

POISONS

From Helath and How to Live by James and Ellen White:

"IT does not take a man with a divining rod to tell that the same general law which wards off disease, is that by which disease is cured, and that any knowledge which one has, by means of which he can cure the sick is of no avail unless it also includes a knowledge of means by which when a person is cured, he may 'stay cured.' For it is palpably absurd to be shut up to the necessity of curing people constantly. Such a process is only a sham. In reality there is no cure. It is merely a labor quite unfruitful of benefits. - Without health no man can be as great as Nature designs him to be. Philosophically speaking, as well as practically, Health is wealth. - Without it the highest mental culture can never be attained, for in its absence the closest application of one's intellectual powers cannot be exercised. Without health there cannot be a thorough moral discipline or religious growth, for to the degree that one is sick does he lack power of control over his passions, as well as over the emotions of his higher nature. There is no curse on this earth this day so heavy upon the people as the loss of health. It makes those who suffer it so dependent, so miserable, placing them on a charity list, where if they are not dependent for bread, they are for other little things, which, good in themselves, sicken and sadden when daily had under circumstances inevitably calculated to press home to those to whom they are tendered the conviction of their own nothingness. {1865 JW, HHTL 167.3}

"Many of the ablest medical writers admit the impossibility of curing chronic diseases by medicine. Many more admit it in their daily practice, who have patients to whom they give no medicine, recommending instead, means entirely hygienic. In acute diseases, drug doctors speculate and experiment more extensively, but in this department men occasionally arise who have the magnanimity to admit that they can calculate with no certainty on their medicines, these utterly failing under the most favorable combination of symptoms to exhibit those effects, for the production of which it is supposed they are specifically adapted. {1865 JW, HHTL 168.1}

"Thus calomel, opium, quinine, lobelia, belladonna, aconite, toxicodendron, arsenic, iodine, podophyllin and the other poisons whose name is legion, and in whose tails there are a thousand stings, are daily given, and specific effects are looked for and calculated upon, but exactly opposite effects are produced. Am I not right? If not, how then is opium given to induce sleep, and the patient made all the more wakeful for it? Is it not a common fact that calomel when administered with a view to excite the liver to increased action, produces as a result greater inactivity of that organ? Do not physicians daily give cathartics to relieve costiveness, and thereby making it a permanent condition of the bowels? Do they not give brandy to tone up the stomachs of dyspeptics, and thereby, oftener than otherwise produce complete loss of tone of that organ? Do they not give cantharides to cure dropsy, and then have to commence the process of tapping, and keep it up till the patient dies? Do they not give iodine to reduce enlarged lymphatics, and have suppuration of the glands follow its administration? Do they, or do they not get results such as the books tell about, in half the cases they treat? I do not ask if their patients live through the attacks of their diseases and the administrative attendance of their physicians. That is not just now the question, but do these medicine-givers with their so called specifics get specific effects? {1865 JW, HHTL 168.2}

"In a monograph on Typhus Fever published in 1831, Prof. Nathan Smith, of Yale College says: 'I am clearly of opinion, that we had better leave Typhus Fever to cure itself, as medicines, especially powerful ones, are more likely to do harm than good.' The Prof. was right. Drugs kill, or if they do not kill, they tend to kill, and so do more harm than good. - Think of the curative properties of poisons. - What

