

Drug Use Causes Death

I was shown that more deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves. {4aSG 133.1}

Indulging in eating too frequently, and in too large quantities, over-taxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur. A physician is sent for, who prescribes some drug which gives present relief, but which does not cure the disease. It may change the form of disease, but the real evil is increased ten fold. Nature was doing her best to rid the system of an accumulation of impurities, and could she have been left to herself, aided by the common blessings of Heaven, such as pure air and pure water, a speedy and safe cure would have been effected. {4aSG 133.2}

The sufferers in such cases can do for themselves that which others cannot do as well for them. They should commence to relieve nature of the load they have forced upon her. They should remove the cause. Fast a short time, and give the stomach chance for rest. Reduce the feverish state of the system by a careful and understanding application of water. These efforts will help nature in her struggles to free the system of impurities. But generally the persons who suffer pain become impatient. They are not willing to use self-denial, and suffer a little from hunger. Neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system. But they are determined to obtain relief at once, and take powerful drugs, prescribed by physicians. Nature was doing her work well, and would have triumphed, but while accomplishing her task, a foreign substance of a poisonous nature was introduced. What a mistake! Abused nature has now two evils to war against instead of one. She leaves the work in which she was engaged, and resolutely takes hold to expel the intruder newly introduced into the system. Nature feels this double draft upon her resources, and she becomes enfeebled. {4aSG 133.3}

Drugs never cure disease. They only change the form and location. Nature alone is the effectual restorer, and how much better could she perform her task if left to herself. But this privilege is seldom allowed her. If crippled nature bears up under the load, and finally accomplishes in a great measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensation of Providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure soft water, this dispensation of drug mortality might have been wholly averted. The use of water can accomplish but little, if the patient does not feel the necessity of also strictly attending to his diet. {4aSG 134.1}

Many are living in violation of the laws of health, and are ignorant of the relation their habits of eating, drinking, and working sustain to their health. They will not arouse to their true condition until nature protests against the abuses she is suffering, by aches and pains in the system. If, even then, the sufferers would only commence the work right, and would resort to the simple means they have neglected--the use of water and proper diet, nature would have just the help she requires, and which she ought to have had long before. If this course is pursued, the patient will generally recover, without being debilitated. {4aSG 134.2}

When drugs are introduced into the system, for a time they may seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form. In nature's efforts to expel the drug from the system, intense suffering is sometimes caused the patient.

And the disease, which the drug was given to cure, may disappear, but only to re-appear in a new form, such as skin diseases, ulcers, painful diseased joints, and sometimes in a more dangerous and deadly form. The liver, heart and brain are frequently affected by drugs, and often all these organs are burdened with disease, and the unfortunate subjects, if they live, are invalids for life, wearily dragging out a miserable existence. Oh, how much that poisonous drug cost! If it did not cost the life, it cost quite too much. Nature has been crippled in all her efforts. The whole machinery is out of order, and at a future period in life, when these fine works which have been injured, are to be relied upon to act a more important part in union with all the fine works of nature's machinery, they cannot readily and strongly perform their labor, and the whole system feels the lack. These organs, which should be in a healthy condition, are enfeebled, the blood becomes impure. Nature keeps struggling, and the patient suffers with different ailments, until there is a sudden breaking down in her efforts, and death follows. There are more who die from the use of drugs, than all who could have died of disease had nature been left to do her own work. {4aSG 135.1}

Very many lives have been sacrificed by physicians' administering drugs for unknown diseases. They have no real knowledge of the exact disease which afflicts the patient. But physicians are expected to know in a moment what to do, and unless they act at once, as though they understood the disease perfectly, they are considered by impatient friends, and by the sick, as incompetent physicians. Therefore to gratify erroneous opinions of the sick and their friends, medicine must be administered, experiments and tests tried to cure the patient of the disease of which they have no real knowledge. Nature is loaded with poisonous drugs which she cannot expel from the system. The physicians themselves are often convinced that they have used powerful medicines for a disease which did not exist, and death was the consequence. {4aSG 135.2}

Physicians are censurable, but they are not the only ones at fault. The sick themselves, if they would be patient, diet and suffer a little, and give nature time to rally, would recover much sooner without the use of any medicine. Nature alone possesses curative powers. Medicines have no power to cure, but will most generally hinder nature in her efforts. She after all must do the work of restoring. The sick are in a hurry to get well, and the friends of the sick are impatient. They will have medicine, and if they do not feel that powerful influence upon their systems, their erroneous views lead them to think they should feel, they impatiently change for another physician. The change often increases the evil. They go through a course of medicine equally as dangerous as the first, and more fatal, because the two treatments do not agree, and the system is poisoned beyond remedy. {4aSG 136.1}

