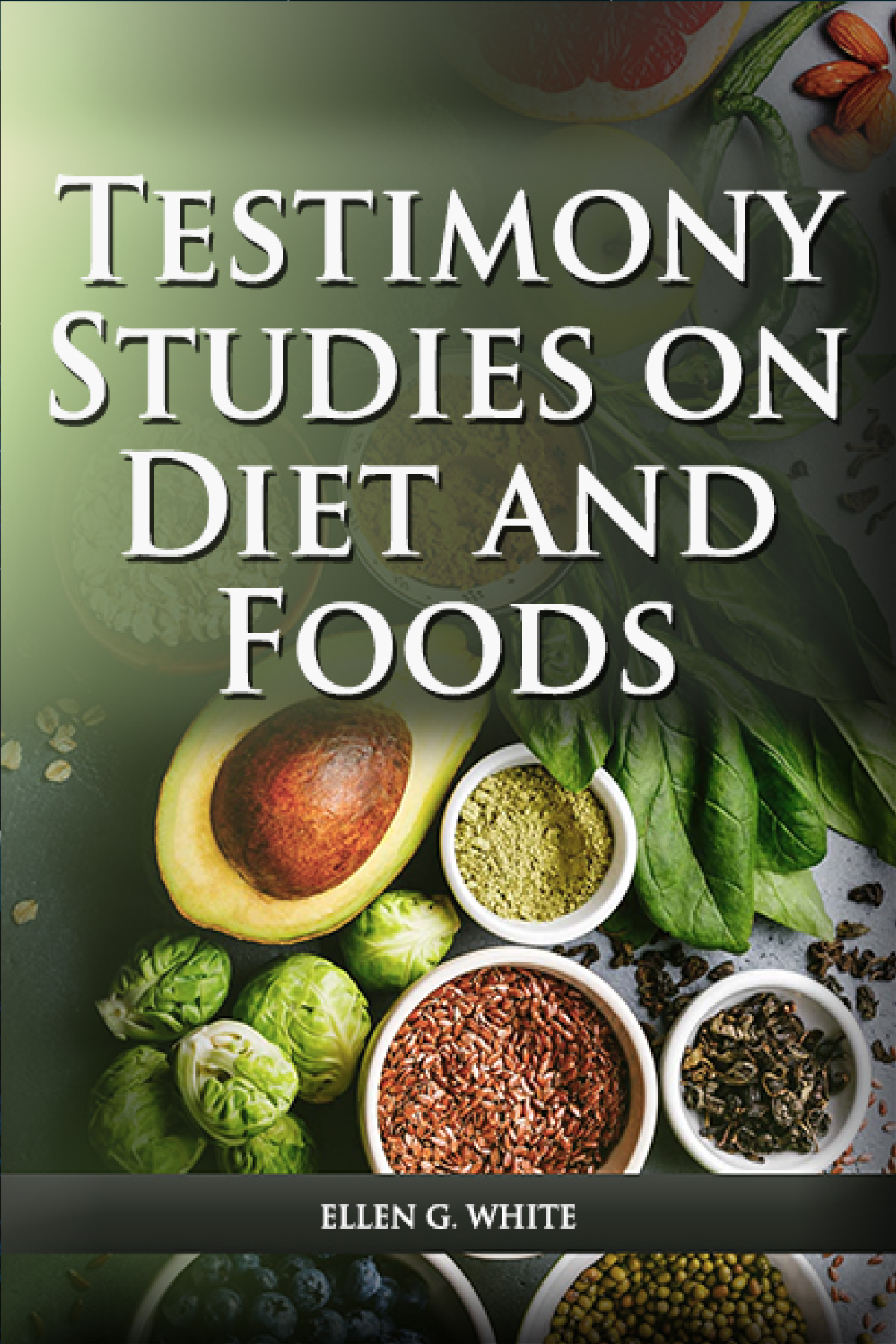
Testimony Studies on Diet and Foods



ELLEN G. WHITE

Testimony Studies on Diet and Foods

Ellen G. White

1926

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Overview

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About the Author

Ellen G. White (1827-1915) is considered the most widely translated American author, her works having been published in more than 160 languages. She wrote more than 100,000 pages on a wide variety of spiritual and practical topics. Guided by the Holy Spirit, she exalted Jesus and pointed to the Scriptures as the basis of one's faith.

Further Links

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Preface

This volume has been prepared to be used as a textbook for the study of healthful diet and the instruction pertaining to foods as set forth in the writings of the Spirit of Prophecy.

This series of lessons is not intended to take the place of any printed volume or compilation of the testimonies. In making up these studies an effort has been made to secure and include as much as possible of all that has been written specifically on the subjects treated. The subject matter has been arranged for a topical study which accounts for the repetition found through the book, for one paragraph in the testimonies often refers to several topics, and the plan has been to include enough in each quotation to give the reader the proper setting for each reference.

It will be observed that many selections have been taken from the older volumes of the Spirit of Prophecy that are not now generally available, and there is much instruction in these that the student of dietetics will highly prize. In this compilation selections from various manuscripts and letters that are of unusual value and interest are also presented. Any of this material taken from manuscripts or letters can be verified by sending the reference given to Elder W. C. White, at the Elmshaven Office, St. Helena, Calif.

The health reform movement began early in the history of this denomination, and great benefit came to those who accepted the instruction and faithfully lived in accordance with it. It is to be regretted that some did not regard it as essential and that many are today not living in harmony with these divinely given principles. Scientific researches have in recent years shown that these rules for healthful living are correct, and how thankful this people should be for such wonderful light so far in advance of what the world could offer and which has proved to be of such great help in the life both physically and spiritually. All should be inspired with full confidence in these rules for healthful living.

There are some who have gotten radical and extreme views from their reading of the instruction given, but such have failed to study thoroughly, with an open mind, all of the instruction, and have therefore been unable to view the matter, as it is, a broad, well-balanced whole. "There is real common sense in health reform."

It is our earnest hope that this volume will contribute something toward a more comprehensive knowledge of this phase of the health message, and that all who study these writings will become imbued with a love for them and will live in harmony with them and teach them until Jesus appears to receive unto himself all those who have made a covenant with Him.

We are greatly indebted to Elder W. C. White and Dr. Mary McReynolds for their help in securing material and their valuable suggestions in making up this collection.

College of Medical Evangelists.

Compiled by Harold M. Walton.

January 5, 1926.

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Introduction

Brother Smith,

I have received from the hands of the Wisconsin and Illinois Conference Committee the following questions. I append a reply to each of them, that both question and reply may appear in the same number of the Review for the benefit of the brethren and sisters of the Wisconsin and Illinois conference and all others who wish to learn the facts in the case.

Question Number One

Did you receive your views upon health reform before visiting the Health Institute at Dansville, N. Y., or before you had read works on the subject?

Answer

It was at the house of Brother A. Hilliard, at Otsego, Mich., June 6, 1863, that the great subject of Health Reform was open before me in vision. 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, Vols. 3 and 4, Appeal to Mothers, and had sketched out most of my six articles in the six numbers of "How to Live." 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 Elder 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. 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?" 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 had received my light upon the subject of health from physicians, and not from the Lord. 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.

Ellen G. White

From The Review and Herald, October 8, 1867.

[9]

Chapter 1—Breads

Christian Temperance and Bible Hygiene, 49

Some do not feel that it is a religious duty to prepare food properly; hence they do not try to learn how. They let the bread sour before baking and the saleratus added to remedy the cook's carelessness makes it totally unfit for the human stomach. It requires thought and care to make good bread. But there is more religion in a good loaf of bread than many think.

Testimonies for the Church 1:681-684

It is a religious duty for every Christian girl and woman to learn at once to make good, sweet, light bread from unbolted wheat flour. Mothers should take their daughters into the kitchen with them when very young, and teach them the art of cooking.

We frequently find graham bread heavy, sour, and but partially baked. This is for want of interest to learn, and care to perform the important duty of cook. Sometimes we find gem-cakes, or soft biscuit, dried, not baked, and other things after the same order. And then cooks will tell you they can do very well in the old style of cooking, but to tell the truth, their families do not like graham bread; that they would starve to live in this way.

I have said to myself, I do not wonder at it. It is your manner of preparing food that makes it so unpalatable. To eat such food would certainly give one the dyspepsia. These poor cooks, and those who have to eat their food, will gravely tell you that the health reform does not agree with them.

The stomach has not power to convert, poor, heavy, sour bread into good; but this poor bread will convert a healthy stomach into a diseased one. Those who eat such food know that they are failing in strength. Is there not a cause? Some of these persons call themselves health reformers but they are not. They do not know how to cook. They prepare cakes, potatoes, and graham bread, but there is the same round, with scarcely a variation, and the system is not

strengthened. They seem to think the time wasted which is devoted to obtaining a thorough experience in the preparation of healthful, palatable food....

In many families we find dyspeptics, and frequently the reason of this is the poor bread. The mistress of the house decides that it must not be thrown away, and they eat it. Is this the way to dispose of poor bread? Will you put it into the stomach to be converted into blood? Has the stomach power to make sour bread sweet? heavy bread light? moldy bread fresh? ...

Many a wife and mother who has not had the right education and lacks skill in the cooking department, is daily presenting her family with ill-prepared food which is steadily and surely destroying the digestive organs, making a poor quality of blood, and frequently bringing on acute attacks of inflammatory disease and causing premature death. Many have been brought to their death by eating heavy, sour bread. An instance was related to me of a hired girl who made a batch of sour, heavy bread. In order to get rid of it and conceal the matter, she threw it to a couple of very large hogs. Next morning the man of the house found his swine dead, and upon examining the trough, found pieces of this heavy bread. He made inquiries, and the girl acknowledged what she had done. She had not a thought of the effect of such bread upon the swine. If heavy, sour bread will kill swine, which can devour rattlesnakes, and almost every detestable thing, what effect will it have upon that tender organ, the human stomach?

Testimonies for the Church 2:537-538

We see sallow complexions and groaning dyspeptics wherever we go. When we sit at the tables, and eat the food cooked in the same manner as it has been for months, and perhaps years, I wonder that these persons are alive. Bread and biscuit are yellow with saleratus. This resort to saleratus was to save a little care; in consequence of forgetfulness, the bread is often allowed to become sour before baking, and to remedy the evil a large portion of saleratus is added, which only makes it totally unfit for the human stomach. Saleratus in any form should not be introduced into the stomach; for the effect is fearful. It eats the coatings of the stomach, causes inflammation

and frequently poisons the entire system. Some plead, "I can not make good bread or gems unless I use soda or saleratus." You surely can if you will become a scholar and will learn. Is not the health of your family of sufficient value to inspire you with ambition to learn how to cook, and how to eat?

That which we eat can not be converted into good blood unless it is of proper quality, simple and nutritious. The stomach can never convert sour bread into sweet. Food poorly prepared is not nutritious, and can not make good blood. These things which fret and derange
[10] the stomach will have a benumbing influence upon the finer feelings of the heart. Many who adopt the health reform complain that it does not agree with them; but, after sitting at their tables, I come to the decision that it is not the health reform that is at fault, but the poorly prepared food. Health reformers, above all others, should be careful to shun extremes. The body must have sufficient nourishment. We can not subsist upon air merely; neither can we retain health unless we have nourishing food. Food should be prepared in good order, so that it is palatable. Mothers should be practical physiologists, that they may teach their children to know themselves, and to possess moral courage to carry out correct principles in defiance of the health-and-life-destroying fashions. To needlessly transgress the laws of our being, is a violation of the law of God.

Poor cookery is slowly wearing away the life energies of thousands. It is dangerous to health and life to eat at some tables the heavy, sour bread, and the other food prepared in keeping with it.

Review and Herald, May 8, 1883

Hot biscuit raised with soda or baking powder should never appear upon our tables. Such compounds are unfit to enter the stomach. Hot raised bread of any kind is difficult of digestion. Graham gems, which are both wholesome and palatable, may be made from the unbolted flour, mixed with pure cold water and milk. But it is difficult to teach our people simplicity. When we recommend graham gems, our friends say, "Oh, yes, we know how to make them." We are much disappointed when they appear raised with baking powder or with sour milk and soda. These give no evidence of reform. The unbolted flour, mixed with pure soft water and milk, makes the best

gems we have ever tasted. If the water is hard, use more sweet milk, or add an egg to the batter. Gems should be thoroughly baked in a well-heated oven, with a steady fire.

To make rolls, use soft water and milk, or a little cream; make a stiff dough and knead it as for crackers. Bake on the grate of the oven. These are sweet and delicious. They require thorough mastication, which is a benefit both to the teeth and the stomach. They make good blood, and impart strength. With such bread, and the abundant fruits, vegetables, and grains with which our country abounds, no greater luxuries should be desired.

Tract Regarding the Use of Flesh Foods (Eight page tract)

Hot biscuits and flesh-meats are entirely out of harmony with health-reform principles.

Unpublished Testimonies, November 5, 1896 (Healthful Living, 95.7)

Hot soda biscuit are often spread with butter, and eaten as a choice diet; but the feeble digestive organs can not but feel the abuse placed upon them.

Letter 3, 1884

We have been going back to Egypt rather than on to Canaan. Shall we not reverse the order of things? Shall we not have plain, wholesome food on our tables? Shall we not dispense with hot biscuits, which only cause dyspepsia?

The Ministry of Healing, 300-302

For use in bread making, the superfine white flour is not the best. Its use is neither healthful nor economical. Fine-flour bread is lacking in nutritive elements to be found in bread made from the whole wheat. It is a frequent cause of constipation and other unhealthful conditions.

The use of soda or baking powder in bread-making is harmful and unnecessary. Soda causes inflammation of the stomach and often poisons the entire system. Many housewives think that they

can not make good bread without soda, but this is an error. If they would take the trouble to learn better methods, their bread would be more wholesome, and, to a natural taste, it would be more palatable.

In the making of raised or yeast bread, milk should not be used in place of water. The use of milk is an additional expense, and it makes the bread much less wholesome. Milk bread does not keep sweet so long after baking as does that made with water, and it ferments more readily in the stomach.

Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small, and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot, or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal, without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable....

Zwieback, or twice baked bread, is one of the most easily digested and most palatable of foods. Let ordinary raised bread be cut in slices and dried in a warm oven till the last trace of moisture disappears. Then let it be browned slightly all the way through. In a dry place this bread can be kept much longer than ordinary bread, and if reheated before using, it will be as fresh as when new.

Manuscript 3, 1897

Great care should be taken when the change is made from a flesh-meat to a vegetarian diet to supply the table with wisely prepared, well-cooked articles of food. So much porridge eating is a mistake. The dry food that requires mastication is far preferable. The health food preparations are a blessing in this respect. Good brown bread
[11] and rolls, prepared in a simple manner, yet with painstaking effort, will be healthful. Bread should never have the slightest taint of sourness. It should be cooked until it is most thoroughly done. Thus all softness and stickiness will be avoided.

For those who can use them, good vegetables, prepared in a healthful manner, are better than soft mushes or porridge. Fruits used with thoroughly cooked bread two or three days old will be

more healthful than fresh bread. This, with slow and thorough mastication, will furnish all that the system requires.

The mixing largely of white or brown flour bread with milk in the place of water is not a healthful preparation. If the bread thus cooked is allowed to stand over and is then broken open, there will frequently be seen long strings like cobwebs, and this, in warm weather, soon causes fermentation to take place in the stomach. Milk should not be used in place of water in bread making. All this is extra expense, and is not wholesome. The taste may be educated so that it will prefer bread prepared in this way; but the more simply it is made, the better it will satisfy hunger, and the more natural will be the appetite to enjoy the plainest diet.

We had a large family to cook for, and the ten quarts of milk which our cow gave each day was not sufficient for our family use. At times three extra quarts had to be purchased to give us enough to mix the bread with milk. This was a most extravagant business, and wholly unnecessary. I had this order of things changed, and the testimony of all was that the bread was more appetizing than when mixed with milk.

Every housekeeper should feel it her duty to educate herself to make good sweet bread, and in the most inexpensive manner and the family should refuse to have upon the table bread that is heavy and sour, for it is injurious. There are a large number of poor families who buy the common baker's bread which is often sour, and is not healthful for the stomach.

Testimonies for the Church 2:68

Fine-flour bread can not impart to the system the nourishment that you will find in the unbolted wheat bread. The common use of bolted wheat bread can not keep the system in a healthy condition. You both have inactive livers. The use of fine flour aggravates the difficulties under which you are laboring.

Chapter 2—Butter

Testimonies for the Church 3:21

Above all things, we should not with our pens advocate positions that we do not put to a practical test in our own families, upon our own tables. This is dissimulation, a species of hypocrisy. In Michigan we can get along better without salt, sugar, and milk, than can many who are situated in the far West or in the far East, where there is a scarcity of fruit. But there are very few families in Battle Creek who do not use these articles upon their tables. We know that a free use of these things is positively injurious to health, and, in many cases, we think that if they were not used at all, a much better state of health would be enjoyed. But at present our burden is not upon these things. The people are so far behind that we see it is all they can bear to have us draw the line upon their injurious indulgences and stimulating narcotics. 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.

Letter 37, 1901

The poor say, when health reform is presented to them, "What shall we eat? We can not afford to buy the nut foods." As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I can not say to them, "You must not eat eggs or milk or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, and the time has not yet come to prescribe the strictest diet.

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
[12] 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.

Testimonies for the Church 2:362

You should be teaching your children. You should be instructing them how to shun the vices and corruptions of this age. Instead of this, many are studying how to get something good to eat. You place upon your tables butter, eggs and meat, and your children partake of them. They are fed with the very things that will excite their animal passions and then you come to meeting and ask God to bless and save your children. How high do your prayers go? You have a work to do first. When you have done all for your children which God has left for you to do, then you can with confidence claim the special help that God has promised to give you.

Testimonies for the Church 3:136

Children are allowed to eat flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are also allowed to eat irregularly and between meals of unhealthful food. These things do their work of deranging the stomach, exciting the nerves to unnatural action, and enfeebling the intellect. Parents do not realize that they are sowing the seed which will bring forth disease and death.

Testimonies for the Church 9:162

While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons.

Some, in abstaining from milk, eggs and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus.

Christian Temperance and Bible Hygiene,46-47

Many a mother sets a table that is a snare to her family. Flesh-meats, butter, cheese, rich pastry, spiced foods, and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect. The blood-making organs can not convert such things into good blood.

Testimonies for the Church 2:485-486

One family in particular have needed all the benefits they could receive from the reform in diet; yet these very ones have been completely backslidden. Meat and butter have been used by them quite freely and spices have not been entirely discarded. This family could have received great benefit from a nourishing, well-regulated diet....

The brother referred to felt a lack in his system; he was not nourished, and he thought that meat would give him the needed strength. Had he been suitably cared for, his table spread at the right time with food of a nourishing quality, all the demands of nature would have been abundantly supplied. The butter and meat stimulate. These have injured the stomach and perverted the taste. The sensitive nerves of the brain have been benumbed, and the animal appetite strengthened at the expense of the moral and intellectual faculties.

Testimonies for the Church 1:681

Many do not feel that this is a matter of duty, hence they do not try to prepare food properly. This can be done in a simple, healthful and easy manner, without the use of lard, butter or flesh-meats. Skill must be united with simplicity. To do this, women must read, and then patiently reduce what they read to practice.

Unpublished Testimonies, November 5, 1896 (Healthful Living, 95.7)

Hot soda biscuit are often spread with butter, and eaten as a choice diet; but the feeble digestive organs can not but feel the abuse placed upon them.

Letter 45, 1903

I eat but two meals a day, and still follow the light given me thirty-five years ago. I use no meat. As for myself, I have settled the butter question. I do not use it. This question should easily be settled in every place where the purest article can not be obtained. We have two good milch cows, a Jersey and a Holstein. We use cream, and all are satisfied with this.

Testimonies for the Church 2:371

I have not changed my course a particle since I adopted the health reform. I have not taken one step back since the light from heaven upon this subject first shone upon my pathway. I broke away from everything at once—from meat and butter and from three meals—and that while engaged in exhaustive brain labor, writing from early morning till sundown.

Testimonies for the Church 2:487

I have a well-set table on all occasions. I make no change for visitors, whether believers or unbelievers. I intend never to be surprised by an unreadiness to entertain at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this, they are at liberty to find it elsewhere. No [13] butter or flesh-meats of any kind come on my table. Cake is seldom found there. I generally have an ample supply of fruits, good bread, and vegetables. Our table is always well patronized, and all who partake of the food do well, and improve upon it. All sit down with no epicurean appetite, and eat with a relish the bounties supplied by our Creator.

Letter 62, 1903

Our fare is simple and wholesome. We have on our table no butter, no meat, no cheese, no greasy mixtures of food. For some months a young man who was an unbeliever, and who had eaten meat all his life, boarded with us. We made no change in our diet on his account; and while he stayed with us he gained about twenty pounds. The food which we provided for him was far better for him

than that to which he had been accustomed. All who sit at my table express themselves as being well satisfied with the food provided.

Testimonies for the Church 2:367

It is important that the food should be prepared with care, that the appetite, when not perverted, can relish it. Because we from principle discard the use of meat, butter, mince pies, spices, lard, and that which irritates the stomach and destroys health, the idea should never be given that it is of but little consequence what we eat.

The Ministry of Healing, 302

Butter is less harmful when eaten on cold bread than when used in cooking; but, as a rule, it is better to dispense with it altogether.

Testimonies for the Church 7:135

Milk, eggs and butter should not be classed with flesh-meat. In some cases the use of eggs is beneficial. The time has not come to say that the use of milk and eggs should be wholly discarded. There are poor families whose diet consists largely of bread and milk. They have little fruit, and can not afford to purchase the nut foods. In teaching health reform, as in all other gospel work, we are to meet the people where they are. Until we can teach them how to prepare health-reform foods that are palatable, nourishing, and yet inexpensive, we are not at liberty to present the most advanced propositions regarding health-reform diet.

Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk and butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. The time is near when, because of the iniquity of the fallen race, the whole animal creation will groan under the diseases that curse our earth.

God will give His people ability and tact to prepare wholesome food without these things. Let our people discard all unwholesome recipes.

Testimonies for the Church 7:134

Olives may be so prepared as to be eaten with good results at every meal. The advantages sought by the use of butter may be

obtained by the eating of properly prepared olives. The oil in the olives relieves constipation, and for consumptives, and for those who have inflamed, irritated stomachs, it is better than any drug. As a food it is better than any oil coming second-hand from animals.

The Ministry of Healing, 298

When properly prepared, olives, like nuts, supply the place of butter and flesh-meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach. **Letter 331, 1904**

Again, we must remember that there are a great many different minds in the world, and we can not expect every one to see exactly as we do in regard to all questions of diet. Minds do not run in exactly the same channel. I do not eat butter, but there are members of my family who do. It is not placed on my table; but I make no disturbance because some members of my family choose to eat it occasionally. Many of our conscientious brethren have butter on their tables, and I feel under no obligation to force them to do otherwise. These things should never be allowed to cause disturbance among brethren. I can not see the need of butter, where there is abundance of fruit and of sterilized cream.

Those who love and serve God should be allowed their convictions. We may not feel justified in doing as they do, but we should not allow differences of opinion to create disunion.

[14]

Chapter 3—Cheese

Testimonies for the Church 2:68

Cheese should never be introduced into the stomach.

Testimonies for the Church 3:136

Children are allowed to eat flesh-meats, spices, butter, cheese, pork, rich pastry and condiments generally. They are also allowed to eat irregularly and between meals of unhealthful food. These things do their work of deranging the stomach, exciting the nerves to unnatural action, and enfeebling the intellect. Parents do not realize that they are sowing the seed which will bring forth disease and death.

The Ministry of Healing, 302

Butter is less harmful when eaten on cold bread than when used in cooking, but, as a rule, it is better to dispense with it altogether. Cheese is still more objectionable; it is wholly unfit for food.

Tract Regarding the Use of Flesh Foods (Eight page tract)

I have a large family which often numbers sixteen. In it there are men who work at the plow and who fell trees. These men have vigorous exercise, but not a particle of flesh of animals is placed upon our table. Meat has not been used by us since the Brighton camp-meeting. [1894.] It was not my purpose to have it on my table at any time, but urgent pleas were made that such an one was unable to eat this or that, and his stomach could take care of meat better than it could of anything else; then I was enticed to place it on my table. The use of cheese also began to creep in, because some liked cheese. But I soon controlled that.

Christian Temperance and Bible Hygiene, 46-47

Many a mother sets a table that is a snare to her family. Flesh-meats, butter, cheese, rich pastry, spiced foods, and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect. The blood-making organs can not convert such things into good blood. The grease cooked in the food renders it difficult of digestion. The effect of cheese is deleterious.

Letter 62, 1903

Our fare is simple and wholesome. We have on our table no butter, no meat, no cheese, no greasy mixtures of food.

Chapter 4—Cider

Testimonies for the Church 5:354-361

We are living in an age of intemperance, and catering to the appetite of the cider-bibber is an offense against God. With others, you have engaged in this work because you have not followed the light. Had you stood in the light, you would not, you could not, have done this. Every one of you who has acted a part in this work will come under the condemnation of God, unless you make an entire change in your business. You need to be in earnest. You need to commence the work at once to clear your souls from condemnation.... After you had taken a decided stand in opposition to active participation in the work of the temperance societies, you might still have retained an influence over others for good, had you acted conscientiously in accordance with the holy faith which you profess, but by engaging in the manufacture of cider, you have hurt your influence very much; and what is worse, you have brought reproach upon the truth, and your own souls have been injured. You have been building up a barrier between yourselves and the temperance cause. Your course led unbelievers to question your principles. You are not making straight paths for your feet; and the lame are halting and stumbling over you to perdition.

I can not see how, in the light of the law of God, Christians can conscientiously engage in the raising of hops or in the manufacture of wine or cider for the market. All these articles may be put to a good use, and prove a blessing; or they may be put to a wrong use, and prove a temptation and a curse. Cider and wine may be canned when fresh, and kept sweet a long time; and if used in an unfermented state, they will not dethrone reason. But those who manufacture apples into cider for the market are not careful as to the condition of the fruit used, and in many cases the juice of decayed apples is expressed. Those who would not think of using the poisonous rotten apples in any other way, will drink the cider made from them, and call it a luxury; but the microscope would reveal the fact that this

pleasant beverage is often unfit for the human stomach, even when fresh from the press. If it is boiled and care is taken to remove the [15] impurities, it is less objectionable.

I have often heard people say, "Oh! this is only sweet cider; it is perfectly harmless, and even healthful." Several quarts, perhaps gallons, are carried home. For a few days it is sweet; then fermentation begins. The sharp flavor makes it all the more acceptable to many palates, and the lover of sweet wine or cider is loth to admit that his favorite beverage ever becomes hard and sour. Persons may become just as really intoxicated on wine and cider as on stronger drinks, and the worst kind of inebriation is produced by these so-called milder drinks. The passions are more perverse; the transformation of character is greater, more determined and obstinate. A few quarts of cider or wine may awaken a taste for stronger drinks, and in many cases those who have become confirmed drunkards have thus laid the foundation of the drinking habit. For some persons it is by no means safe to have wine or cider in the house. They have inherited an appetite for stimulants, which Satan is continually soliciting them to indulge. If they yield to his temptations, they do not stop; appetite clamors for indulgence, and is gratified to their ruin. The brain is benumbed and clouded; reason no longer holds the reins, but they are laid on the neck of lust. Licentiousness, adultery, and vices of almost every type, are committed as the result of indulging the appetite for wine and cider. A professor of religion who loves these stimulants, and accustoms himself to their use, never grows in grace. He becomes gross and sensual; the animal passions control the higher powers of the mind, and virtue is not cherished.

Moderate drinking is the school in which men are receiving an education for the drunkard's career. So gradually does Satan lead away from the strongholds of temperance, so insidiously do the harmless wine and cider exert their influence upon the taste, that the highway to drunkenness is entered upon all unsuspectingly. The taste for stimulants is cultivated; the nervous system is disordered; Satan keeps the mind in a fever of unrest and the poor victim, imagining himself perfectly secure, goes on and on, until every barrier is broken down, every principle sacrificed. The strongest resolutions are undermined; and eternal interests are not strong enough to keep the debased appetite under the control of reason.

Some are never really drunk, but are always under the influence of cider or fermented wine. They are feverish, unbalanced in mind, not really delirious, but in fully as bad a condition; for all the noble powers of the mind are perverted. A tendency to disease of various kinds, as dropsy, liver complaint, trembling nerves, and a determination of blood to the head, results from the habitual use of sour cider. By its use many bring upon themselves permanent disease. Some die of consumption or fall under the power of apoplexy from this cause alone. Some suffer from dyspepsia. Every vital function is deadened and the physicians tell them that they have liver complaint, when if they would break open the cider barrel, and never replace it, their abused life-forces would recover their vigor.

Cider drinking leads to the use of stronger drinks. The stomach loses its natural vigor, and something stronger is needed to arouse it to action We see the power that appetite for strong drink has over men; we see how many of all professions and of heavy responsibilities, men of exalted station, of eminent talents, of great attainments, of fine feeling, of strong nerves, and of good reasoning powers, sacrifice everything for the indulgence of appetite, until they are reduced to the level of the brutes; and in very many cases their downward course commenced with the use of wine or cider.

When intelligent men and women who are professedly Christians, plead that there is no harm in making wine or cider for the market, because when unfermented it will not intoxicate, I feel sad at heart. I know there is another side to this subject that they refuse to look upon; for selfishness has closed their eyes to the terrible evils that may result from the use of these stimulants.... As a people, we profess to be reformers, to be light-bearers in the world, to be faithful sentinels for God, guarding every avenue whereby Satan could come in with his temptations to pervert the appetite. Our example and influence must be a power on the side of reform. We must abstain from any practice which will blunt the conscience or encourage temptation. We must open no door that will give Satan access to the mind of one human being formed in the image of God. If all would be vigilant and faithful in guarding the little opening made by the moderate use of the so-called harmless wine and cider, the highway to drunkenness would be closed up. What is needed in every community is firm purpose, and a will to touch not, taste

not, handle not; then the temperance reformation will be strong, permanent, and thorough....

The world's Redeemer, who knows well the state of society in the last days, represents eating and drinking as the sins that condemn this age. He tells us that as it was in the days of Noah, so shall it be when the Son of Man is revealed. "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away." Just such a state of things will exist in the last days, and those who believe these warnings will use the utmost caution not to take a course that will bring them under condemnation.

Brethren, let us look at this matter in the light of the Scriptures, [16] and exert a decided influence on the side of temperance in all things. Apples and grapes are God's gifts; they may be put to excellent use as healthful articles of food, or they may be abused by being put to a wrong use. Already God is blighting the grape vine and the apple crop because of men's sinful practices. We stand before the world as reformers; let us give no occasion for infidels or unbelievers to reproach our faith. Said Christ, "Ye are the salt of the earth." "The light of the world." Let us show that our hearts and consciences are under the transforming influence of divine grace, and that our lives are governed by the pure principles of the law of God, even though these principles may require the sacrifice of temporal interests.

The Ministry of Healing, 331-333

Persons who have inherited an appetite for unnatural stimulants should by no means have wine, beer or cider in their sight, or within their reach; for this keeps the temptation constantly before them. Regarding sweet cider as harmless, many have no scruples in purchasing it freely. But it remains sweet for a short time only; then fermentation begins. The sharp taste which it then acquires makes it all the more acceptable to many palates, and the user is loath to admit that it has become hard, or fermented.

There is danger to health in the use of even sweet cider as ordinarily produced. If people could see what the microscope reveals in regard to the cider they buy, few would be willing to drink it. Often those who manufacture cider for the market are not careful

as to the condition of the fruit used, and the juice of wormy and decayed apples is expressed. Those who would not think of using the poisonous, rotten apples in any other way, will drink the cider made from them, and call it a luxury; but the microscope shows that even when fresh from the press, this pleasant beverage is wholly unfit for use.

Intoxication is just as really produced by wine, beer, and cider, as by stronger drinks. The use of these drinks awakens the taste for those that are stronger, and thus the liquor habit is established. Moderate drinking is the school in which men are educated for the drunkard's career. Yet so insidious is the work of these milder stimulants that the highway to drunkenness is entered before the victim suspects his danger.

Chapter 5—Combinations

Letter 135, 1902

Let those who advocate health reform strive earnestly to make it all that they claim it is. Let them discard everything detrimental to health. Use simple, wholesome food. Fruit is excellent, and saves much cooking. Discard rich pastries, cakes, desserts, and the other dishes prepared to tempt the appetite. Eat fewer kinds of food at one meal, and eat with thanksgiving.

Testimonies for the Church 7:133-134

In the use of foods, we should exercise good, sound common sense. When we find that a certain food does not agree with us, we need not write letters of inquiry to learn the cause of the disturbance. Change the diet; use less of some foods; try other preparations. Soon we shall know the effect that certain combinations have on us. As intelligent human beings, let us individually study the principles, and use our experience and judgment in deciding what foods are best for us.

Review and Herald, July 29, 1884 (Healthful Living, 82.2)

Do not have too great a variety at a meal; three or four dishes are a plenty. At the next meal you can have a change. The cook should tax her inventive powers to vary the dishes she prepares for the table, and the stomach should not be compelled to take the same kinds of food meal after meal.

Manuscript 93, 1901

Many eat too rapidly. Others eat at one meal food which does not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would be brave and self-denying, giving the stomach opportunity to recover

its healthy action. While sitting at the table we may do medical missionary work by eating and drinking to the glory of God.

Unpublished Testimonies, October 29, 1894 (Healthful Living, 82.6)

I advise the people to give up sweet puddings or custards made with eggs and milk and sugar, and to eat the best home-made bread, both graham and white, with dried or green fruits, and let that be the only course for one meal; then let the next meal be of nicely prepared vegetables.

[17] ### *The Youth's Instructor, May 31, 1894 (Healthful Living, 83.1)*

If we would preserve the best health, we should avoid eating vegetables and fruit at the same meal. If the stomach is feeble, there will be distress, and the brain will be confused, and unable to put forth mental effort. Have fruit at one meal and vegetables at the next.

Testimonies for the Church 2:63

There should not be many kinds at any one meal, but all meals should not be composed of the same kinds of food without variation. Food should be prepared with simplicity, yet with nicety which will invite the appetite.

Gospel Workers, 174

Another cause of ill health and of inefficiency in labor, is indigestion. It is impossible for the brain to do its best work when the digestive powers are abused. Many eat hurriedly of various kinds of food, which set up a war in the stomach, and thus confuse the brain.

Manuscript 3, 1897

It is not well to take a great variety of foods at one meal. When fruit and bread, together with a variety of other foods that do not agree are crowded into the stomach at one meal, what can we expect but that a disturbance will be created?

The Ministry of Healing, 299-300

There should not be a great variety at any one meal, for this encourages overeating, and causes indigestion.

It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress, and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.

The Ministry of Healing, 302

Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.

The Ministry of Healing, 310

Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it. At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger.

Unpublished Testimonies, October 29, 1894 (Healthful Living, 82.6)

I advise the people to give up sweet puddings or custards made with eggs and milk and sugar, and to eat the best home-made bread, both graham and white, with dried or green fruits, and let that be the only course for one meal; then let the next meal be of nicely prepared vegetables.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 81.5)

If your work is sedentary, take exercise every day, and at each meal eat only two or three kinds of simple food, taking no more of these than will satisfy the demands of hunger.

Testimonies for the Church 7:257

At bountiful tables, men often eat much more than can be easily digested. The overburdened stomach can not do its work properly. The result is a disagreeable feeling of dullness in the brain, and the mind does not act quickly. Disturbance is created by improper combinations of food; fermentation sets in; the blood is contaminated and the brain confused.

The habit of overeating, or of eating too many kinds of food at one meal, frequently causes dyspepsia. Serious injury is thus done to the delicate digestive organs. In vain the stomach protests, and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the improper combination, does its injurious work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the place of health.

Unpublished Testimonies, August 25, 1897 (Healthful Living, 207.1)

Many are made sick by the indulgence of appetite.... So many varieties are introduced into the stomach that fermentation is the result. This condition brings on acute disease, and death frequently follows.

Unpublished Testimonies, November 5, 1896 (Healthful Living, 166.2)

The less that condiments and desserts are placed upon our tables, the better it will be for all who partake of the food. All mixed and complicated foods are injurious to the health of human beings. Dumb animals would never eat such a mixture as is often placed in the human stomach.... Rich and complicated mixtures of food are health destroying.

Christian Temperance and Bible Hygiene, 57

Some use milk and a large amount of sugar on mush, thinking that they are carrying out health reform. But the sugar and the milk combined are liable to cause fermentation in the stomach, and are thus harmful.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 82.1)

It would be better to eat only two or three different kinds of food at each meal than to load the stomach with many varieties.

[18]

Chapter 6—Cooking Schools

Counsels to Parents, Teachers, and Students, 127;

Do not neglect to teach your children how to prepare wholesome food. In giving them these lessons in physiology and in good cooking, you are teaching them the first steps in some of the most useful branches of education, and inculcating principles which are needful elements in their religious life.

