

We thought you might be interested in this.

October 12, 1952

Dear Brother and Sister \_\_\_\_\_:

We were glad when we saw a letter from you, but soon our gladness was turned into sadness as we learned that you have been assailed by fanatics. We are happy, however, that you wrote to us so honestly and frankly, thus giving us the opportunity to reply.

As to where you should pay your tithe, that, of course, is for you to decide. But as to your objection to the Rod's position on "Time for Drugs," as set forth in The Entering Wedge, we feel it our duty to make a few comments on it.

First of all, Brother and Sister \_\_\_\_\_, <sup>the booklet contains</sup> only that which God has seen fit to reveal, and second, the booklet's subtitle, "Genesis of Diet and Health," shows that its contents are not the end of health reform, but the very beginning of it. And the title, "Entering Wedge," shows that it is only the means of opening the way for more light to follow. These facts plainly reveal that the booklet is not written particularly for those who are already practicing health reform, but rather for those who may be led into it. You know a mother does not wean her baby before it learns to live on solid food. So it is with adults--they cannot be started on a strict reform all at once. It has to come gradually by knowledge and by practice. This, precisely, is what The Entering Wedge endeavors to accomplish. It is not, you will note, speaking especially to well-informed Christians, but rather to the public in general. Consequently, the objection which zealots raise against the position that there is a "time for drugs," is prompted either from lack of thought or purely from fanaticism.

If these fanatical no-druggers had remedies to replace drugs in the treatment of critically acute and deadly diseases; if they were able without opiates to relieve severe pain; without anesthetics and surgery to remove deadly malignancies and bursted appendixes, and to repair mangled bodies; without Vitamin K to check hemorrhages; and without insulin to eliminate excess sugar in diabetics; or if they were able without nitro-glycerine to relieve angina pectoris; or again without digitalis to slow down the too rapid pulse, or without coramine to stimulate the too slow pulse, in other heart disorders; then there would be justification in their indiscriminately condemning drugs. As it is now, though, their condemnation of all drugs for all people under all circumstances, and at the same time their utter failure to save the victims in all such cases from either death or excruciating suffering, is folly and madness.

They may contend that prayer will do all this. But if these misguided enthusiasts are sure of the efficacy of their prayers, why are they not operating wonder-working, crowd-packed prayer clinics for the alleviation and elimination of human suffering, thus discrediting and outmoding modern medical science? Why leave millions to suffer along in the hands of the medical profession if they have something better for them!

We certainly know that prayer has been efficacious in many cases; but aside from counterfeits, we know of no healers doing business wholesale fashion. And what about the case of the hardened impenitent--the notorious robber or murderer, the inveterate liar or slanderer, and the perverter of Truth, and usurper of the seat of Divinely appointed authorities? What about a criminal who, while being pursued by the police, suddenly has a

wreck in which he breaks his arm or leg or fractures his skull or his ribs, or all these? Would these fanatical no-druggers tell us what to do for such? Would they have us to believe that just fixing the eyes in prayer Heavenward, and then calling down the angelic host to put the pieces together and bind up the wounds, will bring them down to do the job? Or would they try to make us believe that they themselves can by the use of their simple remedies--charcoal poultices, hydrotherapy, herb tea, or some other such natural remedy--deliver from suffering and death victims of accident and disease? And would the exponents of no-drug therapy, in their irresponsibility for human life, fool the health authorities to let them take charge of such unfortunates, with nothing more to do for them than to pray and poultice their pains and agonies? Don't you see, Brother and Sister\_\_\_\_\_, that there are times when the use of drugs becomes an absolute necessity, and the withholding of them a downright criminal act?

Not long ago one of these no-drug irresponsibles contacted an afflicted brother who was under doctor's care, and persuaded him that the doctor's remedy was God's enemy and hence his enemy, too. But what happened?--In a week's time the brother died. His case, thus jubilantly and irresponsibly taken from the doctor, went to the undertaker.

All one has to do in order to see this medical problem as clearly and realistically as possible is to take one of these no-drug irresponsibles through a hospital, and put him under the weighty responsibility of giving some assurance how many of those languishing in beds of pain he will cure without the use of drugs! Just challenge such irresponsibles to arise and do something for suffering, dying humanity by way of example and demonstration instead of their indiscriminately condemning all drugs for all cases, and see how much they do.