But many have never experienced the beneficial effects of water, and are afraid to use one of Heaven's greatest blessings. Water has been refused persons suffering with burning fevers, through fear that it would injure them. If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with raging fevers consuming them, until the fuel which fed the fever was burnt up, the vitals consumed, and have died in the greatest agony, without being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building, to put out the raging elements, is not allowed human beings to put out the fire which is consuming the vitals. {4aSG 136.2}

Multitudes remain in inexcusable ignorance in regard to the laws of their being. They are wondering why our race is so feeble, and why so many die prematurely. Is there not a cause? Physicians who profess to understand the human organism, prescribe for their patients, and even for their own dear children, and their companions, slow poisons to break up disease, or to cure slight indisposition. Surely, they cannot realize the evil of these things as they were presented before me, or they could not do thus. The effects of the poison may not be immediately perceived, but it is doing its work surely in the system, undermining the constitution, and crippling nature in her efforts. They are seeking to correct an evil, but produce a far greater one, which is often incurable.

Those who are thus dealt with are constantly sick, and constantly dosing. And yet, if you listen to their conversation, you will often hear them praising the drugs they have been using, and recommending their use to others, because they have been benefited by their use. It would seem that to such as can reason from cause to effect, the sallow countenance, the continual complaints of ailments and general prostration of those who claim to be benefited, would be sufficient proofs of the health-destroying influence of drugs. And yet many are so blinded they do not see that all the drugs they have taken have not cured them, but made them worse. The drug invalid numbers one in the world, but is generally peevish, irritable, always sick, lingering out a miserable existence, and seems to live only to call into constant exercise the patience of others. Poisonous drugs have not killed them outright, for nature is loth to give up her hold on life. She is unwilling to cease her struggles. Yet these drug-takers are never well.

The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, as they say, do wonderful cures, kill hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow weaker, until they die. Some will have medicine at all events. Then let them take these hurtful mixtures and the various deadly poisons upon their own responsibility. God's servants should not administer medicines which they know will leave behind injurious effects upon the system, even if they do relieve present suffering. {4aSG 139.3}

Every poisonous preparation in the vegetable and mineral kingdoms, taken into the system, will leave its wretched influence, affecting the liver and lungs, and deranging the system generally. Nor does the evil end here. Diseased, feeble infants are brought into the world to share this misery, transmitted to them from their parents. {4aSG 140.1}

I have been shown that a great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores of the skin, and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system, which effort produces fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there. {4aSG 140.2}

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons, and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvia that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances. {4aSG 141.1}

Families have been afflicted with fevers, some have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases, and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances. {4aSG 141.2}

God commanded that the children of Israel should in no case allow impurities of their persons, or of their clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon the premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness. {4aSG 141.3}

Many do not realize the necessity of light, and pure air in their houses in order to have health. Some build houses, and furnish them expensively, more to gratify pride, and to receive visitors, than for the comfort, convenience and health of their families. The best rooms are kept dark. The light and air are shut out, lest the light of heaven may injure the rich furniture, fade the carpets, or tarnish the picture frames. When visitors are permitted to be seated in these precious rooms, they are in danger of taking cold, because of the cellar-like atmosphere pervading them. Parlor chambers and bedrooms are kept closed in the same manner and for the same reasons. And whoever occupies these beds which have not been freely exposed to the light and air, do so at the expense of health, and often even of life itself. {4aSG 142.1}

Rooms that are not exposed to light and air become damp. Beds and bedding gather dampness, and the atmosphere in these rooms is poisonous, because it has not been purified by light and air. Various diseases have been brought on by sleeping in these fashionable health-destroying apartments. Every family who prizes health above the empty applause of fashionable visitors, will have a circulation of air, and an abundance of light through every apartment of their houses for several hours each day. But many will follow fashion so closely, they become slaves to it, and would suffer sickness, and even death, rather than be out of the fashion. They will reap that which they have sown. They will live fashionably, and suffer with diseases as the result, be doctored with fashionable poisons, and die fashionable deaths. {4aSG 142.2}

Sleeping rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, the curtains put aside, and the room thoroughly aired. Nothing should remain, even for a short time, which would destroy the purity of the atmosphere. {4aSG 142.3}

Many families suffer with sore throat, and lung diseases, and liver complaints, brought upon them by their own course of action. Their sleeping rooms are small, unfit to sleep in for one night, but they occupy the small unhealthy apartments for weeks and months, and years. They keep their windows and doors closed, fearing they should take cold if there was a crevice open to let in the air. They breathe the same air over and over, until it becomes impregnated with the poisonous impurities, and waste matter, thrown off from their bodies, through the lungs, and the pores of the skin. Such can test the matter, and be convinced of the unhealthy air in their close rooms, by entering them after they have remained awhile in the open air. Then they can have some idea of the impurities they have conveyed to their blood, through the inhalations of the lungs. Those who thus abuse their health, must suffer with disease. All should regard light and air as among Heaven's most precious blessings. They should not shut out these blessings as though they were enemies. {4aSG 143.1}

