetables, etc. Other physical conditions make impossible eating a full meal at one time and such a one may have to eat several times during the day, etc. Of course, no one knows this but the individuals themselves.

WHO ART THOU THAT JUDGEST

No Christian can, therefore, innocently take upon himself the burden of searching for a speck in the eye of another Christian and yet be able to detect even a beam in his own eye. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. 7:1-3. There is no one living who has not sinned at one time or another, and there is no one living who is absolutely free from sinning. One may sin in one thing and another in another thing. No one, therefore, can accuse another without condemning himself. Inspiration points out that even the best are as filthy rags, but thanks be to God that He can make us clean. "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the

fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." Zech. 3:2-5. The power that fires one with zeal to spy and judge another, setting up himself for an example, and demanding that others do as he does, is not the power of God. No, no more than is the power which inspires another type of fanatics with boastful and proudful display of religion, with uncalled for prayers, amens, and hallelujahs. Ever praying to God but never listening to Him, not mindful of what the Word says, but ever boasting of his spiritual attainment, and of so-called miracles performed through him or for him: "And when thou prayest," says the Lord, "thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." Matt.6:5,7. All such vain demonstrationists are simply a cloak under which lies something questionable. The cloak is

therefore used to win the hearts and favor of their audiences, in spite of what is under it. "But all their works they do for to be seen of men: they make broad their phylacteries, enlarge the borders of their garments. And love the uppermost rooms at feasts, and the chief seats in the synagogues. And greetings in the markets, and to be called of men, Rabbi, Rabbi." Matt. 23:5-7. The fact that they deem it necessary to incessantly repeat words which connote good Christian attributes, is in itself revealing that the act is intended to cover up something so as to remove the possibility of any one suspecting anything. Spirit led Christians who are in contact with Heaven know that all such are but vain glory, self-interest and self-importance. They are, therefore, to be shunned regardless how loud their prayers, amens, and hallelujahs be. The greater the shout, the more are they to be feared. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." Matt.7:21.

Moreover, there are agencies throughout Christendom, who stand ready to criticize everything in which they themselves have no part. From all such turn away.

COMMERCIALISM BRINGS HEALTH DEFORM

Now at the outset of our study let us note what the *Testimonies to the Church* say

on the subject of health reform. Here are the statements, "Our workers should use their knowledge of the laws of life and health. They should study from cause to effect. Read the best authors on these subjects, and obey religiously that which your reason tells you is truth." — *Councils on Health*, p. 566, and here are the conditions upon which they are made. The command to inquire from the best health authorities is a positive declaration to health seekers that Sister White's knowledge of food values and their effect upon the human machine did not originate with her and not with Heaven, but with the best health authorities in her day. Since we therefore take the part of her writings that originated with her as inspired, we are definitely charged by Heaven Itself to inquire from the "best health authorities" in our day as she did in her day if we care for our health. And what ever their findings be that is what we must believe, and their recommendations we must accept and obey in preference to their recommendations of her day, for in her day knowledge on the subject had just begun. Anything short of this, therefore, is direct violation against Inspiration's appeal as it is against the individuals health interest. The great question that now arises is not so much what she teaches on diet as it is to know who the best health authorities are and what they teach. Who are they? Certainly not those who label their products, writing and professional practices Health, Nature, Drugless,— and so on.

These are not health authorities at all, and most of them are in the field to sell either their profession or their so-called health product. Then, too, these professionally bred, studiously downing all popular products and professions, for they well know that their only opportunity to sell something to the public depends on making people prejudiced against and fearful of the products and professions of all others. They know that in no other way their so-called health and cure stands a chance at all. So, they spend years in studying how to frighten the public from the well known markets and professional places, and how to drive them to their own so-called health shops and places of professional services. And as there are multitudes of people who are ever looking for something new and better, many thoughtlessly flock to these unapproved places where they in time discover that they have swallowed a quack's bait, sinker, hook and line. At last they find themselves hanging on a fish pole as it were with empty pockets and with inflamed stomach.

✓ FOODS HEAVEN APPROVES

After hearing that flesh food was not man's original diet, the thought logically dawned upon some health authorities of a hundred years ago that animal products such as milk, butter, and eggs must also be discarded. This they proclaimed as a fact and Sister White, having confidence that they

knew what they were talking about, was compelled to so state in her writings. But soon after she was shown that their claims were not 100% correct. So she again wrote as follows: "While I would discard flesh and meat as injurious, something less objectionable may be used, and this is found in eggs. Do not remove milk from the table or forbid its being used in the cooking of food. The milk used should be procured from healthy cows, and should be sterilized"

"But I wish to say that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this. No extremes in health reform are to be advocated. The question of using milk and butter and eggs will work out its own problem. At present we have no burden on this line. Let your moderation be known unto all men." *Counsels on Diet and Foods*, p. 367.