Counsels to Parents, Teachers, and Students, 288-289;

Had there been agricultural and manufacturing establishments connected with our schools, and had competent teachers been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement and a portion to physical labor, there would now be a more elevated class of youth to come upon the stage of action, to have influence in moulding society. Many of the youth graduated from such institutions would come forth with stability of character. They would have perseverance, fortitude, and courage to surmount obstacles, and such principles that they would not be swayed by a wrong influence, however popular.

There should have been experienced teachers to give lessons to young ladies in the cooking department.... There are very many girls who are married and have families who have but little practical knowledge of the duties devolving upon a wife and mother. They can read, and play upon an instrument of music; but they cannot cook. They cannot make good bread, which is very essential to the health of the family.

Counsels to Parents, Teachers, and Students, 312-313;

In all our schools there should be those who are fitted to teach cooking. Classes for instruction in this subject should be held. Those who are receiving a training for service suffer a great loss when they

do not gain a knowledge of how to prepare food so that it is both wholesome and palatable.

The science of cooking is not a small matter. The skillful preparation of food is one of the most essential arts. It should be regarded as among the most valuable of all the arts, because it is so closely connected with the life. Both physical and mental strength depend to a great degree upon the food we eat; therefore the one who prepares the food occupies an important and elevated position.

Both young men and young women should be taught how to cook economically, and to dispense with everything in the line of flesh food. Let no encouragement be given to the preparation of dishes which are composed in any degree of flesh food; for this is pointing to the darkness and ignorance of Egypt, rather than to the purity of health reform.

Women especially should learn how to cook. What part of the education of a girl is so important as this? Whatever may be her circumstances in life, here is knowledge that she may put to practical use. It is a branch of education which has a most direct influence upon health and happiness. There is practical religion in a loaf of good bread.

Testimonies for the Church 6:182

Many young people will come to school who desire a training in industrial lines. The industrial instruction should include the keeping of accounts, carpentry and everything that is comprehended in farming. Preparation should also be made for teaching blacksmithing, painting, shoemaking, cooking, baking, laundering, mending, typewriting and printing. Every power at our command is to be brought into this training work, that students may go out equipped for the duties of practical life.

Manuscript 95, 1901

Connected with our sanitariums and schools there should be cooking schools, where instruction is given on the proper preparation of food. In all our schools there should be those who are fitted to educate the students, both men and women, in the art of cooking. Women especially should learn how to cook.

Manuscript 105, 1902

Every hygienic restaurant should be a school for the workers connected with it. In the cities this line of work may be done on a much larger scale than in smaller places. But in every place where there is a church and a church-school, instruction should be given in
[19] regard to the preparation of simple health foods for the use of those who wish to live in accordance with the principles of health reform. And in all our missionary fields a similar work can be done.

The work of combining fruits, seeds, grains and roots into wholesome foods, is the Lord's work. In every place where a church has been established, let the church members walk humbly before God. Let them seek to enlighten the people with health reform principles.

Testimonies for the Church 7:112-114

Every hygienic restaurant should be a school. The workers connected with it should be constantly studying and experimenting, that they may make improvement in the preparation of healthful foods. In the cities this work of instruction may be carried forward on a much larger scale than in smaller places. But in every place where there is a church, instruction should be given in regard to the preparation of simple, healthful foods for the use of those who wish to live in accordance with the principles of health reform. And the church members should impart to the people of their neighborhood the light they receive on this subject.

The students in our schools should be taught how to cook. Let tact and skill be brought into this branch of education. With all deceivableness of unrighteousness, Satan is working to turn the feet of the youth into paths of temptation that lead to ruin. We must strengthen and help them to withstand the temptations that are to be met on every side regarding the indulgence of appetite. To teach them the science of healthful living is to do missionary work for the Master.

Cooking schools are to be established in many places. This work may begin in a humble way, but as intelligent cooks do their best to enlighten others, the Lord will give them skill and understanding. The word of the Lord is, "Forbid them not; for I will reveal Myself to them as their Instructor." He will work with those who carry out

His plans, teaching the people how to bring about a reformation in their diet by the preparation of healthful, inexpensive foods. Thus the poor will be encouraged to adopt the principles of health reform; they will be helped to become industrious and self-reliant.

It has been presented to me that men and women of capability were being taught of God how to prepare wholesome, palatable foods in an acceptable manner. Many of these were young, and there were also those of mature age. I have been instructed to encourage the conducting of cooking-schools in all places where medical missionary work is being done. Every inducement to lead the people to reform must be held out before them. Let as much light as possible shine upon them. Teach them to make every improvement that they can in the preparation of food, and encourage them to impart to others that which they learn.

Shall we not do all in our power to advance the work in all of our large cities? Thousands upon thousands who live near us need help in various ways. Let the ministers of the gospel remember that the Lord Jesus Christ said to His disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid." "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted?" Matthew 5:14, 13.

The Lord Jesus will work miracles for His people. In the sixteenth of Mark we read: "So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Verses 19, 20. Here we are assured that the Lord was qualifying His chosen servants to take up medical missionary work after His ascension.

From the record of the Lord's miracles in providing wine at the wedding feast and in feeding the multitude, we may learn a lesson of the highest importance. The health food business is one of the Lord's own instrumentalities to supply a necessity. The heavenly Provider of all foods will not leave His people in ignorance in regard to the preparation of the best foods for all times and occasions.

Testimonies for the Church 5:90

If facilities for manual labor were provided in connection with our school, and students were required to devote a portion of their time to some active employment, it would prove a safeguard against many of the evil influences that prevail in institutions of learning. Manly, useful occupations, substituted for frivolous and corrupting diversions, would give legitimate scope for the exuberance of youthful life, and would promote sobriety and stability of character. All possible effort should be made to encourage a desire for moral and physical, as well as mental improvement. If girls were taught how to cook, especially how to bake good bread, their education would be of far greater value. A knowledge of useful labor would prevent, to a great extent, that sickly sentimentalism which has been and is still ruining thousands. The exercise of the muscles as well as the brain will encourage taste for the homely duties of practical life.

The Ministry of Healing, 149

Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There
[20] should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors.

The Ministry of Healing, 194

In ministry to the poor there is a wide field of service for women as well as for men. The efficient cook, the housekeeper, the seamstress, the nurse—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home.

The Ministry of Healing, 303

Every woman who is at the head of a family and yet does not understand the art of healthful cookery should determine to learn that which is so essential to the well-being of her household. In many places hygienic cooking schools afford opportunity for instruction

in this line. She who has not the help of such facilities should put herself under the instruction of some good cook, and persevere in her efforts for improvement until she is mistress of the culinary art.

Christian Temperance and Bible Hygiene, 119

Those who can avail themselves of the advantages of properly conducted hygienic cooking-schools, will find it a great benefit, both in their own practice and in teaching others.

Counsels to Parents, Teachers, and Students, 292

To cook well, to place wholesome food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in the stomach, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of copyist, dressmaker or music teacher cannot equal in importance that of the cook.

Education, 216

Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with every-day duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly-fitting garments, and to perform efficiently the many duties that pertain to home-making.

To the health and happiness of the whole family nothing is more vital than skill and intelligence on the part of the cook. By ill-prepared, unwholesome food she may hinder and even ruin both the adult's usefulness and the child's development. Or by providing food adapted to the needs of the body, and at the same time inviting and palatable, she can accomplish as much in the right as otherwise she accomplishes in the wrong direction. So, in many ways, life's happiness is bound up with faithfulness in common duties.

Since both men and women have a part in homemaking, boys as well as girls should gain a knowledge of household duties. To make a bed and put a room in order, to wash dishes, to prepare a meal, to

wash and repair his own clothing is a training that need not make any boy less manly; it will make him happier and more useful.

Education 7:134

Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines.

Manuscript 27, 1906

Nearly forty years ago, the Lord opened up before us the principles of health reform. At that time I was very weak physically. Sometimes I would faint away two or three times a day, and I thought, as many today think, that flesh-meat was the only food that would keep up my strength. But in mercy the Lord showed me that flesh-meat is not necessary to maintain strength, and that it is not the best food.

Since that time increased light upon health reform has been given. In grains, fruits, vegetables, and nuts, are to be found all the food elements that we need. If we will come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh-meat....

We should put forth greater efforts to teach the people the truths of health reform. At every camp-meeting an effort should be made to demonstrate what can be done in providing an appetizing, wholesome diet from grains, fruits, nuts, and vegetables. In every place where new companies are brought into the truth, instruction should be given in the science of preparing wholesome food. Workers should be chosen who can labor from house to house in an educational campaign.

Testimonies for the Church 6:44-45

Business matters should be attended to by those specially appointed for this work. And as far as possible they should be brought before the people at some other time than the camp-meeting. Instruction in canvassing, in Sabbath-school work and in the details of tract and missionary work, should be given in the home churches, or in meetings specially appointed. The same principle applies to cooking-schools. While these are all right in their place, they should [21] not occupy the time of our camp-meetings.

Letter 166, 1903

When the light of health reform first came to us, we used, on holiday occasions, to take cooking stoves to the grounds where the people were assembled, and right there bake unleavened bread,—gems and rolls. And I think that good was the result of our efforts, though, of course, we had not the health food preparations that we now have. At that time we were just beginning to learn how to live without using flesh-meat.

Sometimes we gave entertainments, and we took great care that all that we prepared for the table was palatable and nicely served. In fruit season, we would get blueberries and raspberries fresh from the bushes, and strawberries fresh from the vines. We made the table fare an object lesson which showed those present that our diet, even though it was in accordance with the principles of health reform, was far from being a meager one.

Sometimes a short temperance lecture was given in connection with these entertainments, and thus people became acquainted with our principles of living. As far as we know, all were pleased and all were enlightened. We always had something to say about the necessity of providing wholesome food and of preparing it simply, and yet making it so palatable and appetizing that those eating it would be satisfied.

The world is full of the temptation to indulge appetite, and words of warning, earnest and right to the point, have made wonderful changes in families and in individuals.

Testimonies for the Church 9:161

Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh foods....

Much tact and discretion should be employed in preparing nourishing food to take the place of that which has formerly constituted the diet of those who are learning to be health reformers. Faith in God, earnestness of purpose, and a willingness to help one another, will be required. A diet lacking in the proper elements of nutrition, brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper nourishment to the body.

Testimonies for the Church 7:115

The Lord has a message for our cities, and this message we are to proclaim in our camp-meetings and by other public efforts, and also through our publications. In addition to this, hygienic restaurants are to be established in the cities, and by them the message of temperance is to be proclaimed. Arrangements should be made to hold meetings in connection with our restaurants. Whenever possible, let a room be provided where the patrons can be invited to lectures on the science of health and Christian temperance, where they can receive instruction on the preparation of wholesome food and on other important subjects. In these meetings there should be prayer and singing and talks, not only on health and temperance topics, but also on other appropriate Bible subjects. As the people are taught how to preserve physical health, many opportunities will be found to sow the seeds of the gospel of the kingdom.

Testimonies for the Church 7:132

Wherever the truth is proclaimed instruction should be given in the preparation of healthful foods. God desires that in every place

the people shall be taught to use wisely the products that can be easily obtained. Skillful teachers should show the people how to utilize to the very best advantage the products that they can raise or secure in their section of the country. Thus the poor, as well as those in better circumstances, can learn to live healthfully.

From the beginning of the health-reform work, we have found it necessary to educate, educate, educate. God desires us to continue this work of educating the people. We are not to neglect it because of the effect we may fear it will have on the sales of the health foods prepared in our factories. That is not the most important matter. Our work is to show the people how they can obtain and prepare the most wholesome food, how they can cooperate with God in restoring His moral image in themselves.

Testimonies for the Church 9:112

Cooking schools are to be held. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of the utmost importance.

Testimonies for the Church 7:55

Wherever medical missionary work is carried on in our large cities, cooking-schools should be held; and wherever a strong educational missionary work is in progress, a hygienic restaurant of some sort should be established, which shall give a practical illustration of the proper selection and the healthful preparation of foods. [22]

Testimonies for the Church 7:126

Some, after adopting a vegetarian diet, return to the use of flesh-meat. This is foolish, indeed, and reveals a lack of knowledge of how to provide proper food in the place of meat.

Cooking-schools, conducted by wise instructors, are to be held in America and in other lands. Everything that we can do should be done to show the people the value of the reform diet.

The Ministry of Healing, 320-321

The diet reform should be progressive. As disease in animals increases, the use of milk and eggs will become more and more unsafe. An effort should be made to supply their place with other things that are healthful and inexpensive. The people everywhere should be taught how to cook without milk and eggs so far as possible, and yet have their food wholesome and palatable.

Chapter 7—Diet in Different Countries

Manuscript 78, 1902

The light that God has given and will continue to give on the food question is to be to His people today what the manna was to the children of Israel. The manna fell from heaven, and the people were told to gather it, and prepare it to be eaten. So in the different countries of the world, light will be given to the Lord's people, and health foods suited to these countries will be prepared.

Manuscript 40, 1902

To many in different places the Lord will give intelligence in regard to health foods. He can spread a table in the wilderness. Health foods should be prepared by our churches who are trying to practice the principles of health reform. But as surely as they should do this, some would say that they were infringing on their rights. But who gave them the wisdom to prepare these foods?—The God of heaven. That same God will give wisdom to His people in the different countries to use the productions of these countries in preparing health foods. In simple, inexpensive ways, our people are to experiment with the fruits and grains and roots in the countries in which they live. In different countries inexpensive health foods are to be manufactured for the benefit of the poor and for the benefit of the families of our own people.

The message that God has given me is that His people in foreign lands are not to depend for their supply of health foods on the importation of health foods from America. The freight and the duty make the cost of these foods so high that the poor, who are just as precious in the sight of God, as the wealthy, can not have the advantage of them.

Health foods are God's productions, and He will teach His people in missionary fields so to combine the productions of the earth that simple, inexpensive, wholesome foods will be provided. If they will

seek wisdom from God, He will teach them how to plan and devise to utilize these productions. I am instructed to say, Forbid them not.

Testimonies for the Church 7:124-126

During the past night many things have been opened before me. The manufacture and sale of health foods will require careful and prayerful consideration.

There are many minds in many places to whom the Lord will surely give knowledge of how to prepare foods that are healthful and palatable, if He sees that they will use this knowledge righteously. Animals are becoming more and more diseased, and it will not be long until animal food will be discarded by many besides Seventh-day Adventists. Foods that are healthful and life-sustaining are to be prepared, so that men and women will not need to eat meat.

The Lord will teach many in all parts of the world to combine fruits, grains and vegetables into foods that will sustain life and will not bring disease. Those who have never seen the recipes for making the health foods now on the market, will work intelligently, experimenting with the food productions of the earth, and will be given light regarding the use of these productions. The Lord will show them what to do. He who gives skill and understanding to His people in one part of the world will give skill and understanding to His people in other parts of the world. It is His design that the food-treasures of each country shall be so prepared that they can be used in the countries for which they are suited. As God gave manna from
[23] Heaven to sustain the children of Israel, so He will now give His people in different places skill and wisdom to use the productions of these countries in preparing foods to take the place of meat. These foods should be made in the different countries; for to transport them from one country to another makes them so expensive that the poor cannot afford them. It will never pay to depend upon America for the supply of health foods for other countries. Great difficulty will be found in handling the imported goods without financial loss.

All who handle the health foods are to work unselfishly for the benefit of their fellow-men. Unless men allow the Lord to guide their minds, untold difficulties will arise as different ones engage in this work. When the Lord gives one skill and understanding, let that

one remember that this wisdom was not given for his benefit only, but that with it he might help others.

No man is to think that he is the possessor of all knowledge regarding the preparation of health foods, or that he has the sole right to use the Lord's treasures of earth and tree in this work. No man is to feel free to use according to his own pleasure the knowledge God has given him on this subject. "Freely ye have received, freely give."

It is our wisdom to prepare simple, inexpensive, healthful foods. Many of our people are poor, and healthful foods are to be provided that can be supplied at prices that the poor can afford to pay. It is the Lord's design that the poorest people in every place shall be supplied with inexpensive, healthful foods. In many places industries for the manufacture of these foods are to be established. That which is a blessing to the work in one place will be a blessing in another place where money is very much harder to obtain.

God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of foods made from the materials He has provided. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used.

The profits on these foods are to come principally from the world, rather than from the Lord's people. God's people have to sustain His work; they have to enter new fields and establish churches. On them rest the burdens of many missionary enterprises. No unnecessary burdens are to be placed upon them. To His people God is a present help in every time of need.

Great care should be exercised by those who prepare recipes for our health journals. Some of the specially prepared foods now being made can be improved and our plans regarding their use will have to be modified. Some have used the nut preparations too freely. Many have written to me, "I cannot use the nut foods; what shall I use in the place of meat?" One night I seemed to be standing before a company of people, telling them that nuts are used too freely in their preparation of foods; that the system can not take care of them when used as in some of the recipes given; and that, if used more sparingly, the results would be more satisfactory.

The Lord desires those living in countries where fresh fruit can be obtained during a large part of the year, to awake to the blessing they have in this fruit. The more we depend upon the fresh fruit just as it is plucked from the tree, the greater will be the blessing.

Some, after adopting a vegetarian diet, return to the use of flesh-meats. This is foolish indeed, and reveals a lack of knowledge of how to provide proper food in the place of meat.

Cooking schools, conducted by wise instructors, are to be held in America and in other lands. Everything that we can do should be done to show the people the value of the reform diet.

Testimonies for the Church 7:128-129

The Lord has instructed me to say that He has not confined to a few persons all the light there is to be received in regard to the best preparations of health foods. He will give to many minds in different places tact and skill that will enable them to prepare health foods suitable for the countries in which they live.

God is the author of all wisdom, all intelligence, all talent. He will magnify His name by giving to many minds the wisdom in the preparation of health foods. And when He does this, the making of these new foods is not to be looked upon as an infringement of the rights of those who are already manufacturing health foods, although in some respects the foods made by the different ones may be similar. God will take ordinary men and will give them skill and understanding in the use of the fruit of the earth. He deals impartially with His workers. Not one is forgotten by Him. He will impress business men who are Sabbath-keepers to establish industries that will provide employment for His people. He will teach His servants to prepare less expensive health foods, which can be bought by the poor.

In all our plans we should remember that the health food work is the property of God, and that it is not to be made a financial speculation for personal gain. It is God's gift to His people, and the profits are to be used for the good of suffering humanity everywhere.

Especially in the Southern States of North America, many things will be devised and many facilities provided, that the poor and needy can sustain themselves by the health-food industries. Under teachers

who are laboring for the salvation of their souls, they will be taught how to cultivate and prepare for food those things that grow most readily in their locality. [24]

Testimonies for the Church 7:134

The foods used should be suited to the occupation in which we are engaged and the climate in which we live. Some foods that are suitable in one country will not do in another.

Letter 37, 1901

In order to do our work in straight, simple lines, we must recognize the conditions to which the human family are subjected. God has made provisions for those who live in the different countries of the world. Those who desire to be co-workers with God must consider carefully how they teach health reform in God's great vineyard. They must move carefully in specifying just what food should and should not be eaten. The human messenger must unite with the divine Helper in presenting the message of mercy to the multitudes God would save.

Testimonies for the Church 7:132-133

Wherever the truth is proclaimed, instruction should be given in the preparation of healthful foods. God desires that in every place the people shall be taught to use wisely the products that can be easily obtained. Skillful teachers should show the people how to utilize to the very best advantage the products that they can raise or secure in their section of the country. Thus the poor, as well as those in better circumstances, can learn to live healthfully.... It is the Lord's design that in every place men and women shall be encouraged to develop their talents by preparing healthful foods from the natural products of their own section of the country. If they look to God, exercising their skill and ingenuity under the guidance of His Spirit, they will learn how to prepare natural products into healthful foods. Thus they will be able to teach the poor how to provide themselves with foods that will take the place of flesh-meats. Those thus helped can in turn instruct others. Such a work will yet be done with consecrated zeal and energy. If it had been done before,

there would today be many more people in the truth, and many more who could give instruction. Let us learn what our duty is, and then do it. We are not to be dependent and helpless, waiting for others to do the work that God has committed to us.

Letter 135, 1902

Let us make intelligent advancement in simplifying our diet. In the providence of God, every country produces articles of food containing the nourishment necessary for the upbuilding of the system. These may be made into healthful, appetizing dishes.

Testimonies for the Church 9:163

While working against gluttony and intemperance, we must recognize the condition to which the human family is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be co-workers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I can not say to them: "You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet.

The Ministry of Healing, 299

If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn and oats are sent abroad everywhere, also beans, peas and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh-meats.... Wherever dried fruits, such as raisins, prunes, apples, pears, peaches, and apricots are obtainable at moderate prices, it will be found that they can be used as staple articles of diet much more freely than is

customary with the best results to the health and vigor of all classes of workers.

The Ministry of Healing, 320

Those who live in new countries or in poverty-stricken districts where fruits and nuts are scarce, should not be urged to exclude milk and eggs from their dietary.

[25]

Chapter 8—Diet and Morals

Testimonies for the Church 3:163-164

Jesus, seated upon the Mount of Olives, gave instruction to His disciples concerning the signs which should precede His coming. He says, "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

The same sins exist in our day which brought the wrath of God upon the world in the days of Noah. Men and women now carry their eating and drinking to gluttony and drunkenness. This prevailing sin, the indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to general corruption, until their violence and crimes reached to Heaven, and God washed the earth of its moral pollution by a flood.

The same sins of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crimes seemed to be the delight of the men and women of that wicked city. Christ thus warns the world: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

Christ has here left us a most important lesson. He does not in His teaching encourage indolence. His example was the opposite of this. Christ was an earnest worker. His life was one of self-denial, diligence, perseverance, industry, and economy. He would lay before us the danger of making eating and drinking paramount. He reveals the result of giving up to indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crimes are winked at, and base passions control the mind, until general corruption roots

out good principles and impulses, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things which He declares will exist at His second coming.

The Facts of Faith 2:121

The people who lived before the flood ate animal food, and gratified their lusts until their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood....

Sin has prevailed since the fall. While a few have remained faithful to God, the great majority have corrupted their ways before Him. The destruction of Sodom and Gomorrah was on account of their great wickedness. They gave loose rein to their intemperate appetites, then to their corrupt passions, until they were so debased, and their sins were so abominable, that their cup of iniquity was full, and they were consumed with fire from heaven.

The Facts of Faith 2:124

Many marvel that the human race have so degenerated, physically, mentally, and morally. They do not understand that it is the violation of God's constitution and laws, and the violation of the laws of health, that has produced this sad degeneracy. The transgression of God's commandments has caused His prospering hand to be removed.

Intemperance in eating and in drinking, and the indulgence of base passions have benumbed the fine sensibilities, so that sacred things have been placed upon a level with common things.

The Facts of Faith 2:131

Those who permit themselves to become slaves to a gluttonous appetite, often go still further, and debase themselves by indulging their corrupt passions, which have become excited by intemperance in eating and in drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits.

The Health Reformer, October 1, 1871—(Healthful Living, 41)

Irregularity in eating and drinking, and improper dressing, deprave the mind and corrupt the heart, and bring the noble attributes of the soul in slavery to the animal passions.

Testimonies for the Church 1:486-487

Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies
[26] their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated. The lower propensities have ruled men and women.

In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, "I will praise Thee, for I am fearfully and wonderfully made." They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body.

Manuscript 1, 1888

The development of evil in this age of the world is largely due to the indulgence of depraved appetite. The animal passions are excited and strengthened by that which is placed in the stomach for food. We are built up from that which we eat. Physicians should study from cause to effect. The animal propensities should not be educated and strengthened to rule the whole being.

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's." This expression, "Bought with a price," means everything to us. In consideration of the price paid for us, shall we not yield our bodies and souls up to Him who has bought us with His blood? Shall not that which He has redeemed be kept in as wholesome and pure and holy a condition as possible?

What is the special work that we are called upon to do in our health institutions? Instead of giving, by precept and example, an education in the indulgence of perverted appetite, educate away from

these things. Lift the standard of reform in every line. The apostle Paul lifts up his voice, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 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."

Our health institutions are established to present the living principles of a clean, pure, healthful diet. The knowledge must be imparted in regard to self-denial, self-control. Jesus who made man and redeemed man, is to be held up before all who shall come to our institutions. The knowledge of the way of life, peace, health, must be given line upon line, precept upon precept, that men and women may see the need of reform. They must be led to renounce the debasing customs and practices which existed in Sodom and in the antediluvian world, whom God destroyed because of their iniquity. (Matthew 24:37-39.)

All who shall visit our health institutions are to be educated. The plan of redemption should be brought before all, high and low, rich and poor. Carefully prepared instruction is to be given, that indulgence in fashionable intemperance in eating and drinking may be seen as the cause of disease and suffering and of evil practices that follow as a result.

Testimonies for the Church 2:352

If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to Heaven. The less feverish the diet, the more easily can the passions be controlled. Gratification of taste should not be consulted irrespective of physical, intellectual, or moral health.

Indulgence of the baser passions will lead very many to shut their eyes to the light; for they fear that they will see sins which they

are unwilling to forsake. All may see if they will. If they choose darkness rather than light, their criminality will be none the less.

Testimonies for the Church 2:404-405

Your food is not of that simple, healthful quality which will make the best kind of blood. Foul blood will surely becloud the moral and intellectual powers, and arouse and strengthen the baser passions of your nature. Neither of you can afford a feverish diet; for it is at the expense of the health of the body, and the prosperity of your own souls and the souls of your children.

You place upon your table food which taxes the digestive organs, excites the animal passions, and weakens the moral and intellectual faculties. Rich food and flesh-meats are no benefit to you....

I entreat you for Christ's sake, to set your house and hearts in order. Let the truth of heavenly origin elevate and sanctify you, soul, body and spirit. "Abstain from fleshy lusts, which war against the soul." Brother G., your eating has a tendency to strengthen the baser passions. You do not control your body as it is your duty to do in order to perfect holiness in the fear of God. Temperance in eating must be practiced before you can be a patient man.

Testimonies for the Church 2:697

Brother P. might now be a strong man, possessing influence with God's people in Maine, and esteemed highly in love for his works' sake. But he inclines to the idea that his backwardness is a special virtue, rather than a sin of which he must repent. He has been very slow to learn the lessons which God has intended to teach him. He
[27] has not been an apt scholar, and has not had a growth and experience in present truth, which would qualify him to bear the weight of responsibility that he might now bear, had he diligently improved upon all the light given. I was shown a time when Brother P. began to make an effort to subdue himself and restrain his appetite; then he could more easily be patient. He had been easily excited, passionate, irritable, depressed in spirit. His eating and drinking had very much to do in keeping him in this state. The lower passions bore sway, predominating over the higher powers of the mind. Temperance would do much for Brother P., and more physical exercise and labor

is necessary for his health. As he made efforts to control himself, he began to grow, but did not receive that blessing in his efforts to improve that he would have received had they been made at an earlier period.

Testimonies for the Church 4:35-36

The world should be no criterion for us. It is fashionable to indulge the appetite in luxurious food and unnatural stimulus, thus strengthening the animal propensities, and crippling the growth and development of the moral faculties. There is no encouragement given to any of the sons or daughters of Adam that they may become victorious overcomers in the Christian warfare unless they decide to practice temperance in all things. If they do this, they will not fight as one that beateth the air.

If Christians will keep the body in subjection, and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbors to obey the laws which govern health and life, they will have the blessing of physical and mental vigor. They will have moral power to engage in the warfare against Satan; and in the name of Him who conquered appetite in their behalf, they may be more than conquerors on their own account. This warfare is open to all who will engage in it.

Testimonies for the Church 2:485-486

The brother referred to felt a lack in his system; he was not nourished, and he thought that meat would give him the needed strength. Had he been suitably cared for, his table spread at the right time with food of a nourishing quality, all the demands of nature would have been abundantly supplied. The butter and meat stimulate. These have injured the stomach and perverted the taste. The sensitive nerves of the brain have been benumbed, and the animal appetite strengthened at the expense of the moral and intellectual faculties. These higher powers, which should control, have been growing weaker, so that eternal things have not been discerned. Paralysis has benumbed the spiritual and devotional. Satan has triumphed to see how easily he can come in through the appetite, and control men

and women of intelligence, calculated by the Creator to do a good and great work.

The Review and Herald, January 25, 1881

Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. The standard of virtue is elevated or degraded by the physical habits. Excessive eating of the best of food will produce a morbid condition of the moral feelings. And if the food is not the most healthful, the effects will be still more injurious. Any habit which does not promote healthful action in the human system degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action. Indulgence of appetite strengthens the animal propensities, giving them the ascendency over the mental and spiritual powers.

"Abstain from fleshly lusts, which war against the soul," is the language of the apostle Peter. Many regard this warning as applicable only to the licentious; but it has a broader meaning. It guards against every injurious gratification of appetite or passion. It is a most forcible warning against the use of such stimulants and narcotics as tea, coffee, tobacco, alcohol, or morphine. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character. The earlier these hurtful habits are formed, the more firmly will they hold their victim in slavery to lust, and the more certainly will they lower the standard of spirituality.

Testimonies for the Church 2:413-414

You need to exercise temperance in all things. Cultivate the higher powers of the mind, and there will be less strength of growth of the animal. It is impossible for you to increase in spiritual strength while your appetite and passions are not under perfect control. Says the inspired apostle, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

My brother, arouse yourself, I pray you, and let the work of the Spirit of God reach deeper than the external; let it reach down

to the deep springs of every action. It is principle that is wanted, firm principle, and vigor of action in spiritual as well as temporal things. Your efforts lack earnestness. Oh, how many are low in the scale of spirituality, because they will not deny their appetite! The brain nerve energy is benumbed and almost paralyzed by overeating. When such go to the house of God upon the Sabbath, they can not hold their eyes open. The most earnest appeals fail to arouse their [28] leaden, insensible intellects. The truth may be presented with deep feeling; but it does not awaken the moral sensibilities, or enlighten the understanding. Have such studied to glorify God in all things?

Manuscript 133, 1902

Let not any of our ministers set an evil example in the eating of flesh-meat. Let them and their families live up to the light of health reform. Let not our ministers animalize their own nature and the nature of their children. Children whose desires have not been restrained, are tempted not only to indulge in the common habits of intemperance, but to give loose rein to their lower passions, and to disregard purity and virtue. These are led on by Satan not only to corrupt their own bodies, but to whisper their evil communications to others. If parents are blinded by sin, they will often fail of discerning these things.

Tract Regarding the Use of Flesh Foods (Eight page tract)

Hot biscuits and flesh-meats are entirely out of harmony with health-reform principles. If we would allow reason to take the place of impulse and love of sensual indulgence, we should not taste of the flesh of dead animals....

There is an alarming lethargy shown on the subject of unconscious sensualism. It is customary to eat the flesh of dead animals. This stimulates the lower passions of the human organism. In the preparation of food, the golden rays of light are to be kept shining, teaching those who sit at the table how to live....

Our sanitariums should never be conducted after the fashion of the hotel. A meat diet changes the disposition and strengthens animalism. We are composed of what we eat, and eating much flesh will diminish intellectual activity. Students would accomplish

much more in their studies if they never tasted meat. When the animal part of the human agent is strengthened by meat-eating, the intellectual powers diminish proportionately. A religious life can be more successfully gained and maintained if meat is discarded, for this diet stimulates into intense activities lustful propensities, and enfeebles the moral and spiritual nature. "The flesh warreth against the spirit, and the spirit against the flesh."

We greatly need to encourage and cultivate pure, chaste thoughts, and to strengthen the moral powers rather than the lower and carnal powers. God help us to break from our self-indulgent appetites.

The General Conference Bulletin, April 14, 1901

We want the pervading truth of God's word to get hold of every one of our people before this conference is over. We want them to understand that the flesh of animals is not the proper food for them to eat. Such a diet cultivates the animal passions in them and in their children. God wants us to educate our children in right habits of eating, dressing and working.

Testimonies for the Church 2:60-62

Your family have partaken largely of flesh-meats, and the animal propensities have been strengthened, while the intellectual have been weakened. We are composed of what we eat, and if we subsist largely upon the flesh of dead animals, we shall partake of their nature. You have encouraged the grosser part of your organization, while the more refined has been weakened. You have repeatedly said in defense of your indulgence of meat-eating, "However injurious it may be to others, it does not injure me, for I have used it all my life." But you know not how well you might have been if you had abstained from the use of flesh-meats. As a family, you are far from being free from disease. You have used the fat of animals which God in His word expressly forbids: "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." "Moreover, ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people."

You have flesh, but it is not good material. You are worse off for this amount of flesh. If you should each come down to a more spare diet, which would take from you twenty-five or thirty pounds of your gross flesh, you would be much less liable to disease. The eating of flesh-meats has made a poor quality of blood and flesh. Your systems are in a state of inflammation, prepared to take on disease. You are liable to acute attacks of disease, and to sudden death, because you do not possess the strength of constitution to rally and resist disease. There will come a time when the strength and health you have flattered yourself you possessed will prove to be weakness. It is not the chief end of man to glorify his stomach. You have animal wants to be supplied; but because of this necessity shall man become all animal?

You have set for your children a table of unwholesome food, cooked in an unhealthful manner. You have placed flesh-meats before them, and what is the result? Are they refined, intellectual, obedient, conscientious and religiously inclined? You know this is not the case, but entirely contrary. Your manner of living has strengthened the animal of your nature, and weakened the spiritual. You have transmitted to your children a miserable legacy; a depraved nature rendered still more depraved by your gross habits of eating and drinking. Your table has completed the work of making them [29] what they are. The sin lies at your door. You know that they are not religiously inclined, that they will not submit to restraint, but are inclined to disobedience, and to disrespect your authority. Your eldest son especially is corrupt, partaking to a great degree of the animal. Scarcely a trace of the divine can be seen in his organization. You have brought up your children to indulge their appetite when they please and as they please. Your example has taught them that they live to eat; that the gratification of appetite is about all that is worth living for. There is a work for you to do, Bro. H. You have been like a man asleep or paralyzed. It is time that you make a mighty effort to save the younger members of your family. The influence of your eldest son is only evil over them. Correct your table. A depraved, stimulating diet is strengthening the animal passions of your children. Of all the families I am acquainted with, yours most needs to dispense with flesh-meats and grease, and learn to cook hygienically.

Testimonies for the Church 2:63-64

The system must be nourished. Yet we do not hesitate to say that flesh-meat is not necessary for health or strength. If used it is because a depraved appetite craves it. Its use excites the animal propensities to increased activity, and strengthens the animal passions. When the animal propensities are increased, the intellectual and moral powers are decreased. The use of flesh of animals tends to cause a grossness of body, and benumbs the fine sensibilities of the mind.... The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh-meats. Meat-eating deranges the system, beclouds the intellect, and blunts the moral sensibilities. We say to you, dear brother and sister, your safest course is to let meat alone.

Chapter 9—Diet During Pregnancy and Lactation

How to Live, 2:33

The mother, in many cases previous to the birth of her children, is permitted to toil early and late, heating her blood.... Her strength should have been tenderly cherished.... Her burdens and cares are seldom lessened, and that period, which should be to her of all others a time of rest, is one of fatigue, sadness and gloom. By too great exertion on her part, she deprives her offspring of that nutrition which nature has provided for it, and by heating her own blood, she imparts to the child a bad quality of blood. The offspring is robbed of its vitality, robbed of physical and mental strength.

Testimonies for the Church 2:378-379

I was shown the course of B in his own family. He has been severe and overbearing. He adopted the health reform as advocated by Brother C and, like him, took extreme views of the subject; and not having a well-balanced mind, he has made terrible blunders, the results of which time will not efface. Aided by items gathered from books, he commenced to carry out the theory he had heard advocated by Brother C and, like him, made a point of bringing all up to the standard he had erected. He brought his own family to his rigid rules, but failed to control his own animal propensities. He failed to bring himself to the mark, and to keep his body under. If he had had a correct knowledge of the system of health reform, he would have known that his wife was not in a condition to give birth to healthy children. His own unsubdued passions had borne sway without reasoning from cause to effect.

Before the birth of his children, he did not treat his wife as a woman in her condition should be treated. He carried out his rigid rules for her, according to Brother C's ideas, which proved a great injury to her. He did not provide the quality and quantity of food that was necessary to nourish two lives instead of one. Another life was dependent upon her, and her system did not receive the nutritious,

wholesome food necessary to sustain her strength. There was a lack in the quantity and in the quality. Her system required changes, a variety and quality of food that was more nourishing. Her children were born with feeble digestive powers and impoverished blood. From the food the mother was compelled to receive, she could not furnish a good quality of blood, and therefore gave birth to children filled with humors.

Testimonies for the Church 2:381-384

It is an error generally committed to make no difference in the life of a woman previous to the birth of her children. At this important period the labor of the mother should be lightened. Great changes are going on in her system. It requires a greater amount of blood,
[30] and therefore an increase of food of the most nourishing quality to convert into blood. Unless she has an abundant supply of nutritious food, she cannot retain her physical strength, and her offspring is robbed of vitality. Her clothing also demands attention. Care should be taken to protect the body from a sense of chilliness. She should not call vitality unnecessarily to the surface to supply the want of sufficient clothing. If the mother is deprived of an abundance of wholesome, nutritious food, she will lack in the quantity and quality of blood. Her circulation will be poor and her child will lack in the very same things. There will be an inability in the offspring to appropriate food which it can convert into good blood to nourish the system. The prosperity of mother and child depends much upon good, warm clothing, and a supply of nourishing food. The extra draft upon the vitality of the mother must be considered and provided for.