makes arsenic everywhere labelled a poison? Why, by universal consent is prussic acid stamped, labelled, and considered a poison? - Why do legislators pass enactments forbidding druggists to sell arsenic or other drugs without labelling them so plainly when done up as to leave no possible ground for mistake that they are poisons? Is it not because the legitimate effects of them on the human body is to destroy its vitality and kill it? Then by what cunning, or skill, or power of transmutation, is it that a man with a piece of parchment in his office hung on the wall, written all over in Latin characters, can take these substances and introduce them into the body, set them going into the circulation and have them tend to cure, and not to kill. Is it that by their introduction they are chemically altered? This is not the fact. Persons who are killed by arsenic show its presence in their stomachs on post mortem examination. Persons who have taken mercury, have had it pass from the body through the skin in a natural state. Persons who have had iodine administered for scrofula, have had the smell unmistakably exhibited in their puss. – Those who have taken oil of turpentine, have months, yes, years after taking it, sent forth its odor in their urine. Sick persons have taken the wine of colchicum, and have tasted it plainly a year after its administration. Persons after taking lobelia have had its presence exhibited, and usual effects shown, years after it was given. Opium eaters are liable to attacks of lethargy for years after giving up its use. Men have gone from the East to the West, traveled through it, and returned to have the Western fever, eighteen months after their return and die from it. Men go into a room where typhus fever is, and come out without injury; others go in, come out, are taken sick and die. Men settle down on the edge of a stagnant mill-pond, and in a little while have intermittent fever. - Men take some little pills of strychnine from the hands of a physician, and are smitten with paralysis for life. Boys chew and smoke tobacco, and are palsied, smitten in their early budding. **What in the name of Heaven do these facts prove, but that poison is poison everywhere, always is poison, that its effects are modified by the vitality of the person taking it, and not by any change undergone, and that the worst possible use you can put a sick man to, is to give him medicine, that if you want to kill him you have only to drug him, and if you do not kill him, you will waste away all the greenness and freshness of his existence, so that life looks to him as desolate as a burned prairie.**"

--DR. JACKSON, Laws of Life, for Aug., 1862. {1865 JW, HHTL 169.1}

Cure for Diphtheria

A lady of Port Byron, Cayuga County, New York, cured six children, (five of them her own,) of diphtheria, by the following remedy: "**When the symptoms are first discovered, take Spanish flies, pound and mix with Venice turpentine, spread it on a piece of soft cloth and bind it over the throat, which will raise a blister, and soon remove the disease from the throat.**" - Farmer's and Miners' Journal. {January 13, 1863 JWe, ARSH 51.14}

THE world goes on. It is strange how soon, when a great man dies, his place is filled; and so completely that he seems no longer wanted. {January 13, 1863 JWe, ARSH 51.15}

IN the town of Pompey, Onondaga county, N. Y., there were two families containing eight interesting and apparently healthy children. Within two weeks seven of the eight were carried off by diphtheria. {January 13, 1863 JWe, ARSH 51.16}

To James and Ellen White, who already highly valued “air, water, and light” as “God’s great remedies” (Ibid., February 10, 1863), what Dr. Jackson wrote made more sense than either drugs or a poultice of Spanish flies compounded with turpentine. The symptoms had overtaken their children very rapidly, and the Whites lost little time in carrying out—scrupulously—**the directions of Dr. Jackson.** They had appointments to speak in Convis, Michigan, on Sabbath and Sunday, February 7 and 8. **By following Jackson’s method of treating diphtheria, which involved the better part of Friday night, on Sabbath morning they saw that they could safely leave the sick children in the hands of those who helped in the home.** They drove the fifteen miles to Convis Sabbath morning and took services both morning and afternoon, meeting with new converts to the Adventist message. {2BIO 14.2}

But before they could teach, they must know what to teach. They were adults, and parents; alert, but their knowledge in health lines was but little different from the average—and these were days of general ignorance. The *Review and Herald*, edited by James White and Uriah Smith, occasionally carried items on rest, fresh air, exercise, et cetera, selected from other journals or from the writings of a Dr. Dio Lewis. Quite often articles and admonitions discouraging the use of tobacco, tea, and coffee were included. **But as we have seen in connection with the scourge of diphtheria in the winter of 1862 and 1863, although the obituary notices kept before its readers the death of many children, up to February, 1863, the Review had little to offer to terrified parents but the application of a poultice of “Spanish flies and turpentine.”** **Then there came to the attention of James and Ellen White Dr. James C. Jackson’s method of treatment of diphtheria, embodying simple, rational methods in the proper use of water, fresh air, and rest. Earnestly employed, these remedies saved two of the White boys when stricken, and also Moses Hull’s boy, but upon the recovery of the children the experience was soon forgotten.** **Then in the vision of June 6, 1863, among a number of situations and matters opened up to Ellen White, health was an important one.** Many of its features were to her so revolutionary that she was for a time bewildered. {2BIO 73.3}