Some months back I had to deal with fanatics right here at Mt. Carmel. In order to satisfy them and myself as well as those who were sympathetic with them, I gave them what they wanted: part of our hospital building and whatever equipment and supplies they had to have, then bid them God's speed. But what happened?--Nothing more than to splatter around for about two months, then they suddenly vacated and left everybody in disgust. The Bachand's, too, several years ago were given a similar chance to demonstrate their ability. In their attempt they made a mess of the whole thing, fools of themselves, and that was the end of them here.

Now if they feel better able and want to try it again we will give them another opportunity, or if there is still some other who feels able to help and to demonstrate his ability either in curing the sick or in educating the well to live and keep well, he, too, can have complete cooperation from us besides the use of the building and equipment. We will also furnish the "guinea pigs." We are determined to do right, obey the Truth, and to be taught any good thing by anyone. This is the best we can do and it's the best we can be expected to do.

The good Samaritan, you will remember, was commended by the Lord for taking the half-dead, hijacked victim to an "inn" (hospital), there to be cared for by the doctors. Furthermore, the Lord condemned no one for seeking aid from the physicians in His day. Neither did He condemn the woman who spent all her money seeking help from the doctors. Nor did he condemn the doctors themselves. He did nothing more than to cure her ailment! Let these no-drug irresponsibles do likewise, and then a sick and suffering race will beat a path to their doors, and the drug doctors and druggists will be starved out of existence.

Since there are sufferers on the right and on the left for whom the doctors admit outright that medical science has no remedy, and since there is an open field as wide as is the wide world, then let the no-druggers arise, go to work, do something for diseased and broken and dying humanity, or else cease barking their heads off at medical science.

In carefully re-reading Vol. 5, p. 311, to which you refer us, you will notice that the author is therein instructing an individual (not all in general) whose ailment definitely did not require drugs but rather a change of thinking and of living habits. We ourselves know of many similar cases, and so does every doctor.

It is true that drugs will not cure any ailment which is caused by violating the laws of life. Removing the cause is the only remedy. And that is what The Entering Wedge endeavors to tell on pages 13 to 15 by the illustration of a gas engine.

Take another example—insomnia. Caused by the use of stimulants, it cannot be cured by drugs. One may, however, take a sedative and get temporary relief, but if he should continue taking the sedatives rather than removing the cause, he will only aggravate his case the more; and other more serious disorders will follow; and his latter end will be worse than his former.

We do not find Sister White advocating a world without drugs. What she does teach, though (as careful study of her own writings reveals), is the same in principle as The Entering Wedge teaches: that it is abuse and folly to resort to drugs where life's principles are neglected; that physicians should be educated to treat without drugs those who need no drugs; that wherever possible they should seek on time to remove the cause and to aid Nature's healing processes by drugless remedies; that they should resort to drugs only when drugs are necessary, and not indiscriminately in all ailments. So teaches the Rod. So teaches Sister White. So teaches true medical science. So teaches common sense. And so will all, we hope, harmoniously teach one day.

The modern drugless cult, however, either ignorant of the subject, or zeal-filled for a following or for business, are disseminating their fanatical doctrines and causing confusion, unnecessary suffering, and untimely deaths. Sister White had to contend with the same kind of trouble. This she makes plain in Testimonies, Vol. 2, pp. 383-389. Therein you will also note that she herself was not a fanatic. We quote in part:

"...A moderate amount of milk and sugar, a little salt, white bread raised with yeast for a change, graham flour prepared in a variety of ways by other hands than her own, plain cake with raisins, rice pudding with raisins, prunes, and figs, occasionally, and many other dishes I might mention, would have answered the demand of appetite. If he could not obtain some of these things, a little domestic wine would have done her no injury; it would have been better for her to have it than to do without it. In some cases, even a small amount of the least hurtful meat would do less injury than to suffer strong cravings for it.

"I was shown that both B and C have dishonored the cause of God. They have brought upon it a stain which will never be fully wiped out. I was shown the family of our dear Brother D. If this brother had received proper help at the right time, every member of his family would have been alive today. It is a wonder that the laws of the land have not been enforced

in this instance of maltreatment. That family were perishing for food,-- the plainest, simplest food. They were starving in a land of plenty. A novice was practicing upon them. The young man did not die of disease, but of hunger. Food would have strengthened the system, and kept the machinery in motion."

"The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it.

"Those who would be successful in proclaiming principles of health reform must make the word of God their guide and counselor. Only as the teachers of health reform principles do this, can they stand on vantage-ground."--Testimonies, Vol. 9, pp. 162, 163.