PS 34
Since Inspiration has from that day to this said nothing more on the subject, then these so-called health authorities who protest against the use of animal products, are not at all health authorities but imposters, endeavoring to take God's place. Moreover, since the very best health authority is the Bible we had better inquire there first. Then, what is not answered there we may for it only inquire from the best earthly health authorities of our day. Let us ever remember, though, that what the Bible recom-

mends no authority should be permitted to talk us out of it.

The diet for which man was created for, is told in these words: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

Here is seen that the original diet of man was not of every animal of the field, but rather of every herb and of every tree bearing seed. Very obviously, then, seedless trees and seedless plants such as mushrooms, regardless of their tempting and luscious fruit is a food condemned by the One Who created man and Who knows what he was made to take and what he was made to leave alone. Besides this command, the Creator has endowed mankind with senses, discretion, and good judgment by which he should be able to select his diet from among plants and trees bearing seed. Mankind with God given ability, therefore, should have no trouble of determining what is good for food and what is not. No, no more trouble than have the animals. Take for example the cow, the sheep, the horse. These do not eat every plant that their nose, tongue and lips come to, but select the kind that is good, clean and edible. And although they do not commune the thing one to another, yet the kind of weed that is rejected by one cow is

rejected by all cows. Civilized man should not be more ignorant than the dumb animals.

In addition to this Heaven ordained diet for mankind: we read that Abel was by trade a keeper of sheep and Cain a tiller of the ground. Since it is plainly seen that Abel made a living keeping sheep, and since meat was introduced for food after the flood, he could not have kept them only for the wool. The subject then becomes understandable that he kept them more for milk than wool because there were no winters at that time and could not, therefore, have utilized very much wool. What, sheep milk! Well, even now in that part of the world they keep dairy sheep and still manufacture sheep cheese and butter. Milk and butter, therefore, has been used for food from the time of Abel to this time. Moreover, Inspiration chose to symbolize by milk, butter, and honey the spiritual bread (the Word of God, the Bible) with which the prophets fed the people in the holy land, and which they stored in the Bible for future generations. So the Giver of this spiritual bread declared: "... I will bring you up unto ... a land flowing with milk and honey." Ex. 4:17. And again the bread of Heaven, "butter and honey," enabled the Saviour "to refuse the evil and to choose the good." Declares Inspiration: "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his

name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Isa. 7:14-15. Besides, Inspiration with its prophetic eye looking down to our day, again chose to symbolize the Word of God by butter and honey. So we read: "And it shall come to pass in that day [our day], that a man shall nourish a young cow, [the Spirit of Prophecy in our day] and two sheep [the Old and New Testaments]; And it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land." Isa. 7:21,22. If butter is not fit to eat, then why did the all-knowing God prefer to choose butter by which to illustrate the most important, the most pure and wholesome life sustaining food, "meat in due season" (Isa. 7:15-16) of which the Lord plainly said: "... Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

SPICES AND CONDIMENTS

Again Inspiration wrote: "Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?" Job 6:6. Jesus also said: "Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?" Luke 14:34.

"Food should be prepared in such a way that it will be appetizing as well as nourishing. It should not be robbed of that which

the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood.”
—*Testimonies*, Vol. 9, p. 162.

“On my frequent journeys across the continent, I do not patronize restaurants, dining cars, or hotels, for the simple reason that I cannot eat the food there provided. The dishes are highly seasoned with *salt* and pepper, creating an almost intolerable thirst . . . They would irritate and inflame the delicate coating of the stomach . . . Such is the food that is commonly served upon fashionable tables, and given to the children. Its effect is to cause nervousness and to create thirst which water does not quench . . . Food should be prepared in a simple a manner as possible, free from condiments and spices, and even from an undue amount of *salt*.” *Counsels on Diet and Foods*, p. 340.

“Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at meal time will largely disappear.” —*Ministry of Healing*, p. 305.

“We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh-meats, butter, spices, rich cakes, mince pies, a large amount of *salt*, and all exciting substances used as articles of food.”
—*Testimonies*, Vol. 3, p. 21.