But, on the other hand, the idea that women, because of their special condition, may let the appetite run riot, is a mistake based on custom, but not on sound sense. The appetite of women in this condition may be variable, fitful, and difficult to gratify, and custom allows her to have anything she may fancy, without consulting reason as to whether such food can supply nutrition for her body and for the growth of her child. The food should be nutritious, but should not be of an exciting quality. Custom says that if she wants flesh-meats, pickles, spiced food, or mince pies, let her have them; appetite alone

is to be consulted. This is a great mistake, and does much harm. The harm cannot be estimated. If ever there is need of simplicity of diet and special care as to the quality of food eaten, it is in this important period.

Women who possess principle, and who are well instructed, will not depart from simplicity of diet at this time of all others. They will consider that another life is dependent upon them, and will be careful in all their habits, and especially in diet. They should not eat that which is innutritious and exciting, simply because it tastes good. There are too many counselors ready to persuade them to do things which reason would tell them they ought not to do.

Diseased children are born because of the gratification of appetite by the parents. The system did not demand the variety of food upon which the mind dwelt. Because once in the mind it must be in the stomach is a great error, which Christian women should reject. Imagination should not be allowed to control the wants of the system. Those who allow the taste to rule, will suffer the penalty of transgressing the laws of their being. And the matter does not end here; their innocent offspring also will be sufferers.

The blood-making organs cannot convert spices, mince pies, pickles and diseased flesh-meats into good blood. And if so much food is taken into the stomach that the digestive organs are compelled to overwork in order to dispose of it, and to free the system from irritating substances, the mother does injustice to herself, and lays the foundation of disease in her offspring. If she chooses to eat as she pleases, and what she may fancy, irrespective of consequences, she will bear the penalty, but not alone. Her innocent child must suffer because of her indiscretion....

B has been very deficient. While in her best condition of health, his wife was not provided with a plenty of wholesome food and with proper clothing. Then, when she needed extra clothing and extra food, and that of a simple yet nutritious quality, it was not allowed her. Her system craved material to convert into blood; but he would not provide it. 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.

Christian Temperance and Bible Hygiene, 37-38

When the Lord would raise up Samson as a deliverer of His people, He enjoined upon the mother correct habits of life before the birth of her child. And the same prohibition was to be imposed, from the first, upon the child; for he was to be consecrated to God as a Nazarite from his birth.

The angel of God appeared to the wife of Manoah, and informed her that she should have a son; and in view of this He gave her the important directions: "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing."

God had important work for the promised child of Manoah to do, and it was to secure for him the qualifications necessary for this work, that the habits of both the mother and the child were to be so carefully regulated. "Neither let her drink wine nor strong drink," was the angel's instruction for the wife of Manoah, "nor eat any unclean thing; all that I commanded her let her observe." The child will be affected for good or evil by the habits of the mother. She must herself be controlled by principle, and must practice temperance and self-denial, if she would seek the welfare of her child.

The Ministry of Healing, 372-373

[31] The effect of prenatal influences is by many parents looked upon as a matter of little moment; but heaven does not so regard it. The message sent by an angel of God, and twice given in the most solemn manner, shows it to be deserving of our most careful thought.

In the words spoken to the Hebrew mother, God speaks to all mothers in every age. "Let her beware," the angel said; "all that I command her, let her observe." The well-being of the child will be affected by the habits of the mother. Her appetites and passions are to be controlled by principle. There is something for her to shun, something for her to work against, if she fulfills God's purpose for

her in giving her a child. If before the birth of her child she is self-indulgent, if she is selfish, impatient, and exacting, these traits will be reflected in the disposition of the child. Thus many children have received as a birthright almost unconquerable tendencies to evil.

But if the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle and unselfish, she may give her child these same precious traits of character. Very explicit was the command prohibiting the use of wine by the mother. Every drop of strong drink taken by her to gratify appetite endangers the physical, mental and moral health of her child, and is a direct sin against her Creator.

Many advisers urge that every wish of the mother should be gratified; that if she desires any article of food, however harmful, she should freely indulge her appetite. Such advice is false and mischievous. The mother's physical needs should in no case be neglected. Two lives are depending upon her, and her wishes should be tenderly regarded, her needs generously supplied. But at this time above all others she should avoid, in diet and in every other line, whatever would lessen physical or mental strength. By the command of God Himself she is placed under the most solemn obligation to exercise self-control.

How to Live, 2:39-40

The period in which the infant receives its nourishment from the mother, is critical. Many mothers, while nursing their infants, have been permitted to over labor, and to heat their blood in cooking, and the nursling has been seriously affected, not only with fevered nourishment from the mother's breast, but its blood has been poisoned by the unhealthy diet of the mother, which has fevered her whole system thereby affecting the food of the infant. The infant will also be affected by the condition of the mother's mind. If she is unhappy, easily agitated, irritable, giving vent to outbursts of passion, the nourishment the infant receives from its mother, will be inflamed, often producing colic, spasms, and, in some instances, causing convulsions and fits.

The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important

then that the mother, while nursing her infant, should preserve a happy state of mind, having the perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, self-possessed course the mother pursues in the treatment of her child has very much to do in molding the mind of the infant. If it is nervous, and easily agitated, the mother's careful unhurried manner will have a soothing and correcting influence, and the health of the infant can be very much improved.

Chapter 10—Diet and Spirituality [32]

Christian Temperance and Bible Hygiene, 151

Some are not impressed with the necessity of eating and drinking to the glory of God. The indulgence of appetite affects them in all the relations of life. It is seen in the family, in the church, in the prayer-meeting, and in the conduct of their children. It is the curse of their lives. It prevents them from understanding the truths for these last days.

Christian Temperance and Bible Hygiene, 153-154

Some have sneered at health reform, and have said it was all unnecessary, that it was an excitement which tended to divert minds from present truth. They have said that matters were carried to extremes. Such do not know what they are talking about. While men and women professing godliness are diseased from the crown of the head to the sole of the feet; while their physical, mental and moral energies are enfeebled through gratification of depraved appetite and excessive labor, how can they weigh the evidences of truth, and comprehend the requirements of God? If their moral and intellectual faculties are beclouded, they cannot appreciate the value of the atonement or the exalted character of the work of God, nor delight in the study of His word. How can a nervous dyspeptic be ready always to give an answer to every man that asketh him, a reason for the hope that is in him, with meekness and fear? How soon would such a one become confused and agitated, and by his diseased imagination be led to view matters in an altogether wrong light, and by a lack of that meekness and calmness which characterized the life of Christ, be caused to dishonor His profession while contending with unreasonable men?

Unpublished Testimonies, August 25, 1897 (Healthful Living, 75.2)

Our habits of eating and drinking show whether we are of the world or among the number that the Lord by His mighty cleaver of truth has separated from the world.

Testimonies for the Church 1:618-619

I saw that the Lord was giving us an experience which would be of the highest value to us in the future in connection with His work. We are living in a solemn time, amid the closing scenes of this earth's history, and God's people are not awake. They must arouse and make greater progress in reforming their habits of living, in eating, in dressing, in laboring and resting. In all these they should glorify God and be prepared to give battle to our great foe, and to enjoy the precious victories which God has in reserve for those who are exercising temperance in all things while striving for an incorruptible crown.

I saw that God was fitting up my husband to engage in the solemn, sacred work of reform which He designs shall progress among His people. It is important that instructions should be given by ministers in regard to living temperately. They should show the relation which eating, working, resting, and dressing, sustain to health. All who believe the truth for these last days, have something to do in this matter. It concerns them, and God requires them to arouse and interest themselves in this reform. He will not be pleased with their course if they regard this question with indifference.

The abuses of the stomach by the gratification of appetite, are the fruitful source of most church trials. Those who eat and work intemperately and irrationally, talk and act irrationally. An intemperate man cannot be a patient man. It is not necessary to drink alcoholic liquors in order to be intemperate. The sin of intemperate eating, eating too frequently, too much, and of rich, unwholesome food, destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment, preventing rational, calm, healthy thinking and acting. And this is a fruitful source of church trials. Therefore in order for the people of God to be in an acceptable state with Him, where they can glorify Him in their bodies and spirits

which are His, they must with interest and zeal deny the gratification of their appetites, and exercise temperance in all things. Then may they comprehend the truth in its beauty and clearness, and carry it out in their lives, and by a judicious, wise, straightforward course, give the enemies of our faith no occasion to reproach the cause of truth. God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health, for a solemn and important work is before us. Health of body and mind is required for this work; it is as essential to a healthy religious experience, to advancement in the Christian life, and progress in holiness, as is the hand or foot to the human body. God requires His people to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. All those who are indifferent and excuse themselves from this work, waiting for the Lord to do for them that which He requires them to do for themselves, will be found wanting when the meek of the earth, who have wrought His judgments, are hid in the day of the Lord's anger.

Testimonies for the Church 2:364

Even if you are strict in the quality of your food, do you glorify God in your bodies and spirits, which are His, by partaking of such a quantity of food? Those who place so much food upon the stomach, and thus load down nature, could not appreciate the truth should they hear it dwelt upon. They could not arouse the benumbed sensibilities of the brain to realize the value of the atonement, and the great sacrifice that has been made for fallen man. It is impossible for such to appreciate the great, the precious, and the exceedingly rich reward [33] that is in reserve for the faithful overcomers The animal part of our nature should never be left to govern the moral and intellectual.

Testimonies for the Church 2:374

Again: When we eat immoderately, we sin against our own bodies. Upon the Sabbath, in the house of God, gluttons will sit and sleep under the burning truths of God's word. They can neither keep their eyes open, nor comprehend the solemn discourses given. Do

you think that such are glorifying God in their bodies and spirits, which are His? No; they dishonor Him.

Testimonies for the Church 5:162-163

I have been shown that some of our camp-meetings are far from being what the Lord designed they should be. The people come in prepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning, which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit.

Often the stomach is over-burdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes such a mental lethargy that it is difficult to appreciate eternal things, and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home.

The Ministry of Healing, 307

We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. A clogged stomach means a clogged brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many do more than they think, to unfit themselves for receiving the benefit of its sacred opportunities.

Testimonies for the Church 2:46

In order to render to God perfect service, you must have clear conceptions of His requirements. You should use the most simple food, prepared in the most simple manner, that the fine nerves of the brain be not weakened, or benumbed or paralyzed, making it impossible for you to discern sacred things, and to value the atonement, the cleansing blood of Christ, as of priceless worth. "Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

If men, for no higher object than a wreath or perishable crown as reward of their ambition, subjected themselves to temperance in all things, how much more should those be willing to practice self-denial who profess to be seeking, not only a crown of immortal glory, but a life which is to endure as long as the throne of Jehovah, and riches that are eternal, honors which are imperishable, an eternal weight of glory.

Will not the inducements presented before those who are running in the Christian race, lead them to practice self-denial and temperance in all things, that they may keep their animal propensities in subjection, keep under the body, and control the appetite and lustful passions? Then can they be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Testimonies for the Church 1:548-549

Some are indulging lustful appetite, which wars against the soul, and is a constant hindrance to their spiritual advancement. They constantly bear an accusing conscience, and if straight truths are talked they are prepared to be offended. They are self-condemned, and feel that subjects have been purposely selected to touch their case. They feel grieved and injured, and withdraw themselves from the assemblies of the saints. They forsake the assembling of themselves together for then their consciences are not so disturbed. They

soon lose their interest in the meetings and their love for the truth, and, unless they entirely reform, will go back and take their position with the rebel host, who stand under the black banner of Satan. If these will crucify fleshly lusts which war against the soul, they will get out of the way, where the arrows of truth will pass harmlessly by them. But while they indulge lustful appetite, and thus cherish their idols, they make themselves a mark for the arrows of truth to hit, and if truth is spoken at all, they must be wounded....

The use of unnatural stimulants is destructive to health and has
[34] a benumbing influence upon the brain, making it impossible to appreciate eternal things. Those who cherish these idols cannot rightly value the salvation which Christ has wrought out for them by a life of self-denial, continual suffering and reproach, and by finally yielding His own sinless life to save perishing man from death.

Testimonies for the Church 2:70-71

It is a duty to know how to preserve the body in the very best condition of health, and it is a sacred duty to live up to the light which God has graciously given. If we close our eyes to the light for fear we shall see our wrongs, which we are unwilling to forsake, our sins are not lessened but increased. If light is turned from in one case, it will be disregarded in another. It is just as much sin to violate the laws of our being as to break one of the ten commandments, for we cannot do either without breaking God's law. We cannot love the Lord with all our heart, mind, soul and strength, while we are loving our appetites, our tastes, a great deal better than we love the Lord. We are daily lessening our strength to glorify God, when He requires all our strength, all our mind. By our wrong habits we are lessening our hold on life, and yet professing to be Christ's followers, preparing for the finishing touch of immortality.

My brother and sister, you have a work to do which no one can do for you. Awake from your lethargy, and Christ shall give you life. Change your course of living, your eating, your drinking, and your working. While you pursue the course you have been following for years, you cannot clearly discern sacred and eternal things. Your sensibilities are blunted, and your intellect beclouded. You have not been growing in grace and in the knowledge of the truth as was your

privilege. You have not been increasing in spirituality, but growing more and more darkened.

Testimonies for the Church 2:485-486

The brother referred to felt a lack in his system; he was not nourished, and he thought that meat would give him the needed strength. Had he been suitably cared for, his table spread at the right time with food of a nourishing quality, all the demands of nature would have been abundantly supplied. The butter and meat stimulate. These have injured the stomach and perverted the taste. The sensitive nerves of the brain have been benumbed, and the animal appetite strengthened at the expense of the moral and intellectual faculties. These higher powers, which should control, have been growing weaker, so that eternal things have not been discerned. Paralysis has benumbed the spiritual and devotional. Satan has triumphed to see how easily he can come in through the appetite and control men and women of intelligence, calculated by the Creator to do a good and great work.

Testimonies for the Church 1:488-489

I saw that our heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which He has upon us, and glorify Him in our bodies and spirits which are His, and finally stand without fault before the throne of God. Our faith requires us to elevate the standard and take advance steps....

There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny.

Testimonies for the Church 1:693-694

The health reform is essential for you both. Sister B has been backward in this good work, and has suffered opposition to arise, when she knew not what she was opposing. She has resisted the counsel of God against her own soul. Intemperate appetite has brought debility and disease, weakening the moral powers, and unfitting her to appreciate the sacred truth, the value of the atonement,

which is essential to salvation. Sister B loves this world. She has not separated, in her affections, from the world, and given herself unreservedly to God, as He requires.

Testimonies for the Church 3:161

Men and women can not violate natural law by indulging depraved appetite and lustful passions, and not violate the law of God. Therefore He has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws which He has established in our being. All our enjoyment or suffering may be traced to obedience or transgression of natural law. Our gracious heavenly Father sees the deplorable condition of men, who, some knowingly but many ignorantly, are living in violation of the laws that He has established. And in love and pity to the race, He causes the light to shine upon health reform. He publishes His law, and the penalty that will follow the transgression of it, that all may learn and be careful to live in harmony with natural law. He proclaims His law so distinctly, and makes it so prominent, that it is like a city set on a hill. All accountable beings can understand it if they will. Idiots will not be responsible. To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord.

Testimonies for the Church 4:30

A continual transgression of nature's laws is a continual transgression of the law of God. The present weight of suffering and
[35] anguish which we see everywhere, the present deformity, decrepitude, disease, and imbecility now flooding the world, make it, in comparison to what it might be and what God designed it should be, a lazar-house; and the present generation are feeble in mental, moral and physical power. All this misery has accumulated from generation to generation because fallen man will break the law of God. Sins of the greatest magnitude are committed through the indulgence of perverted appetite.

Testimonies for the Church 4:417

Excessive indulgence in eating, drinking, sleeping, or seeing, is sin. The harmonious healthy action of all the powers of body and mind results in happiness; and the more elevated and refined the powers, the more pure and unalloyed the happiness.

Testimonies for the Church 3:162-163

Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant, for the great God Himself is man's instructor. All are bound by the most sacred obligations to God to heed the sound philosophy and genuine experience which He is now giving them in reference to health reform. He designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enervating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory.

The inhabitants of the Noachian world were destroyed, because they were corrupted through the indulgence of perverted appetite. Sodom and Gomorrah were destroyed through the gratification of unnatural appetite, which so benumbed the intellect that they could not discern the difference between the sacred claims of God and the clamor of appetite. The latter enslaved them, and they became so ferocious and bold in their detestable abominations that God would not tolerate them upon the earth. God ascribes the wickedness of Babylon to her gluttony and drunkenness.

The apostle Paul exhorts the church, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Men, then, can make their bodies unholy by sinful indulgences. If unholy, they are unfitted to be spiritual worshipers, and are not worthy of Heaven. If man will cherish the light that God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality. But if he disregards that light and lives in violation of natural law, he must pay the penalty.

God created man perfect and holy. But man fell from his holy estate, because he transgressed God's law. Since the fall, there has been a rapid increase of disease, suffering and death. Yet notwithstanding man has insulted his Creator, God's love is still extended to the race; and He permits light to shine that man may see, that, in order to live a perfect life, he must live in harmony with those natural laws which govern his being. Therefore it is of the greatest importance that he know how to live so that his powers of body and mind may be exercised to the glory of God.

It is impossible for man to present his body a living sacrifice, holy, and acceptable to God, while, because it is customary for the world to do so, he is indulging in habits that are lessening physical, mental and moral vigor. The apostle adds, "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."

The Review and Herald, January 25, 1881 No. 4, (Healthful Living, 42.3)

True sanctification is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into every-day life. It requires that our habits of eating, drinking and dressing be such as to secure the preservation of physical, mental and moral health, that we may present to the Lord our bodies, not an offering corrupted by wrong habits, but a "living sacrifice, holy, acceptable unto God."

The Ministry of Healing, 280

Many articles of food eaten freely by the heathen about them were forbidden to the Israelites. It was no arbitrary distinction that was made. The things prohibited were unwholesome. And the fact that they were pronounced unclean taught the lesson that the use of injurious foods is defiling. That which corrupts the body tends to corrupt the soul. It unfits the user for communion with God, unfits him for high and holy service.

Unpublished Testimonies, October 12, 1896 (Healthful Living, 11.6)

Our very bodies are not our own, to treat as we please, to cripple by habits that lead to decay, making it impossible to render to God perfect service. Our lives and all our faculties belong to Him. He is caring for us every moment; He keeps the living machinery in action; if we were left to run it for one moment, we should die. We are absolutely dependent upon God.

Unpublished Testimonies, May 19, 1897 (Healthful Living, 17.4)

The transgression of physical law is transgression of God's law. Our Creator is Jesus Christ. He is the author of the physical law as He is the author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his [36] physical life and health, sins against God. God is not reverenced, respected, or recognized. This is shown by the injury done to the body in violation of physical law.

Christ's Object Lessons, 316

Anything that lessens physical strength enfeebles the mind, and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good, and have less strength of will to do that which we know to be right.

The misuse of our physical powers shortens the period of time in which our lives can be used for the glory of God. And it unfits us to accomplish the work God has given us to do.

The Ministry of Healing, 129

With our first parents, intemperate desire resulted in the loss of Eden. Temperance in all things has more to do with our restoration to Eden than men realize.

Testimonies for the Church 3:491-492

As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion. Abstemiousness in diet, and control of all the passions,

will preserve the intellect and give mental and moral vigor, enabling men to bring all their propensities under the control of the higher powers, and to discern between right and wrong, the sacred and the common. All who have a true sense of the sacrifice made by Christ in leaving His home in Heaven to come to this world that He might by His own life show man how to resist temptation, will cheerfully deny self and choose to be partakers with Christ of His sufferings.

The fear of the Lord is the beginning of wisdom. Those who overcome as Christ overcame will need to constantly guard themselves against the temptations of Satan. The appetite and passions should be restricted and under the control of enlightened conscience, that the intellect may be unimpaired, the perceptive powers clear, so that the workings of Satan and his snares may not be interpreted to be the providence of God. Many desire the final reward and victory which are to be given to overcomers, but are not willing to endure toil, privation, and denial of self, as did their Redeemer. It is only through obedience and continual effort that we shall overcome as Christ overcame.

The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character. The continual transgression of man for six thousand years has brought sickness, pain and death as its fruits. And as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome. It is only through obedience and continual effort that we shall overcome as Christ overcame.

Testimonies for the Church 3:486-487

The Redeemer of the world knew that the indulgence of appetite would bring physical debility, and so deaden the perceptive organs that sacred and eternal things would not be discerned. Christ knew that the world was given up to gluttony, and that this indulgence would pervert the moral powers. If the indulgence of appetite was so strong upon the race that, in order to break its power, the divine Son of God, in behalf of man, was required to fast nearly six weeks, what

a work is before the Christian in order that he may overcome even as Christ overcame! The strength of the temptation to indulge perverted appetite can be measured only by the inexpressible anguish of Christ in that long fast in the wilderness.

Christ knew that in order to successfully carry forward the plan of salvation He must commence the work of redeeming man just where the ruin began. Adam fell by the indulgence of appetite. In order to impress upon man his obligations to obey the law of God, Christ began His work of redemption by reforming the physical habits of man. The declension in virtue and the degeneracy of the race are chiefly attributable to the indulgence of perverted appetite.

There is a solemn responsibility upon all, especially upon ministers who teach the truth, to overcome upon the point of appetite. Their usefulness would be much greater if they had control of their appetites and passions; and their mental and moral powers would be stronger if they combined physical labor with mental exertion. With strictly temperate habits, and with mental and physical labor combined, they could accomplish a far greater amount of labor, and preserve clearness of mind. If they would pursue such a course, their thoughts and words would flow more freely, their religious exercises would be more energized, and the impressions made upon their hearers would be more marked.

Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system, and will blunt the keener and holier emotions.

Testimonies for the Church 2:487

A wonderful indifference has been manifested upon this important subject, by those right at the heart of the work. The lack of stability in regard to the principles of health reform is a true index of their character and their spiritual strength.

Testimonies for the Church 2:202-203

If the Saviour of men, with His divine strength, felt the need [37]
of prayer, how much more should feeble, sinful mortals feel the necessity of prayer—fervent, constant prayer! When Christ was the most fiercely beset by temptation, He ate nothing. He committed

Himself to God, and through earnest prayer, and perfect submission to the will of His Father, came off conqueror. Those who profess the truth for these last days, above every other class of professed Christians, should imitate the great Exemplar in prayer.

"It is enough for the disciple that he be as His Master, and the servant as his lord." Our tables are frequently spread with luxuries neither healthful nor necessary, because we love these things more than we love self-denial, freedom from disease, and soundness of mind. Jesus sought earnestly for strength from His Father. This the divine Son of God considered of more value, even for Himself, than to sit at the most luxurious table. He has given us evidence that prayer is essential in order to receive strength to contend with the powers of darkness, and to do the work allotted us. Our own strength is weakness, but that which God gives is mighty, and will make every one who obtains it more than conqueror.

Testimonies for the Church 2:66

You need clear, energetic minds, in order to appreciate the exalted character of the truth, to value the atonement, and to place the right estimate upon eternal things. If you pursue a wrong course, and indulge in wrong habits of eating, and thereby weaken the intellectual powers, you will not place that high estimate upon salvation and eternal life which will inspire you to conform your life to the life of Christ; you will not make those earnest, self-sacrificing efforts for entire conformity to the will of God, which His word requires and which are necessary to give you a moral fitness for the finishing touch of immortality.

Manuscript 93, 1901

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach affects the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He can not discern spiritual things, and in council meetings, when he should say Yea and Amen, he says Nay. He makes

propositions that are wide of the mark. The food he has eaten has benumbed his brain power.

Self-indulgence debars the human agent from witnessing for the truth. The gratitude we offer to God for His blessings is greatly affected by the food placed in the stomach. Indulgence of appetite is the cause of dissension, strife, discord and many other evils. Impatient words are spoken and unkind deeds are done, dishonest practices are followed and passion is manifested, and all because the nerves of the brain are diseased by the abuse heaped upon the stomach.

Testimonies for the Church 9:156

God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite.

The Review and Herald, January 25, 1881

Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and moral nature.

The Youth's Instructor, May 31, 1894 (Healthful Living, 40.6)

Eating, drinking and dressing all have a direct bearing upon our spiritual advancement.

Tract Regarding the Use of Flesh Foods (Eight page tract)

When the animal part of the human agent is strengthened by meat-eating, the intellectual powers diminish proportionately. A religious life can be more successfully gained and maintained if meat is discarded, for this diet stimulates into intense activities

lustful propensities, and enfeebles the moral and spiritual nature. "The flesh warreth against the spirit, and the spirit against the flesh."

File 48, 1902

It has been clearly presented to me that God's people are to take a firm stand against meat-eating. Would God for thirty years give His people the message that if they desire to have pure blood and clear minds, they must give up the use of flesh-meat, if He did not want them to heed this message? By the use of flesh-meats the animal nature is strengthened and the spiritual nature weakened. Such men as you, who are engaged in the most solemn and important work ever entrusted to human beings, need to give special heed to what they eat.

The Ministry of Healing, 317

Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body?

Chapter 11—Eating Between Meals [38]

Testimonies for the Church 2:373

I am astonished to learn that, after all the light that has been given in this place, many of you eat between meals! You should never let a morsel pass your lips between your regular meals. Eat what you ought, but eat it at one meal, and then wait until the next. I eat enough to satisfy the wants of nature; but when I get up from the table, my appetite is just as good as when I sat down. And when the next meal comes, I am ready to take my portion, and no more.

The Ministry of Healing, 303-304

Regularity in eating is of vital importance. There should be a specified time for each meal. At this time, let every one eat what the system requires, and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination. When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious. If travelers would eat regularly of food that is simple and nutritious, they would not feel so great weariness, nor suffer so much from sickness.

Another pernicious habit is that of eating just before bed-time. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence, this wrong practice becomes a habit, and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed, and with little relish for breakfast. When we lie down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits, late suppers are

particularly harmful. With them the disturbance created is often the beginning of disease that ends in death.

The Ministry of Healing, 384

Regularity in eating should be carefully observed. Nothing should be eaten between meals, no confectionery, nuts, fruits, or food of any kind. Irregularities in eating destroy the healthful tone of the digestive organs, to the detriment of health and cheerfulness. And when the children come to the table, they do not relish wholesome food; their appetites crave that which is hurtful for them.

The Facts of Faith 2:129-130

The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for rest, the digestive organs become enfeebled, hence the sense of "goneness," and desire for frequent eating. The remedy such require is to eat less frequently and less liberally, and be satisfied with plain, simple food, eating twice, or at most, three times a day. The stomach must have its regular periods for labor and rest, hence eating irregularly between meals is a most pernicious violation of the laws of health. With regular habits, and proper food, the stomach will gradually recover.

Testimonies for the Church 4:416-417

Our preachers are not particular enough in regard to their habits of eating. They partake of too large quantities of food, and of too great a variety at one meal. Some are reformers only in name. They have no rules by which to regulate their diet, but indulge in eating fruit or nuts between their meals, and thus impose too heavy burdens upon the digestive organs. Some eat three meals a day, when two would be more conducive to physical and spiritual health. If the laws which God has made to govern the physical system are violated, the penalty must surely follow.

Because of imprudence in eating, the senses of some seem to be half paralyzed, and they are sluggish and sleepy. These pale-faced ministers who are suffering in consequence of selfish indulgence of the appetite, are no recommendation of health reform. When

suffering from overwork, it would be much better to drop out a meal occasionally, and thus give nature a chance to rally. Our laborers could do more by their example to advance health reform than by preaching it. When elaborate preparations are made for them by well-meaning friends, they are strongly tempted to disregard principle; but by refusing the dainty dishes, the rich condiments, [39] the tea and coffee, they may prove themselves to be practical health reformers. Some are now suffering in consequence of transgressing the laws of life, thus causing a stigma to rest on the cause of health reform.

Testimonies for the Church 2:602

Brethren and sisters must not be sick upon the encampment. If they clothe themselves properly in the chill of morning and night, and are particular to vary their clothing according to the changing weather, so as to preserve proper circulation, and strictly observe regularity in sleeping and in eating of simple food, taking nothing between meals, they need not be sick.

Gospel Workers, 174 (Old edition)

Another cause both of ill health and inefficiency in labor, is indigestion. It is impossible for the brain to do its work when the digestive powers are abused. Many eat hurriedly of various kinds of food, which set up a war in the stomach, and thus confuse the brain. The use of unhealthful food, and overeating of even that which is wholesome, should alike be avoided. Many eat at all hours, regardless of the laws of health. Then gloom covers the mind. How can men be honored with divine enlightenment, when they are so reckless in their habits, so inattentive to the light which God has given in regard to these things? Brethren, is it not time for you to be converted on these points of selfish indulgence? “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have

preached to others, I myself should be a castaway." (1 Corinthians 9:24-27.) Study this solemnly.

Christian Temperance and Bible Hygiene, 50

Many turn from light and knowledge, and sacrifice principle to taste. They eat when the system needs no food, and at irregular intervals, because they have no moral stamina to resist inclination. As the result, the abused stomach rebels, and suffering follows. Regularity in eating is very important for health of body and serenity of mind. Never should a morsel of food pass the lips between meals.

Testimonies for the Church 2:374

And the dyspeptic,—what has made him dyspeptic is taking this course. Instead of observing regularity, he has let appetite control him, and has eaten between meals.

The Review and Herald, May 8, 1883—No. 19 (Healthful Living, 86.1)

Three meals a day and nothing between meals—not even an apple—should be the utmost limit of indulgence. Those who go further violate nature's laws and will suffer the penalty.

The Review and Herald, July 29, 1884—No. 31 (Healthful Living, 86.2)

When traveling, some are almost constantly nibbling, if there is anything within their reach. This is a most pernicious practice. Animals that do not have reason, and that know nothing of mental taxation, may do this without injury, but they are no criterion for rational beings, who have mental powers that should be used for God and humanity.

The Health Reformer, June 1, 1878 (Healthful Living, 86)

Gluttonous feasts, and food taken into the stomach at untimely seasons, leave an influence upon every fiber of the system.

The Review and Herald, July 29, 1884 No. 31 (Healthful Living, 84.2)

It is quite a common custom with the people of the world to eat three times a day, besides eating at irregular intervals between meals; and the last meal is generally the most hearty, and is often taken just before retiring. This is reversing the natural order; a hearty meal should never be taken so late in a day. Should these persons change their practice, and eat but two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit, the result would be seen in a good appetite and greatly improved health.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 169)

The stomach must have careful attention. It must not be kept in continual operation. Give this misused and much-abused organ some peace and quiet rest.

Testimonies for the Church 4:502

Your children should not be allowed to eat candies, fruits, nuts, or anything in the line of food, between their meals. Two meals a day are better for them than three. If the parents set the example, and move from principle, the children will soon fall into line. Irregularities in eating destroy the healthy tone of the digestive organs, and when your children come to the table, they do not relish wholesome food; their appetites crave that which is the most hurtful for them. Many times your children have suffered from fever and ague brought on by improper eating, when their parents were accountable for their sickness. It is the duty of parents to see that their children form habits conducive to health, thereby saving much distress.

The Facts of Faith 2:132

The lives of many children from five to ten and fifteen years of age seem marked with depravity. They possess knowledge of [40]
almost every vice. The parents are, in a great degree, at fault in this matter, and to them will be accredited the sins of their children which their improper course has indirectly led them to commit. They tempt their children to indulge their appetite by placing upon their

tables flesh-meats and other food prepared with spices, which have a tendency to excite the animal passions. By their example, they teach their children intemperance in eating. They have been indulged to eat almost any hour of the day, which keeps the digestive organs constantly taxed. Mothers have had but little time to instruct their children. Their precious time was devoted to cooking various kinds of unwholesome food to place upon their tables.

The Health Reformer, May 1, 1877 (Healthful Living, 49)

Children are permitted to indulge their tastes freely, to eat at all hours.... The digestive organs, like a mill which is continually kept running, become enfeebled, vital force is called from the brain to aid the stomach in its overwork, and thus the mental powers are weakened. The unnatural stimulation and wear of the vital forces make the children nervous, impatient of restraint, self-willed, and irritable.

Testimonies for the Church 3:564

Many parents, to avoid the task of patiently educating their children to habits of self-denial, and teaching them how to make a right use of all the blessings of God, indulge them in eating and drinking whenever they please. Appetite and selfish indulgence, unless positively restrained, grow with the growth and strengthen with the strength.

Testimonies for the Church 3:136

To become acquainted with the wonderful human organism, the bones, muscles, stomach, liver, bowels, heart, and pores of the skin, and to understand the dependence of one organ upon another for the healthful action of all, is a study in which most mothers take no interest. They know nothing of the influence of the body upon the mind, and of the mind upon the body. The mind, which allies finite to the Infinite, they do not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body. Children are allowed to eat flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are also allowed to eat irregularly and between meals of unhealthful

food. These things do their work of deranging the stomach, exciting the nerves to unnatural action, and enfeebling the intellect. Parents do not realize that they are sowing the seed which will bring forth disease and death.

Chapter 12—Eggs

Letter 37, 1901

Do not go to extremes in regard to the health reform. Some of our people are very careless in regard to health reform. But because some are far behind, you must not, in order to be an example to them, be an extremist. You must not deprive yourself of that class of food which makes good blood. Your devotion to true principles is leading you to submit yourself to a diet which is giving you an experience that will not recommend health reform. This is your danger. When you see that you are becoming weak physically, it is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked into the best unfermented wine you can find. This will supply that which is necessary to your system. Do not for a moment suppose that it will not be right to do this....

The time will come when milk cannot be used as freely as it is now used; but the present is not the time to discard it. And eggs contain properties which are remedial agencies in counteracting poisons. And while warnings have been given against the use of these articles of diet in families where the children were addicted to, yes, steeped in habits of self abuse, yet we should not consider it a denial of principle to use eggs of hens which are well cared for and suitably fed....

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.

I have something to say in reference to extreme views of health reform. Health reform becomes health deform, a health destroyer, when it is carried to extremes. You will not be successful in sanitari-

ums, where the sick are treated, if you prescribe for the patients the same diet you have prescribed for yourself and your wife. I assure [41] you that your ideas in regard to diet for the sick are not advisable. The change is too great. While I would discard flesh-meat as injurious, something less objectionable may be used, and this is found in eggs. Do not remove milk from the table or forbid it being used in the cooking of food. The milk used should be procured from healthy cows, and should be sterilized....

The poor say, when health reform is presented to them, "What shall we eat? We can not afford to buy the nut foods." As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I can not say to them, "You must not eat eggs or milk or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, and the time has not yet come to prescribe the strictest diet.

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 my message is that you must not bring yourself to a time of trouble beforehand, and thus afflict yourself with death. Wait until the Lord prepares the way before you.

Testimonies for the Church 7:135

Milk, eggs, and butter should not be classed with flesh-meat. In some cases the use of eggs is beneficial. The time has not come to say that the use of milk and eggs should be wholly discarded. There are poor families whose diet consists largely of bread and milk. They have little fruit, and can not afford to purchase the nut foods. In teaching health reform, as in all other gospel work, we are to meet the people where they are. Until we can teach them how to prepare health-reform foods that are palatable, nourishing, and yet inexpensive, we are not at liberty to present the most advanced propositions regarding health-reform diet.

Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. The time

is near when, because of the iniquity of the fallen race, the whole animal creation will groan under the diseases that curse our earth.

God will give His people ability and tact to prepare wholesome food without these things. Let our people discard all unwholesome recipes.

Letter 135, 1902

The time has not yet come when I can say that the use of milk and of eggs should be wholly discontinued. Milk and eggs should not be classed with flesh meat. In some ailments the use of eggs is very beneficial.

Letter 37, 1904

When a letter came to me from Cooranbong, saying that Dr. ---- was dying, I was that night instructed that he must have a change of diet. A raw egg, taken two or three times a day, would give the nourishment that he greatly needed.

Testimonies for the Church 2:362

You should be teaching your children. You should be instructing them how to shun the vices and corruptions of this age. Instead of this, many are studying how to get something good to eat. You place upon your tables butter, eggs, and meat, and your children partake of them. They are fed with the very things that will excite their animal passions, and then you come to meeting and ask God to bless and save your children. How high do your prayers go? You have a work to do first. When you have done all for your children which God has left for you to do, then you can with confidence claim the special help that God has promised to give you.

Testimonies for the Church 9:162

While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons.

Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus.

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.

