Higher Powers to Control Physical Nature

Everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.... But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified. 1 Corinthians 9:25-27, NKJV.

The progress of reform depends upon a clear recognition of fundamental truth. While, on the one hand, danger lurks in a narrow philosophy and a hard, cold orthodoxy, on the other hand there is great danger in a careless liberalism. The foundation of all enduring reform is the law of God. We are to present in clear, distinct lines the need of obeying this law. Its principles must be kept before the people. They are as everlasting and inexorable as God Himself.

One of the most deplorable effects of the original apostasy was that people lost the power of self-control. Only as this power is regained can there be real progress.

The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being. The tendencies of our physical nature, unless under the dominion of a higher power, will surely work ruin and death.

The body is to be brought into subjection. The higher powers of the being are to rule. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in our lives.

The requirements of God must be brought home to the conscience. Men and women must be awakened to the duty of self-mastery, the need of purity, freedom from every depraving appetite and defiling habit. They need to be impressed with the fact that all their powers of mind and body are the gift of God, and are to be preserved in the best possible condition for His service.

In that ancient ritual which was the gospel in symbol, no blemished offering could be brought to God's altar. The sacrifice that was to represent Christ must be spotless. The Word of God points to this as an illustration of what His children are to be--"a living sacrifice," "holy and without blemish."--The Ministry of Healing, 129, 130.