Sleeping apartments should be large, and so arranged as to have a circulation of air through them, day and night. Those who have excluded the air from their sleeping rooms, should commence to change their course immediately. They should let in air by degrees, and increase the circulation until they can bear it day and night, winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air. {4aSG 143.2}

Those who have not had a free circulation of air in their rooms through the night, generally awake feeling exhausted, feverish, and know not the cause. It was air, vital air, that the whole system required, but which it could not obtain. Upon rising in the morning, most persons would be benefited by taking a sponge-bath, or, if more agreeable, a hand-bath, with merely a wash-bowl of water. This will remove impurities from the skin. Then the clothing should be removed piece by piece from the bed, and exposed to the air. The windows should be opened, and the blinds fastened back, and the air left to circulate freely for several hours, if not all day, through the sleeping apartments. In this manner the bed and clothing will become thoroughly aired, and the impurities will be removed from the room. {4aSG 143.3}

Shade trees and shrubbery too close and dense around a house are unhealthy; for they prevent a free circulation of air, and prevent the rays of the sun from shining sufficiently through. In consequence of this, a dampness gathers in the house. Especially in wet seasons the sleeping rooms become damp, and those who sleep in the beds are troubled with rheumatism, neuralgia, and lung complaints, which generally end in consumption. Numerous shade trees cast off many leaves, which, if not immediately removed, decay, and poison the atmosphere. A yard beautified with scattering trees, and some shrubbery, at a proper distance from the house, has a happy, cheerful influence upon the family, and, if well taken care of, will prove no injury to health. Dwellings, if possible, should be built upon high and dry ground. If a house be built where water settles around it, remaining for a time, and then drying away, a poisonous miasma arises, and fever and ague, sore throat, lung diseases, and fevers, will be the result. {4aSG 144.1}

Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health. {4aSG 144.2}

Those who will gratify their appetite, and then suffer because of their intemperance, and take drugs to relieve them, may be assured that God will not interpose to save health and life which is so recklessly periled. The cause has produced the effect. Many, as their last resort, follow the directions in the word of God, and request the prayers of the elders of the church for their restoration to health. God does not see fit to answer prayers offered in behalf of such, for he knows that if they should be restored to health, they would again sacrifice it upon the altar of unhealthy appetite. {4aSG 145.1}

There is a class of invalids who have no real located disease. But as they believe they are dangerously diseased, they are in reality invalids. The mind is diseased, and many die who might recover of disease, which exists alone in the imagination. If such could have their minds diverted from themselves, from noticing every poor feeling, they would soon improve. Inactivity will cause disease. And to this the indulgence of unhealthy appetite, and drug-taking, and those who had no real located disease will become invalids in very deed.

They make themselves so. If such would engage in cheerful, healthy labor, they would rise above poor feelings. Even if they should become very weary at times it would not hurt them. As they would accustom themselves to healthy, active labor, the mind would be occupied, and not find time to dwell upon every ache and pain. {4aSG 145.2}

If invalids would dispense with medicines of every description, and improve their habits of eating, and exercise as much as possible in the open air, their names would soon be dropped from the invalid list. The power of the will is a mighty soother of the nerves, and can resist much disease, simply by not yielding to ailments, and settling down into a state of inactivity. Those who have but little force, and natural energy, need to constantly guard themselves, lest their minds become diseased, and they give up to supposed disease, when none really exists. It is slow murder for persons to confine themselves days, weeks and months in doors, with but little out-door exercise. {4aSG 145.3}

Others are too active in body and mind. The mind of such must rest as well as the body, and without it, will be overworked, and the constitution must break down. Satan exults to see the human family plunging themselves deeper, and deeper, into suffering and misery. He knows that persons who have wrong habits, and unsound bodies, cannot serve God so earnestly, perseveringly and purely as though sound. A diseased body affects the brain. With the mind we serve the Lord. The head is the capitol of the body. If the finger is pricked, the nerves, like the telegraphic wires, bear the intelligence immediately to the brain. Satan triumphs in the ruinous work he causes by leading the human family to indulge in habits which destroy themselves, and one another; for by this means he is robbing God of the service due him. {4aSG 146.1}