The Ministry of Healing, 320-321

Those who live in new countries or in poverty-stricken districts where fruits and nuts are scarce, should not be urged to exclude milk and eggs from their dietary. It is true that persons in full flesh and in whom animal passions are strong need to avoid the use of stimulating foods. Especially in families of children who are given to sensual habits, eggs should not be used. But in the case of persons whose [42] blood-making organs are feeble,—especially if other foods to supply the needed elements can not be obtained,—milk and eggs should not be wholly discarded. Great care should be taken, however, to obtain milk from healthy cows and eggs from healthy fowls, that are well fed and well cared for; and the eggs should be so cooked as to be most easily digested.

The diet reform should be progressive. As disease in animals increases, the use of milk and eggs will become more and more unsafe. An effort should be made to supply their place with other things that are healthful and inexpensive. The people everywhere should be taught how to cook without milk and eggs, so far as possible, and yet have their food wholesome and palatable.

Chapter 13—Extremes in Diet

Christian Temperance and Bible Hygiene, 55-57

Many of the views held by Seventh-day Adventists differ widely from those held by the world in general. Those who advocate an unpopular truth should, above all others, seek to be consistent in their own life. They should not try to see how different they can be from others, but how near they can come to those whom they wish to influence, that they may help them to the positions they themselves so highly prize. Such a course will commend the truths they hold.

Those who are advocating a reform in diet should, by the provision they make for their own table, present the advantages of hygiene in the best light. They should so exemplify its principles as to commend it to the judgment of candid minds.

There is a large class who will reject any reform movement, however reasonable, if it lays a restriction upon the appetite. They consult taste, instead of reason and the laws of health. By this class, all who leave the beaten track of custom and advocate reform will be opposed, and accounted radical, let them pursue ever so consistent a course.

But no one should permit opposition or ridicule to turn him from the work of reform, or cause him to lightly regard it. He who is imbued with the spirit which actuated Daniel, will not be narrow or conceited, but he will be firm and decided in standing for the right. In all his associations, whether with his brethren or with others, he will not swerve from principle, while at the same time he will not fail to manifest a noble, Christ-like patience. When those who advocate hygienic reform carry the matter to extremes, people are not to blame if they become disgusted. Too often our religious faith is thus brought into disrepute, and in many cases those who witness such exhibitions of inconsistency can never afterward be brought to think that there is anything good in the reform. These extremists do more harm in a few months than they can undo in a life-time. They are engaged in a work which Satan loves to see go on.

Two classes have been presented before me: first, those who are not living up to the light which God has given them; secondly, those who are too rigid in carrying out their one-sided ideas of reform, and enforcing them on others. When they take a position, they stand to it stubbornly, and carry nearly everything over the mark.

The first class adopted the reform because some one else did. They did not obtain a clear understanding of its principles for themselves. Many of those who profess the truth have received it because some one else did, and for their life they could not give the reason of their faith. This is why they are so unstable. Instead of weighing their motives in the light of eternity, instead of obtaining a practical knowledge of the principles underlying all their actions, instead of digging down to the bottom and building upon a right foundation for themselves, they are walking in the light of another's torch, and will surely fail.

The other class take wrong views of the reform. They adopt too meager a diet. They subsist upon a poor quality of food, prepared without reference to the nourishment of the system. It is important that food be prepared with care, so that the appetite, when not perverted, can relish it.

Because we, from principle, discard the use of those things which [43]
irritate the stomach and destroy health, the idea should never be given that it is of little consequence what we eat. I do not recommend an impoverished diet. Many who need the benefits of healthful living, and from conscientious motives adopt what they believe to be such, are deceived by supposing that a meager bill of fare, prepared without painstaking, and consisting mostly of mushes and so-called gems, heavy and sodden, is what is meant by a reformed diet. Some use milk and a large amount of sugar on mush, thinking that they are carrying out health reform. But the sugar and milk combined are liable to cause fermentation in the stomach, and are thus harmful. The free use of sugar in any form tends to clog the system, and is not unfrequently a cause of disease. Some think that they must eat only just such an amount, and just such a quality, and confine themselves to two or three kinds of food. But in eating too small an amount, and that not of the best quality, they do not receive sufficient nourishment....

Narrow ideas, and overstraining of small points, have been a great injury to the cause of hygiene. There may be such an effort at economy in the preparation of food, that, instead of a healthful diet, it becomes a poverty-stricken diet. What is the result?—Poverty of the blood. I have seen several cases of disease most difficult to cure, which were due to impoverished diet. The persons thus afflicted were not compelled by poverty to adopt a meager diet, but did so in order to follow out their own erroneous ideas of what constitutes health reform. Day after day, meal after meal, the same articles of food were prepared without variation, until dyspepsia and general debility resulted.

Christian Temperance and Bible Hygiene, 59

Health reform means something to us, and we must not belittle it by narrow views and practices. We must be true to our convictions of right. Daniel was blessed because he was steadfast in doing what he knew to be right, and we shall be blessed if we seek to honor God with full purpose of heart.

Testimonies for the Church 2:538

Health reformers, above all others, should be careful to shun extremes. The body must have sufficient nourishment. We cannot subsist upon air merely; neither can we retain health unless we have nourishing food. Food should be prepared in good order, so that it is palatable.

The Ministry of Healing, 318-320

Not all who profess to believe in dietetic reform are really reformers. With many persons the reform consists merely in discarding certain unwholesome foods. They do not understand clearly the principles of health, and their tables, still loaded with harmful dainties, are far from being an example of Christian temperance and moderation.

Another class, in their desire to set a right example, go to the opposite extreme. Some are unable to obtain the most desirable foods, and instead of using such things as would best supply the lack, they adopt an impoverished diet. Their food does not supply

the elements needed to make good blood. Their health suffers, their usefulness is impaired, and their example tells against rather than in favor of reform in diet.

Others think that since health requires a simple diet, there need be little care in the selection or the preparation of food. Some restrict themselves to a very meager diet, not having sufficient variety to supply the needs of the system, and they suffer in consequence.

Those who have but a partial understanding of the principles of reform are often the most rigid, not only in carrying out their views themselves, but in urging them on their families and their neighbors. The effect of their mistaken reforms, as seen in their own ill-health, and their efforts to force their views upon others, give many a false idea of dietetic reform, and lead them to reject it altogether.

Those who understand the laws of health, and who are governed by principle will shun the extremes, both of indulgence and of restrictions. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favor of right principles. These persons have a wide influence for good.

There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticize others because their practice is not, in all things, in harmony with his own. It is impossible to make an unvarying rule to regulate every one's habits, and no one should think himself a criterion for all. Not all can eat the same things. Foods that are palatable and wholesome to one person may be distasteful, and even harmful, to another. Some can not use milk, while others thrive on it. Some persons can not digest peas and beans; others find them wholesome. For some the coarser grain preparations are good food, while others can not use them.

The Ministry of Healing, 321-324

Some are continually anxious lest their food, however simple and healthful, may hurt them. To these let me say: Do not think that
[44] your food will injure you; do not think about it at all. Eat according to your best judgment; and when you have asked the Lord to bless the food for the strengthening of your body, believe that He hears your prayer, and be at rest.

Because principle requires us to discard those things that irritate the stomach and impair health, we should remember that an impoverished diet produces poverty of the blood. Cases of disease most difficult to cure result from this cause. The system is not sufficiently nourished, and dyspepsia and general debility are the result. Those who use such a diet are not always compelled by poverty to do so, but they choose it through ignorance or negligence, or to carry out their erroneous ideas of reform....

The narrow ideas of some would-be health reformers have been a great injury to the cause of hygiene. Hygienists should remember that dietetic reform will be judged, to a great degree, by the provision they make for their tables; and instead of taking a course that will bring discredit upon it, they should so exemplify its principles as to commend them to candid minds. There is a large class who will oppose any reform movement, however reasonable, if it places a restriction on the appetite. They consult taste instead of reason or the laws of health. By this class, all who leave the beaten track of custom, and advocate reform, will be accounted radical, no matter how consistent their course. That these persons may have no ground for criticism, hygienists should not try to see how different they can be from others, but should come as near to them as possible without the sacrifice of principle.

When those who advocate hygienic reform go to extremes, it is no wonder that many who regard these persons as representing health principles, reject the reform altogether. These extremes frequently do more harm in a short time than could be undone by a lifetime of consistent living.

Hygienic reform is based upon principles that are broad and far reaching, and we should not belittle it by narrow views and practices. But no one should permit opposition or ridicule, or a desire to please

or influence others, to turn him from true principles, or cause him lightly to regard them. Those who are governed by principle will be firm and decided in standing for the right; yet in all their associations they will manifest a generous Christlike spirit and true moderation.

The Youth's Instructor, May 3, 1894

Many have misinterpreted health reform, and have received perverted ideas as to what constitutes right living. Some honestly think that a proper dietary consists largely of porridge. To eat largely of porridge would not insure health to the digestive organs, because it is too much like a liquid.

Testimonies for the Church 1:205-206

I saw that you had mistaken notions about afflicting your bodies, depriving yourselves of nourishing food. These things lead some of the church to think that God is surely with you, or you would not deny self, and sacrifice thus. But I saw that none of these things will make you more holy. The heathen do all this, but receive no reward for it. A broken and contrite spirit before God is in His sight of great price. I saw that your views concerning these things are erroneous, and that you are looking at the church and watching them, noticing little things, when your attention should be turned to your own soul's interest. God has not laid the burden of His flock upon you. You think that the church is upon the background, because they can not see things as you do, and because they do not follow the same rigid course which you think you are required to pursue. I saw that you are deceived in regard to your own duty and the duty of others. Some have gone to extremes in regard to diet. They have taken a rigid course, and lived so very plain that their health has suffered, disease has strengthened in the system, and the temple of God has been weakened.

I was referred back to our experience in Rochester, N. Y. I saw that when we lived there we did not eat nourishing food as we should, and disease nearly carried us to the grave. I saw that as God gives His beloved sleep, He is willing to grant them suitable food to nourish the strength. The motive we had was pure. It was to save means, that the paper might be sustained. We were poor. I saw

that the fault then was in the church. Those who had means were covetous and selfish. If these had done their part, the burden upon us would have been lightened; but as some did not do their part, we were burdened and others eased. I saw that God does not require any one to take a course of such rigid economy as to weaken or injure the temple of God. There are duties and requirements in His word to humble the church and cause them to afflict their souls, and there is no need of making crosses and manufacturing duties to distress the body in order to cause humility. All this is outside of the word of God.

The time of trouble is just before us; and then stern necessity will require the people of God to deny self, and to eat merely enough to sustain life; but God will prepare us for that time. In that fearful hour our necessity will be God's opportunity to impart His strengthening power, and to sustain His people....

Those who labor with their hands must nourish their strength to perform this labor, and those also who labor in word and doctrine must nourish their strength; for Satan and his evil angels are warring
[45] against them to tear down their strength. They should seek rest of body and mind from wearing labor when they can, and should eat of nourishing, strengthening food to build up their strength; for they will be obliged to exercise all the strength they have. I saw that it does not glorify God in the least for any of His people to make a time of trouble for themselves. There is a time of trouble just before God's people, and He will prepare them for that fearful conflict.

Testimonies for the Church 2:63

We advise you to change your habits of living; but while you do this we caution you to move understandingly. I am acquainted with families who have changed from a meat diet to one that is impoverished. Their food is so poorly prepared that the stomach loathes it, and such have told me that the health reform did not agree with them; that they were decreasing in physical strength. Here is one reason why some have not been successful in their efforts to simplify their food. They have a poverty-stricken diet. Food is prepared without painstaking, and there is a continual sameness. There should not be many kinds at any one meal, but all meals

should not be composed of the same kinds of food without variation. Food should be prepared with simplicity, yet with a nicety which will invite the appetite. You should keep grease out of your food. It defiles any preparation of food you may make. Eat largely of fruits and vegetables.

Testimonies for the Church 2:254

You have erred, and thought it was pride which led your wife to desire to have things more comfortable around her. She has been stinted, and dealt closely with by you. She needs a more generous diet, a more plentiful supply of food upon her table; and in her house she needs things as comfortable and convenient as you can make them, things to make her work as easy as possible. But you have viewed matters from a wrong standpoint. You have thought that almost anything which could be eaten was good enough if you could live upon it and retain strength. You have pleaded the necessity of spare diet to your feeble wife. But she cannot make good blood or flesh upon the diet to which you could confine yourself and flourish. Some persons cannot subsist upon the same food upon which others can do well, even though it be prepared in the same manner.

You are in danger of becoming an extremist. Your system could convert a very coarse, poor diet into good blood. Your blood-making organs are in good condition. But your wife requires a more select diet. Let her eat the same food which your system could convert into good blood, and her system could not appropriate it. She lacks vitality, and needs a generous, strengthening diet. She should have a good supply of fruit, and not be confined to the same things from day to day. She has a slender hold of life. She is diseased, and the wants of her system are far different from those of a healthy person.

Testimonies for the Church 2:537-538

But what about an impoverished diet? I have spoken of the importance of the quantity and quality of food being in strict accordance with the laws of health. But we would not recommend an impoverished diet. I have been shown that many take a wrong view of the health reform, and adopt too poor a diet. They subsist upon a cheap, poor quality of food, prepared without care or reference to

the nourishment of the system. It is important that the food should be prepared with care, that the appetite, when not perverted, can relish it. Because we from principle discard the use of meat, butter, mince pies, spices, lard and that which irritates the stomach and destroys health, the idea should never be given that it is of but little consequence what we eat.

There are some who go to extremes. They must eat just such an amount and just such a quality, and confine themselves to two or three things. They allow only a few things to be placed before them or their families to eat. In eating a small amount of food, and that not of the best quality, they do not take into the stomach that which will suitably nourish the system. Poor food can not be converted into good blood. An impoverished diet will impoverish the blood. I will mention the case of Sister A. That case was presented to me to show an extreme. Two classes were presented before me: First, those who were not living up to the light which God had given them. They started in the reform because somebody else did. They did not understand the system for themselves. There are many of you who profess the truth, who have received it because somebody else did, and for your life you could not give the reason. This is why you are as weak as water. Instead of weighing your motive in the light of eternity, instead of having a practical knowledge of the principles underlying all your actions, instead of having dug down to the bottom, and built upon a right foundation for yourself, you are walking in the sparks kindled by somebody else. And you will fail in this, as you have failed in the health reform. Now if you had moved from principle you would not have done this....

Another class who have taken hold of the health reform are very severe. They take a position, and stand stubbornly in that position, and carry nearly everything over the mark. Sister A was one of these. She was not sympathizing, loving and affectionate, like our
[46] divine Lord. Justice was nearly all she could see. She carried matters farther than Dr. Trall. Her patients had to even leave her, because they could not get enough to eat. Her impoverished diet gave her impoverished blood.

Christian Temperance and Bible Hygiene, 49-50

Because it is wrong to eat merely to gratify a perverted taste, it does not follow that we should be indifferent in regard to our food. It is a matter of the highest importance. No one should adopt an impoverished diet. Many are debilitated from disease, and need nourishing, well-cooked food. Health reformers, above all others, should be careful to avoid extremes. The body must have sufficient nourishment. The God who gives His beloved sleep has furnished them also suitable food to sustain the physical system in a healthy condition.

Manuscript 59, 1912

Dear Brother -----,

In the past you have practiced health reform too rigorously for your own good. Once, when you were very sick, the Lord gave me a message to save your life. You have been too strenuous in restricting your diet to certain articles of food. While I was praying for you, words were given me for you to set you in the right path. The message was sent that you were to allow yourself a more generous diet. The use of flesh-meat was not advised. Directions were given as to the food to be taken. You followed the directions given, rallied, and are still with us.

I often think of the instruction then given you. I have been given so many precious messages to bear to the sick and the afflicted. For this I am grateful, and I praise the Lord.

Testimonies for the Church 2:377-379

At the time of the yearly conference at Adams Center, N. Y., October 25, 1868, I was shown that the brethren in ----- were in great perplexity and distress because of the course pursued by B and C. Those who have the cause of God at heart, can not but feel jealous for its prosperity. I was shown that these men were not reliable. They were extremists, and would run the health reform into the ground. They were not pursuing a course which would tend to correct or reform those who were intemperate in their diet; but their influence would disgust believers and unbelievers and would drive them farther from reform, instead of bringing them nearer to it.

Our views differ widely from those of the world in general. They are not popular. The masses will reject any theory, however reasonable it may be, if it lays a restriction upon the appetite. The taste is consulted instead of reason and health. All who leave the common track of custom, and advocate reform, will be opposed, accounted mad, insane, radical, let them pursue ever so consistent a course. But when men who advocate reform carry the matter to extremes, and are inconsistent in their course of action, people are not to blame if they do become disgusted with the health reform. These extremists do more injury in a few months than they can undo in their whole lives. By them the entire theory of our faith is brought into disrepute, and they can never bring those who witness such exhibitions of so-called health reform to think that there is anything good in it. These men are doing a work which Satan loves to see go on.

Those who advocate unpopular truth should be most consistent in their lives, and should be extremely careful to shun everything like extremes. They should not labor to see how far they can take their position from other men; but otherwise, to see how near they can come to those whom they wish to reform, that they may help them to the position which they themselves so highly prize. If they feel thus, they will pursue a course which will recommend the truth they advocate to the good judgment of candid, sensible men and women. These will be compelled to acknowledge that there is a consistency in the subject of health reform.

I was shown the course of B in his own family. He has been severe and overbearing. He adopted the health reform as advocated by Bro. C, and, like him, took extreme views of the subject; and not having a well-balanced mind, he has made terrible blunders, the results of which time will not efface. Aided by items gathered from books, he commenced to carry out the theory he had heard advocated by Brother C, and like him, made a point of bringing all up to the standard he had erected. He brought his own family to his rigid rules, but failed to control his own animal propensities. He failed to bring himself to the mark and to keep his body under. If he had had a correct knowledge of the system of health reform, he would have known that his wife was not in a condition to give birth

to healthy children. His own unsubdued passions had borne sway without reasoning from cause to effect.

Before the birth of his children, he did not treat his wife as a woman in her condition should be treated. He carried out his rigid rules for her, according to Bro. C's ideas, which proved a great injury to her. He did not provide the quality and quantity of food that was necessary to nourish two lives instead of one. Another life was dependent upon her, and her system did not receive the nutritious, wholesome food necessary to sustain her strength. There was a lack in the quantity and in the quality. Her system required changes, a variety and quality of food that was more nourishing. Her children were born with feeble digestive powers and impoverished blood. From the food the mother was compelled to receive, she could not furnish a good quality of blood, and therefore gave birth to children [47] filled with humors.

The course pursued by the husband, the father of these children, deserves the severest censure. His wife suffered for want of wholesome, nutritious food. She did not have sufficient food or clothing to make her comfortable. She has borne a burden which has been galling to bear.

Testimonies for the Church 2:374-375

And while we would caution you not to overeat, even of the best quality of food, we would also caution those that are extremists not to raise a false standard, and then endeavor to bring everybody to it.

Testimonies for the Church 2:384

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 Bro. 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.

Testimonies for the Church 2:386-387

It is time that something was done to prevent novices from taking the field and advocating health reform. Their works and words can be spared; for they do more injury than the wisest and most intelligent men, with the best influence they can exert, can counteract. It is impossible for the best qualified advocates of health reform to fully relieve the minds of the public from the prejudice received through the wrong course of these extremists, and to place the great subject of health reform upon a right basis in the community where these men have figured. The door is also closed in a great measure, so that unbelievers cannot be reached by the present truth upon the Sabbath and the soon coming of our Saviour. The most precious truths are cast aside by the people as unworthy of a hearing. These men are referred to as representatives of health reformers and Sabbath-keepers in general. A great responsibility rests upon those who have thus proved a stumbling-block to unbelievers.

Testimonies for the Church 6:373-374

I know that many of our brethren are in heart and practice opposed to health reform. I advocate no extremes. But as I have been looking over my manuscripts, I have seen the decided testimonies borne and the warnings of dangers that come to our people through imitating the customs and practices of the world in self-indulgence, gratification of appetite and pride of apparel. My heart is sick and sad over the existing state of things. Some say that some of our brethren have pressed these questions too strongly. But because some may have acted indiscreetly in pressing their sentiments concerning health reform on all occasions, will any dare to keep back the truth on this subject? The people of the world are generally far in the opposite extreme of indulgence and intemperance in eating and drinking; and as the result, lustful practices abound.

There are many now under the shadow of death who have prepared to do a work for the Master, but who have not felt that a sacred obligation rested upon them to observe the laws of health. The laws of the physical system are indeed the laws of God; but this fact seems to have been forgotten. Some have limited themselves to a diet that cannot sustain them in health. They have not provided nourishing

food to take the place of injurious articles; and they have not considered that tact and ingenuity must be exercised in preparing food in the most healthful manner. The system must be properly nourished in order to perform its work. It is contrary to health reform, after cutting off the great variety of unwholesome dishes, to go to the opposite extreme, reducing the quantity and quality of the food to a low standard. Instead of health reform this is health deform.

Testimonies for the Church 9:161-163

A diet lacking in the proper elements of nutrition, brings reproach upon the health reform. We are mortal, and must supply ourselves with food that will give proper nourishment to the body.

Extremes in Diet

Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. 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. Vegetables should be made palatable with a little milk or cream, or something equivalent.

While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties [48] that are remedial agencies in counteracting certain poisons.

Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to

harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus.

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 the 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. Let us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. Do not in any way encourage an appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories.

Testimonies for the Church 9:112

Cooking schools are to be held. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of the utmost importance.

Letter 37, 1901

I have something to say in reference to extreme views of health reform. Health reform becomes health deform, a health destroyer, when it is carried to extremes. You will not be successful in sanitariums, where the sick are treated, if you prescribe for the patients the same diet you have prescribed for yourself and your wife. I assure you that your ideas in regard to diet for the sick are not advisable. The change is too great. While I would discard flesh-meat as injurious, something less objectionable may be used, and this is found in eggs. Do not remove milk from the table or forbid it being used in

the cooking of food. The milk used should be procured from healthy cows, and should be sterilized.

Those who take an extreme view of health reform are in danger of preparing tasteless dishes. This has been done over and over again. The food has become so insipid as to be refused by the stomach. The food given the sick should be varied. They should not be given the same dishes over and over again.

I have told you what I have because I have received light that you are injuring your body by a poverty-stricken diet. I must say to you that it will not be best for you to instruct the students as you have done in regard to the diet question, because your ideas in regard to discarding certain things will not be for the help of those who need help.

Brother and Sister -----, I have all confidence in you, and I greatly desire that you may have physical health, in order that you may have perfect soundness spiritually. It is the lack of suitable food that has caused you to suffer so keenly. You have not taken the food essential to nourish your frail physical strength. You must not deny yourself of good wholesome food.

At one time Dr.-----tried to teach our family to cook according to health reform, as he viewed it, without salt or anything else to season the food. Well, I determined to try it, but I became so reduced in strength that I had to make a change; and a different policy was entered upon with great success. I tell you this because I know that you are in positive danger. Food should be prepared in such a way that it will be nourishing. It should not be robbed of that which the system needs.

The Lord calls upon Brother and Sister ----- to reform, to take periods of rest. It is not right for you to take burdens as you have done in the past. Unless you take heed, you will sacrifice that life which is so precious in the sight of the Lord. "Ye are not your own; for ye are bought with a price; Therefore, glorify God in your body, and in your spirit, which are God's."

Do not go to extremes in regard to the health reform. Some of our people are very careless in regard to health reform. But because some are far behind, you must not, in order to be an example to them, be an extremist. You must not deprive yourself of that class of food which makes good blood. Your devotion to true principles

is leading you to submit yourself to a diet which is giving you an experience that will not recommend health reform. This is your danger. When you see that you are becoming weak physically, it is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked
[49] into the best unfermented wine you can find. This will supply that which is necessary to your system. Do not for a moment suppose that it will not be right to do this.

We appreciate your experience as a physician, and yet I say that milk and eggs should be included in your diet. These things cannot at present be dispensed with, and the doctrine of dispensing with them should not be taught.

You are in danger of taking too radical a view of health reform, and of prescribing for yourself a diet that will not sustain you.

I do hope that you will heed the words I have spoken to you. It has been presented to me that you will not be able to exert the most successful influence in health reform unless in some things you become more liberal to yourself and to others. The time will come when milk can not be used as freely as it is now used; but the present time is not the time to discard it. And eggs contain properties which are remedial agencies in counteracting poisons. And while warnings have been given against the use of these articles of diet in families where the children were addicted to, yes, steeped, in habits of self abuse; yet we should not consider it a denial of principle to use eggs of hens which are well cared for and suitably fed.

God calls upon those for whom Christ died to take proper care of themselves, and set a right example to others. My brother, you are not to make a test for the people of God upon the question of diet; for they will lose confidence in teachings that are strained to the farthest point of extension. The Lord desires His people to be sound on every point in health reform, but we must not go to extremes.

The reason for Dr.-----'s poor health is his overdrawing on his bank stock of health and then failing to replace the amount drawn out by wholesome, nutritious, palatable food. My brother, devote your whole life to Him who was crucified for you, but do not tie yourself down to a meagre diet; for thus you misrepresent health reform.

While working against gluttony and intemperance, we are to remember the means and appliances of gospel truth, which commend themselves to sound judgment. In order to do our work in straight, simple lines, we must recognize the conditions to which the human family are subjected. God has made provisions for those who live in the different countries of the world. Those who desire to be co-workers with God must consider carefully how they teach health reform in God's great vineyard. They must move carefully in specifying just what food should and should not be eaten. The human messenger must unite with the divine Helper in presenting the message of mercy to the multitudes God would save.

We are to be brought into connection with the masses. Should health reform be taught them in its most extreme form, harm would be done. We ask them to leave off eating meat and drinking tea and coffee. That is well. But some say that milk also should be given up. This is a subject that needs to be carefully handled. There are poor families whose diet consists of bread and milk, and, if they can get it, a little fruit. All flesh food should be discarded, but vegetables should be made palatable with a little milk or cream or something equivalent. The poor say, when health reform is presented to them. "What shall we eat? We cannot afford to buy the nut foods." As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I cannot say to them: You must not eat eggs or milk, or cream; you must use no butter in the preparation of food. The gospel must be preached to the poor, and the time has not yet come to prescribe the strictest diet.

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 my message is that you must not bring yourself to a time of trouble beforehand, and thus afflict yourself with death. Wait till the Lord prepares the way before you.

The reforms that are strained to the highest tension might accommodate a certain class, who can obtain all they need to take the place of the things discarded; but this class forms a very small minority of the people to whom these tests seem unnecessary. There are those who try to abstain from what is declared to be harmful. They fail to supply the system with proper nourishment, and as a consequence become weak and unable to work. Thus health reform is brought to

disrepute. The work we have tried to build up solidly is confused with strange things that God has not required. The energies of the church are crippled.

But God will interfere to prevent the results of these too-strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and the poor together at the feet of Jesus.

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.

Letter 37, 1904

Last night I was in my sleep talking with Dr.-----. I said to him: You must still exercise care in regard to extremes in diet. You must not go to extremes either in your own case or in regard to the food provided for the helpers and the patients at the Sanitarium. The
[50] patients pay a good price for their board, and they should have liberal fare. Some may come to the Sanitarium in a condition demanding stern denial of appetite and the simplest fare, but as their health improves, they should be liberally supplied with nourishing food.

Chapter 14—Fasting

The Desire of Ages, 117-118

With Christ, as with the holy pair in Eden, appetite was the ground of the first great temptation. Just where the ruin began, the work of our redemption must begin. As by the indulgence of appetite Adam fell, so by the denial of appetite Christ must overcome. "And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, he said, Thou be the Son of God, command that these stones be made bread.' But He answered and said, 'It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

From the time of Adam to that of Christ, self-indulgence had increased the power of the appetites and passions, until they had almost unlimited control. Thus men had become debased and diseased, and of themselves it was impossible for them to overcome. In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death. And in this first victory were involved other issues that enter into all our conflicts with the powers of darkness.

When Jesus entered the wilderness, He was shut in by the Father's glory. Absorbed in communion with God, He was lifted above human weakness. But the glory departed, and He was left to battle with temptation. It was pressing upon Him every moment. His human nature shrank from the conflict that awaited Him. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and His form more than the sons of men." Now was Satan's opportunity. Now he supposed that he could overcome Christ.

Letter 158, 1909

Christ entered upon the test upon the point of appetite, and for nearly six weeks resisted temptation in behalf of man. That long fast in the wilderness was to be a lesson to fallen man for all time. Christ

was not overcome by the strong temptations of the enemy, and this is encouragement for every soul who is struggling against temptation. Christ has made it possible for every member of the human family to resist temptation. All who would live godly lives may overcome as Christ overcame, by the blood of the Lamb, and the word of their testimony. That long fast of the Saviour strengthened Him to endure. He gave evidence to man that He would begin the work of overcoming just where ruin began,—on the point of appetite.

Testimonies for the Church 2:202-203

If the Saviour of men, with His divine strength, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of prayer,—fervent, constant prayer! When Christ was the most fiercely beset by temptation, He ate nothing. He committed Himself to God, and through earnest prayer, and perfect submission to the will of His Father, came off conqueror. Those who profess the truth for these last days, above every other class of professed Christians, should imitate the great Exemplar in prayer.

Testimonies for the Church 3:486

The Redeemer of the world knew that the indulgence of appetite would bring physical debility, and so deaden the perceptive organs that sacred and eternal things would not be discerned. Christ knew that the world was given up to gluttony, and that this indulgence would pervert the moral powers. If the indulgence of appetite was so strong upon the race that in order to break its power, the divine Son of God, in behalf of man, was required to fast nearly six weeks, what a work is before the Christian in order that he may overcome even as Christ overcame! The strength of the temptation to indulge perverted appetite can be measured only by the inexpressible anguish of Christ in that long fast in the wilderness.

Testimonies for the Church 2:650-651

It has not cost Brother K. hard effort to search out the truth; for chosen men of God have prepared arguments to his hand, clear, plain, and convincing. Difficult points of present truth have been reached by the earnest efforts of a few who were devoted to the work.

Fasting and fervent prayer to God have moved the Lord to unlock His treasuries of truth to their understanding. Wily opponents and [51] boasting Goliaths have had to be met, sometimes face to face, but more frequently with the pen. Satan has urged men on to fierce opposition, to blind the eyes and darken the understanding of the people. The few who had the interest of the cause and truth of God at heart, were aroused to its defense. They did not seek for ease, but were willing to venture even their lives for the truth's sake.

Testimonies for the Church 2:692

When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by His Spirit to search the Scriptures, even with fasting and with prayer, until link after link is searched out, and united in a perfect chain.

The Facts of Faith 2:130-131

Persons who have indulged their appetite to eat freely of meat, highly-seasoned gravies, and various kinds of rich cakes and preserves, cannot immediately relish a plain, wholesome, and nutritious diet. Their taste is so perverted that they have no appetite for a wholesome diet of fruits, plain bread and vegetables. They need not expect to relish at first food so different from that which they have been indulging themselves to eat. If they can not at first enjoy plain food, they should fast until they can. That fast will prove to them of greater benefit than medicine, for the abused stomach will find that rest which it has long needed, and real hunger can be satisfied with a plain diet. It will take time for the taste to recover from the abuses which it has received, and to gain its natural tone. But perseverance in a self-denying course of eating and drinking will soon make plain, wholesome food palatable, and it will soon be eaten with greater satisfaction than the epicure enjoys over his rich dainties.

The Facts of Faith 2:133-134

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 tenfold. 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.

The sufferers in such cases can do for themselves that which others can not 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.

Testimonies for the Church 7:134

There are some who would be benefited more by abstinence from food for a day or two every week than by any amount of treatment or medical advice. To fast one day a week would be of incalculable benefit to them.

The Ministry of Healing, 235

Intemperate eating is often the cause of sickness, and what nature most needs is to be relieved of the undue burden that has been placed upon her. In many cases of sickness, the very best remedy is for the patient to fast for a meal or two, that the over-worked organs of digestion may have an opportunity to rest. A fruit diet for a few days has often brought great relief to brain workers. Many times a short period of entire abstinence from food, followed by simple, moderate eating, has led to recovery through nature's own recuperative effort. An abstemious diet for a month or two would convince many sufferers that the path of self-denial is the path to health.

Testimonies for the Church 2:384-385

In cases of severe fever, abstinence from food for a short time will lessen the fever, and make the use of water more effectual.

But the acting physician needs to understand the real condition of the patient, and not allow him to be restricted in diet for a great length of time until his system becomes enfeebled. While the fever is raging, food may irritate and excite the blood; but as soon as the strength of the fever is broken, nourishment should be given in a careful, judicious manner. If food is withheld too long, the stomach's craving for it will create fever, which will be relieved by a proper allowance of food of a right quality. It gives nature something to work upon. If there is a great desire expressed for food, even during the fever, to gratify that desire with a moderate amount of simple food would be less injurious than for the patient to be denied. When he can get his mind upon nothing else, nature will not be overburdened with a small portion of simple food.

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Chapter 15—Feeding of Children

The Ministry of Healing, 383

The best food for the infant is the food that nature provides. Of this it should not be needlessly deprived. It is a heartless thing for a mother, for the sake of convenience or social enjoyment, to seek to free herself from the tender office of nursing her little one.

The mother who permits her child to be nourished by another should consider well what the result may be. To a greater or less degree the nurse imparts her own temper and temperament to the nursing child.

The Health Reformer, September 1, 1871 (Healthful Living,144)

It ever has appeared to me to be cold, heartless business for mothers who can nurse their children to turn them from the maternal breast to the bottle. But in case that it is necessary, the greatest care must be exercised to have the milk from a healthy cow, and to have the bottle, as well as the milk perfectly sweet. This is frequently neglected, and as the result, the infant is made to suffer needlessly. Disturbances of the stomach and bowels are liable to occur, and the much-to-be-pitied infant becomes diseased, if it were healthy when born.

The Health Reformer, September 1, 1871 (Healthful Living,144)

Mothers sometimes depend upon a hireling.... A stranger performs the duties of the mother, and gives from her breast the food to sustain life. Nor is this all. She also imparts her temper and her temperament to the nursing child. The child's life is linked to hers. If the hireling is a coarse type of woman, passionate and unreasonable; if she is not careful in her morals, the nursling will be, in all probability, of the same or similar type. The same quality of blood coursing in the veins of the hireling nurse is in that of the child.

How to Live, 2:39-40

The period in which the infant receives its nourishment from the mother, is critical . Many mothers, while nursing their infants, have been permitted to over-labor, and to heat their blood in cooking, and the nursling has been seriously affected, not only with fevered nourishment from the mother's breast, but its blood has been poisoned by the unhealthy diet of the mother, which has fevered her whole system, thereby affecting the food of the infant. The infant will also be affected by the condition of the mother's mind, if she is unhappy, easily agitated, irritable, giving vent to outbursts of passion, the nourishment the infant receives from its mother will be inflamed, often producing colic, spasms, and, in some instances, causing convulsions and fits.

The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important then that the mother, while nursing her infant, should preserve a happy state of mind, having the perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, self-possessed course the mother pursues in the treatment of her child has very much to do in molding the mind of the infant. If it is nervous, and easily agitated, the mother's careful, unhurried manner will have a soothing and correcting influence, and the health of the infant can be very much improved.

Infants have been greatly abused by improper treatment. If it were fretful, it has generally been fed to keep it quiet, when, in most cases, the very reason of its fretfulness was because of its having received too much food, made injurious by the wrong habits of the mother. More food only made the matter worse, for its stomach was already overloaded.

How to Live, 2:47

The first education that children should receive from the mother in infancy should be in regard to their physical health. They should be allowed only plain food, of that quality that would preserve to them the best condition of health, and that should be partaken of [53]
only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined

aright, they will soon learn they can receive nothing by crying and fretting. A judicious mother will act in training her children, not merely in regard to her own present comfort, but for their future good. And to this end she will teach her children the important lesson of controlling the appetite, and of self-denial, that they should eat, drink, and dress in reference to health.

The Ministry of Healing, 383-385

The importance of training children to right dietetic habits can hardly be over-estimated. The little ones need to learn that they eat to live, not live to eat. The training should begin with the infant in its mother's arms. The child should be given food only at regular intervals, and less frequently as it grows older. It should not be given sweets, or the food of older persons, which it is unable to digest. Care and regularity in the feeding of infants will not only promote health, and thus tend to make them quiet and sweet-tempered, but will lay the foundation of habits that will be a blessing to them in after years.

As children emerge from babyhood, great care should still be taken in educating their tastes and appetite. Often they are permitted to eat what they choose and when they choose, without reference to health. The pains and money so often lavished upon unwholesome dainties lead the young to think that the highest object in life, and that which yields the greatest amount of happiness, is to be able to indulge the appetite. The result of this training is gluttony, then comes sickness, which is usually followed by dosing with poisonous drugs.

Parents should train the appetites of their children, and should not permit the use of unwholesome foods. But in the effort to regulate the diet, we should be careful not to err in requiring children to eat that which is distasteful, or to eat more than is needed. Children have rights, they have preferences, and when these preferences are reasonable, they should be respected.

Regularity in eating should be carefully observed. Nothing should be eaten between meals, no confectionery, nuts, fruits, or food of any kind. Irregularities in eating destroy the healthful tone of the digestive organs, to the detriment of health and cheerfulness. And

when the children come to the table, they do not relish wholesome food; their appetites crave that which is hurtful for them.