In the vision of June 6, 1863, not only was there opened to Ellen White the basic principles of healthful living, but a solemn commission was given to her that would have a bearing on her work and that of her husband for many years to come. She and James were to be teachers of health reform. But before they could teach they must know what to teach. Though they were adults, parents, and alert, their knowledge in health lines was but little different from the average—and these were days of general ignorance. {WV 104.5}

The *Review and Herald*, edited by James White and Uriah Smith, occasionally carried items such as rest, fresh air, and exercise, selected from other journals or from the writings of a Dr. Dio Lewis. Quite often articles and admonition discouraging the use of tobacco, tea, and coffee were included. **But in connection with the scourge of diphtheria in the winter of 1862 and 1863, although the obituary notices kept before its readers the death of many children, up to February 1863, the Review had little to offer terrified parents but the application of a poultice of “Spanish flies and turpentine.”** {WV 105.1}

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remedies saved two of the White boys when stricken, and also Moses Hull's boy; but upon the recovery of the children the experience was soon forgotten. Then in the vision of June 6, 1863, among a number of situations and matters opened up to Ellen White, health was an important one. Many of its features were to her so revolutionary that she was for a time bewildered. {WV 105.2}

When James and Ellen were in Boston, some three months later, James saw some books on health advertised in a periodical called the *Voice of the Prophets*, published by Elder J. V. Himes. He ordered the works and received them at Topsham, Maine. But he was too busy to read them, and they remained in their wrappers for some time. {WV 105.3}

Ellen had been working under heavy pressure to complete writing out the vision before she and her husband would visit the "**Home on the Hillside**" of Dr. Jackson in Dansville, New York. But she was determined that before leaving she would cover in that book the main points that had been shown to her in the health reform vision. She did not want it to be said that what she presented as shown to her in vision could have been influenced by Dr. Jackson or anyone else. {WV 105.4}

She made an interesting statement of what she did *not* read before first writing out what the Lord had revealed to her: {WV 105.5}

That which I have written in regard to health was not taken from books or papers.... My view was clear, and I did not want to read anything until I had fully completed my books. My views were written independent of books or of the opinions of others (Manuscript 7, 1867). {WV 105.6}

She had talked freely with Dr. Lay and many others upon the things shown her in vision in reference to health, but she had not read a paper dealing with health. {WV 105.7}

Chap. iii, 14, where the degradation of the nachash, or serpent, is predicted, his Notes remark: {September 19, 1865 UrSe, ARSH 124.26}

"Upon thy belly shall thou go, and dust shalt thou eat. but another phrase for the extremest subjection and degradation. To what extent this sentence involved the doom of a change in the external form and motion of the serpent, it is not possible confidently to affirm. If the suggestions thrown out in a preceding note respecting the primitive shape and appearance of the creature here employed be well founded, there was doubtless a signal transformation made to pass upon him in consequence of the curse now inflicted. From having formerly moved by the aid of wings, or with the head and breast elevated above the ground, he was now reduced from this imposing posture, and become in the fullest sense of the term, a reptile, vile and loathsome, and incapable of eating any food but what should be more or less mingled with the dust." {September 19, 1865 UrSe, ARSH 124.27}

We will complete our selections and remarks for this time by referring to one more passage with its usual interpretation. Gen. vi, 14, God's order to Noah, "Make thee an ark of gopher-wood," etc., Mr. Bush proceeds to say: {September 19, 1865 UrSe, ARSH 124.28}

"Of gopher-wood. Heb. atze gopher, probably trees or rather woods of pitch, i. e., such as the pine, fir, cypress, turpentine, cedar, and other trees of a pitchy kind adapted to the purpose of ship-building." {September 19, 1865 UrSe, ARSH 124.29}