Now, as in Sister White's time, novices,—tradesmen, even taxi-drivers and painters,—have arisen and are making a noisy, irresponsible, bad-tempered bid to direct the race's life and health by a sort of push-button system which, through pen and ink, splatters the people with no-drugism. Well may these no-drug fanatics heed Inspiration's counsel:

"...Experience is necessary. Our people are too few to be sacrificed so cheaply and ingloriously as to submit to being experimented upon by such men. Altogether too many precious ones would fall a sacrifice to their rigid views and notions before they would give up, confess their errors, and learn wisdom by experience."--Testimonies, Vol. 2, p. 386.

Most of the Seventh-day Adventist denomination's medical institutions were established during Sister White's lifetime and were approved by her. That not all of them should be operating without the use of drugs is seen by what she says in Testimonies, Vol. 8, pp. 187, 188. There you will see that she was writing to a surgeon who was performing delicate operations. There she states: "The Lord Jesus has sent His angel to your side to tell you what to do." Anyone knows that no surgeon can perform an operation without drugging his patient. Inspiration says Heaven approved it--sent an angel to watch and direct it! Surely this assurance will reassuringly settle the matter for every clear-thinking mind.

Then, too, Sister White wrote on the subject of drugs many decades ago-- in the days when drugs, still in their infancy, featured many very poisonous preparations--altogether dangerous drugs. They were not specific medicines, as are many of today's drugs. That medical science has wonderfully improved since her day is made obvious by the fact that whereas then the average life expectancy was 50, now it is 68, although life is now more strenuous, more nerve-racking, more hazardous. In the light of this fact alone, no one can fail to see the reason for the instruction.

"Our workers should use their knowledge of the laws of life and health. They should study from cause to effect. Read the best authors [of the day in which one lives, not of the day in which she wrote] on these subjects, and obey religiously that which your reason tells you is truth." --Counsels on Health, p. 566.

Fanatics are completely ignoring this instruction which, in the very nature of it, takes precedence over all else. Besides, they are accepting the doctrines of quacks as doctrines of God.

And now we come to the final and most basic consideration in this whole concern. In Christ's day the Jews had erected monuments to and garnished the tombs of the prophets who were killed by their fathers (Matt. 23:29). This belated acknowledgment of Truth, however, did not help the Jews one iota. They grew worse and became far greater sinners than their fathers who killed the past prophets. They were following right on like father like son to kill the prophets of their own day—Christ and the Apostles. Their Pharisaical veneration of the dead prophets only served to make themselves misconstrue their writings and use them as weapons with which to war against the Son of God and to unwittingly destroy themselves. And from what we see far and wide, it is very evident that the professing people of God today, the Laodiceans in all their Rod-hating, prophet-killing factions, are today no better. Such tomb garnishers and Houteff haters, never, while Sister White lived, did accept her one hundred per cent as a servant of God. This is seen in the following quotations:

"...We believe the visions, but Sister White, in writing them, put in her own words, and we will believe that portion which we think is of God, and will not heed the other."—Testimonies, Vol. 1, p. 234.

"...Doubt and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere...."—Id., Vol. 5, p. 217.

Here you see that while God's prophet was yet alive, the Denomination did not fully believe that God was altogether leading His servant. Now, though, after her death, we see them fanatically fighting present Truth by blindly misusing the writings of the prophets whom their fathers had rejected and murdered.

Is not this a revelation, Brother and Sister \_\_\_\_\_! If it is, then let us take it to heart and look well to our own doings. Are not many today saying, "We will believe that portion which we think is of God, and will not heed the other"? And this is done in spite of the fact that the more sure word of prophecy is now commanding us to hear the Rod and Him Who hath appointed It (Mic. 6:9). Shall we not at least accept Jesus' assurances that the same well cannot give forth both sweet and bitter water, that the same tree cannot bear two kinds of fruit (Jas. 3:11-13; Matt. 7:16-18), and that when "the Spirit of Truth is come, He will lead you into all Truth"? John 16:13. "Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25.

The all-important thing, Brother and Sister \_\_\_\_\_, is first, last, and always to believe in the living prophets, God's Voice for the day in which one lives. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

And this is our prayer and earnest appeal to you.

Sincerely yours to drink from  
the fountain of Truth that it  
may shine forth in our lives,

  
V. T. Houteff