Obviously milk, butter, salt and eggs were not only used by holy men of God from Abel’s time to this day, but even in our day the Word of God highly recommends these articles of food by the simple fact that the word of God even in our day is still symbolized by this article of food. Is not the Word of God the highest authority both in Heaven and earth?

There is, of course, the contention that these foods were good in those days but since cattle are so badly diseased in this day and age their flesh and their milk and eggs are not now safe to use. For light on this question I shall refer you to one of the most popular books among Vegetarians. In it we read: (Quote) by Gilbert White.

Publishers note: Reference not furnished with manuscript.

Here is to be noted that the diseases which are liable to be transmitted from cattle to men, the book declares, are: (enumerate them).

Publishers note: Reference not furnished with manuscript.

ANIMAL KINGDOM SUFFERING FROM MAN'S SIN

Since the world is not suffering and dying from these supposedly transmittable diseases and since animal products are still the world's main diet, the claim that animal products are unsafe for human consumption proves absolutely false. Of course animals may get so badly diseased as to exterminate all livestock from the face of the earth. But if it happens, then there will be even less fear of any contamination between man and animal, for all animal products will then disappear. So we are again reminded: "The question of using milk and butter and eggs will work out its own problem." *Counsels on Diet and Foods*, p. 367.

Let us now look into the situation even more realistically by our own God-given wisdom and good sound judgment: No one needs to guess the fact that where there is one specific disease from which cattle are suffering, there are a dozen or more from which human beings are suffering and dying. And where there is one sick cow, there are thousands of men, women and children that are not only sick but also dying. So, if there is any danger of one contaminating the other, it is not the cattle but man contaminating the cattle. Cattle are suffering for the sins of man, not man for the sins of cattle. If there is, therefore, any reason to fear anyone of the two (man, or cattle) it is to fear man,

not the cattle. Yet in spite of this undeniable fact, cattle-fearing men never give it even a thought that living in the cities like a multitude of fowl in a pen right in the midst of disease, is the thing to be feared, not only contacting disease but also of falling into their sins. Knowing this, the all-wise God gave to His people not only health reform, (vegetarianism) but also dress reform and amusement reform. He gave these for no other reason but to keep His people apart from the people of the world. For if one does not eat flesh food of any kind, he is forced to keep away from the table of all flesh eaters. And if he does not dress as fashion would have him dress, does not smoke and drink, he is thereby entirely forced away from the world's society. And when one does not go to shows and to other questionable places of amusement, then he arrives to the place where he has nothing in common with the world anywhere. This is God's chief and primary reason for any of these reforms. And this is exactly what God commanded that His ancient people were to do, saying: "But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee: That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God." Deut. 20:17,18. "Be ye not unequally yoked together with unbelievers: for what fellow-

ship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Rom. 12:2. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. Sister White herself says practically the same in the following statement: "It is time for our people to take their families from the cities into more retired localities, else many of the youth, and many also of those older in years, will be ensnared and taken by the enemy." *Testimonies*, Vol. 8, p. 101. This precisely what He commands His people today. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" 1 Cor. 6:2.

Since the purpose of the judgment is to separate the saints from the sinners, how will one judge the world if he himself is yoked with it?

THE HIGHEST HEALTH AUTHORITY

Also there is the contention that spices, condiments, all sorts of pastries, white sugar, the combination of sugar and milk, vinegar, salt, coffee, tea, tobacco, that all these should be forever and completely discarded from one's menu. If all these or any part of them are really harmful, then wisdom itself dictates that they should be left alone. We would therefore do well to inquire for these, do, or for as many of them as possible, from the highest Health Authority, the Bible. The use of spices were very extensively used even as far back as in Moses' time. So was vinegar and salt. And since the Lord very carefully instructed His people in the line of health reform even as far back as during their emancipation from Egyptian bondage, we should therefore make a careful note of what they were told to discard from their diet. Here it is:

FLESH FOODS PROHIBITED AND VEGETARIANISM REQUIRED

- 1 And the LORD spake unto Moses and to Aaron, saying unto them,
- 2 Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat

among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch; they *are* unclean to you.

9 These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the nighthawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.

25 And whosoever beareth *aught* of the carcass of them shall wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof, and *is* not cloven-footed,

nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws among all manner of beasts that go on four, those *are* unclean unto you; whoso toucheth their carcass shall be unclean until the even.