"If any particular species of tree of this description be intended more than another, it is probably the cypress (kuprissos), as the radical consonants in the Greek and Hebrew words are the same, and as the cypress is eminently distinguished for its durability and the power of resisting the injuries incident to other kinds of wood, while its resinous properties would tend to render it impenetrable to water. Being

a very compact and heavy kind of wood, and not liable to rot or become worm-eaten, it was much used in the construction of coffins among the Athenians, and of mummy cases among the Egyptians. It is said, too, that the gates of St. Peter's church at Rome, which lasted from the time of Constantine to that of Eugene the fourth, that is to say, eleven hundred years, had in that period suffered no decay. This tree, therefore, if any, would seem to have the best title to the credit of having furnished the material for the ark, though it is highly probable that different kinds of pitchy or resinous wood would be employed in different parts of the structure." {September 19, 1865 UrSe, ARSH 124.30}

"Palmetto Trees! says one looking at the picture. No, not palmetto-trees, nor pine-trees, nor fir-trees, nor any kind of trees that grow now in the South or North, in this country or in any country. They are pictures of trees that grew long, long ago on the earth, * * * but they did not grow in vain. God made them for the use of man. By and by they died and were covered up in the earth. The branches, trunks, and roots were pressed together; and, after a long time, they became a solid black mass, and men now dig it up and call it coal. We know that coal was made from these ancient trees, because sometimes pieces of the trees are found in the coal mines. It is wonderful how God stored up in the earth this coal for fuel, so that, when the forests are cut off, we can still have an endless supply to keep us warm, and to use in steamboats and railroads and in factories. {November 14, 1865 UrSe, ARSH 192.16}

"But what is still more wonderful is, that the millions of gallons of petroleum or rock-oil which this country produces every year comes from these same ancient trees. Just as pitch and turpentine come from the pine-trees of North Carolina, so rock-oil comes bubbling up from the earth out of the vast beds of coal. Of the United States, Pennsylvania produces the most coal and oil." {November 14, 1865 UrSe, ARSH 192.17}

How to Live was compiled by Sister White, she included 6 of her articles and articles from doctors of her day which were in nearly harmony with what the Lord had revealed to her.

"During the last seven months we have been at home but about four weeks. In our travels we have sat at many different tables, from Iowa to Maine. Some whom we have visited live up to the best light they have. Others, who have the same opportunities of learning to live healthfully and well, have hardly taken the first steps in reform. They will tell you that they do not know how to cook in this new way. **But they are without excuse in this matter of cooking: for in the work, How to Live, are many excellent recipes, and this work is within the reach of all. I do not say that the system of cookery taught in that book is perfect. I may soon furnish a small work more to my mind in some respects. But **How to Live teaches cookery almost infinitely in advance of what the traveler will often meet, even among some Seventh-day Adventists.**** {1T 680.2}

"Question on the Vision.--Did you receive your views upon health reform before visiting the Health Institute at Dansville, New York, [THE MOST PROMINENT OF MEDICAL INSTITUTIONS IN THE UNITED STATES FEATURING REFORMS IN DIET AND IN THE TREATMENT OF THE SICK WAS AT THIS TIME OPERATED BY DR. JAMES C. JACKSON AT DANSVILLE, NEW YORK, --COMPILERS.] or before you had read works on the subject? {3SM 276.1}

Answer.--It was at the house of Bro. A. Hilliard, at Otsego, Mich., June 6, 1863, that the great subject of Health Reform was opened before me in vision. {3SM 276.2}

I did not visit Dansville till August, 1864, fourteen months after I had the view. I did not read any works upon health until I had written Spiritual Gifts, volumes 3 and 4, Appeal to Mothers, and had sketched out most of my six articles in the six numbers of **How to Live.** {3SM 276.3}