Mothers who gratify the desires of their children at the expense of health and happy tempers, are sowing seeds of evil that will spring up and bear fruit. Self-indulgence grows with the growth of the little ones, and both mental and physical vigor are sacrificed. Mothers who do this work reap with bitterness the seed they have sown. They see their children grow up unfitted in mind and character to act a noble and useful part in society or in the home. The spiritual as well as the mental and physical powers suffer under the influence of unhealthful food. The conscience becomes stupefied, and the susceptibility to good impressions is impaired.

While the children should be taught to control the appetite, and to eat with reference to health, let it be made plain that they are denying themselves only that which would do them harm. They give up hurtful things for something better. Let the table be made inviting and attractive, as it is supplied with the good things which God has so bountifully bestowed. Let meal-time be a cheerful, happy time. As we enjoy the gifts of God, let us respond by grateful praise to the Giver.

Unpublished Testimonies, November 5, 1896 (Healthful Living, 146.2)

It is much easier to create an unnatural appetite than to correct and reform it after it has become second nature.... Meat given to children is not the best thing to insure success.... To educate your children to subsist upon a meat diet would be harmful to them.... Highly seasoned meats, followed by rich pastry, is wearing out the vital organs of the digestion of children. Had they been accustomed to plain, wholesome food, their appetites would not have craved unnatural luxuries and mixed preparations.

The Facts of Faith 2:132-133

Children who eat improperly are often feeble, pale, and dwarfed and are nervous, excitable and irritable. Everything noble is sacrificed to the appetite, and the animal passions predominate. The lives of many children from five to ten and fifteen years of age seem

marked with depravity. They possess knowledge of almost every vice. The parents are, in a great degree, at fault in this matter, and to them will be accredited the sins of their children which their improper course has indirectly led them to commit. They tempt their children to indulge their appetite by placing upon their tables flesh-meats and other food prepared with spices, which have a tendency to excite the animal passions. By their example they teach their children intemperance in eating. They have been indulged to eat almost any hour of the day, which keeps the digestive organs constantly taxed. Mothers have had but little time to instruct their children. Their precious time was devoted to cooking various kinds of unwholesome food to place upon their tables.

Many parents have permitted their children to be ruined while they were trying to regulate their lives to fashion. If visitors are to come, they wish to have them sit down to as good a table as
[54] they would find among any of their circle of acquaintances. Much time and expense are devoted to this object. For the sake of appearance, rich food is prepared to suit the appetite, and even professed Christians make so much parade that they call around them a class whose principal object in visiting them is for the dainties they get to eat. Christians should reform in this respect. While they should courteously entertain their visitors, they should not be such slaves to fashion and appetite.

Christian Temperance and Bible Hygiene, 17

Teach your children to abhor stimulants. How many are ignorantly fostering in them an appetite for these things! In Europe I have seen nurses putting the glass of wine or beer to the lips of the innocent little ones, thus cultivating in them a taste for stimulants. As they grow older, they learn to depend more and more on these things, till little by little they are overcome, drift beyond the reach of help, and at last fill a drunkard's grave.

But it is not thus alone that the appetite is perverted and made a snare. The food is often such as to excite a desire for stimulating drinks. Luxurious dishes are placed before the children,—spiced foods, rich gravies, cakes, and pastries. This highly seasoned food irritates the stomach, and causes a craving for still stronger stim-

ulants. Not only is the appetite tempted with unsuitable food, of which the children are allowed to eat freely at their meals, but they are permitted to eat between meals, and by the time they are twelve or fourteen years of age they are often confirmed dyspeptics.

You have perhaps seen a picture of the stomach of one who is addicted to strong drink. A similar condition is produced under the irritating influence of fiery spices. With the stomach in such a state, there is a craving for something more to meet the demands of the appetite, something stronger, and still stronger. Next you find your sons out in the street learning to smoke.

Christian Temperance and Bible Hygiene, 23

Daniel's parents had trained him in his childhood to habits of strict temperance. They had taught him that he must conform to nature's laws in all his habits; that his eating and drinking had a direct influence upon his physical, mental, and moral nature, and that he was accountable to God for his capabilities; for he held them all as a gift from God, and must not, by any course of action, dwarf or cripple them. As the result of this teaching, the law of God was exalted in his mind, and reverenced in his heart.

Christian Temperance and Bible Hygiene, 46-47

Parents should make it their first object to become intelligent in regard to the proper manner of dealing with their children, that they may secure to them sound minds in sound bodies. The principles of temperance should be carried out in all the details of home life. Self-denial should be taught to children, and enforced upon them, so far as consistent, from babyhood. Teach the little ones that they should eat to live, not live to eat; that appetite must be held in abeyance to the will; and that the will must be governed by calm, intelligent reason.

If parents have transmitted to their children tendencies which will make more difficult the work of educating them to be strictly temperate, and of cultivating pure and virtuous habits, what a solemn responsibility rests upon the parents to counteract that influence by every means in their power! How diligently and earnestly should they strive to do their duty by their unfortunate offspring! To parents

is committed the sacred trust of guarding the physical and moral constitution of their children. Those who indulge a child's appetite, and do not teach him to control his passions, may afterward see, in the tobacco-loving, liquor-drinking slave, whose senses are benumbed, and whose lips utter falsehood and profanity, the terrible mistake they have made.

It is impossible for those who give the reins to appetite to attain to Christian perfection. The moral sensibilities of your children cannot be easily aroused, unless you are careful in the selection of their food. Many a mother sets a table that is a snare to her family. Flesh-meats, butter, cheese, rich pastry, spiced foods and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect. The blood-making organs can not convert such things into good blood. The grease cooked in the food renders it difficult of digestion. The effect of cheese is deleterious. Fine-flour bread does not impart to the system the nourishment that is to be found in unbolted wheat bread. Its common use will not keep the system in the best condition. Spices at first irritate the tender coating of the stomach, but finally destroy the natural sensitiveness of this delicate membrane. The blood becomes fevered, the animal propensities are aroused, while the moral and intellectual powers are weakened, and become servants to the baser passions. The mother should study to set a simple yet nutritious diet before her family.

Christian Temperance and Bible Hygiene, 75-77

Many mothers who deplore the intemperance that exists everywhere, do not look deep enough to see the cause. Too often it may be traced to the home table. Many a mother, even among those who profess to be Christians, is daily setting before her household rich and highly-seasoned food, which tempts the appetite and encourages
[55] overeating. In some families, flesh-meats constitute the principle article of diet, and in consequence, the blood is filled with cancerous and scrofulous humors. Then when suffering and disease follow, Providence is charged with that which is the result of a wrong course. I repeat: intemperance begins at the table, and, with the majority, appetite is indulged until indulgence becomes second nature.

Whoever eats too much, or of food which is not healthful, is weakening his power to resist the clamors of other appetites and passions. Many parents, to avoid the task of patiently educating their children to habits of self-denial, indulge them in eating and drinking whenever they please. The desire to satisfy the taste and to gratify inclination does not lessen with the increase of years; and these indulged youth, as they grow up, are governed by impulse, slaves to appetite. When they take their place in society, and begin life for themselves, they are powerless to resist temptation. In the glutton, the tobacco-devotee, the wine-bibber, and the inebriate, we see the evil results of erroneous education and of self-indulgence.

When we hear the sad lamentation of Christian men and women over the terrible evils of intemperance, the questions at once arise: Who have educated the youth? who have fostered in them these unruly appetites? who have neglected the solemn responsibility of forming their character for usefulness in this life, and for the society of heavenly angels in the next?

When parents and children meet at the final reckoning, what a scene will be presented! Thousands of children who have been slaves to appetite and debasing vice, whose lives are moral wrecks, will stand face to face with the parents who made them what they are. Who but the parents must bear this fearful responsibility? Did the Lord make these youth corrupt?—Oh, no! Who, then, has done this fearful work? Were not the sins of the parents transmitted to the children in perverted appetites and passions? and was not the work completed by those who neglected to train them according to the pattern which God has given? Just as surely as they exist, all these parents will pass in review before God.

Testimonies for the Church 3:563

Many mothers who deplore the intemperance which exists everywhere, do not look deep enough to see the cause. They are daily preparing a variety of dishes and highly-seasoned food, which tempt the appetite and encourage overeating. The tables of our American people are generally prepared in a manner to make drunkards. Appetite is the ruling principle with a large class. Whoever will indulge appetite in eating too often, and food not of a healthful quality, is

weakening his power to resist the clamors of appetite and passion in other respects in proportion as he has strengthened the propensity to incorrect habits of eating, Mothers need to be impressed with their obligation to God and to the world to furnish society with children having well-developed characters. Men and women who come upon the stage of action with firm principles will be fitted to stand unsullied amid the moral pollutions of this corrupt age. The tables of many professed Christian women are daily set with a variety of dishes which irritate the stomach and produce a feverish condition of the system. Flesh-meats constitute the principal article of food upon the tables of some families, until their blood is filled with cancerous and scrofulous humors. Their bodies are composed of what they eat. But when suffering and disease comes upon them, it is considered an affliction of Providence.

We repeat, intemperance commences at our tables. The appetite is indulged until its indulgence becomes second nature. By the use of tea and coffee an appetite is formed for tobacco, and this encourages the appetite for liquors.

The Ministry of Healing, 334

Let parents begin a crusade against intemperance at their own fireside, in the principles they teach their children to follow from infancy, and they may hope for success.

There is work for mothers in helping their children to form correct habits and pure tastes. Educate the appetite; teach the children to abhor stimulants.

Christian Temperance and Bible Hygiene, 61-64

Regularity should be the rule in all the habits of children. Mothers make a great mistake in permitting them to eat between meals. The stomach becomes deranged by this practice, and the foundation is laid for future suffering. Their fretfulness may have been caused by unwholesome food, still undigested; but the mother feels that she can not spend time to reason upon the matter, and correct her injurious management. Neither can she stop to soothe their impatient worrying. She gives the little sufferers a piece of cake or some other dainty to quiet them, but this only increases the evil. Some mothers,

in their anxiety to do a great amount of work, get wrought up into such nervous haste that they are more irritable than the children, and by scolding and even blows they try to terrify the little ones into quietude.

Mothers often complain of the delicate health of their children, and consult the physician when, if they would but exercise a little common sense, they would see that the trouble is caused by errors in diet.

We are living in an age of gluttony, and the habits to which the young are educated, even by many Seventh-day Adventists, are in direct opposition to the laws of nature. I was seated once at [56] the table with several children under twelve years of age. Meat was plentifully served, and then a delicate, nervous girl called for pickles. A bottle of chow-chow, fiery with mustard and pungent with spices, was handed her, from which she helped herself freely. The child was proverbial for her nervousness and irritability of temper, and these fiery condiments were well calculated to produce such a condition. The oldest child thought he could not eat a meal without meat, and showed great dissatisfaction, and even disrespect, if it was not provided for him. The mother had indulged him in his likes and dislikes till she had become little better than a slave to his caprices. The lad had not been provided with work, and he spent the greater portion of his time in reading that which was useless or worse than useless. He complained almost constantly of headache, and had no relish for simple food.

Parents should provide employment for their children. Nothing will be a more sure source of evil than indolence. Physical labor that brings healthful weariness to the muscles, will give an appetite for simple, wholesome food, and the youth who is properly employed will not rise from the table grumbling because he does not see before him a platter of meat and various dainties to tempt his appetite.

Jesus, the Son of God, in laboring with His hands at the carpenter's trade, gave an example to all youth. Let those who scorn to take up the common duties of life remember that Jesus was subject to His parents, and contributed His share toward the sustenance of the family. Few luxuries were seen on the table of Joseph and Mary, for they were among the poor and lowly.

Parents should be an example to their children in the expenditure of money. There are those who, as soon as they get money, spend it for dainties to eat, or for needless adornments of dress, and when the supply of money becomes reduced, they feel the need of that which they have wasted. If they have an abundant income, they use every dollar of it; if small, it is not sufficient for the habits of extravagance they have acquired, and they borrow to supply the demand. They gather from any source possible to meet their fancied necessities. They become dishonest and untruthful, and the record that stands against them in the books of heaven is such as they will not care to look upon in the day of Judgment. The desire of the eye must be gratified, the craving of the appetite indulged, and they keep themselves poor by their improvident habits, when they might have learned to live within their means. Extravagance is one of the sins to which youth are prone. They despise economical habits, for fear they shall be thought niggardly and mean. What will Jesus, the Majesty of Heaven, Who has given them an example of patient industry and economy, say to such?

The Lord has been pleased to present before me the evils which result from spendthrift habits, that I might admonish parents to teach their children strict economy. Teach them that money spent for that which they do not need, is perverted from its proper use. He that is unfaithful in that which is least, would be unfaithful in much. If men are unfaithful with earthly goods, they can not be intrusted with the eternal riches. Set a guard over the appetite; teach your children by example as well as by precept to use a simple diet. Teach them to be industrious, not merely busy, but engaged in useful labor. Seek to arouse the moral sensibilities. Teach them that God has claims upon them, even from the early years of their childhood. Tell them that there are moral corruptions to be met on every hand, that they need to come to Jesus and give themselves to Him, body and spirit, and that in Him they will find strength to resist every temptation. Keep before their minds that they were not created merely to please themselves, but to be the Lord's agent for noble purposes. Teach them, when temptations urge into paths of selfish indulgence, when Satan is seeking to shut out God from their sight, to look to Jesus, pleading, "Save, Lord, that I be not overcome." Angels will gather about them in answer to their prayer, and lead them into safe paths.

Christ prayed for His disciples, not that they should be taken out of the world, but that they should be kept from evil—that they might be kept from yielding to the temptations they would meet on every hand. This is a prayer that should be offered up by every father and mother. But should they thus plead with God in behalf of their children, and then leave them to do as they please? Should they pamper the appetite until it gets the mastery, and then expect to restrain the children? No; temperance and self-control should be taught from the very cradle up. Upon the mother must rest largely the responsibility of this work. The tenderest earthly tie is that between the mother and her child. The child is more readily impressed by the life and example of the mother than by that of the father, because of this stronger and more tender bond of union. Yet the mother's responsibility is a heavy one, and should have the constant aid of the father.

Christian Temperance and Bible Hygiene, 79-80

It will pay you, mothers, to use the precious hours which are given you by God in forming the character of your children, and in teaching them to adhere strictly to the principles of temperance in eating and drinking.

A sacred trust is committed to parents, to guard the physical and [57]
moral constitution of their children, so that the nervous system may be well balanced, and the soul not endangered. Fathers and mothers should understand the laws of life, that they may not, through ignorance, allow wrong tendencies to develop in their children. The diet affects both physical and moral health. How carefully, then, should mothers study to supply the table with the most simple, healthful food, in order that the digestive organs may not be weakened, the nerves unbalanced, or the instruction which they give their children counteracted.

Satan sees that he can not have so great power over minds when the appetite is kept under control as when it is indulged, and he is constantly working to lead men to indulgence. Under the influence of unhealthful food, the conscience becomes stupefied, the mind is darkened, and its susceptibility to impressions is impaired. But the

guilt of the transgressor is not lessened because the conscience has been violated till it has become insensible.

Christian Temperance and Bible Hygiene, 134

The power of Satan over the youth of this age is fearful. Unless the minds of our children are firmly balanced by religious principle, their morals will become corrupted by the vicious examples with which they come in contact. The greatest danger of the young is from a lack of self-control. Indulgent parents do not teach their children self-denial. The very food they place before them is such as to irritate the stomach. The excitement thus produced is communicated to the brain, and as a result the passions are roused. It can not be too often repeated, that whatever is taken into the stomach affects not only the body, but ultimately the mind as well. Gross and stimulating food fevers the blood, excites the nervous system, and too often dulls the moral perceptions, so that reason and conscience are overborne by the sensual impulses. It is difficult, and often well-nigh impossible, for one who is intemperate in diet to exercise patience and self-control. Hence the special importance of allowing children, whose characters are yet unformed, to have only such food as is healthful and unstimulating. It was in love that our heavenly Father sent the light of health reform, to guard against the evils that result from unrestrained indulgence of appetite.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Are parents doing this when they prepare food for the table and call the family to partake of it? Do they place before their children that only which they know will make the very best blood, that which will keep the system in the least feverish condition, and will place it in the best relation to life and health? Or do they, regardless of the future good of their children, provide for them unhealthful, stimulating, irritating food?

Christian Temperance and Bible Hygiene, 141

Food should be so simple that its preparation will not absorb all the time of the mother. It is true, care should be taken to furnish the table with healthful food prepared in a wholesome and inviting manner. Do not think that anything you can carelessly throw together to

serve as food is good enough for the children. But less time should be devoted to the preparation of unhealthful dishes for the table, to please a perverted taste, and more time to the education and training of the children. Let the strength which is now given to the unnecessary planning of what you shall eat and drink, and wherewithal you shall be clothed, be directed to keeping their persons clean and their clothes neat.

Testimonies for the Church 3:141

I was shown that one great cause of the existing deplorable state of things is that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love, and indulge their appetite when they know that it will injure their health, and thereby bring upon them disease and unhappiness. This cruel kindness is manifested to a great extent in the present generation. The desires of children are gratified at the expense of health and happy tempers, because it is easier for the mother, for the time being, to gratify them than to withhold that for which they clamor.

Thus mothers are sowing the seed that will spring up and bear fruit. The children are not educated to deny their appetites and restrict their desires. And they become selfish, exacting, disobedient, unthankful, and unholy. Mothers who are doing this work will reap with bitterness the fruit of the seed they have sown. They have sinned against Heaven and against their children, and God will hold them accountable.

Testimonies for the Church 1:219

The parents have borne the burden, and have suffered them to grow up in idleness, without habits of order, industry, or economy. They have not been taught habits of self-denial, but have been petted and indulged, their appetites gratified, and they come up with enfeebled health. Their manners and deportment are not agreeable. They are unhappy themselves, and make those around them unhappy.

Testimonies for the Church 3:488-489

Many parents educate the tastes of their children, and form their appetites. They indulge them in eating flesh-meats, and in drinking tea and coffee. The highly-seasoned flesh-meats and the tea and
[58] coffee, which some mothers encourage their children to use, prepare the way for them to crave stronger stimulants, as tobacco. The use of tobacco encourages the appetite for liquor; and the use of tobacco and liquor invariably lessens nerve power.

If the moral sensibilities of Christians were aroused upon the subject of temperance in all things, they could, by their example, commencing at their tables, help those who are weak in self-control, who are almost powerless to resist the cravings of appetite. If we could realize that the habits we form in this life will affect our eternal interests, that our eternal destiny depends upon strictly temperate habits, we would work to the point of strict temperance in eating and drinking. By our example and personal effort we may be the means of saving many souls from the degradation of intemperance, crime and death. Our sisters can do much in the great work for the salvation of others by spreading their tables with only healthful, nourishing food. They may employ their precious time in educating the tastes and appetites of their children, in forming habits of temperance in all things, and in encouraging self-denial and benevolence for the good of others.

Notwithstanding the example that Christ gave us in the wilderness of temptation by denying appetite and overcoming its power, there are many Christian mothers, who, by their example and by the education which they are giving their children, are preparing them to become gluttons and wine-bibbers. Children are frequently indulged in eating what they choose and when they choose, without reference to health. There are many children who are educated gormands from their babyhood. Through indulgence of appetite they are made dyspeptics at an early age. Self indulgence and intemperance in eating grow with their growth and strengthen with their strength. Mental and physical vigor are sacrificed through the indulgence of parents. A taste is formed for certain articles of food from which they can receive no benefit, but only injury; and as the system is taxed, the constitution becomes debilitated.

Testimonies for the Church 2:359-362

"I therefore so run not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection." There is work here for every man, woman and child to do. Satan is constantly seeking to gain control of your bodies and spirits. But Christ has bought you, and you are His property. And now it is for you to work in union with Christ, in union with the holy angels that minister unto you. It is for you to keep the body under, and bring it into subjection. Unless you do this, you will certainly lose everlasting life, and the crown of immortality. And yet some will say, "What business is it to anybody what I eat or what I drink?" I have shown you what relation your course has to others. You have seen that it has much to do with the influence you exert in your families. It has much to do with molding the characters of your children.

As I said before, we live in a corrupt age. It is a time when Satan seems to have almost perfect control over minds that are not fully consecrated to God. Therefore there is a very great responsibility resting upon parents and guardians who have children to bring up. Parents have taken the responsibility of bringing these children into existence; and now what is their duty? Is it to let them come up just as they may, and just as they will? Let me tell you, a weighty responsibility rests upon these parents. "Whether, therefore, ye eat, or drink, or whatever ye do, do all to the glory of God." Do you do this when you prepare food for your tables and call your family to partake of it? Are you placing before your children only the food that you know will make the very best blood? Is it that food that will preserve their systems in the least feverish condition? Is it that which will place them in the very best relation to life and health? Is this the food that you are studying to place before your children. Or do you, regardless of their future good, provide for them unhealthful, stimulating, irritating food?

Let me tell you that children are born to evil. Satan seems to have control of them. He takes possession of their young minds, and they are corrupted. Why do fathers and mothers act as though a lethargy were upon them? They do not mistrust that Satan is sowing evil seed in their families. They are as blind and careless and reckless

in regard to these things as it is possible for them to be. Why do they not awake, and read and study upon these subjects? Says the apostle, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance and to temperance patience," etc. Here is a work which rests upon every one who professes to follow Christ; it is to live upon the plan of addition.

Chapter after chapter has been opened to me. I can select family after family of children in this house, every one of whom is as corrupt as hell itself. Some of them profess to be followers of Christ, and you, their parents are as indifferent as though you had had a shock of paralysis.

I have said that some of you are selfish. You have not understood what I have meant. You have studied what food would taste best. Taste and pleasure, instead of the glory of God, and a desire to advance in the divine life, and to perfect holiness in the fear of God, have ruled. You have consulted your own pleasure, your own appetite; and while you have been doing this, Satan has been gaining
[59] a march upon you, and, as is generally the case, has frustrated your efforts every time.

Some of you fathers have taken your children to the physician to see what was the matter with them. I could have told you in two minutes what was the trouble. Your children are corrupt. Satan has obtained control of them. He has come right in past you, while you, who are as God to them, to guard them, were at ease, stupefied, and asleep. God has commanded you to bring them up in the fear and nurture of the Lord. But Satan has passed right in before you and has woven strong bands around them. And yet you sleep on. May Heaven pity you and your children, for every one of you needs His pity.

Had you taken your position upon the health reform; had you added to your faith virtue, to virtue knowledge, and to knowledge temperance, things might have been different. But you have been only partially aroused by the iniquity and corruption that is in your houses. You have opened your eyes a little, and then composed yourself to sleep again. Do you think angels can come into your dwellings? Do you think your children are susceptible of holy influences with these things among you? I can count family after family that are almost entirely under the control of Satan. I know

these things are true, and I want the people to arouse before it shall be eternally too late, and the blood of souls, even the blood of the souls of their own children, be found upon their garments.

The minds of some of these children are so weakened that they have but one-half or one-third of the brilliancy of intellect that they might have had, had they been virtuous and pure. They have thrown it away in self-abuse. Right here in this church, corruption is teeming on every hand. Now and then there is a sing, or some gathering for pleasure. Every time I hear of these, I feel like clothing myself in sackcloth. "Oh that my head were waters, and mine eyes a fountain of tears." "Spare thy people, O Lord." I feel distressed. I have an agony of soul that is beyond anything that I can describe to you. You are asleep. Would the lightning and thunder of Sinai arouse this church? Would they arouse you, fathers and mothers, to commence the work of reformation in your own houses? You should be teaching your children. You should be instructing them how to shun the vices and corruptions of this age. Instead of this, many are studying how to get something good to eat. You place upon your tables butter, eggs and meat and your children partake of them. They are fed with the very things that will excite their animal passions, and then you come to meeting and ask God to bless and save your children. How high do your prayers go? You have a work to do first. When you have done all for your children which God has left for you to do, then you can with confidence claim the special help that God has promised to give you.

You should study temperance in all things. You must study it in what you eat and in what you drink. And yet you say, "It is nobody's business what I eat or what I drink, or what I place upon my table." It is somebody's business, unless you take your children and shut them up, or go into the wilderness where you will not be a burden upon others, and where your unruly, vicious children will not corrupt the society in which they mingle.

Testimonies for the Church 2:400

You can not arouse the moral sensibilities of your children while you are not careful in the selection of their food. The tables that parents usually prepare for their children are a snare to them. Their

diet is not simple, and is not prepared in a healthful manner. The food is frequently rich and fever-producing, having a tendency to irritate and excite the tender coats of the stomach. The animal propensities are strengthened and bear sway, while the moral and intellectual powers are weakened, and become servants to the baser passions. You should study to prepare a simple yet nutritious diet Flesh-meats, and rich cakes and pies prepared with spices of any kind, are not the most healthful and nourishing diet. Eggs should not be placed upon your table. They are an injury to your children. Fruits and grains, prepared in the most simple form, are the most healthful and will impart the greatest amount of nourishment to the body, and at the same time, not impair the intellect.

Regularity in eating is very important for health of body and serenity of mind. Your children should eat only at the regular meal time. They should not be allowed to digress from this established rule. When you, Sister E, absent yourself from home, you cannot control these important matters. Already your eldest son has enervated his entire system and laid the foundation for permanent disease. Your second child is fast following in his steps, and not one of your children is safe from this evil.

Testimonies for the Church 3:136

Children are allowed to eat flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are also allowed to eat irregularly and between meals of unhealthful food. These things do their work of deranging the stomach, exciting the nerves to unnatural action, and enfeebling the intellect. Parents do not realize that they are sowing the seed which will bring forth disease and death.

Testimonies for the Church 4:140-141

The power of Satan over the youth of this age is fearful. Unless
[60] their minds are firmly balanced by religious principle, their morals will become corrupted by the vicious children with whom they come in contact. You think you understand these things, but you fail to fully comprehend the seducing power of evil upon youthful minds. Their greatest danger is from a lack of proper training and discipline.

Indulgent parents do not teach their children self-denial. The very food they place before their children is such as to irritate the tender coats of the stomach. This excitement is communicated to the brain through the nerves, and the result is that the animal passions are aroused and control the moral powers. Reason is thus made a servant to the lower qualities of the mind. Anything which is taken into the stomach and converted into blood, becomes a part of the being. Children should not be allowed to eat gross articles of food, such as pork, sausage, spices, rich cakes and pastry; for by so doing their blood becomes fevered, the nervous system unduly excited, and the morals are in danger of being affected. It is impossible for any one to live intemperately in regard to diet, and yet retain a large degree of patience. Our heavenly Father sent the light of health reform to guard against the evils resulting from a debased appetite, that those who love purity and holiness may use with discretion the good things He has provided for them, and by exercising temperance in their daily lives, may be sanctified through the truth.

Testimonies for the Church 3:564

Many parents, to avoid the task of patiently educating their children to habits of self-denial, and teaching them how to make a right use of all the blessings of God, indulge them in eating and drinking whenever they please. Appetite and selfish indulgence, unless positively restrained, grow with the growth and strengthen with the strength. When these children commence life for themselves, and take their place in society, they are powerless to resist temptation. Moral impurity and gross iniquity abound everywhere. The temptation to indulge taste and to gratify inclination has not lessened with the increase of years, and youth in general are governed by impulse, and are slaves to appetite. In the glutton, the tobacco-devotee, the wine-bibber, and the inebriate, we see the evil results of defective education.

Testimonies for the Church 2:94

By increasing your family so rapidly, you have been kept in a state of poverty, and the mother, engaged in rearing the young members of the family, has not had a fair chance for her life. She

has nursed her children under the most unfavorable circumstances, when heated over the cook-stove. She could not instruct them as she should, nor regulate their habits of eating and working. The result of eating food not the most healthful, and otherwise violating the laws which God has established in our being, has brought disease and premature death upon your elder children.

Testimonies for the Church 2:365

But even health reformers can err in the quantity of food. They can eat immoderately of a healthy quality of food. Some in this house err in the quality. They have never taken their position upon health reform. They have chosen to eat and drink what they pleased and when they pleased. They are injuring their systems in this way. Not only this, but they are injuring their families by placing upon their tables a feverish diet, which will increase the animal passions of their children, and lead them to care but little for heavenly things. The parents are thus strengthening the animal, and lessening the spiritual powers of their children. What a heavy penalty will they have to pay in the end! And then they wonder that their children are so weak morally!

Testimonies for the Church 4:502

Your children should not be allowed to eat candies, fruit, nuts, or anything in the line of food, between their meals. Two meals a day are better for them than three. If the parents set the example, and move from principle, the children will soon fall into line. Irregularities in eating destroy the healthy tone of the digestive organs, and when your children come to the table, they do not relish wholesome food; their appetites crave that which is the most hurtful for them. Many times your children have suffered from fever and ague brought on by improper eating, when their parents were accountable for their sickness. It is the duty of parents to see that their children form habits conducive to health, thereby saving much distress.

The Health Reformer, September 1, 1866 (Healthful Living, 145)

Children are also fed too frequently, which produces feverishness and suffering in various ways. The stomach should not be kept

constantly at work, but should have its periods of rest. Without it children will be peevish and irritable and frequently sick.

Testimonies for the Church 3:567-568

Will mothers of this generation feel the sacredness of their mission, and not try to vie with their wealthy neighbors in appearances, but seek to excel them in faithfully performing the work of instructing their children for the better life? If children and youth were trained and educated to habits of self-denial and self-control, if they were taught that they eat to live instead of living to eat, there would be less disease and less moral corruption. There would be little necessity for temperance crusades, which amount to so little, if in the youth who form and fashion society, right principles in regard to temperance could be implanted. They would then have moral worth [61] and moral integrity to resist, in the strength of Jesus, the pollutions of these last days Parents may have transmitted to their children tendencies to appetite and passion, which will make more difficult the work of educating and training these children to be strictly temperate, and to have pure and virtuous habits. If the appetite for unhealthy food and for stimulants and narcotics, has been transmitted to them as a legacy from their parents, what a fearfully solemn responsibility rests upon the parents to counteract the evil tendencies which they have given to their children! How earnestly and diligently should the parents work to do their duty, in faith and hope, to their unfortunate offspring!

Parents should make it their first business to understand the laws of life and health, that nothing shall be done by them in the preparation of food, or through any other habits, which will develop wrong tendencies in their children. How carefully should mothers study to prepare their tables with the most simple, healthful food, that the digestive organs may not be weakened, the nervous forces unbalanced, and the instruction which they should give their children counteracted, by the food placed before them. This food either weakens or strengthens the organs of the stomach, and has much to do in controlling the physical and moral health of the children, who are God's blood-bought property. What a sacred trust is committed to parents, to guard the physical and moral constitutions of their

children, so that the nervous system may be well balanced, and the soul not be endangered! Those who indulge the appetite of their children, and do not control their passions, will see the terrible mistake they have made, in the tobacco-loving, liquor-drinking slave, whose senses are benumbed, and whose lips utter falsehoods and profanity.

Testimonies for the Church 9:160-161

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Teach them what things to avoid in order to preserve health. Already the wrath of God has begun to be visited upon the children of disobedience. What crimes, what sins, what iniquitous practices, are being revealed on every hand! As a people, we are to exercise great care in guarding our children against depraved associates.

Chapter 16—Flesh Foods [62]

The Facts of Faith 2:120-121

God gave our first parents the food He designed that the race should eat. It was contrary to His plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden, was the food man's wants required. God gave man no permission to eat animal food until after the flood. Everything had been destroyed upon which man could subsist, and therefore the Lord in their necessity gave Noah permission to eat of the clean animals which he had taken with him into the ark. But animal food was not the most healthful article of food for man.

The people who lived before the flood ate animal food and gratified their lusts until their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood Then the third dreadful curse rested upon the earth. The first curse was pronounced upon the posterity of Adam and upon the earth, because of disobedience. The second curse came upon the ground after Cain slew his brother Abel. The third most dreadful curse from God, came upon the earth at the flood.

After the flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator and to follow the inclinations of his own heart. And He permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size, and in length of years. There were a class of very large animals which perished at the flood. God knew that the strength of man would decrease, and these mammoth animals could not be controlled by feeble man.

The Review and Herald, May 8, 1883 No. 19 (Healthful Living, 96.1)

Meat is not essential for health or strength, else the Lord made a mistake when He provided food for Adam and Eve before their fall.

All the elements of nutrition are contained in the fruits, vegetables and grains.

Patriarchs and prophets, 92

But after the fall, men chose to follow their own sinful desires; and as the result, crime and wretchedness rapidly increased. Neither the marriage relation nor the rights of property were respected. Whoever coveted the wives or the possessions of his neighbor took them by force, and men exulted in their deeds of violence. They delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and blood-thirsty, until they came to regard human life with astonishing indifference.

Patriarchs and prophets, 107

As Noah looked upon the powerful beasts of prey that came forth with him from the ark, he feared that his family, numbering only eight persons, would be destroyed by them. But the Lord sent an angel to His servant with the assuring message: "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, He allowed them to eat the flesh of the clean beasts that had been preserved in the ark.

How to Live, 1:52-53

The human family have been growing more and more self-indulgent, until health has been most successfully sacrificed upon the altar of lustful appetite. The inhabitants of the Old World were intemperate in eating and drinking. They would have flesh-meats, although God had given them no permission to eat animal food. They ate and drank to excess, and their depraved appetites knew no bounds. They gave themselves up to abominable idolatry. They became violent, and ferocious, and so corrupt that God could bear with them no

longer. Their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. As men multiplied upon the face of the earth after the flood, they forgot God, and corrupted their ways before Him. Intemperance in every form increased to a great extent.

The Lord brought His people out of Egypt in a victorious manner. He led them through the wilderness to prove them, and try them. He repeatedly manifested His miraculous power in their deliverances from their enemies. He promised to take them to Himself, as His peculiar treasure, if they would obey His voice, and keep His commandments. He did not forbid them to eat the flesh of animals, but withheld it from them in a great measure. He provided them food which was the most healthful. He rained their bread from heaven, and gave them purest water from the flinty rock. He made a covenant with them, if they would obey Him in all things, He would preserve them from disease.

But the Hebrews were not satisfied. They despised the food given them from heaven, and wished themselves back in Egypt, [63] where they could sit by the flesh-pots. They preferred slavery, and even death, rather than to be deprived of meat. God, in His anger, gave them flesh to gratify their lustful appetites, and great numbers of them died while eating the meat for which they had lusted.

The Ministry of Healing, 311-312

The diet appointed man in the beginning did not include animal food. Not till after the flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh.

In choosing man's food in Eden, the Lord showed what was the best diet; in the choice made for Israel, He taught the same lesson. He brought the Israelites out of Egypt, and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose, not flesh, but manna, "the bread of heaven." It was only because of their discontent and their murmuring for the flesh-pots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands. Yet the restriction to a non-flesh diet was never

heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent.

Upon their settlement in Canaan, the Israelites were permitted the use of animal food, but under careful restrictions, which tended to lessen the evil results. The use of swine's flesh was prohibited, as also of other animals and of birds and fish whose flesh was pronounced unclean. Of the meats permitted, the eating of the fat and the blood was strictly forbidden.

Only such animals could be used for food as were in good condition. No creature that was torn, that had died of itself, or from which the blood had not been carefully drained, could be used as food.

By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfill His purpose. The Lord "gave them their request, but sent leanness into their soul." They valued the earthly above the spiritual, and the sacred preeminence which was His purpose for them they did not attain.

The Facts of Faith 2:15-18

God continued to feed the Hebrew host with the bread rained from heaven; but they were not satisfied. Their depraved appetite craved meat, which God in His wisdom had withheld, in a great measure, from them. "And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away. There is nothing at all besides this manna before our eyes." They became weary of the food prepared for them by angels, and sent them from heaven. They knew it was just the food God wished them to have, and that it was healthful for them and their children. Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. Satan, the author of disease and misery, will approach God's people where he can have the greatest success. He has controlled the appetite in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden

fruit. He came with his temptations first to the mixed multitude, the believing Egyptians, and stirred them up to seditious murmurings. They would not be content with the healthful food which God had provided for them. Their depraved appetites craved a greater variety, especially flesh-meats.

This murmuring soon infected nearly the whole body of the people. At first, God did not gratify their lustful appetites, but caused His judgments to come upon them, and consumed the most guilty by lightning from Heaven. Yet this, instead of humbling, only seemed to increase their murmurings. When Moses heard the people weeping in the doors of their tents, and complaining throughout their families, he was displeased. He presented before the Lord the difficulties of his situation, and the unsubmissive spirit of the Israelites, and the position in which God had placed him to the people, that of a nursing father, who should make the sufferings of the people his own. He inquired of the Lord how he could bear this great burden of continually witnessing the disobedience of Israel, and hearing their murmurings against his commands, and against God Himself. He declared before the Lord that he had rather die than see Israel, by their perverseness, drawing down judgments upon themselves, while the enemies of God were rejoicing in their destruction. In his distress he said, "I am not able to bear all this responsibility alone, because it is too heavy for me."