28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be* wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcass falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcass shall be unclean.

37 And if *any part* of their carcass fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcass fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.

40 And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten. Lev. 11

The subject was obviously of such importance that this command Inspiration reiterated forty years later. Read Deut. 14. The prophets also that followed thereafter made mention of these prohibited flesh foods and so warned not only the generations in which they lived, but lay even greater emphasis against the use of such foods. In one of the prophecies which touch our day, the day in which Christ is to return, we read:

“For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and

the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.” Isa. 66:15-17.

Since health reform is not something new with Inspiration, and since there is not a word said to God's ancient people, nor to us in prophecy against those articles of foods which His people rightly used in the days of the prophets, save of prohibiting through type and prophecy the use of all flesh foods in the last generation, then who else has the authority to prohibit anything other?

That God's church at the time just before the kingdom is set up is commanded to teach and practice vegetarianism, is seen through nature, type and condition: as we have already seen that man was commanded to select his food from every tree and plant bearing seed. His organism and features also prove that he was created to be vegetarian. For example, man's teeth resemble those of the cow, the horse, etc.: the proportional length of his intestines also bear witness that his nature is purely vegetarian.

Spices, rather than being prohibited, though, the Lord commanded through Moses that they should be used in connection with the sacrifices in the Sanctuary service, and pastry likewise (Ex. 30:23-24, Ex. 37:29). Vinegar though then being ex-

tensively used not only in food but for beverage also (Num. 6:3, Ruth 2:14), the Word never forbade it. As for salt, the Lord Himself declared that it is "good." (Lev. 2:13, Matt. 5:13).

p. 18
There is not a word in the Scriptures about sugar, coffee, tobacco, and tea, and as far as we know none of these were then used. So for light on these we should go to the "best health authorities." And they all agree that white sugar, bolted and bleached flour are denaturalized and devitalized. They also agree that coffee and tea are stimulants and that smoking is harmful. Moreover, it is also unbecoming for a human being, created in the image of God, to push a lighted stick in his mouth, to inhale its smoke though he has no chimney on his top through which to expel it.

We should not, however, take all these as abominable as is swine's flesh and the flesh of other unclean beasts. Coffee and tea can be taken for medicine. White sugar, white flour, and polished rice can be eaten when other is not obtainable, although one should ever remember that the deficiency should be supplied in some other way. And try you find out that sugar added to milk is less apt to ferment than milk without sugar. Why? Because sugar is a preservative. Sweetened milk will not ferment as quick as fresh fruit juice.

What is really objectionable in ice cream is the added gelatin in it, (because gelatin is mainly manufactured from the remnant of hogs), and a daily use of it.

IMPORTANCE OF QUALITY IN FOODS

True that white sugar is devitalized and therefore brown and raw sugars are preferable. But since there is a very small market for these commodities, the manufacturers of them, as a result, pack for market the scrap that is left on the bottom of their vats. Some of these sugars are therefore often not fit for human consumption because of the large amount of impurities that is in some of them. Moreover, reformers ought not to use sugar of any kind so excessively as it is used in the United States. One or two teaspoonsful of white sugar, matters not how devitalized it be, is not going to kill any one. As to the use of some pastries, the solid facts are these: Take fruit pie for example; if the crust of it is made from good whole wheat flour, then there is no difference between pie and a fruit sandwich. A slice of such a pie, therefore, eaten for dessert, not for a meal, cannot be bad food.

Spices were used very extensively in the Old Testament period, and there was a command to use them in the preparation of the sacrifices. The Bible, therefore, rather

than prohibiting the use of spices, It recommends them.

Most unpolished rice, though, is unfit to eat. Due to the fact that there is but very small demand for it, hence the rice companies are putting out on the market only the siftings, the immatured kernels-that which is unfit for white rice, the lowest grade there is. So unless one somehow obtains first grade unpolished rice, he is better off by using polished rice.

So there is much said and done about keeping free from disease, but disease is still with them all, yet no one inquires about it from the Word of God: what It says on the subject is this: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." III John 2.

WHAT SHOULD ONE DO TO BE IN GOOD HEALTH?

What shall we do to be in good health? and what shall we do to prosper? Inspiration has the answer:

"And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." Deut. 7:15.

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; when the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." Deut. 28:58-61.

"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." Deut. 8:3,5,6.

"Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always." Deut. 11:1.

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” Deut. 12:32.

“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?” Deut. 10:12,13.

“Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.” Deut. 11:26-28.

“Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.” Deut. 12:28.

“Thou shalt not eat of any abominable thing.” Deut. 14:3.

“This day the Lord thy God hath commanded thee to do these statutes and judg-

ments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments.” Deut. 26:16,18.

“The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.” Deut. 28:35,45,63.

STUBBORN MEN AND SILLY WOMEN

“So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it.” Deut. 29:22. Already many sick and wounded have suffered untold miseries and death because fanaticism, igno-

rance and presumption have deprived them from well balanced food and from the services of a competent physician, (*Evan.* 606:2), have instead disposed themselves as others to ignorant stubborn men and women who perhaps do not know as much as how to bandage a scratch on a finger, and who would quote Matt. 23:4,

WHAT ARE HIS COMMANDMENTS, STATUTES AND JUDGMENTS?

The sins:

“Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God’s: and the cause that is too hard for you, bring it unto Me, and I will hear it. And I commanded you at that time all the things which ye should do.” Deut. 1:17,18.

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a

wise and understanding people. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto in Horeb out of the midst of the fire: Lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.” Deut. 4:2,5,6,15-19.

“Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, And shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Keep the sabbath day to sanctify it, as the Lord thy God hath

commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day. Honour thy father and thy mother, as the Lord thy God hath commanded thee: that thy days may be prolonged, and that it may go well with thee; in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's. Deut. 5:8-21.

“And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk

of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign on thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” Deut. 6:5-9.

“Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God. Thou shalt not seethe a kid in his mother's milk. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.” Deut. 14:21,22.

“At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release. Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release; Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it. If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from

thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 15:1-4,7-11.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God." Deut. 18:9-13.

"And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it." Deut. 20:5.

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God. If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou has sown, and the fruit of thy vineyard, be defiled. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woollen and linen together. Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself." Deut. 22:5-12.

"If a man be found lying with a woman married to an husband, then they shall both

of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her: Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city: and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: For he found her in the field, and the betrothed damsel cried, and there was none to save her: If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days. A man shall not take his father's wife, nor discover his father's skirt." Deut. 22:22-30.

"There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house

of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God. Thou shalt not lend upon usury to thy brother; usury of money, usury of things, usury of any thing that is lent upon usury: Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; yea even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth. When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn." Deut. 23:17-25.

"When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken." Deut. 24:5.

“When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge: In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land within thy gates: At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.” Deut. 24:10-15.

“Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow’s raiment to pledge: But thou shalt remember that thou was a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest

the grapes of the vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou was a bondman in the land of Egypt: therefore I command thee to do this thing.” Deut. 24:17-22.

“Thou shalt not muzzle the ox when he treadeth out the corn.” Deut. 25:4.

“Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.” Deut. 25:13-16.

“Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. Thou shalt be blessed above all people: there shall not be male or

female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." Deut 7:3,4,6,14,15.

This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;" Deut. 26:16-18.

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Circumcise therefore the foreskin of your heart, and be no more stiffnecked. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name." Deut. 10:12,13,16,18,20.

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; the they shall cleave unto thee. Also every sickness, and every plagues, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." Deut. 28:58-61.

"Ant it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst." Deut. 29:19.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine,

and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before the seven ways. The Lord shall command thee blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right

hand, or to the left, to go after other gods to serve them. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish." Deut. 28:1-22.

"Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. Cursed be he that setteth light by his

father or his mother. And all the people shall say, Amen. Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen. Cursed be he that maketh the blind to wander out of the way. And the people shall say, Amen. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt, and all the people shall say, Amen. Cursed be he that lieth with any manner of beast. And all the people shall say, Amen. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. Cursed be he that lieth with his mother in law. And all the people shall say, Amen. Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen. Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen. Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say Amen." Deut. 27:15-26.

"The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled

evermore, and no man shall save thee. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand." Deut. 28:27-32.

"The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head." Deut. 28:35.

"And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

All thy trees and fruit of thy land shall the locust consume. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him. He shall be the head, and thou shalt be the tail. Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things." Deut. 28:37-47.

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he

fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Deut. 30:1-6.

"And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers: If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law and if thou turn unto the Lord thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and

death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30:8-19, that even the strictest of them are still as sick and dying prematurely as are those who never even give it a thought.

"Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Ps. 103:1-5.

Now that "ye know these things, happy are ye if ye do them." John 13:17.

Happy, indeed, "is he that hath the God of Jacob for his help." Ps. 146:5.