I did not know that such a paper existed as The Laws of Life, published at Dansville, N.Y. I had not heard of the several works upon health, written by Dr. J. C. Jackson, and other publications at Dansville, at the time I had the view named above. I did not know that such works existed until September, 1863, when in Boston, Mass., my husband saw them advertised in a periodical called the Voice of the Prophets, published by Eld. J. V. Himes. My husband ordered the works from Dansville and received them at Topsham, Maine. His business gave him no time to peruse them, and as I determined not to read them until I had written out my views, the books remained in their wrappers. {3SM 276.4}

As I introduced the subject of health to friends where I labored in Michigan, New England, and in the State of New York, and spoke against drugs and flesh meats, and in favor of water, pure air, and a proper diet, the reply was often made, "You speak very nearly the opinions taught in the Laws of Life, and other publications, by Drs. Trall, Jackson, and others. Have you read that paper and those works?" {3SM 277.1}

My reply was that I had not, neither should I read them till I had fully written out my views, lest it should be said that I have received my light upon the subject of health from physicians, and not from the Lord. {3SM 277.2}

And after I had written my six articles for **How to Live**. I then searched the various works on hygiene and was surprised to find them so nearly in harmony with what the Lord had revealed to me. And to show this harmony, and to set before my brethren and sisters the subject as brought out by able writers. I determined to publish **How to Live**, in which I largely extracted from the works referred to. {3SM 277.3}

SHORTLY AFTER THE ORGANIZATION OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS IN MAY, 1863, AT A TIME WHEN THE CHURCH NUMBERED 3,500 MEMBERS, **ELLEN G. WHITE RECEIVED A VISION CALLING THE ATTENTION OF ADVENTISTS TO THE IMPORTANCE OF GOOD HEALTH AND THE CLOSE RELATIONSHIP BETWEEN PHYSICAL WELL-BEING AND SPIRITUAL EXPERIENCE. THE LIGHT GIVEN TOUCHED A NUMBER OF IMPORTANT PHASES OF LIVING, INCLUDING DIET, VALUE OF FRESH AIR, THE USE OF WATER, HEALTHFUL ATTIRE, EXERCISE, REST, ET CETERA. PROMINENT IN THIS IMPORTANT REVELATION OF JUNE 6, 1863, WAS LIGHT CONCERNING THE HARMFUL EFFECTS OF THE POISONOUS DRUGS THAT PHYSICIANS SO FREELY PRESCRIBED.** {2SM 276.1}

IN THE SUBSEQUENT YEARS THE GREAT BASIC HEALTH-REFORM VISION WAS FOLLOWED BY MANY VISIONS OPENING UP IN MORE DETAIL THE PRINCIPLES AND THE APPLICATION OF PRINCIPLES THAT SHOULD GUIDE IN MATTERS OF RETAINING GOOD HEALTH AND THE CARE OF THE SICK, THE CALL FOR MEDICAL INSTITUTIONS AND THE MANNER IN WHICH SEVENTH-DAY ADVENTISTS SHOULD CONDUCT SUCH INSTITUTIONS. {2SM 276.2}

ON THESE MATTERS MRS. WHITE WROTE MUCH. HER FIRST COMPREHENSIVE PRESENTATION APPEARED IN 1864 IN SPIRITUAL GIFTS, [CURRENTLY AVAILABLE IN FACSIMILE REPRINT.] VOLUME 4, PAGES 120 TO 151 IN AN ARTICLE ENTITLED "HEALTH." MRS. WHITE THEN EXPANDED THIS THIRTY-PAGE STATEMENT INTO SIX SEPARATE ARTICLES FOR PUBLICATION UNDER THE GENERAL TITLE OF "DISEASE AND ITS CAUSES." **IN 1865 THESE WERE EMBODIED IN THE SIX NUMBERED PAMPHLETS COMPILED BY ELDER AND MRS. WHITE, ENTITLED HEALTH OR HOW TO LIVE, ONE E. G. WHITE ARTICLE APPEARING IN EACH NUMBER. [THE SIX ARTICLES IN THEIR ENTIRETY APPEAR AS AN APPENDIX TO THIS VOLUME, SEE PP. 409-479.]** FROM TIME TO TIME OVER THE NEXT SEVERAL DECADES THE VARIOUS JOURNALS OF THE DENOMINATION CARRIED ARTICLES BY MRS. WHITE ON THE SUBJECT OF HEALTH. IN 1890 SHE PRESENTED A COMPREHENSIVE PICTURE OF THE HEALTH MESSAGE **IN THE FIRST HALF OF THE BOOK CHRISTIAN TEMPERANCE AND BIBLE HYGIENE.** IN 1905 SHE **PUBLISHED THE MINISTRY OF HEALING,** HER CLIMAXING VOLUME ON THE SUBJECT. THIS SHE INTENDED FOR VERY WIDE DISTRIBUTION IN AMERICA AND OVERSEAS. {2SM 276.3}