The Lord directed Moses to gather before him seventy of the elders, whom he knew to be the elders of the people. They were not to be those only in advanced years, but men of dignity, sound judgment, and experience, who were qualified to be judges, or officers. "And bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, [64] 'Sanctify yourselves against tomorrow, and ye shall eat flesh'; for ye have wept in the ears of the Lord, saying, 'Who shall give us flesh to eat? for it was well with us in Egypt'; therefore, the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome

unto you; because that ye have despised the Lord which is among you, and have wept before Him, saying 'Why came we forth out of Egypt'? And Moses said, 'The people among whom I am, are six hundred thousand footmen; and thou hast said, "I will give them flesh, that they may eat a whole month." Shall the flocks and herds be slain for them, to suffice them? Or shall all the fish of the sea be gathered together for them, to suffice them?' And the Lord said unto Moses, 'Is the Lord's hand waxed short? Thou shalt see now whether My word shall come to pass unto thee or not.'"

"And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and, as it were, two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails. He that gathered least gathered ten homers, and they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague."

In this instance the Lord gave the people that which was not for their best good, because they would have it. They would not submit to receive from the Lord those things which would prove for their good. They gave themselves up to seditious murmurings against Moses, and against the Lord, because they did not receive those things which would prove an injury to them. Their depraved appetites controlled them, and God gave them flesh-meats, as they desired, and He let them suffer the results of gratifying their lustful appetites. Burning fevers cut down very large numbers of the people. Those who had been most guilty in their murmurings were slain as soon as they tasted the meat for which they had lusted. If they had submitted to have the Lord select their food for them, and had been thankful, and satisfied for food which they could eat freely of without injury, they would not have lost the favor of God, and then been punished for their rebellious murmurings by great numbers of them being slain.

Christian Temperance and Bible Hygiene, 118-119

When God led the children of Israel out of Egypt, it was His purpose to establish them in the land of Canaan a pure, happy, healthy people. Let us look at the means by which He would accomplish this. He subjected them to a course of discipline, which, had it been cheerfully followed, would have resulted in good, both to themselves and to their posterity. He removed flesh-food from them in a great measure. He had granted them flesh in answer to their clamors, just before reaching Sinai, but it was furnished for only one day. God might have provided flesh as easily as manna, but a restriction was placed upon the people for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many of them had been accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man,—the fruits of the earth, which God gave to Adam and Eve in Eden.

Had they been willing to deny appetite in obedience to His restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But they were unwilling to submit to God's requirements, and they failed to reach the standard He had set for them, and to receive the blessings that might have been theirs. They murmured at God's restrictions, and lusted after the flesh pots of Egypt. God let them have flesh, but it proved a curse to them.

Again and again I have been shown that God is trying to lead us back, step by step, to His original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I can not think that in the practice of flesh-eating we are in harmony with the light which God has been pleased to give us. All who are connected with our health institutions especially should be educating themselves to subsist on fruits, grains and vegetables. If we move from principle in these things, if we as Christian reformers educate

our own taste, and bring our diet to God's plan, then we may exert an influence upon others in this matter, which will be pleasing to God.

Testimonies for the Church 6:372

Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by His mighty cleaver of truth has separated from the world. These are His peculiar people, zealous of good works. God has spoken in His word. In the case [65] of Daniel and his three companions, there are sermons upon health reform. God has spoken in the history of the children of Israel, from whom for their good He sought to withhold a flesh diet. He fed them with bread from Heaven; "man did eat angels' food." But they encouraged their earthly appetite; and the more they centered their thoughts upon the flesh-pots of Egypt, the more they hated the food which God gave them to keep them in health physically, mentally, and morally. They longed for the flesh-pots, and in this they did just as many in our own time have done.

The Facts of Faith 2:153-154

I have thought for years that I was dependent upon a meat diet for strength. I have eaten three meals a day until within a few months. It has been very difficult for me to go from one meal to another without suffering from faintness at the stomach, and dizziness of the head. Eating would remove these feelings. I seldom allowed myself to eat anything between my regular meals, and have made it a practice to often retire without supper. But I have suffered greatly for want of food from breakfast to dinner, and have frequently fainted. Eating meat removed for the time these faint feelings. I therefore decided that meat was indispensable in my case.

But since the Lord presented before me, in June, 1863, the subject of meat-eating in relation to health, I have left the use of meat. For a while it was rather difficult to bring my appetite to bread, for which, formerly, I have had but little relish. But by persevering, I have been able to do this. I have lived for nearly one year without meat. For about six months most of the bread upon our table has been unleavened cakes, made of unbolted wheatmeal and water, and

a very little salt. We use fruits and vegetables liberally. I have lived for eight months upon two meals a day. I have applied myself to writing the most of the time for above a year. For eight months have been confined closely to writing. My brain has been constantly taxed, and I have had but little exercise. Yet my health has never been better than for the past six months. My former faint and dizzy feelings have left me. I have been troubled every spring with loss of appetite. The last spring I had no trouble in this respect. Our plain food, eaten twice a day, is enjoyed with a keen relish. We have no meat, cake, or rich food upon our table. We use no lard, but in its place, milk, cream, and some butter. We have our food prepared with but little salt, and have dispensed with spices of all kinds. We breakfast at seven, and take our dinner at one. It is seldom I have a faint feeling. My appetite is satisfied. My food is eaten with a greater relish than ever before.

Manuscript 27, 1906

Nearly forty years ago the Lord opened up before us the principles of health reform. At that time I was very weak physically. Sometimes I would faint away two or three times a day, and I thought, as many today think, that flesh-meat was the only food that would keep up my strength. But in mercy the Lord showed me that flesh-meat is not necessary to maintain strength, and that it is not the best food.

Since that time increased light upon health reform has been given. In grains, fruits, and vegetables, and nuts, are to be found all the food elements that we need. If we will come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh-meat.

Testimonies for the Church 2:153

When the meat-eating question was presented before me five years ago, showing how little the people knew what they were eating for food in the shape of flesh-meats, this transaction of yours was shown. The effect of eating the meat of these unhealthy animals, is diseased blood, sickness, and fevers.

Testimonies for the Church 9:153-154

Those who have received instruction regarding the evils of the use of flesh foods, tea, and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetite be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people.

File 48, 1902

Those who claim to believe the truth are to guard carefully the powers of body and mind, so that God and His cause will not be in any way dishonored by their words or actions. The habits and practices are to be brought into subjection to the will of God. We are to give careful attention to our diet. It has been clearly presented to me that God's people are to take a firm stand against meat-eating. Would God for thirty years give His people the message that if they desire to have pure blood and clear minds, they must give up the use of flesh-meat if He did not want them to heed this message? By the use of flesh-meats the animal nature is strengthened and the spiritual nature weakened. Such men as you, who are engaged in the most solemn and important work ever entrusted to human beings, need to give special heed what they eat.

[66] Remember that when you eat flesh-meat, you are but eating grains and vegetables second-hand; for the animal receives from these things the nutrition that makes it grow and prepares it for market. The life that was in the grains and vegetables passes into the animal, and becomes part of its life, and then human beings eat the animal. Why are they so willing to eat their food second-hand?

In the beginning, fruit was pronounced by God as "good for food." The permission to eat flesh-meat was a consequence of the fall. Not till after the flood was man given permission to eat the flesh of animals. Why then need we eat flesh-meat? Few who eat this know how full it is of disease. Flesh-meat never was the best food, and now it is cursed by disease.

The thought of killing animals to be eaten is in itself revolting. If man's natural sense had not been perverted by the indulgence of appetite, human beings would not think of eating the flesh of animals.

We have been given the work of advancing health reform. The Lord desires His people to be in harmony with one another. As you must know, we shall not leave the position in which, for the last thirty-five years, the Lord has been bidding us stand. Beware how you place yourself in opposition to the work of health reform. It will go forward; for it is the Lord's means of lessening the suffering in our world, and of purifying His people.

Be careful what attitude you assume, lest you be found causing division. My brother, even while you fail to bring into your life and into your family the blessing that comes from following the principles of health reform, do not harm others by opposing the light God has given on this subject.

While we do not make the use of flesh-meat a test, while we do not want to force any one to give up its use, yet it is our duty to request that no minister of the Conference shall make light of or oppose the message of reform on this point. If, in the face of the light God has given concerning the effect of meat-eating on the system, you will still continue to eat meat, you must bear the consequences. But do not take a position before the people that will permit them to think that it is not necessary to call for a reform in regard to meat-eating; because the Lord is calling for a reform. The Lord has given us the work of proclaiming the message of health reform, and if you can not step forward in the ranks of those who are giving this message you are not to make this prominent. In counterworking the efforts of your fellow laborers, who are teaching health reform, you are out of order, working on the wrong side.

Letter 200, 1903

If things were as they should be in the households that make up our churches, we might do double service for the Lord. The light given me is that a most decided message must be borne in regard to health reform. Those who use flesh-meat strengthen the lower propensities and prepare the way for disease to fasten upon them.

There are those among Seventh-day Adventists who will not heed the light given them in regard to this matter. They make flesh-meat a part of their diet. Disease comes upon them. Sick and suffering as a result of their own wrong course, they ask for the prayers of the servants of God. But how can the Lord work in their behalf when they are not willing to do His will, when they refuse to heed His instruction in regard to health reform?

For thirty years the light on health reform has been coming to the people of God, but many have made it a subject of jest. They have continued to use tea, coffee, spices, and flesh-meat. Their bodies are full of disease. How can we, I ask, present such ones to the Lord for healing?

Tract Regarding the Use of Flesh Foods (Eight page tract)

Many thoughts crowd into my mind, and I wish to express some of them to you. I have been calling to mind the light God has given me on health reform.

Have you carefully and prayerfully sought to understand the will of God in these matters? The excuse has been that the outsiders would have a meat diet. I know that with care and skill, dishes could be prepared to take the place of meat, in a large degree; but if one whose main dependence is meat performs the cooking, she can encourage meat-eating, and the depraved appetite will frame every kind of excuse for this kind of diet.

Meat seldom appears on my table. For weeks at a time I would not taste it, and after my appetite had been trained, I grew stronger and could do better work. When I came to ----- I determined not to taste meat, but I could get scarcely anything else to eat; I therefore ate a little meat. It caused an unnatural action of the heart; I knew it was not the right kind of food.... The use of meat while at ----- awakened the old appetite, and after I returned home, it clamored for indulgence. Then I resolved to change entirely, and not to eat meat under any circumstances, and thus encourage this appetite. Not a morsel of meat or butter has been on my table since I returned. We have milk, fruit, grains, and vegetables. For a time I lost all desire for food. Like the children of Israel, I hankered after flesh-meats, but I firmly refused to have meat bought or cooked. I was weak and

trembling, as every one who subsists on meat will be when deprived of the stimulus. But now my appetite has returned. I enjoy bread [67] and fruit. My head is generally clear and my strength firmer. I have none of the goneness so common with meat-eaters. I have had my lesson, and, I hope, learned it well....

Hot biscuits and flesh-meats are entirely out of harmony with health-reform principles. If we would allow reason to take the place of impulse and love of sensual indulgence, we should not taste of the flesh of dead animals. What is more repulsive to the sense of smell than a shop where flesh-meats are kept for sale? The smell of the raw flesh is offensive to all whose senses have not been depraved by culture of the unnatural appetites. What more unpleasant sight to a reflective mind than the beasts slain to be devoured? If the light God has given in regard to health reform is disregarded, He will not work a miracle to keep in health those who pursue a course to make themselves sick.

You may think you can not work without meat. I thought so once, but I know that in His original plan, God did not provide for the flesh of dead animals to compose the diet of man. It is a grossly perverted taste that will accept such food. To think of dead flesh rotting in the stomach is revolting. Then the fact that meat is largely diseased should lead us to make strenuous efforts to discontinue its use entirely.

My position now is to let meat altogether alone. It will be hard for some to do this—as hard as for the rum-drinker to forsake his dram,—but they will be better for the change.

August 30, 1896.—I was somewhat surprised at your argument as to why a meat-eating diet kept you in strength, for, if you put yourself out of the question, your reason will teach you that a meat diet is not of as much advantage as you suppose. You know how you would answer a tobacco devotee if he urged, as a plea for the use of tobacco, the arguments you have advanced as a reason why you should continue the use of flesh of dead animals as food.

The weakness you experience without the use of meat is one of the strongest arguments I could present to you as a reason why you should discontinue its use. Those who eat meat feel stimulated after eating this food, and they suppose they are made stronger. After one discontinues the use of meat, he may for a time feel a weakness,

but when his system is cleansed from the effect of this diet, he no longer feels the weakness, and will cease to wish for that which he has pleaded for as essential to his strength.

I have a large family which often numbers sixteen. In it there are men who work at the plow and who fell trees. These men have vigorous exercise, but not a particle of flesh of animals is placed upon our table. Meat has not been used by us since the Brighton camp-meeting (held in 1894). It was not my purpose to have it on my table at any time, but urgent pleas were made that such an one was unable to eat this or that, and that his stomach could take care of meat better than it could of anything else; then I was enticed to place it on my table. The use of cheese also began to creep in, because some liked cheese. But I soon controlled that. But when the selfishness of taking the lives of animals to gratify a perverted appetite, was presented to me by a Catholic woman, kneeling at my feet, I felt ashamed and distressed; I saw it in a new light, and I said, "I will no longer patronize the butcher; I will not have the flesh of corpses on my table."

I have felt urged by the Spirit of God to set before several the fact that their suffering ill health was caused by a disregard of the light given them upon health reform. I have shown them that their meat diet, which was supposed to be essential, was not necessary, and that, as they were composed of what they ate, brain, bone, and muscle were in an unwholesome condition, because they lived on the flesh of dead animals; that their blood was being corrupted by this improper diet; that the flesh which they ate was diseased, and their entire system was becoming gross and corrupted.

There is an alarming lethargy shown on the subject of unconscious sensualism. It is customary to eat the flesh of dead animals. This stimulates the lower passions of the human organism. In the preparation of food, the golden rays of light are to be kept shining, teaching those who sit at the table how to live.

Physicians are not employed to prescribe a flesh diet for patients, for it is this kind of diet that has made them sick. Seek the Lord. When you find Him, you will be meek and lowly of heart. Individually, you will not subsist upon the flesh of dead animals, neither will you put one morsel in the mouths of your children. You will not prescribe flesh, tea, or coffee for your patients, but will give talks in

the parlor showing the necessity of a simple diet. You will cut away injurious things from your bill of fare.

To have the physicians of our institutions educating by precept and example, those under their care to use a meat diet, after years of instruction from the Lord, disqualifies them to be superintendents of our health institutes. The Lord does not give light on health reform that it may be disregarded by those who are in positions of influence and authority. The Lord means just what He says, and He is to be honored in what He says. Light is to be given upon these subjects. It [68] is the diet question that needs close investigation, and prescriptions should be made in accordance with health principles.

Nov 5, 1891 [1896].—The Lord intends to bring His people back to live upon simple fruits, vegetables, and grains. He led the children of Israel into the wilderness, where they could not get a flesh diet, and He gave them the bread of heaven. Men did eat angels' food, but they craved the flesh-pots of Egypt, and mourned and cried for flesh, notwithstanding that the Lord had promised them if they would submit to His will, He would carry them into the land of Canaan and establish them there, a pure, holy, happy people, and there should not be a feeble one in all their tribes, for He would take away all sickness from among them. But, although they had a plain thus saith the Lord, they mourned and wept and murmured and complained until the Lord was wroth with them, and because they were so determined to have the flesh of dead animals, He gave them the very diet He had withheld from them. The Lord would have given them flesh if it had been essential for their health; but He created and redeemed them, and led them a long journey in the wilderness to educate and discipline and train them into correct habits. The Lord understood what the influence of flesh-eating is upon the human system. He would have a people that would, in their physical appearance, bear the divine credentials notwithstanding their long journey.

When I read your letter, I was forcibly reminded of the complainings of the children of Israel because they were not favored with a meat diet. The diet of animals is vegetables and grains; must the vegetables be animalized? Must they be incorporated into the system before you can get them? Must we obtain our vegetable diet by eating the flesh of dead creatures?

God provided fruit in its natural state for our first parents. He gave Adam charge of the garden to dress it, and to care for it, saying, "To you it shall be for meat": one animal shall not destroy another for food. After the fall, the eating of flesh was suffered, in order to shorten the period of the existence of the long-lived race. It was allowed because of the hardness of the hearts of men.

One of the great errors that many insist upon is, that muscular strength is dependent upon animal food. But the simple grains, fruits of the trees and vegetables have all the nutritive properties necessary to make good blood. This a flesh diet can not do.

When a limb is broken, physicians recommend their patients not to eat meat, as there will be danger of inflammation setting in.

My brother, after all the light that has been given on the diet question, your lamentations because you can not exercise freedom in meat-eating is apparently similar to the complainings, lamentations, and weeping of the children of Israel in the ears of the Lord.

Our sanitariums should never be conducted after the fashion of the hotel. A meat diet changes the disposition and strengthens animalism. We are composed of what we eat, and eating much flesh will diminish intellectual activity. Students would accomplish much more in their studies if they never tasted meat. When the animal part of the human agent is strengthened by meat-eating, the intellectual powers diminish proportionately. A religious life can be more successfully gained and maintained if meat is discarded, for this diet stimulates into intense activities lustful propensities, and enfeebles the moral and spiritual nature. "The flesh warreth against the spirit, and the spirit against the flesh."

We greatly need to encourage and cultivate pure, chaste thoughts, and to strengthen the moral powers rather than the lower and carnal powers. God help us to break from our self-indulgent appetites. The idea of eating dead flesh is abhorrent to me; the thought of one living animal eating the flesh of another animal is shocking. There is no call for it.

All your excuses made in regard to faintness is an argument why you should eat no more meat.

Cancers, tumors, and all inflammatory diseases are largely caused by meat-eating.

From the light God has given me, the prevalence of cancer and tumors is largely due to gross living on dead flesh. I sincerely and prayerfully hope that, as a physician, you will not forever be blind on this subject, for blindness is mingled with a want of moral courage to deny our appetite, to lift the cross, which means, to take up the very duties which cut across the natural passions. Feeding on flesh, the juices and fluids of what you eat pass into the circulation of your blood, and, as we are composed of what we eat, we become animalized; thus a feverish condition is created, because the animals are diseased, and by partaking of their flesh, we plant the seeds of disease in our own tissue and blood. Then when exposed to the changes in a malarious atmosphere, these are more sensibly felt; also when we are exposed to prevailing epidemics and contagious diseases the system is not in condition to resist the disease.

I have the subject presented to me in different aspects. The mortality caused by meat-eating is not discerned; if it were, we would hear no more arguments and excuses in favor of the indulgence of the appetite for dead flesh. We have plenty of good things to satisfy hunger without bringing corpses upon our table to compose our bill of fare.

I might go to any length upon this subject, but I forbear. I do [69] hope that you, as a physician, will not by precept and example counterwork that which the Lord has given me to enlighten minds and bring in thorough reforms. I am working earnestly along these lines, and shall never cease working against the practice of meat-eating. I have had opened before me the stumbling-block which this diet question has been in your own spiritual advancement, and what a stumbling-block you have placed in the paths of others, and all because your own sensibilities were blunted through the selfish gratification of appetite. For Christ's sake look deeper, study deeper, and act in accordance with the light God has been pleased to give you and others on this subject.

Letter 3, 1884

A positive injury is done to the system by continuous meat-eating. There is no excuse for it but a depraved, perverted appetite. You may ask, would you do away entirely with meat-eating? I

answer, it will eventually come to this, but we are not prepared for this step just now. Meat-eating will eventually be done away. The flesh of animals will no longer compose a part of our diet; and we shall look upon a butcher's shop with disgust. Again and again I have been shown that God is bringing His people back to His original design, that is not to subsist upon the flesh of dead animals. He would have us teach people a better way.

We are built up from that which we eat. Shall we strengthen the animal passions by eating animal food? In the place of educating the taste to love this gross diet, it is high time that we were educating ourselves to subsist upon fruits, grains, and vegetables. This is the work of all who are connected with our institutions. Use less and less meat, until it is not used at all. If meat is discarded, if the taste is not educated in that direction, if a liking for fruits and grains is encouraged, it will soon be as God in the beginning designed it should be. No meat will be used by His people.

When meat is not used as it has been, you will learn a more correct way of cooking, and will be able to supply the place of meat with something else. Many healthful dishes can be prepared which are free from grease and from the flesh of dead animals. A variety of simple dishes, perfectly healthful and nourishing, may be provided, aside from meat. Hearty men must have plenty of vegetables, fruits, and grains. Occasionally some meat may have to be given to outsiders who have so educated their taste that they think that unless they have meat, they can not keep up their strength. But they will have greater powers of endurance if they abstain from meat than if they subsist largely upon it.

The principal objection with physicians and helpers at the Health Retreat to discarding a meat diet is that they want meat, and then plead they must have meat. Therefore, they encourage its use. But God does not want those who come to the Health Retreat educated to live on a flesh diet. By parlor talks and by example, educate in the other direction. This will call for great skill in the preparation of wholesome food. More labor will be required, but nevertheless, it must gradually be done. Use less meat. Let those who do the cooking and those who bear the responsibility educate their own tastes and habits of eating in accordance with the laws of health. We have been going back to Egypt rather than on to Canaan. Shall we

not reverse the order of things? Shall we not have plain, wholesome food on our tables? Shall we not dispense with hot biscuits, which only cause dyspepsia. Those who elevate the standard as nearly as they can to the order of God, according to the light God has given them through His word and the testimonies of His spirit, will not change their course of action to meet the wishes of their friends or relatives, be they one or two or a host, who are living contrary to God's wise arrangement. If we move from principle in these things, if we observe strict rules of diet, if as Christians, we educate our tastes after God's plan, we shall exert an influence which will meet the mind of God. The question is, "Are we willing to be true health reformers?"

Testimonies for the Church 1:206-207

I saw that your views concerning swine's flesh [This remarkable testimony was written October 21, 1858, nearly five years before the great vision of 1863, in which the light upon health reform was given. When the right time came, the subject was given in a manner to move all our people. How wonderful are the wisdom and goodness of God! It might be as wrong to crowd the milk, salt, and sugar question now, as the pork question in 1858.—J. W., note to second edition.] would prove no injury if you have them to yourselves; but in your judgment and opinion you have made this question a test, and your actions have plainly shown your faith in this matter. If God requires His people to abstain from swine's flesh, He will convict them on the matter. He is just as willing to show His honest children their duty, as to show their duty to individuals upon whom He has not laid the burden of His work. If it is the duty of the church to abstain from swine's flesh, God will discover it to more than two or three. He will teach His church their duty.

Christian Temperance and Bible Hygiene, 47-48

Those who use flesh-meats freely, do not always have an unclouded brain and an active intellect, because the use of the flesh [70] of animals tends to cause a grossness of body, and to benumb the finer sensibilities of the mind. The liability to disease is increased

by flesh-eating. We do not hesitate to say that meat is not essential to the maintenance of health and strength.

Those who subsist largely upon meat can not avoid sometimes eating flesh which is more or less diseased. In many cases, the process of fitting animals for market produces an unhealthy condition. Shut away from light and pure air, inhaling the atmosphere of filthy stables, the entire body soon becomes contaminated with foul matter; and when such flesh is received into the human body, it corrupts the blood, and disease is produced. If the person already has impure blood, this unhealthful condition will be greatly aggravated. But few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat-eating, when the real cause is scarcely suspected by themselves or others. Some do not immediately feel its effects, but this is no evidence that it does not hurt them. It may be doing its work surely upon the system, yet for the time being the victim may realize nothing of it.

Pork, although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Hebrews from eating swine's flesh merely to show His authority, but because it is not a proper article of food for man. God never created the swine to be eaten under any circumstances. It is impossible for the flesh of any living creature to be healthful when filth is its natural element, and when it feeds upon every detestable thing.

It is not the chief end of man to gratify his appetite. There are physical wants to be supplied; but because of this is it necessary that man shall be controlled by appetite? Will the people who are seeking to become holy, pure, refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures, and enjoy their flesh as a luxury? From what the Lord has shown me, this order of things will be changed, and God's peculiar people will exercise temperance in all things.

How to Live, 1:58-59

The first great evil was intemperance in eating and drinking. Men and women have made themselves slaves to appetite.

Pork, although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Hebrews from eating swine's flesh merely to show His authority, but because it was not a proper article of food for man. It would fill the system with scrofula, and especially in that warm climate produced leprosy, and disease of various kinds. Its influence upon the system in that climate was far more injurious than in a colder climate. But God never designed the swine to be eaten under any circumstances. The heathen used pork as an article of food, and American people have used pork freely as an important article of diet. Swine's flesh would not be palatable to the taste in its natural state. It is made agreeable to the appetite by highly seasoning, which makes a very bad thing worse. Swine's flesh, above all other flesh-meats, produces a bad state of the blood. Those who eat freely of pork can but be diseased. Those who have much out-door exercise do not realize the bad effects of pork eating, as those do whose life is mostly in-doors, and whose habits are sedentary, and whose labor is mental.

But it is not physical health alone which is injured by pork-eating. The mind is affected, and the finer sensibilities are blunted by the use of this gross article of food. It is impossible for the flesh of any living creature to be healthy when filth is their natural element, and when they will feed upon every detestable thing. The flesh of swine is composed of what they eat. If human beings eat their flesh, their blood and their flesh will be corrupted by impurities conveyed to them through the swine.

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.

Testimonies for the Church 2:94

Disease has been transmitted to your offspring, and the free use of flesh-meats has increased the difficulty. The eating of pork has

aroused and strengthened a most deadly humor which was in the system. Your offspring are robbed of vitality before they are born. You have not added to virtue knowledge, and your children have not been taught how to preserve themselves in the best condition of health. Never should one morsel of swine's flesh be placed upon your table.

Testimonies for the Church 2:96

God has given you light and knowledge, which you have professed to believe came direct from Him, instructing you to deny appetite. You know that the use of swine's flesh is contrary to His
[71] express command, given not because He wished to especially show His authority, but because it would be injurious to those who should eat it. Its use would cause the blood to become impure, so that scrofula and other humors would corrupt the system, and the whole organism would suffer. Especially would the fine, sensitive nerves of the brain become enfeebled and so beclouded that sacred things would not be discerned, but be placed upon the low level with common things. Light showing that disease is caused by using this gross article of food, has come just as soon as God's people could bear it. Have you heeded the light?

Letter 59, 1898

I present the word of the Lord God of Israel. Because of transgression, the curse of God has come upon the earth itself, and upon the cattle, and upon all flesh. Human beings are suffering the result of their own course of action in departing from the commandments of God. The beasts also suffer under the curse.

Meat-eating should not come into the prescription for any invalids from any physicians from among those who understand these things. Disease in cattle is making meat-eating a dangerous matter. The Lord's curse is upon the earth, upon man, upon beasts, upon the fish of the sea; and as transgression becomes almost universal, the curse will be permitted to become as broad and as deep as the transgression. Disease is contracted by the use of meat. The diseased flesh of these dead carcasses is sold in the market places, and disease among men is the sure result.

The Lord would bring His people into a position where they will not touch or taste the flesh of dead animals. Then let not these things be prescribed by any physicians who have a knowledge of the truth for this time. There is no safety in the eating of the flesh of dead animals, and in a short time the milk of the cows will also be excluded from the diet of God's commandment-keeping people. In a short time it will not be safe to use anything that comes from the animal creation. Those who take God at His word, and obey His commandments with the whole heart, will be blessed. He will be their shield of protection. But the Lord will not be trifled with. Distrust, disobedience, alienation from God's will and way will place the sinner in a position where the Lord can not give him His divine favor....

Again I will refer to the diet question. We can not now do as we have ventured to do in the past in regard to meat-eating. It has always been a curse to the human family, but now it is made particularly so in the curse which God has pronounced upon the herds of the field, because of man's transgression and sin. The disease upon animals is becoming more and more common, and our only safety now is in leaving meat entirely alone. The most aggravated diseases are now prevalent, and the very last thing that physicians who are enlightened should do, is to advise patients to eat meat. It is in eating meat so largely in this country that men and women are becoming demoralized, their blood corrupted, and disease planted in the system. Because of meat-eating, many die, and they do not understand the cause. If the truth were known, it would bear testimony it was the flesh of animals that has passed through death. The thought of feeding on dead flesh is repulsive, but there is something besides this. In eating meat we partake of diseased dead flesh, and this sows its seed of corruption in the human organism.

Testimonies for the Church 2:404-405

Could you know just the nature of the meat you eat, could you see the animals when living from which the flesh is taken when dead, you would turn with loathing from your flesh-meats. The very animals whose flesh you eat, are frequently so diseased, that, if left

alone, they would die of themselves; but while the breath of life is in them, they are killed and brought to market. You take directly into your system humors and poison of the worst kind, and yet you realize it not. You love to indulge appetite. You have this lesson to learn: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The Facts of Faith 2:146-148

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 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.

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
[72] 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 can not be made to believe that it is the meat that they have eaten, which has poisoned their blood, and caused their sufferings.

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.

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 the market. Their meat is poison, and has produced, in those who have eaten it, cramps, 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.

Unpublished Testimonies, November 5, 1896 (Healthful Living, 97.2)

The diet of animals is vegetables and grains. Must the vegetables be animalized, must they be incorporated into the system of an animal, before we get them? Must we obtain our vegetable diet by eating the flesh of dead creatures? God provided food in its natural state for our first parents. He gave Adam charge of the garden, to dress it and to care for it, saying, "To you it shall be for meat." One animal was not to destroy another animal for food.

The Ministry of Healing, 313-315

Those who eat flesh are but eating grains and vegetables at second hand; for the animal receives from these things the nutrition that produces growth. The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal.

How much better to get it direct by eating the food that God provided for our use!

Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Those who use flesh foods little know what they are eating. Often if they could see the animals when living and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated.

The tissues of the swine swarm with parasites. Of the swine, God said, "It is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcass." This command was given because swine's flesh is unfit for food. Swine are scavengers, and this is the only use they were intended to serve. Never, under any circumstances, was their flesh to be eaten by human beings. It is impossible for the flesh of any living creature to be wholesome when filth is its natural element, and when it feeds upon every detestable thing.

Often animals are taken to market and sold for food, when they are so diseased that their owners fear to keep them longer. And some of the processes of fattening them for market produce disease. Shut away from the light and pure air, breathing the atmosphere of filthy stables, perhaps fattening on decaying food, the entire body soon becomes contaminated with foul matter.

Animals are often transported long distances and subjected to great suffering in reaching a market. Taken from the green pastures and traveling for weary miles over the hot, dusty roads, or crowded into filthy cars, feverish and exhausted, often for many hours deprived of food and water, the poor creatures are driven to their death, that human beings may feast on the carcasses.

In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters, and may be caught where the water is pure and fresh. Thus when used as food they bring disease and death on those who do not suspect the danger.

The effect of a flesh diet may not be immediately realized; but this is no evidence that it is not harmful. Few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat-eating, while the real cause is not suspected by themselves or by others.

The moral evils of a flesh diet are not less marked than are the [73] physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul. Think of the cruelty to animals that meat-eating involves, and its effect on those who inflict and those who behold it. How it destroys the tenderness with which we should regard the creatures of God!

Unpublished Testimonies, August 30, 1896 (Healthful Living, 98.5)

The weakness experienced on leaving off meat is one of the strongest arguments that I could present as a reason why you should discontinue its use. Those who eat meat feel stimulated after eating this food, and they suppose that they are made stronger. After they discontinue the use of meat, they may for a time feel weak, but when the system is cleansed from the effect of this diet, they no longer feel the weakness, and will cease to wish for that for which they have pleaded as essential to strength.

The Ministry of Healing, 316-317

It is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied, and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood. These elements are not so well or so fully supplied by a flesh diet. Had the use of flesh been essential to health and strength, animal food would have been included in the diet appointed man in the beginning.

When the use of flesh food is discontinued, there is often a sense of weakness, a lack of vigor. Many urge this as evidence that flesh food is essential; but it is because foods of this class are stimulating, because they fever the blood and excite the nerves, that they are so

missed. Some will find it as difficult to leave off flesh-eating, as it is for the drunkard to give up his dram; but they will be the better for the change.

When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits, that will be both nourishing and appetizing. This is especially necessary in the case of those who are weak, or who are taxed with continuous labor. In some countries, where poverty abounds, flesh is the cheapest food. Under these circumstances the change will be made with greater difficulty; but it can be effected. We should, however, consider the situation of the people and the power of life-long habit, and should be careful not to urge even right ideas unduly. None should be urged to make the change abruptly The place of meat should be supplied with wholesome foods that are inexpensive.... In this matter very much depends on the cook. With care and skill, dishes may be prepared that will be both nutritious and appetizing, and will, to a great degree, take the place of flesh food.

In all cases, educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made, and the demand for flesh will soon cease.

Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body? How can they take the life of God's creatures that they may consume the flesh as a luxury? Let them, rather, return to the wholesome and delicious food given to man in the beginning, and themselves practice, and teach their children to practice, mercy toward the dumb creatures that God has made and has placed under our dominion.

Testimonies for the Church 3:563

The tables of many professed Christian women are daily set with a variety of dishes which irritate the stomach and produce a feverish condition of the system. Flesh-meats constitute the principal article of food upon the tables of some families, until their blood is filled with cancerous and scrofulous humors. Their bodies are composed

of what they eat. But when suffering and disease come upon them, it is considered an affliction of Providence.

Unpublished Testimonies, March 1, 1896 (Healthful Living, 67.5)

The meat is served reeking with fat, because it suits the perverted taste. Both the blood and the fat of animals is consumed as a luxury. But the Lord has given special directions that these should not be eaten. Why? Because their use would make a diseased current of blood in the human system. Disregard of the Lord's special directions has brought a variety of difficulties and diseases upon human beings.... If they introduce into their systems that which can not make good flesh and blood, they must endure the results of the disregard of God's word.

The Facts of Faith 2:129

There is a class who profess to believe the truth, who do not use tobacco, snuff, tea, or coffee, yet they are guilty of gratifying the appetite in a different manner. They crave highly-seasoned meats, with rich gravies, and their appetite has become so perverted that they can not be satisfied with even meat, unless prepared in a manner most injurious. The stomach is fevered, the digestive organs are taxed, and yet the stomach labors hard to dispose of the load forced upon it. After the stomach has performed its task it becomes exhausted, which causes faintness. Here many are deceived, and think that it is [74] the want of food which produces such feelings, and without giving the stomach time to rest, they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification. This faintness is generally the result of meat-eating, and eating frequently, and too much.

Testimonies for the Church 3:487-488

Intemperance commences at our tables, in the use of unhealthful food. After a time, through continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee and flesh-meats produce

an immediate effect. Under the influence of these poisons, the nervous system is excited, and, in some cases, for the time being, the intellect seems to be invigorated and the imagination to be more vivid. Because these stimulants produce for the time being such agreeable results, many conclude that they really need them, and continue their use. But there is always a reaction. The nervous system, having been unduly excited, borrowed power for present use from its future resources of strength. All this temporary invigoration of the system is followed by depression. In proportion as these stimulants temporarily invigorate the system, will be the letting down of the power of the excited organs after the stimulus has lost its force. The appetite is educated to crave something stronger, which will have a tendency to keep up and increase the agreeable excitement, until indulgence becomes habits, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors.

Testimonies for the Church 3:569

Satan is corrupting minds and destroying souls through his subtle temptations. Will our people see and feel the sin of indulging perverted appetite? Will they discard tea, coffee, flesh-meats, and all stimulating food, and devote the means expended for these hurtful indulgences to spreading the truth?

Testimonies for the Church 1:548-549

Some think that they can not reform, that health would be sacrificed should they attempt to leave the use of tea, and flesh-meats. This is the suggestion of Satan. It is these hurtful stimulants that are surely undermining the constitution and preparing the system for acute diseases, by impairing nature's fine machinery and battering down her fortifications erected against disease and premature decay.

Those who make a change and leave off these unnatural stimulants, will for a time feel their loss and suffer considerably without them, as does the drunkard who is wedded to his liquor. Take away intoxicating drinks and he suffers terribly. But if he persists, he will soon overcome the dreadful lack. Nature will come to his aid and remain at her post until he again substitutes the false prop in her place. Some have so benumbed the fine sensibilities of nature that it

may require a little time for her to recover from the abuse she has been made to suffer through the sinful habits of man, the indulgence of an acquired, depraved appetite, which has depressed and weakened her powers. Give nature a chance, and she will rally, and again, perform her part nobly and well. The use of unnatural stimulants is destructive to health and has a benumbing influence upon the brain, making it impossible to appreciate eternal things. Those who cherish these idols can not rightly value the salvation which Christ has wrought out for them by a life of self-denial, continual suffering and reproach, and by finally yielding His own sinless life to save perishing man from death.

Testimonies for the Church 3:136

Children are allowed to eat flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are also allowed to eat irregularly and between meals of unhealthful food. These things do their work of deranging the stomach, exciting the nerves to unnatural action, and enfeebling the intellect. Parents do not realize that they are sowing the seed which will bring forth disease and death.