In order to preserve health, temperance in all things is necessary. Temperance in labor, temperance in eating and drinking. Because of intemperance a great amount of misery has been brought upon the human family. The eating of pork has produced scrofula, leprosy and cancerous humors. Pork-eating is still causing the most intense suffering to the human race. Depraved appetites crave those things which are the most injurious to health. The curse, which has rested heavily upon the earth, and has been felt by the whole race of mankind, has also been felt by the animals. The beasts have degenerated in size, and length of years. They have been made to suffer more than they otherwise would by the wrong habits of man. {4aSG 146.2}

There are but a few animals that are free from disease. They have been made to suffer greatly for the want of light, pure air, and wholesome food. When they are fattened, they are often confined in close stables, and are not permitted to exercise, and to have free circulation of air. Many poor animals are left to breathe the poison of filth which is left in barns and stables. Their lungs will not long remain healthy while inhaling such impurities. Disease is conveyed to the liver, and the entire system of the animal is diseased. They are killed, and prepared for the market, and people eat freely of this poisonous animal food. Much disease is caused in this manner. But people cannot be made to believe that it is the meat they have eaten, which has poisoned their blood, and caused their sufferings. {4aSG 146.3}

Many die of disease caused wholly by meat-eating, yet the world does not seem to be the wiser. Animals are frequently killed that have been driven quite a distance for the slaughter. Their blood has become heated. They are full of flesh, and have been deprived of healthy exercise, and when they have to travel far, they become surfeited, and exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat, eat poison. Some are not immediately affected, while others are attacked with severe pain, and die from fever, cholera, or some unknown disease. Very many animals are sold for the city market known to be diseased by those who have sold them, and those who buy them are not always ignorant of the matter.

Especially in larger cities this is practiced to a great extent, and meat-eaters know not that they are eating diseased animals. {4aSG 147.1}

Some animals that are brought to the slaughter seem to realize by instinct what is to take place, and they become furious, and literally mad. They are killed while in that state, and their flesh prepared for market. Their meat is poison, and has produced, in those who have eaten it, cramp, convulsions, apoplexy, and sudden death. Yet the cause of all this suffering is not attributed to the meat. Some animals are inhumanly treated while being brought to the slaughter. They are literally tortured, and after they have endured many hours of extreme suffering, are butchered. Swine have been prepared for market even while the plague was upon them, and their poisonous flesh has spread contagious diseases, and great mortality has followed. {4aSG 147.2}

The body, which God calls his temple, should be preserved in as healthy a condition as possible. Many act as though they had a right to treat their own bodies as they please. They do not realize that God has claims upon them. They are required to glorify him in their bodies and spirits, which are his. While they give themselves up to the gratification of unhealthy appetites, and thus bring disease upon themselves, they cannot render to God acceptable service. None should remain in ignorance of God's claims. All his promises are on conditions of obedience. All should work for themselves. They should do that which God requires them to do, and not leave God to do for them that which he has left for them to do. It is a sacred duty which God has enjoined upon reasonable beings, formed in his image, to keep that image in as perfect a state as possible. Those who bring disease upon themselves, by self-gratification, have not healthy bodies and minds. They cannot weigh the evidences of truth, and comprehend the requirements of God. Our Saviour will not reach his arm low enough to raise such from their degraded state, while they persist in pursuing a course to sink themselves still lower. {4aSG 148.1}

All are required to do what they can to preserve healthy bodies, and sound minds. If they will gratify a gross appetite, and by so doing blunt their sensibilities, and becloud their perceptive faculties so that they cannot appreciate the exalted character of God, or delight in the study of his Word, they may be assured that God will not accept their unworthy offering any sooner than that of Cain. God requires them to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. After man has done all in his power to insure health, by the denying of appetite and gross passions, that he may possess a healthy mind, and a sanctified imagination, that he may render to God an offering in righteousness, then he is saved alone by a miracle of God's mercy, as was the ark upon the stormy billows. Noah had done all that God required of him in making the ark secure, then God performed that which man could not do, and preserved the ark by his miraculous power. {4aSG 148.2}

Our Redeemer, laying aside his glory and majesty, to take human nature, and to die man's sacrifice, was a miracle of God. It was God's wise arrangement to save fallen man. God requires his people to be laborers together with him. He requires them to abstain from fleshly lusts, which war against the soul, and present their bodies a living sacrifice, holy and acceptable to God, which is the only service he will accept from reasonable mortals. Jesus has stooped very low in order to reach man in his low estate. And God requires of man to make earnest efforts, and deny self, that he may preserve his vigor of mind, and elevate himself, and imitate the example of him in whom was no guile. Then will he be benefited with the atonement of Christ. As the Lord bade faithful Noah before the flood, Come thou, and all thy house, into the ark, he will, previous to the time of trouble, say to his faithful saints, who have been preparing for translation, "Come, my people, enter thou into thy chambers, and shut thy doors about thee. Hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth, also, shall disclose her blood, and shall no more cover her slain." {4aSG 149.1}