IN EACH OF HER GENERAL PRESENTATIONS ON HEALTH MRS. WHITE DISCUSSED POISONOUS DRUGS AND THEIR USE IN THE TREATMENT OF THE SICK. THIS PHASE OF THE SUBJECT--PROMINENT IN THE ORIGINAL HEALTH-REFORM VISION--FILLED EIGHT OF THE THIRTY PAGES OF HER INITIAL SPIRITUAL GIFTS PRESENTATION. SHE DEVOTED ONE ENTIRE ARTICLE IN THE "DISEASE AND ITS CAUSES" SERIES TO THE SUBJECT OF DRUGS. {2SM 277.1}

NOR WAS ELLEN WHITE'S VOICE ALONE AT THE TIME. THERE WERE CERTAIN PHYSICIANS ON BOTH SIDES OF THE ATLANTIC WHO DEPLORED THE ABSENCE OF ADEQUATE DIAGNOSIS, AND GRAVELY QUESTIONED THE USE OF

MANY COMMONLY PRESCRIBED POISONOUS DRUGS. AS A RESULT GRADUAL CHANGES TOOK PLACE IN THE TREATMENT OF THE SICK AS REGARDS THE USE OF DRUGS. THESE CHANGES HAVE BEEN MOST RAPID AND STRIKING IN THE YEARS FOLLOWING THE FIRST DECADE OF THE TWENTIETH CENTURY, WHEN MODERN MEDICAL EDUCATION, ALONG SCIENTIFIC AND EXPERIMENTAL LINES, DEVELOPED. {2SM 277.2}

IN HER EARLIER WRITINGS, PARTICULARLY, MRS. WHITE MADE SINGULARLY STRONG STATEMENTS CONCERNING THE PHYSICIANS OF THE TIME AND CONCERNING THE USE OF DRUGS. IN ORDER RIGHTLY TO EVALUATE THESE, ONE MUST KNOW SOMETHING OF THE MEDICAL PRACTICES AT THE TIME THE STATEMENTS WERE MADE. THIS KNOWLEDGE CAN BE GAINED BY EXAMINING THE MEDICAL LITERATURE OF THOSE TIMES AND FROM READING THE OPENING CHAPTER OF THE STORY OF OUR HEALTH MESSAGE, BY D. E. ROBINSON. {2SM 277.3}

IN HER BOOKS THAT DEAL SPECIFICALLY WITH THE PROBLEMS AND WORK OF THE CHURCH AND ITS MEMBERS, MRS. WHITE DEVOTES MORE SPACE TO THE SUBJECT OF HEALTH AND THE CARE OF THE SICK THAN TO ANY OTHER SINGLE TOPIC. THESE COUNSELS ARE SPREAD BEFORE THE GENERAL PUBLIC IN THE MORE THAN TWO THOUSAND PAGES OF THE MINISTRY OF HEALING, MEDICAL MINISTRY, COUNSELS ON DIET AND FOODS, COUNSELS ON HEALTH, AND TEMPERANCE, AND IN ARTICLES IN THE TESTIMONIES FOR THE CHURCH. THE READER IS DIRECTED TO THESE SOURCES FOR THE FULL, BALANCED PICTURE OF THE HEALTH-REFORM MESSAGE. {2SM 277.4}