The Facts of Faith 2:132

The lives of many children from five to ten and fifteen years of age seem marked with depravity. They possess knowledge of almost every vice. The parents are, in a great degree, at fault in this matter, and to them will be accredited the sins of their children which their improper course has indirectly led them to commit. They tempt their children to indulge their appetite by placing upon their tables flesh-meats and other food prepared with spices, which have a tendency to excite the animal passions.

Manuscript 133, 1902

When will those who know the truth take their stand on the side of right principles for time and for eternity? When will they be true to the principles of health reform? When will they learn that it is dangerous to use flesh-meat? I am instructed to say that if ever meat-eating were safe, it is not safe now. Diseased animals are taken

to the large cities, and to the villages, and sold for food. Many of these poor creatures would have died of disease in a very short time, if they had not been slaughtered; yet the carcasses of these diseased
[75] animals are prepared for the market, and people eat freely of this poisonous food. Such a diet contaminates the blood and stimulates the lower passions.

Many parents act as if they were bereft of reason. They are in a state of lethargy, palsied by the indulgence of perverted appetite and debasing passion. Our ministers, who know the truth, should arouse the people from the paralyzed condition and lead them to put away those things that create an appetite for flesh-meat. If they neglect to reform, they will lose spiritual power, and become more and more debased by sinful indulgence. Habits that disgust the heavenly universe, habits that degrade human beings lower than the beasts, are practiced in many homes. Let all those who know the truth, say "Flee fleshly lusts that war against the soul."

Let not any of our ministers set an evil example in the eating of flesh-meat. Let them and their families live up to the light of health reform. Let not our ministers animalize their own nature and the nature of their children. Children whose desires have not been restrained, are tempted not only to indulge in the common habits of intemperance, but to give loose rein to their lower passions, and to disregard purity and virtue. These are led on by Satan not only to corrupt their own bodies, but to whisper their evil communications to others. If parents are blinded by sin, they will often fail of discerning these things.

To parents who are living in the cities, the Lord is sending the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the cities as fast as possible.

Parents can secure small homes in the country, with land for cultivation, where they can have orchards and where they can raise vegetables and small fruits to take the place of flesh-meat, which is so corrupting the life-blood coursing through the veins.

Testimonies for the Church 3:171-172

The church in general at Battle Creek have not sustained the Institute by their example. They have not honoured the light of health reform by carrying it out in their families. The sickness that has visited many families in Battle Creek need not have been, if they had followed the light God has given them. Like ancient Israel, they have disregarded the light, and could see no more necessity of restricting their appetite than did ancient Israel. The children of Israel would have flesh-meats, and said, as many now say, We shall die without meat. God gave rebellious Israel flesh, but His curse was with it. Thousands of them died while the meat they desired was between their teeth. We have the example of ancient Israel, and the warning for us not to do as they did. Their history of unbelief and rebellion is left on record as a special warning that we should not follow their example of murmuring at God's requirements. How can we pass on so indifferently, choosing our own course, following the sight of our own eyes, and departing farther and farther from God, as did the Hebrews? God can not do great things for His people because of their hardness of heart and sinful unbelief.

Testimonies for the Church 2:485-487

One family in particular have needed all the benefits they could receive from the reform in diet; yet these very ones have been completely backslidden. Meat and butter have been used by them quite freely, and spices have not been entirely discarded. This family could have received great benefit from a nourishing, well-regulated diet. The head of the family needed plain, nutritious food. His habits were sedentary, and his blood moved sluggishly through the system. He could not, like others, have the benefit of healthful exercise; therefore his food should have been of the right quality and quantity. There has not been in this family the right management in regard to diet; there has been irregularity. There should have been a specified time for each meal, and the food should have been prepared in a simple form, and free from grease; but pains should have been taken to have it nutritious, healthful, and inviting. In this family, as also in many others, a special parade has been made for visitors; many dishes prepared and frequently made too rich,

so that those seated at the table would be tempted to eat to excess. Then in the absence of company there was a great reaction, a falling off in the preparations brought on the table. The diet was spare, and lacked nourishment. It was considered not so much matter "just for ourselves." The meals were frequently picked up, and the regular time for eating not regarded. Every member of the family was injured by such management. It is a sin for any of our sisters to make such great preparations for visitors, and wrong their own families by a spare diet which will fail to nourish the system.

The brother referred to felt a lack in his system; he was not nourished, and he thought that meat would give him the needed strength. Had he been suitably cared for, his table spread at the right time with food of a nourishing quality, all the demands of nature would have been abundantly supplied. The butter and meat stimulate. These have injured the stomach and perverted the taste. The sensitive nerves of the brain have been benumbed, and the animal appetite strengthened at the expense of the moral and intellectual faculties. These higher powers, which should control, have been growing
[76] weaker, so that eternal things have not been discerned. Paralysis has benumbed the spiritual and devotional. Satan has triumphed to see how easily he can come in through the appetite, and control men and women of intelligence, calculated by the Creator to do a good and great work.

The case above referred to is not an isolated one; if it were, I would not introduce it here. When Satan takes possession of the mind, how soon the light and instruction that the Lord has graciously given, fade away, and have no force! How many frame excuses and make necessities which have no existence, to bear them up in their course of wrong, in setting aside the light and trampling it under foot. I speak with assurance. The greatest objection to health reform is that this people do not live it out; and yet they will gravely say they can not live the health reform and preserve their strength.

We find in every such instance a good reason why they can not live out the health reform. They do not live it out, and have never followed it strictly, therefore they can not be benefited by it. Some fall into the error that because they discard meat, they have no need to supply its place with the best fruits and vegetables, prepared in their most natural state, free from grease and spices. If they would only

skillfully arrange the bounties with which the Creator has surrounded them, parents and children with a clear conscience unitedly engaging in the work, they would enjoy simple food, and would then be able to speak understandingly of health reform. Those who have not been converted to health reform, and have never fully adopted it, are not judges of its benefits. Those who digress occasionally to gratify the taste in eating a fattened turkey or other flesh-meats, pervert their appetites, and are not the ones to judge of the benefits of the system of health reform. They are controlled by taste, not by principle.

Manuscript 50, 1904

I was instructed that the use of flesh-meat has a tendency to animalize the nature, and to rob men and women of the love and sympathy which they should feel for every one. We are built up from that which we eat, and those whose diet is largely composed of animal food are brought into a condition where they allow the lower passions to assume control of the high powers of the being. I accepted the light on health reform as it came to me. It has been a great blessing to me. I have better health today, notwithstanding I am seventy-six years old, than I had in my younger days. I thank God for the principles of health reform, and if there are any here today who have backslidden in this respect, I say to them that God calls upon them to be converted, and to take their position in accordance with the light He has given. In denying perverted appetite, you will place yourself where God can co-operate with you.

We do not mark out any precise line to be followed in diet. There are many kinds of wholesome food. But we do say that flesh-meat is not the right food for God's people. It animalizes human beings. In a country such as this, where there are fruits, grains, and nuts in abundance, how can one think that he must eat the flesh of dead animals?

Letter 135, 1902

Concerning flesh-meat we can all say, Let it alone. And all should bear clear testimony against tea and coffee, never using them. They are narcotics, injurious alike to the brain and to the other organs of the body. The time has not yet come when I can say that the use

of milk and of eggs should be wholly discontinued. Milk and eggs should not be classed with flesh-meats. In some ailments the use of eggs is very beneficial.

Let the members of our churches deny every selfish appetite. Every penny expended for tea, coffee, and flesh-meat is worse than wasted; for these things hinder the best development of the physical, mental and spiritual powers.

The General Conference Bulletin, April 14, 1901

God wants the perceptive faculties of His people to be clear and capable of hard work. But if you are living on a flesh diet, you need not expect that your mind will be fruitful. The thoughts must be cleansed; then the blessing of God will rest upon His people. We want the pervading truth of God's word to get hold of every one of our people before this conference is over. We want them to understand that the flesh of animals is not the proper food for them to eat. Such a diet cultivates the animal passions in them and in their children. God wants us to educate our children in right habits of eating, dressing, and working. He wants us to do what we can to repair the broken-down machinery.

Testimonies for the Church 2:352

If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers.

Testimonies for the Church 2:60-64

Your family have partaken largely of flesh-meats, and the animal propensities have been strengthened, while the intellectual have been weakened. We are composed of what we eat, and if we subsist largely upon the flesh of dead animals, we shall partake of their nature. You have encouraged the grosser part of your organization, while the more refined has been weakened. You have repeatedly said
[77] in defense of your indulgence of meat-eating, "However injurious it may be to others, it does not injure me, for I have used it all my life." But you know not how well you might have been if you had

abstained from the use of flesh-meats. As a family, you are far from being free from disease. You have used the fat of animals which God in His word expressly forbids: "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." "Moreover, ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people."

You have flesh, but it is not good material. You are worse off for this amount of flesh. If you should each come down to a more spare diet, which would take from you twenty-five or thirty pounds of your gross flesh, you would be much less liable to disease. The eating of flesh-meats has made a poor quality of blood and flesh. Your systems are in a state of inflammation, prepared to take on disease. You are liable to acute attacks of disease, and to sudden death, because you do not possess the strength of constitution to rally and resist disease. There will come a time when the strength and health you have flattered yourself you possessed will prove to be weakness. It is not the chief end of man to glorify his stomach. You have animal wants to be supplied; but because of this necessity shall man become all animal?

You have set for your children a table of unwholesome food, cooked in an unhealthful manner. You have placed flesh-meats before them, and what is the result? Are they refined, intellectual, obedient, conscientious, and religiously inclined? You know this is not the case, but entirely contrary. Your manner of living has strengthened the animal of your nature and weakened the spiritual. You have transmitted to your children a miserable legacy; a depraved nature rendered still more depraved by your gross habits of eating and drinking. Your table has completed the work of making them what they are. The sin lies at your door. You know that they are not religiously inclined, that they will not submit to restraint, but are inclined to disobedience, and to disrespect your authority. Your eldest son especially is corrupt, partaking to a great degree of the animal. Scarcely a trace of the divine can be seen in his organization. You have brought up your children to indulge their appetite when they please and as they please. Your example has taught them that they live to eat; that the gratification of appetite is about all that

is worth living for. There is a work for you to do, Bro. H. You have been like a man asleep or paralyzed. It is time that you make a mighty effort to save the younger members of your family. The influence of your eldest son is only evil over them. Correct your table. A depraved, stimulating diet is strengthening the animal passions of your children. Of all the families I am acquainted with, yours most needs to dispense with flesh-meats and grease and learn to cook hygienically.

Sister H is a woman whose blood is corrupt. Her system is full of scrofulous humors from the eating of flesh-meats. The use of swine's flesh in your family has imparted a bad quality of blood. Sister H needs to confine herself strictly to a diet of grains, fruits, and vegetables, cooked without flesh or grease of any kind. It will take quite a length of time of strictly healthful diet to place you in better conditions of health, where you will be rightly related to life. It is impossible for those who make free use of flesh-meats to have an unclouded brain and an active intellect....

After they have reduced their physical strength by a reduced quantity and a poor quality of food, some conclude that their former way of living is the best. The system must be nourished. Yet we do not hesitate to say that flesh-meat is not necessary for health or strength. If used it is because a depraved appetite craves it. Its use excites the animal propensities to increased activity, and strengthens the animal passions. When the animal propensities are increased, the intellectual and moral powers are decreased. The use of the flesh of animals tends to cause a grossness of body, and benumbs the fine sensibilities of the mind.

Will the people who are preparing to become holy, pure, and refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures and subsist on their flesh and enjoy it as a luxury? From what the Lord has shown me, this order of things will be changed, and God's peculiar people will exercise temperance in all things. Those who subsist largely upon flesh, can not avoid eating the meat of animals which are to a greater or less degree diseased. The process of fitting animals for market produces in them disease; and fitted in as healthful a manner as they can be, they become heated and diseased by driving before they reach the market. The fluids and flesh of these diseased animals

are received directly into the blood, and pass into the circulation of the human body, becoming fluids and flesh of the same. Thus humors are introduced into the system. And if the person already has impure blood it is greatly aggravated by the eating of the flesh of these animals. The liability to take disease is increased tenfold by meat-eating. The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh-meats. Meat-eating deranges the system, beclouds the intellect, and blunts the moral sensibilities. [78] We say to you, dear brother and sister, your safest course is to let meat alone.

Testimonies for the Church 2:368

Flesh-meats will depreciate the blood. Cook meat with spices, and eat it with rich cakes and pies, and you have a bad quality of blood. The system is too heavily taxed in disposing of this kind of food. The mince pies and the pickles, which should never find a place in any human stomach, will give a miserable quality of blood. And a poor quality of food, cooked in an improper manner, and insufficient in quantity, can not make good blood. Flesh-meats and rich food, and an impoverished diet, will produce the same results.

Testimonies for the Church 7:124

There are many minds in many places to whom the Lord will surely give knowledge of how to prepare foods that are healthful and palatable, if He sees that they will use this knowledge righteously. Animals are becoming more and more diseased, and it will not be long until animal food will be discarded by many besides Seventh-day Adventists. Foods that are healthful and life-sustaining are to be prepared, so that men and women will not need to eat meat.

Manuscript 115, 1903

Vegetables, fruits and grains should compose our diet. Not an ounce of flesh-meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man.

Testimonies for the Church 6:112

The large gatherings of our people afford an excellent opportunity of illustrating the principles of health reform. Some years ago at these gatherings much was said in regard to health reform and the benefits of a vegetarian diet; but at the same time flesh-meats were furnished at the tables in the dining-tent, and various unhealthful articles of food were sold at the provision stand. Faith without work is dead; and the instruction upon health reform, denied by practice, did not make the deepest impression. At later camp-meetings those in charge have educated by practice as well as by precept. No meat has been furnished at the dining-tent, but fruits, grains, and vegetables have been supplied in abundance. As visitors ask questions in regard to the absence of meat, the reason is plainly stated, that flesh is not the most healthful food.

Manuscript 73, 1908

There are some in our institutions who claim to believe the principles of health reform, and yet who indulge in the use of flesh-meats and other foods which they know to be injurious to health. I say to such in the name of the Lord, Do not accept positions in our institutions while you refuse to live the principles for which our institutions stand; for by doing this, you make doubly hard the work of teachers and leaders who are striving to carry the work on right lines. Clear the King's highway. Cease to block the way of the message He sends.

I have been shown that the principles that were given us in the early days of the message are to be regarded as just as important by our people today as they were then. There are some who have never followed the light given us on the question of diet. It is time now to take the light from under the bushel, and let it shine forth in clear, bright rays.

Letter 45, 1903

I have been plainly instructed by the Lord that flesh-meat should not be placed before the patients in our sanitarium dining-rooms. Light was given me that the patients could have flesh-meat, if, after hearing the parlor lectures, they still urged us to give it to them;

but, that in such cases, it must be eaten in their own rooms. All the helpers are to discard flesh-meat. But, as stated before, if, after knowing that the flesh of animals can not be placed on the dining-room tables, a few patients urge that they must have meat, cheerfully give it to them in their rooms.

Accustomed, as many are, to the use of flesh-meat, it is not surprising that they should expect to see it on the sanitarium table. You may find it unadvisable to publish the bill of fare, giving a list of the food supplied at the table; for the absence of flesh-meat from the dietary may seem a formidable obstacle to those who are thinking of becoming patrons of the Sanitarium.

Let the food be palatably prepared and nicely served. More dishes will have to be prepared than would be necessary if flesh-meat was served. Other things can be provided, so that meats can be discarded. Milk and cream can be used by some.

Letter 231, 1905

Dr. ----- asked me if, under any circumstances, I would advise the drinking of chicken broth, if one were sick and could not take anything else into the stomach. I said, "There are persons dying of consumption who, if they ask for chicken broth, should have it. But I would be very careful." The example should not injure a sanitarium or make excuse for others to think their case required the same diet. I asked Dr. ----- if she had such a case in the sanitarium. She said, "No; but I have a sister in the sanitarium at -----, who is very weak. She has weak sinking spells, but cooked chicken she can eat." I said, "It would be best to remove her from the sanitarium.... The light given me is that if the sister you mention would brace up and [79] cultivate her taste for wholesome food, all these sinking spells would pass away."

Counsels to Parents, Teachers, and Students, 127;Manuscript 64, 1901

Instruction has been given me that physicians who use flesh-meats and prescribe it for their patients, should not be employed in our institutions, because they fail decidedly in educating the patients to discard that which makes them sick. The physician who uses and

prescribes meat does not reason from cause to effect, and instead of acting as a restorer, he leads the patient by his own example to indulge perverted appetite.

The physicians employed in our institutions should be reformers in this respect and in every other. Many of the patients are suffering because of errors in diet. They need to be shown the better way. But how can a meat-eating physician do this? By his wrong habits he trammels his work and cripples his usefulness.

Many of the patients in our sanitariums have reasoned out for themselves the question of meat-eating, and desiring to preserve their mental and physical faculties from suffering, have left meat out of their dietary. Thus they have obtained the relief from the ills which have tortured their lives. Many not of our faith have become health reformers because, from a selfish standpoint, they saw the consistency of doing this. Many have conscientiously taken their position on health reform in diet and dress. Will Seventh-day Adventists continue to follow unhealthful practices? Will they not heed the injunction, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God"?

Manuscript 3, 1897

The meat diet is the serious question. Shall human beings live on the flesh of dead animals? The answer, from the light that God has given is, No, decidedly No. Health reform institutions should educate on this question. Physicians who claim to understand the human organism ought not to encourage their patients to subsist on the flesh of dead animals. They should point out the increase of disease in the animal kingdom. The testimony of examiners is that very few animals are free from disease, and that the practice of eating largely of meat is contracting diseases of all kinds,—cancers, tumors, scrofula, tuberculosis, and numbers of other like afflictions. If man will subsist on the food that God has so abundantly provided, without having it first pass into the animal organism and become sinew and muscle, and then take it second-hand by eating of the corpse, his health would be much better insured

In Luke 4:16-19, Christ announces His mission and work for the world: "And He came to Nazareth, where He had been brought up,

and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written: "The spirit of the Lord is upon Me, because He hath anointed me to preach the gospel to the poor: He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Jesus Himself became man's ransom, his liberator from the oppressive power of Satan. "Ye are not your own," He says, "for ye are bought with a price." We are bought from a power whose slaves we were. And the price our ransom cost was the only begotten Son of God. His blood alone could ransom guilty man. "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him, should not perish, but have everlasting life."

O, if every one could discern these matters as they have been presented to me, those who are now so careless, so indifferent in regard to their character building; those who plead for indulgence in a flesh-meat diet, would never open their lips in justification of an appetite for the flesh of dead animals. Such a diet contaminates the blood in their veins, and stimulates the lower animal passions. It enfeebles keen perception and vigor of thought to the understanding of God and the truth, and a knowledge of themselves.

We are not to make the use of flesh-meat a test, but we may and should consider the influence that professed believers who use flesh-meat have over other churches. Those who use flesh-meat disregard all the warnings that God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead animals. God's curse is resting upon the animal creation. Many times when meat is eaten, it decays in the stomach, and creates disease. Cancers, tumors, and pulmonary diseases are largely caused by meat eating.

As God's messengers, shall we not bear a decided testimony against the indulgence of perverted appetite? Will those who claim to be ministers of the gospel, proclaiming the most solemn truth ever given to mortals, make the stomach a cesspool? God has provided an abundance of fruits and grains, which may be healthfully prepared and used in proper quantities. Why, then, do men continue to choose

flesh-meats? Can we possibly have confidence in ministers who at tables where flesh is served join with others in eating it?

[80] "Ye shall diligently keep the commandments of the Lord your God." Every one who transgresses the laws of health will surely be visited with God's displeasure. Oh, how much of the Holy Spirit we might have day by day, if we would walk circumspectly, denying self, and practicing the virtues of Christ's character.

Unpublished Testimonies, January 11, 1897 (Healthful Living, 102.3)

O, if every one could discern these matters as they have been presented to me, those who are so careless, so indifferent in regard to their character building, those who plead for indulgence in a flesh-meat diet, would never open their lips in justification of an appetite for the flesh of dead animals.

Testimonies for the Church 9:156-160

If we could be benefited by indulging the desire for flesh foods, I would not make this appeal to you; but I know we can not. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown.

I have been instructed that the students in our schools are not to be served with flesh foods or with food preparations that are known to be unhealthful. Nothing that will serve to encourage a desire for stimulants should be placed on the tables. I appeal to old and young and to middle-aged. Deny your appetite of those things that are doing you injury. Serve the Lord by sacrifice.

Let the children have an intelligent part in this work. We are all members of the Lord's family, and the Lord would have His children, young and old, determine to deny appetite, and to save the means needed for the building of meeting-houses and the support of missionaries.

I am instructed to say to parents: Place yourselves, soul and spirit, on the Lord's side of this question. We need ever to bear in mind that in these days of probation we are on trial before the Lord of the universe. Will you not give up indulgences that are doing you injury? Words of profession are cheap; let your acts of self-denial testify that you will be obedient to the demands that God makes of His peculiar people. Then put into the treasury a portion of the means you save by your acts of self-denial, and there will be that with which to carry on the work of God.

There are many who feel that they can not get along without flesh foods; but if these would place themselves on the Lord's side, resolutely resolved to walk in the way of His guidance, they would receive strength and wisdom as did Daniel and his fellows. They would find that the Lord would give them sound judgment. Many would be surprised to see how much could be saved for the cause of God by acts of self-denial. The small sums saved by deeds of sacrifice will do more for the upbuilding of the cause of God than larger gifts will accomplish that have not called for denial of self.

Seventh-day Adventists are handling momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please, and work as they please

We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people. I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for every one, and to give the lower passions control over the higher powers of the being. If meat-eating were ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat-eating.

We are not to make the use of flesh food a test of fellowship, but we should consider the influence that professed believers who use flesh foods have over others. As God's messengers, shall we not say to the people, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? 1 Corinthians 10:31. Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the flesh-pots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character
[81] will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.

All are now being tested and proved. We have been baptized into Christ, and if we will act our part by separating from everything that would drag us down and make us what we ought not to be, there will be given us strength to grow up into Christ, who is our living head, and we shall see the salvation of God.

Chapter 17—Foods as Remedies

Testimonies for the Church 5:443

There are many ways of practicing the healing art; but there is only one way that heaven approves. God's remedies are the simple agencies of nature that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water and clean, sweet premises, are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means and the effect produced upon the system.

Testimonies for the Church 2:384-385

In cases of severe fever, abstinence from food for a short time will lessen the fever, and make the use of water more effectual. But the acting physician needs to understand the real condition of the patient, and not allow him to be restricted in diet for a great length of time until his system becomes enfeebled. While the fever is raging, food may irritate and excite the blood; but as soon as the strength of the fever is broken, nourishment should be given in a careful, judicious manner. If food is withheld too long, the stomach's craving for it will create fever, which will be relieved by a proper allowance of food of a right quality. It gives nature something to work upon. If there is a great desire expressed for food, even during the fever, to gratify that desire with a moderate amount of simple food would be less injurious than for the patient to be denied. When he can get his mind upon nothing else, nature will not be overburdened with a small portion of simple food.

Manuscript 93, 1901

Physicians should watch unto prayer, realizing that they stand in a position of great responsibility. They should prescribe for their patients the food best suited for them. This food should be prepared by one who realizes that he occupies a most important position, insomuch as good food is required to make good blood.

The Ministry of Healing, 298

When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.

Testimonies for the Church 9:162

Eggs contain properties that are remedial agencies in counteracting certain poisons.

Letter 135, 1902

The time has not yet come when I can say that the use of milk and of eggs should be wholly discontinued. Milk and eggs should not be classed with flesh-meats. In some ailments the use of eggs is very beneficial.

Letter 37, 1901

Do not go to extremes in regard to the health reform. Some of our people are very careless in regard to health reform. But because some are far behind, you must not, in order to be an example to them, be an extremist. You must not deprive yourself of that class of food which makes good blood. Your devotion to true principle is leading you to submit yourself to a diet which is giving you an experience that will not recommend health reform. This is your danger. When you see that you are becoming weak physically, it is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked

into the best unfermented wine you can find. This will supply that which is necessary to your system.

Manuscript 88, 1901

The one who holds the position as cook has a most responsible place. He should be trained in habits of economy, and should realize that no food is to be wasted. Christ said, "Gather up the fragments, that nothing be lost." Let those who are engaged in any department, heed this instruction. Economy is to be learned by the educators and taught to the helpers not only by precept, but by example.

[82]

Chapter 18—Fruits

Letter 145, 1904

In our medical institutions clear instruction should be given in regard to temperance. The patients should be shown the evil of intoxicating liquor, and the blessing of total abstinence. They should be asked to discard the things that have ruined their health, and the place of these things should be supplied with an abundance of fruit. Oranges, lemons, prunes, peaches, and many other varieties can be obtained; for the Lord's world is productive, if painstaking effort is put forth.

Testimonies for the Church 7:126

The Lord desires those living in countries where fresh fruit can be obtained during a large part of the year, to awake to the blessing they have in this fruit. The more we depend upon the fresh fruit just as it is plucked from the tree, the greater will be the blessing.

Testimonies for the Church 7:134

It would be well for us to do less cooking and to eat more fruit in its natural state. Let us teach the people to eat freely of the fresh grapes, apples, peaches, pears, berries and all other kinds of fruit that can be obtained. Let these be prepared for winter use by canning, using glass, as far as possible, instead of tin.

The Ministry of Healing, 297

Nature's abundant supply of fruits, nuts and grains is ample, and year by year, the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result, many articles of food which a few years ago were regarded as expensive luxuries, are now within the reach of all as food for everyday use. This is especially the case with dried and canned fruits.

The Ministry of Healing, 299

Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, can be grown to advantage in many places where they are but little used, and their cultivation is neglected.

For household canning, glass, rather than tin cans, should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar and cook the fruit only long enough to insure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.

Wherever dried fruits such as raisins, prunes, apples, pears, peaches and apricots are obtainable at moderate prices, it will be found that they can be used as staple articles of diet much more freely than is customary, with the best results to the health and vigor of all classes of workers.

The Ministry of Healing, 316

When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits, that will be both nourishing and appetizing.... The place of meat should be supplied with wholesome foods that are inexpensive.

The Ministry of Healing, 305

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.

The Ministry of Healing, 235

Intemperate eating is often the cause of sickness, and what nature most needs is to be relieved of the undue burden that has been placed upon her. In many cases of sickness, the very best remedy is for the patient to fast for a meal or two, that the overworked organs of digestion may have an opportunity to rest. A fruit diet for a few days has often brought great relief to brain workers. Many times a short period of entire abstinence from food, followed by simple, moderate eating, has led to recovery through nature's own

recuperative effort. An abstemious diet for a month or two would convince many sufferers that the path of self-denial is the path to health.

The Ministry of Healing, 296

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet.

Manuscript 27, 1906

In grains, fruits, vegetables, and nuts are to be found all the food elements that we need. If we will come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh-meat.

Chapter 19—God's Remedies [83]

The Ministry of Healing, 115

When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, "with healing in His wings." Not all that this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius talent—all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man's only hope.

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life giving joy.

Our Saviour' words, "Come unto Me, ... and I will give you rest," are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrong-doing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him.

Testimonies for the Church 1:556

Dr. E. has made a great mistake in regard to exercise and amusements, and a still greater in his teaching concerning religious experience and religious excitement. The religion of the Bible is not detrimental to the health of body or mind. The exalting influence of the Spirit of God is the best restorative for the sick. Heaven is all health, and the more fully the heavenly influences are felt, the more sure the recovery of the believing invalid. The influence of such views as are advanced by Dr. E has reached us as a people in some degree. Sabbath-keeping health reformers must be free from all these. Every true and real reform will bring us nearer to God and

heaven, closer to the side of Jesus and increase our knowledge of spiritual things and deepen in us the holiness of Christian experience.

Testimonies for the Church 1:561

Those who treat the sick should move forward in their important work with strong reliance upon God for His blessing to attend the means which He has graciously provided, and to which He has in mercy called our attention as a people, such as pure air, cleanliness, healthful diet, proper periods of labor and repose, and the use of water.

Testimonies for the Church 1:553

When persons who have suffered much from diseases are relieved by an intelligent system of treatment, consisting of baths, healthful diet, proper periods of rest and exercise, and the beneficial effects of pure air, they are often led to conclude that those who successfully treat them are right in matters of religious faith, or at least, can not greatly err from the truth. Thus, if our people are left to go to those institutions whose physicians are corrupt in religious faith, they are in danger of being ensnared.

Testimonies for the Church 1:490-491

I was shown that Sabbath-keepers should open a way for those of like precious faith to be benefited without their being under the necessity of expending their means at institutions where their faith and religious principles are endangered, and where they can find no sympathy or union in religious matters. God in His providence directed the course of Dr. B to -----, that he might there obtain an experience he would not otherwise have gained, for He had work for him to do in the health reform. As a practicing physician, he had for years been obtaining a knowledge of the human system, and God would now have him by precept and practice learn how to apply the blessings placed within the reach of man. He would have him become prepared to benefit the sick, and instruct those who do not understand how to preserve the strength and health they already have, and how to prevent disease by a wise use of heaven's remedies—pure water, air and diet.

Letter 79, 1905

The Lord has opened this matter before me. The perverted habits of the world and the declension of religion have brought in indulgences of appetite and wrong habits of eating and drinking. The world is given over to self-indulgence and extravagance. Our sanitariums are established to educate people in regard to right habits of living....

The light given me was that a sanitarium should be established, [84] and that in it drug medication should be discarded, and simple, rational methods of treatment employed for the healing of disease. In this institution people were to be taught how to dress, breathe, and eat properly—how to prevent sickness by proper habits of living.

Letter 5, 1904

Let those who are sick do all in their power, by correct practise in eating, drinking, and dressing, and by taking judicious exercise, to secure the recovery of health. Let the patients who come to our sanitariums be taught to co-operate with God in seeking health. "Ye are God's husbandry, ye are God's building." God made nerve and muscle in order that they might be used. It is the inaction of the human machinery that brings suffering and disease.

Christian Temperance and Bible Hygiene, 160

Physicians often advise invalids to visit foreign countries, to go to some mineral spring, or to traverse the ocean, in order to regain health; when, in nine cases out of ten, if they would eat temperately, and engage in healthful exercise with a cheerful spirit, they would regain health and save time and money. Exercise, and a free, abundant use of the air and sunlight—blessings which heaven has bestowed upon all—would in many cases give life and strength to the emaciated invalid.

How to Live, 3:61

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.

Unpublished Testimonies, August 30, 1906 (Healthful Living, 248.2)

The question of health reform is not agitated as it must be and will be. A simple diet and the entire absence of drugs, leaving nature free to recuperate the wasted energies of the body, would make our sanitariums far more effectual in restoring the sick to health.

The Ministry of Healing, 127

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge.

The use of natural remedies requires an amount of care and effort that many are not willing to give. Nature's process of healing and upbuilding is gradual, and to the impatient it seems slow. The surrender of hurtful indulgences requires sacrifice. But in the end it will be found that nature, untrammeled, does her work wisely and well. Those who persevere in obedience to her laws will reap the reward in health of body and health of mind.

The Ministry of Healing, 263-264

And so far as possible, all who are seeking to recover health should place themselves amid country surroundings, where they can have the benefit of outdoor life. Nature is God's physician. The pure air, the glad sunshine, the flowers and trees, the orchards and vineyards, and outdoor exercise amid these surroundings, are health-giving, life-giving.

Physicians and nurses should encourage their patients to be much in the open air. Outdoor life is the only remedy that many invalids need. It has a wonderful power to heal disease caused by the excitements and excesses of fashionable life, a life that weakens and destroys the powers of body, mind, and soul....

Plans should be devised for keeping patients out-of-doors. For those who are able to work, let some pleasant, easy employment be provided. Show them how agreeable and helpful this outdoor work is. Encourage them to breathe the fresh air. Teach them to breath deeply, and in breathing and speaking to exercise the abdominal muscles. This is an education that will be invaluable to them.

Testimonies for the Church 5:443

There are many ways of practicing the healing art; but there is only one way that Heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises, are within the reach of all, with but little expense; but drugs are expensive, both in the outlay of means, and the effect produced upon the system.

The Ministry of Healing, 231-233

Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to co-operate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain [85] a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws. When we have prayed for the recovery of the sick, we can work with all the more energy, thanking God

that we have the privilege of cooperating with Him, and asking His blessing on the means which He Himself has provided.

We have the sanction of the word of God for the use of remedial agencies....

On one occasion Christ anointed the eyes of a blind man with clay, and bade him, "Go, wash in the pool of Siloam.... He went his way therefore, and washed and came seeing." The cure could be wrought only by the power of the great Healer, yet Christ made use of the simple agencies of nature. While He did not give countenance to drug medication, He sanctioned the use of simple and natural remedies.

The Ministry of Healing, 246

The power of the will is not valued as it should be. Let the will be kept awake and rightly directed, and it will impart energy to the whole being, and will be a wonderful aid in the maintenance of health. It is a power also in dealing with disease. Exercised in the right direction, it would control the imagination, and be a potent means of resisting and overcoming disease of both mind and body. By the exercise of the will-power in placing themselves in right relation to life, patients can do much to cooperate with the physician's efforts for their recovery. There are thousands who can recover health if thy will. The Lord does not want them to be sick. He desires them to be well and happy, and they should make up their minds to be well. Often invalids can resist disease, simply by refusing to yield to ailments and settle down in a state of inactivity. Rising above their aches and pains, let them engage in useful employment suited to their strength. By such employment and the free use of air and sunlight, many an emaciated invalid might recover health and strength.

Manuscript 22, 1887

The disuse of meats, with healthful dishes nicely prepared to take the place of flesh-meats, would place a large number of the sick and suffering ones in a fair way of recovering their health, without the use of drugs. But if the physician encourages a meat-eating diet to his invalid patients, then he will make a necessity for the use of

drugs. Nature will want some assistance to bring things to their proper condition, which may be found in the simplest remedies, especially in the use of nature's own furnished remedies,—pure air, and with a precious knowledge of how to breathe; pure water, with a knowledge of how to apply it; plenty of sunlight in every room, if possible, in the house, and with an intelligent knowledge of what advantages are to be gained by its use. All these are powerful in their efficiency, and the patient who has obtained a knowledge of how to eat and dress healthfully, may live for comfort, for peace, for health; and will not be prevailed upon to put to his lips, drugs, which, in the place of helping nature, paralyzes her powers. If the sick and suffering will do only as well as they know in regard to living out the principles of health reform perseveringly, they will, in nine cases out of ten, recover from their ailments....

The sick should be educated to have confidence in nature's blessings which God has provided, and the most effective remedies for disease are pure, soft water; the blessed God-given sunshine coming into the rooms of the invalids; living outdoors as much as possible; having healthful exercise; eating and drinking in foods that are prepared in the most healthful manner. To resort to the drugging process lays upon nature a most fearful, merciless burden, from which they may never recover. There are many laboring under chronic diseases. They will swallow anything in the line of drugs prescribed by the unbelieving physician, when an intelligent knowledge that they are indulging in unnatural appetites which explains to them the cause of their suffering, if Christians, they would place themselves in a position as health reformers. They would change the cause which produces this sure result.

Letter 69, 1898

The living connection with the Great Physician is worth more than connection with a world of drugs. The soothing power of pure truth seen, acted, and maintained in all its bearings is of a value no language can express to people who are suffering with disease. Keep ever before the suffering sick the compassion and tenderness of Christ, and awaken their conscience to a belief in His power to

relieve suffering, and lead them to faith and trust in Him, the Great Healer, and you have gained a soul and ofttimes a life.

Manuscript 115, 1903

Thousands who are afflicted might recover their health if, instead of depending upon the drugstore for their life, they would discard all drugs, and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach, and leave it weak, unable to digest even simple food without stimulation. The Lord is willing to let His light shine forth in clear, distinct rays to all who are weak and feeble.

Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh-meat should enter our stomachs. The eating of flesh is
[86] unnatural. We are to return to God's original purpose in the creation of man.

Manuscript 49, 1908

In our sanitariums, we advocate the use of simple remedies. We discourage the use of drugs, for they poison the current of the blood. In these institutions sensible instruction should be given, how to eat, how to drink, how to dress, and how to live so that the health may be preserved.

Letter 35, 1890

I must become acquainted with myself. I must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain. I must have wisdom to be a faithful guardian of my body. I should eat regularly of the most healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so. And when I violate the laws God has established in my being, I am to repent and reform, and place myself in the most favorable condition under the doctors God has provided,—pure air, pure water, and the healing, precious sunlight.

Water can be used in many ways to relieve suffering. Draughts of clear, hot water taken before eating (half a quart, more or less), will never do any harm, but will rather be productive of good.

Manuscript 86, 1897

Why need any one be ignorant of God's remedies, hot water fomentations and cold and hot compresses? It is important to become familiar with the benefit of dieting in case of sickness. All should understand what to do for themselves.

Chapter 20—Grains

Christian Temperance and Bible Hygiene, 47

God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth,—a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk and cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet.

The Ministry of Healing, 296

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet.