THIS VOLUME CONTAINS FOUR CHAPTERS COMPOSED OF STATEMENTS DRAWN FROM VARIOUS SOURCES-- SOME PUBLISHED AND SOME UNPUBLISHED--WRITTEN MOSTLY TO MEDICAL PERSONNEL IN CONNECTION WITH ADVENTIST INSTITUTIONS. THESE STATEMENTS ILLUSTRATE THE WAY MRS. WHITE HERSELF APPLIED THE PRINCIPLES REVEALED TO HER IN VISION. IN HER VARIOUS UTTERANCES ON THE SUBJECT OF THE CARE OF THE SICK, SHE EVER HELD UP THE IDEAL FOR WHICH TO STRIVE. AT THE SAME TIME SHE RECOGNIZED, AS SEEN BY THE TERMINOLOGY USED, THAT THERE WERE TIMES AND CIRCUMSTANCES IN SPECIAL SITUATIONS WHEN IT WAS JUSTIFIABLE AND NECESSARY TO EMPLOY EVEN MEDICATIONS THAT WERE KNOWN TO BE POISONOUS. {2SM 277.5}

IT IS SIGNIFICANT THAT ELLEN WHITE GIVES US THE ASSURANCE THAT CHRIST AND THE ANGELS ARE PRESENT IN THE OPERATING ROOM ATTENDING AND GUIDING THE CONSECRATED CHRISTIAN PHYSICIAN IN PERFORMING SURGICAL OPERATIONS. BEFORE MAJOR SURGERY, THE ENTIRE BODY IS SATURATED WITH A POWERFUL AND, IN A SENSE, HARMFUL DRUG, TO THE POINT OF COMPLETE UNCONSCIOUSNESS AND TO COMPLETE INSENSIBILITY. BY THE SAME TOKEN, AFTER SURGICAL PROCEDURES, THE PHYSICIAN MAY FIND IT NECESSARY TO ADMINISTER SEDATIVES THAT ALMOST CERTAINLY INCLUDE DRUGS, TO GIVE RELIEF AND PREVENT THE PATIENT FROM LAPSING, FROM SHEER PAIN, INTO A STATE OF SURGICAL SHOCK AND, IN SOME INSTANCES, POSSIBLE DEATH. {2SM 278.1}

AS THEY STRIVE TO KNOW AND FOLLOW GOD'S WILL, NOT A FEW TODAY ARE MAKING INQUIRIES SIMILAR TO ONE EXPRESSED IN THE WORDS OF A MEDICAL STUDENT WHO IN 1893 WROTE TO MRS. WHITE TO ASK HER ABOUT THE USE OF DRUGS. IN HIS LETTER HE SAID: {2SM 278.2}

"FROM OUR STUDY OF THE TESTIMONIES AND THE LITTLE WORK, HOW TO LIVE, WE CAN SEE THAT THE LORD IS STRONGLY OPPOSED TO THE USE OF DRUGS IN OUR MEDICAL WORK. . . SEVERAL OF THE STUDENTS ARE IN DOUBT AS TO THE MEANING OF THE WORD 'DRUG' AS MENTIONED IN HOW TO LIVE. DOES IT REFER ONLY TO THE STRONGER MEDICINES AS MERCURY, STRYCHNINE, ARSENIC, AND SUCH POISONS, THE THINGS WE MEDICAL STUDENTS CALL 'DRUGS,' OR DOES IT ALSO INCLUDE THE SIMPLER REMEDIES, AS POTASSIUM, IODINE, SQUILLS, ETC.? WE KNOW THAT OUR SUCCESS WILL BE PROPORTIONATE TO OUR ADHERENCE TO God'S METHODS. FOR THIS REASON I HAVE ASKED THE ABOVE QUESTION." {2SM 278.3}

THE FIRST ITEM IN CHAPTER 28, WHICH FOLLOWS IMMEDIATELY, IS MRS. WHITE'S REPLY TO THE INQUIRY OF THAT MEDICAL STUDENT.-- WHITE TRUSTEES. {2SM 278.4}