The Ministry of Healing, 297

Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result, many articles of food which a few years ago were regarded as expensive luxuries, are now within the reach of all as foods for everyday use.

The Ministry of Healing, 289

Nuts and nut foods are coming largely into use to take the place of flesh-meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing.

The Ministry of Healing, 299

If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh-meats.

The Ministry of Healing, 301

Grains used for porridge or "mush" should have several hours' cooking. But soft or liquid foods are less wholesome than dry foods, which require thorough mastication.

The Ministry of Healing, 313

Those who eat flesh are but eating grains and vegetables at second hand; for the animal receives from these things the nutrition [87] that produces growth. The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct, by eating the food that God provided for our use!

The Ministry of Healing, 316

It is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied, and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood.

Manuscript 27, 1906

In grains, fruits, vegetables, and nuts are to be found all the food elements that we need. If we will come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh-meat.

Testimonies for the Church 2:352

Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to Heaven.

Chapter 21—Health Reform and the Third Angel's Message

Christian Temperance and Bible Hygiene, 121-122

Much of the prejudice that prevents the truth of the third angel's message from reaching the hearts of the people, might be removed if more attention were given to health reform. When people become interested in this subject, the way is often prepared for the entrance of other truths. If they see that we are intelligent with regard to health, they will be more ready to believe that we are sound in Bible doctrines.

This branch of the Lord's work has not received due attention, and through this neglect much has been lost. If the church would manifest a greater interest in the reforms through which God Himself is seeking to fit them for His coming, their influence would be far greater than it now is. God has spoken to His people, and He designs that they shall hear and obey His voice. Although the health reform is not the third angel's message, it is closely connected with it. Those who proclaim the message should teach health reform also. It is a subject that we must understand, in order to be prepared for the events that are close upon us, and it should have a prominent place. Satan and his agents are seeking to hinder this work of reform, and will do all they can to perplex and burden those who heartily engage in it. Yet none should be discouraged at this, or cease their efforts because of it. The prophet Isaiah speaks thus of one characteristic of Christ "He shall not fail nor be discouraged, till He have set judgment in the earth." Then let not His followers talk of failure or discouragement, but remember the price paid to rescue man that he might not perish, but have eternal life.

Testimonies for the Church 2:537-538; Testimonies for the Church 1:466

Ministers and people must make greater advancement in the work of reform. They should commence without delay to correct their wrong habits of eating, drinking, dressing, and working. I saw that quite a number of the ministers are not awake upon this important subject. They are not all where God would have them.

Testimonies for the Church 1:469-470

One important part of the work of the ministry is to faithfully present to the people the health reform, as it stands connected with the third angel's message, as a part and parcel of the same work. They should not fail to adopt it themselves, and should urge it upon all who profess to believe the truth.

Testimonies for the Church 1:486

The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and
[88] hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one can not do it for another.

Testimonies for the Church 1:560

The health reform is a branch of the special work of God for the benefit of His people.

Letter 57, 1896

Health reform is as closely related to the gospel as the arm is to the body; but the arm can not take the place of the body. The proclamation of the gospel message, the commandments of God, and the testimony of Jesus, is the burden of our work. This message is to be proclaimed with a loud voice, and is to go to the whole world. The presentation of health principles is to be united with the

proclamation of this message, but it is not in any way to take the place of it, or be independent of it.

Testimonies for the Church 1:559

The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent. We should take hold of every reform with zeal, yet should avoid giving the impression that we are vacillating, and subject to fanaticism.

Testimonies for the Church 3:62

The self-denial, humility, and temperance required of the righteous, whom God especially leads and blesses, is to be presented to the people in contrast to the extravagant, health-destroying habits of those who live in this degenerate age. God has shown that health reform is as closely connected with the third angel's message as the hand is with the body. There is nowhere to be found so great a cause of physical and moral degeneracy as a neglect of this important subject. Those who indulge appetite and passion, and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God.

Manuscript 23, 1901

The sanitariums which are established are to be closely and inseparably bound up with the gospel. The Lord has given instruction that the gospel is to be carried forward; and the gospel includes health reform in all its phases. Our work is to enlighten the world; for it is blind to the movements which are taking place, preparing the way for the plagues which God will permit to come upon the world. God's faithful watchmen must give the warning....

Health reform is to stand out more prominently in the proclamation of the third angel's message. The principles of health reform are found in the word of God. The gospel of health is to be firmly linked with the ministry of the word. It is the Lord's design that

the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message. Our physicians are to be God's workers. They are to be men whose powers have been sanctified and transformed by the grace of Christ. Their influence is to be knit up with the truth that is to be given to the world. In perfect and complete unity with the gospel ministry, the work of health reform will reveal its God-given power. Under the influence of the gospel, great reforms will be made by medical missionary work. But separate medical missionary work from the gospel, and the work will be crippled.

Letter 146, 1909

Our sanitariums and our churches may reach a higher, holier standard. Health reform is to be taught and practiced by our people. The Lord is calling for a revival of the principles of health reform. Seventh-day Adventists have a special work to do as messengers to labor for the souls and bodies of men.

Christ has said of His people, "Ye are the light of the world." We are the Lord's denominated people, to proclaim the truths of heavenly origin. The most solemn, sacred work ever given to mortals is the proclamation of the first, second, and third angel's messages to our world. In our large cities there should be health institutes to care for the sick, and to teach the grand principles of health reform.

Testimonies for the Church 3:161

December 10, 1871, I was again shown that the health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of ten commandments has been lightly regarded by man; but the Lord would not come to punish the transgressors of that law without first sending them a message of warning. The third angel proclaims that message. Had men ever been obedient to the law of ten commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not be.

Men and women cannot violate natural law by indulging depraved appetite and lustful passions, and not violate the law of God.

Therefore, He has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws which He has established in our being. All our enjoyment or suffering may be traced to obedience or transgression of natural law. Our gracious heavenly Father sees the deplorable condition of men, who, some knowingly, but many ignorantly, are living in violation of the laws that He has established. And in love and pity to the race, He causes the light to shine upon health reform. He publishes His law, and the penalty that will follow the transgression of it, that all may learn, and be careful to live in harmony with natural law. He proclaims His law so distinctly, and makes it so prominent, that it is like a city set on a hill. All accountable beings can understand it if they will. Idiots will not be responsible. To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord. [89]

The Ministry of Healing, 129-130

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 the loss of man's 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.

Christian Temperance and Bible Hygiene, 10

He who cherishes the light which God has given him upon health reform has an important aid in the work of becoming sanctified through the truth, and fitted for immortality.

Christian Temperance and Bible Hygiene, 38-39

John the Baptist was a reformer. To him was committed a great work for the people of his time. And in preparation for that work, all his habits were carefully regulated, even from his birth. The angel Gabriel was sent from Heaven to instruct the parents of John in the principles of health reform. He "shall drink neither wine nor strong drink," said the heavenly messenger; "and he shall be filled with the Holy Ghost."

John separated himself from his friends, and from the luxuries of life, dwelling alone in the wilderness, and subsisting upon a purely vegetable diet. The simplicity of his dress—a garment woven of camel's hair—was a rebuke to the extravagance and display of the people of his generation, especially of the Jewish priests. His diet, also, of locusts and wild honey, was a rebuke to the gluttony that everywhere prevailed.

The work of John was foretold by the prophet Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in the last days, to whom God has intrusted sacred truths to present before the people, to prepare

the way for the second appearing of Christ. And the same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man.

Unpublished Testimonies, November 19, 1895 (Healthful Living, 36.1)

This work we begin to comprehend better,—the light given years ago,—that health reform principles would be as an entering wedge to be followed by a religious influence. To voice the words of John, "Behold the Lamb of God, which taketh away the sin of the world."

Letter 203, 1905

I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and the byways.

Unpublished Testimonies, November 8, 1896 (Healthful Living, 33)

The principles of health reform have the highest authority, and [90] deserve a wider sphere than has yet been given them by many who profess present truth.

Testimonies for the Church 9:112-113

The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church. Teach the people that they can act as God's helping hand, by cooperating with the Master-worker in restoring physical and spiritual health. This work bears the signature of heaven, and will open doors for the entrance of other precious truths. There is room for all to labor who will take hold of this work intelligently.

Keep the work of health reform to the front, is the message I am instructed to bear. Show so plainly its value that a widespread need for it will be felt. Abstinence from all hurtful food and drink is the fruit of true religion. He who is thoroughly converted will abandon every injurious habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.

I am instructed to say to health-reform educators, Go forward. The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who teach the third angel's message stand true to their colors.

Chapter 22—Healthful Cookery

Christian Temperance and Bible Hygiene, 48-49

There is a class who seem to think that whatever is eaten is lost, that anything tossed into the stomach to fill it, will do as well as food prepared with intelligence and care. But it is important that we relish the food we eat. If we can not, and have to eat mechanically, we fail to receive the proper nourishment. Our bodies are constructed from what we eat; and in order to make tissues of good quality, we must have the right kind of food, and it must be prepared with such skill as will best adapt it to the wants of the system. It is a religious duty for those who cook, to learn how to prepare healthful food in a variety of ways, so that it may be both palatable and healthful. Poor cookery is wearing away the life energies of thousands. More souls are lost from this cause than many realize. It deranges the system and produces disease. In the condition thus induced, heavenly things cannot be readily discerned.

Some do not feel that it is a religious duty to prepare food properly; hence they do not try to learn how. They let the bread sour before baking, and the saleratus added to remedy the cook's carelessness, makes it totally unfit for the human stomach. It requires thought and care to make good bread. But there is more religion in a good loaf of bread than many think. Food can be prepared simply and healthfully, but it requires skill to make it both palatable and nourishing. In order to learn how to cook, women should study, and then patiently reduce what they learn to practice. People are suffering because they will not take the trouble to do this. I say to such, It is time for you to rouse your dormant energies, and inform yourselves. Do not think the time wasted which is devoted to obtaining a thorough knowledge and experience in the preparation of healthful, palatable food. No matter how long an experience you have had in cooking, if you still have the responsibilities of a family, it is your duty to learn how to care for them properly. If necessary,

go to some good cook, and put yourself under her instruction until you are mistress of the art.

Christian Temperance and Bible Hygiene, 57-58

Many who adopt the health reform complain that it does not agree with them; but after sitting at their tables I come to the con-
[91] clusion that it is not the health reform that is at fault, but the poorly prepared food. I appeal to men and women to whom God has given intelligence learn how to cook. I make no mistake when I say "men," for they, as well as women, need to understand the simple, healthful preparation of food. Their business often takes them where they cannot obtain wholesome food. They may be called to remain days and even weeks in families that are entirely ignorant in this respect. Then, if they have the knowledge, they can use it to good purpose.

Investigate your habits of diet. Study from cause to effect, but do not bear false witness against health reform by ignorantly pursuing a course which militates against it. Do not neglect or abuse the body, and thus unfit it to render to God that service which is His due. To my certain knowledge, some of the most useful workers in our cause have died through such neglect. To care for the body by providing for it food which is relishable and strengthening, is one of the first duties of the house-holder. Better by far have less expensive clothing and furniture, than to scrimp the supply of necessary articles for the table.

Christian Temperance and Bible Hygiene, 73

With many, the all-absorbing object of life,—that which justifies any expenditure or labor,—is to appear in the latest style. Education, health, and comfort are sacrificed at the shrine of fashion. Even in the table arrangements, fashion and show exert their baleful influence. The healthful preparation of food becomes a secondary matter. The serving of a great variety of dishes absorbs time, money, and taxing labor, without accomplishing any good. It may be fashionable to have half a dozen courses at a meal, but the custom is ruinous to health. It is a fashion that sensible men and women should condemn, by both precept and example. Do have a little regard for the life of your cook. "Is not the life more than meat, and body than raiment?"

In these days, domestic duties claim almost the whole time of the housekeeper. How much better it would be for the health of the household, if the table preparations were more simple. Thousands of lives are sacrificed every year at this altar,—lives which might have been prolonged had it not been for this endless round of manufactured duties. Many a mother goes down to the grave, who, had her habits been simple, might have lived to be a blessing in the home, the church, and the world.

Christian Temperance and Bible Hygiene, 74

Some who learn to be seamstresses, type-setters, proof-readers, book-keepers, or school-teachers, consider themselves too aristocratic to associate with the cook.

These ideas have pervaded nearly all classes of society. The cook is made to feel that her occupation is one which places her low in the scale of social life, and that she must not expect to associate with the family on equal terms. Can you be surprised, then, that intelligent girls seek some other employment? Do you marvel that there are so few educated cooks? The only marvel is that there are so many who will submit to such treatment.

The cook fills an important place in the household. She is preparing food to be taken into the stomach, to form brain, bone, and muscle. The health of all the members of the family depends largely upon her skill and intelligence. Household duties will never receive the attention they demand until those who faithfully perform them are held in proper respect.

Christian Temperance and Bible Hygiene, 119

One reason why many have become discouraged in practicing health reform is that they have not learned how to cook so that proper food, simply prepared, would supply the place of the diet to which they have been accustomed. They become disgusted with the poorly prepared dishes, and next we hear them say that they have tried the health reform, and cannot live in that way. Many attempt to follow out meager instructions in health reform, and make such sad work that it results in injury to digestion, and in discouragement to all concerned in the attempt. You profess to be health reformers,

and for this very reason you should become good cooks. Those who can avail themselves of the advantages of properly conducted hygienic cooking-schools, will find it a great benefit, both in their own practice and in teaching others.

Christian Temperance and Bible Hygiene, 156-158

For want of knowledge and skill in regard to cooking, many a wife and mother daily sets before her family ill-prepared food, which is steadily and surely impairing the digestive organs, and making a poor quality of blood; the result is, frequent attacks of inflammatory disease, and sometimes death.

We can have a variety of good, wholesome food, cooked in a healthful manner, so that it will be palatable to all. It is of vital importance to know how to cook. Poor cooking produces disease and bad tempers; the system becomes deranged, and heavenly things can not be discerned. There is more religion in good cooking than you have any idea of. When I have been away from home sometimes, I have known that the bread upon the table, as well as most of the other food, would hurt me; but I would be obliged to eat a little in order to sustain life. It is a sin in the sight of Heaven to have such food.

Testimonies for the Church 1:680-686

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
[92] 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.

Many do not feel that this is a matter of duty, hence they do not try to prepare food properly. This can be done in a simple, healthful, and easy manner, without the use of lard, butter, or flesh-meats. Skill must be united with simplicity. To do this, women must read, and then patiently reduce what they read to practice. Many are suffering because they will not take the trouble to do this. I say to such, It is time for you to rouse your dormant energies and read up. Learn how to cook with simplicity, and yet in a manner to secure the most palatable and healthful food.

Because it is wrong to cook merely to please the taste, or to suit the appetite, no one should entertain the idea that an impoverished diet is right. Many are debilitated with disease, and need a nourishing, plentiful, well-cooked diet. We frequently find graham bread heavy, sour, and but partially baked. This is for want of interest to learn, and care to perform the important duty of cook. Sometimes we find gem-cakes, or soft biscuit, dried, not baked, and other things after the same order. And then cooks will tell you they can do very well in the old style of cooking, but to tell the truth, their family do not like graham bread; that they would starve to live in this way.

I have said to myself, I do not wonder at it. It is your manner of preparing food that makes it so unpalatable. To eat such food would certainly give one the dyspepsia. These poor cooks, and those who have to eat their food, will gravely tell you that the health reform does not agree with them. The stomach has not power to convert poor, heavy, sour bread into good; but this poor bread will convert a healthy stomach into a diseased one. Those who eat such food know that they are failing in strength. Is there not a cause? Some of these persons call themselves health reformers, but they are not. They do not know how to cook. They prepare cakes, potatoes, and graham bread, but there is the same round, with scarcely a variation, and the system is not strengthened. They seem to think the time wasted which is devoted to obtaining a thorough experience in the preparation of healthful, palatable food. Some act as though that which they eat were lost, and anything they could toss into the stomach to fill it, would do as well as food prepared with so much painstaking. It is important that we relish the food we eat. If we can not do this, but eat mechanically, we fail to be nourished and built up as we would be if we could enjoy the food we take into the

stomach. We are composed of what we eat. In order to make a good quality of blood, we must have the right kind of food, prepared in a right manner.

It is a religious duty for those who cook to learn how to prepare healthful food in different ways, so that it may be eaten with enjoyment. Mothers should teach their children how to cook. What branch of the education of a young lady can be so important as this? The eating has to do with the life. Scanty, impoverished, ill-cooked food is constantly depraving the blood, by weakening the blood-making organs. It is highly essential that the art of cookery be considered one of the most important branches of education. There are but few good cooks. Young ladies consider that it is stooping to a menial office to become a cook. This is not the case. They do not view the subject from a right standpoint. Knowledge of how to prepare food healthfully, especially bread, is no mean science.

In many families we find dyspeptics, and frequently the reason of this is the poor bread. The mistress of the house decided that it must not be thrown away, and they eat it. Is this the way to dispose of poor bread? Will you put it into the stomach to be converted into blood? Has the stomach power to make sour bread sweet? heavy bread light? moldy bread fresh?

Mothers neglect this branch in the education of their daughters. They take the burden of care and labor, and are fast wearing out, while the daughter is excused, to visit, to crochet, or study her own pleasure. This is mistaken love, mistaken kindness. The mother is doing an injury to her child, which frequently lasts her lifetime. At the age when she should be capable of bearing some of life's burdens, she is unqualified to do so. Such will not take care and burdens. They go light-loaded, excusing themselves from responsibilities, while the mother is pressed down under her burden of care, as a cart beneath sheaves. The daughter does not mean to be unkind, but she is careless and heedless, or she would notice the tired look, and mark the expression of pain upon the countenance of the mother, and would seek to do her part, to bear the heavier part of the burden, and relieve the mother, who must have freedom from care, or be brought upon a bed of suffering, and it may be, of death.

[93] Why will mothers be so blind and negligent in the education of their daughters? I have been distressed, as I have visited different

families, to see the mother bearing the heavy burden, while the daughter, who manifested buoyancy of spirit, and had a good degree of health and vigor, felt no care, no burden. When there are large gatherings, and families are burdened with company, I have seen the mother bearing the burden, with the care of everything upon her, while the daughters are sitting down chatting with young friends, having a social visit. These things seem so wrong to me that I can hardly forbear speaking to the thoughtless youth, and telling them to go to work. Release your tired mother. Lead her to a seat in the parlor, and urge her to rest and enjoy the society of her friends.

But the daughters are not the ones to be blamed wholly in this matter. The mother is at fault. She has not patiently taught her daughters how to cook. She knows that they lack knowledge in the cooking department, and therefore feels no release from the labor. She must attend to everything that requires care, thought, and attention. Young ladies should be thoroughly instructed in cooking. Whatever may be their circumstances in life, here is knowledge which may be put to a practical use. It is a branch of education which has the most direct influence upon human life, especially the lives of those held most dear. Many a wife and mother who has not had the right education, and lacks skill in the cooking department, is daily presenting her family with ill-prepared food which is steadily and surely destroying the digestive organs, making a poor quality of blood and frequently bringing on acute attacks of inflammatory disease, and causing premature death. Many have been brought to their death by eating heavy, sour bread. An instance was related to me of a hired girl who made a batch of sour, heavy bread. In order to get rid of it, and conceal the matter, she threw it to a couple of very large hogs. Next morning the man of the house found his swine dead, and upon examining the trough, found pieces of this heavy bread. He made inquiries, and the girl acknowledged what she had done. She had not a thought of the effect of such bread upon the swine. If heavy, sour bread will kill swine, which can devour rattlesnakes and almost every detestable thing, what effect will it have upon that tender organ, the human stomach?

It is a religious duty for every Christian girl and woman to learn at once to make good, sweet, light bread from unbolted wheat flour. Mothers should take their daughters into the kitchen with them when

very young, and teach them the art of cooking. The mother cannot expect her daughters to understand the mysteries of housekeeping without education. She should instruct them patiently, lovingly, and make the work as agreeable as she can by her cheerful countenance and encouraging words of approval. If they fail once, twice, or thrice, censure not. Already discouragement is doing its work, and tempting them to say, "It is of no use; I can't do it." This is not the time for censure. The will is becoming weakened. It needs the spur of encouraging, cheerful, hopeful words, as, "Never mind the mistakes you have made. You are but a learner, and must expect to make blunders. Try again. Put your mind on what you are doing. Be very careful, and you will certainly succeed."

Many mothers do not realize the importance of this branch of knowledge and rather than have the trouble and care of instructing their children and bearing with their failings and errors while learning, they prefer to do all themselves. And when their daughters make a failure in their efforts, they send them away with, "It is no use, you can't do this or that. You perplex and trouble me more than you help me."

Thus the first efforts of the learners are repulsed and the first failure so cools their interest and ardor to learn that they dread another trial, and will propose to sew, knit, clean house, anything but cook. Here the mother was greatly at fault. She should have patiently instructed them, that they might, by practice, obtain an experience which would remove the awkwardness and remedy the unskillful movements of the inexperienced worker

Children should be taught very young to be useful, to help themselves, and to help others. Many daughters of this age can, without remorse of conscience see their mothers toiling, cooking, washing, or ironing, while they sit in the parlor and read stories, knit edging, crochet, or embroider. Their hearts are as unfeeling as a stone. But where does this wrong originate? Who are the ones usually most to blame in this matter? The poor deceived parents. They overlook the future good of their children, and in their mistaken fondness, let them sit in idleness, or that which is of but little account which requires no exercise of the mind or muscles and then excuse their indolent daughters because they are weakly. What has made them weakly? In many cases it has been the wrong course of the parents.

A proper amount of exercise about the house would improve both mind and body. But children are deprived of this through false ideas, until they are averse to work. It is disagreeable, and does not accord with their ideas of gentility. It is thought to be unladylike and even coarse to wash dishes, iron, or stand over the washtub. This is the fashionable instruction which is given children in this unfortunate age.

Testimonies for the Church 3:156-158 [94]

There are very many girls who have married and have families, who have but little practical knowledge of the duties devolving upon a wife and mother. They can read, and play upon an instrument of music; but they can not cook. They can not make good bread, which is very essential to the health of the family To cook well, to present healthful food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in our stomachs, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of copyist, dress-maker, or music teacher can not equal in importance that of the cook.

Testimonies for the Church 2:537-539

Do not neglect to teach your children how to cook. In so doing, you impart to them principles which they must have in their religious education. In giving your children lessons in physiology, and teaching them how to cook with simplicity and yet with skill, you are laying the foundation for the most useful branches of education. Skill is required to make good light bread. There is religion in good cooking, and I question the religion of that class who are too ignorant and too careless to learn to cook.

We see sallow complexions and groaning dyspeptics wherever we go. When we sit at the tables, and eat the food cooked in the same manner as it has been for months, and perhaps years, I wonder that these persons are alive. Bread and biscuits are yellow with saleratus. This resort to saleratus was to save a little care; in consequence of forgetfulness, the bread is often allowed to become sour before baking, and to remedy the evil a large portion of saleratus is added,

which only makes it totally unfit for the human stomach. Saleratus in any form should not be introduced into the stomach, for the effect is fearful. It eats the coatings of the stomach, causes inflammation, and frequently poisons the entire system. Some plead, "I can not make good bread or gems unless I use soda or saleratus." You surely can if you become a scholar, and will learn. Is not the health of your family of sufficient value to inspire you with ambition to learn how to cook, and how to eat?

That which we eat can not be converted into good blood unless it is of a proper quality, simple and nutritious. The stomach can never convert sour bread into sweet. Food poorly prepared is not nutritious, and can not make good blood. These things which fret and derange the stomach will have a benumbing influence upon the finer feelings of the heart. Many who adopt the health reform complain that it does not agree with them; but, after sitting at their tables, I come to the decision that it is not the health reform that is at fault, but the poorly prepared food. Health reformers, above all others, should be careful to shun extremes. The body must have sufficient nourishment. We can not subsist upon air merely; neither can we retain health unless we have nourishing food. Food should be prepared in good order, so that it is palatable. Mothers should be practical physiologists, that they may teach their children to know themselves, and to possess moral courage to carry out correct principles in defiance of the health-and-life-destroying fashions. To needlessly transgress the laws of our being, is a violation of the law of God.

Poor cookery is slowly wearing away the life energies of thousands. It is dangerous to health and life to eat at some tables the heavy, sour bread, and the other food prepared in keeping with it. Mothers, instead of seeking to give your daughters a musical education, instruct them in these useful branches which have the closest connection with life and health. Teach them all the mysteries of cooking. Show them that this is a part of their education, and essential for them in order to become Christians. Unless the food is prepared in a wholesome, palatable manner, it can not be converted into good blood, to build up the wasting tissues. Your daughters may love music, and this may be all right; it may add to the happiness of the family; but the knowledge of music without the knowledge of cookery, is not worth much. When your daughters have families

of their own, an understanding of music and fancy work will not provide for the table a well-cooked dinner, prepared with nicety, so that they will not blush to place it before their most esteemed friends. Mothers, yours is a sacred work. May God help you to take it up with His glory in view, and work earnestly, patiently, and lovingly, for the present and future good of your children, having an eye single to the glory of God.

The Ministry of Healing, 302-303

Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided

Scanty ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system, and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: “Died because of poor cooking;” “Died of an abused stomach.”

It is a sacred duty for those who cook to learn how to prepare healthful food. Many souls are lost as the result of poor cookery. It [95] takes thought and care to make good bread; but there is more religion in a loaf of good bread than many think. There are few really good cooks. Young women think that it is menial to cook and do other kinds of housework; and, for this reason, many girls who marry and have the care of families have little idea of the duties devolving upon a wife and mother.

Cooking is no mean science and it is one of the most essential in practical life. It is a science that all women should learn and it should be taught in a way to benefit the poorer classes. To make food appetizing and at the same time simple and nourishing, requires skill; but it can be done. Cooks should know how to prepare simple food in a simple and healthful manner, and so that it will be found more palatable, as well as more wholesome, because of its simplicity.

Every woman who is at the head of a family and yet does not understand the art of healthful cookery should determine to learn that

which is so essential to the well-being of her household. In many places hygienic cooking-schools afford opportunities for instruction in this line. She who has the help of such facilities should put herself under the instruction of some good cook, and persevere in her efforts for improvement until she is mistress of the culinary art.

Testimonies for the Church 2:369-370

There was one case in Montcalm County, Mich., to which I will refer. The individual was a noble man. He stood six feet, and was of fine appearance. I was called to visit him in his sickness. I had previously conversed with him in regard to his manner of living. "I do not like the looks of your eyes," said I. He was eating large quantities of sugar. I asked him why he did this. He said that he had left off meat, and did not know what would supply its place as well as sugar. His food did not satisfy him, simply because his wife did not know how to cook. Some of you send your daughters, who have nearly grown to womanhood, to school to learn the sciences before they know how to cook, when this should be made of the first importance. Here was a woman who did not know how to cook; she had not learned how to prepare healthful food. The wife and mother was deficient in this important branch of education; and as the result, poorly-cooked food not being sufficient to sustain the demands of the system, sugar was eaten immoderately, which brought on a diseased condition of the entire system. This man's life was sacrificed unnecessarily to bad cooking. When I went to see the sick man, I tried to tell them as well as I could how to manage, and soon he began slowly to improve. But he imprudently exercised his strength when not able, ate a small amount not of the right quality, and was taken down again. This time there was no help for him. His system appeared to be a living mass of corruption. He died a victim to poor cooking. He tried to make sugar supply the place of good cooking, and it only made matters worse....

Our sisters often do not know how to cook. To such I would say, I would go to the very best cook that could be found in the country, and remain there, if necessary, for weeks, until I had become mistress of the art—an intelligent, skillful cook. I would pursue this course if I were forty years old. It is your duty to know how to cook, and it is

your duty to teach your daughters to cook. When you are teaching them the art of cookery, you are building around them a barrier that will preserve them from the folly and vice which they may otherwise be tempted to engage in. I prize my seamstress, I value my copyist; but my cook, who knows well how to prepare the food to sustain life and nourish brain, bone, and muscle, fills the most important place among the helpers in my family.

Testimonies for the Church 2:373

We can have a variety of good, wholesome food, cooked in a healthful manner, so that it can be made palatable to all. And if you, my sisters, do not know how to cook, I advise you to learn. It is of vital importance to you to know how to cook. There are more souls lost from poor cooking than you have any idea of. It produces sickness, disease, and bad tempers; the system becomes deranged, and heavenly things can not be discerned. There is more religion in a loaf of good bread than many of you think. There is more religion in good cooking than you have any idea of. We want you to learn what good religion is, and to carry it out in your families. When I have been from home sometimes, I have known that the bread upon the table, and the food generally, would hurt me; but I would be obliged to eat a little to sustain life. It is a sin in the sight of Heaven to have such food. I have suffered for want of proper food.

Unpublished Testimonies, January 11, 1897 (Healthful Living, 80.1)

Great care should be taken when the change is made from a flesh-meat to a vegetarian diet, to supply the table with wisely-prepared, well-cooked articles of food.

Unpublished Testimonies, February 14, 1884 (Healthful Living, 97.5)

I know that with care and skill, dishes could be prepared to take the place of meat. But if the main dependence of the cook is meat, she will encourage meat eating, and the depraved appetite will frame every excuse for this kind of diet.

[96] ***Unpublished Testimonies, December 20, 1896 (Healthful Living, 139)***

The proper cooking of food is a most essential requirement. Something must be prepared to take the place of meat, and so well prepared that meat will not be desired.

Unpublished Testimonies, November 5, 1896 (Healthful Living, 76)

The large amount of cooking usually done is not at all necessary. Neither should the diet be poor, either in quality or quantity.

The Ministry of Healing, 221

An important part of the nurse's duty is the care of the patient's diet. The patient should not be allowed to suffer or become unduly weakened through lack of nourishment, nor should the enfeebled digestive powers be overtaxed. Care should be taken to prepare and serve the food that it will be palatable, but wise judgment should be used in adapting it to the needs of the patient, both in quantity and quality.

The Ministry of Healing, 300

It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food, or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.

The Ministry of Healing, 307

We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things....

Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are

children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.

Testimonies for the Church 2:367

It is important that the food should be prepared with care, that the appetite, when not perverted, can relish it. Because we from principle discard the use of meat, butter, mince pies, spices, lard, and that which irritates the stomach and destroys health, the idea should never be given that it is of but little consequence what we eat.

Testimonies for the Church 2:63

We advise you to change your habits of living; but while you do this we caution you to move understandingly. I am acquainted with families who have changed from a meat diet to one that is impoverished. Their food is so poorly prepared that the stomach loathes it, and such have told me that the health reform did not agree with them; that they were decreasing in physical strength. Here is one reason why some have not been successful in their efforts to simplify their food. They have a poverty-stricken diet. Food is prepared without painstaking and there is a continual sameness. There should not be many kinds at any one meal, but all meals should not be composed of the same kinds of food without variation. Food should be prepared with simplicity, yet with a nicety which will invite the appetite. You should keep grease out of your food. It defiles any preparation of food you may make. Eat largely of fruits and vegetables.

Manuscript 93, 1901

Physicians should watch unto prayer, realizing that they stand in a position of great responsibility. They should prescribe for their patients the food best suited for them. This food should be prepared by one who realizes that he occupies a most important position, insomuch as good food is required to make good blood.

Letter 100, 1903

Obtain the best help in the cooking that you can. If food is prepared in such a way that it is a tax on the digestive organs, be

sure that investigation is needed. Food can be prepared in such a way as to be both wholesome and palatable.

Counsels to Parents, Teachers, and Students, 292;

To cook well, to place wholesome food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in the stomach, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of copyist, dressmaker, or music teacher can not equal in importance that of the cook.

Unpublished Testimonies, November 5, 1896 (Healthful Living, 81)

Food should be thoroughly cooked, nicely prepared, and appetizing.

The Youth's Instructor, May 31, 1894 (Healthful Living, 77)

We need persons who will educate themselves to cook healthfully. Many know how to cook meats and vegetables in different forms, yet do not understand how to prepare simple and appetizing dishes.

Christian Temperance and Bible Hygiene, 46-47

Many a mother sets a table that is a snare to her family. Flesh-meats, butter, cheese, rich pastry, spiced foods, and condiments are
[97] freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect. The blood-making organs can not convert such things into good blood. The grease cooked in the food renders it difficult of digestion.

Testimonies for the Church 2:485

There has not been in this family the right management in regard to diet; there has been irregularity. There should have been a specified time for each meal, and the food should have been prepared in a simple form, and free from grease; but pains should have been

taken to have it nutritious, healthful, and inviting. In this family, as also in many others, a special parade has been made for visitors; many dishes prepared and frequently made too rich, so that those seated at the table would be tempted to eat to excess. Then in the absence of company there was a great reaction, a falling off in the preparations brought on the table. The diet was spare, and lacked nourishment. It was considered not so much matter "just for ourselves." The meals were frequently picked up, and the regular time for eating not regarded. Every member of the family was injured by such management. It is a sin for any of our sisters to make such great preparations for visitors and wrong their own families by a spare diet which will fail to nourish the system.

Manuscript 3, 1897

Every housekeeper should feel it her duty to educate herself to make good sweet bread, and in the most inexpensive manner; and the family should refuse to have upon the table bread that is heavy and sour; for it is injurious. There are a large number of poor families who buy the common baker's bread which is often sour, and is not healthful for the stomach. In every line of cooking the question that should be considered is, "How shall the food be prepared in the most natural and inexpensive manner?" And there should be careful study that the fragments of food left over from the table be not wasted. Study how, that in some way these fragments of food shall not be lost. This skill, economy, and tact is a fortune. In the warmer parts of the season, prepare less food. Use more dry substance. There are many poor families, who, although they have scarcely enough to eat, can often be enlightened as to why they are poor; there are so many jots and tittles wasted.

Manuscript 95, 1901

Some are called to what are looked upon as humble duties—it may be, to cook. But the science of cooking is not a small matter. The skillful preparation of food is one of the most essential arts, standing above music-teaching or dress-making. By this I do not mean to discount music-teaching or dress-making, for they are essential. But more important still is the art of preparing food so that

it is both healthful and appetizing. This art should be regarded as the most valuable of all the arts, because it is so closely connected with life. It should receive more attention; for in order to make good blood, the system requires good food. The foundation of that which keeps people in health is the medical missionary work of good cooking.

Often health-reform is made health-deform by the unpalatable preparation of food. The lack of knowledge regarding healthful cookery must be remedied before health-reform is a success.

Good cooks are few. Many, many mothers need to take lessons in cooking, that they may set before the family well-prepared, neatly-served food.

Before children take lessons on the organ or the piano they should be given lessons in cooking. The work of learning to cook need not exclude music, but to learn music is of less importance than to learn how to prepare food that is wholesome and appetizing.

Connected with our sanitariums and schools there should be cooking schools, where instruction is given on the proper preparation of food. In all our schools there should be those who are fitted to educate the students, both men and women, in the art of cooking. Women especially should learn how to cook.

It is a sin to place poorly-prepared food on the table, because the matter of eating concerns the well-being of the entire system. The Lord desires His people to appreciate the necessity of having food prepared in such a way that it will not make sour stomachs, and in consequence, sour tempers. Let us remember that there is practical religion in a loaf of good bread.

Let not the work of cooking be looked upon as a sort of slavery. What would become of those in our world if all who are engaged in cooking should give up their work with the flimsy excuse that it is not sufficiently dignified? Cooking may be regarded as less desirable than some other lines of work, but in reality it is a science in value above all other sciences. Thus God regards the preparation of healthful food. He places a high estimate on those who do faithful service in preparing wholesome, palatable food. The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in

value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health, it is the most valuable of all gifts.

Manuscript 27, 1906Manuscript 27, 1906

[98]

The light on the subject of health reform was given by the Lord, and we are not to depart from it. The Lord has put into the minds of some a knowledge of how to prepare wholesome articles of food. But it is not His design that this knowledge shall be confined to a few. In every family there should be those who understand the science of healthful cooking....

We should put forth greater efforts to teach the people the truths of health reform. At every campmeeting an effort should be made to demonstrate what can be done in providing an appetizing, wholesome diet from grains, fruits, nuts and vegetables. In every place where new companies are brought into the truth, instruction should be given in the science of preparing wholesome food. Workers should be chosen who can labor from house to house in an educational campaign.

Letter 135, 1902

Those who do not know how to cook hygienically should learn to combine wholesome, nourishing articles of food in such a way as to make appetizing dishes. Let those who desire to gain knowledge in this line subscribe for our health journals. They will find information on this point in them.

Without continually exercising ingenuity, no one can excel in healthful cookery, but those whose hearts are open to impressions and suggestions from the great Teacher will learn many things, and will be able also to teach others; for He will give them skill and understanding.

Chapter 23—Health Foods

Testimonies for the Church 7:56-57

Let schools and sanitariums now be established in many places in the Southern states. Let centers of influence be made in many Southern cities by the opening of food stores and vegetarian restaurants. Let there also be facilities for the manufacture of simple, inexpensive health foods. But let not selfish, worldly policy be brought into the work; for God forbids this. Let unselfish men take hold of this work in the fear of God, and with love for their fellow-men.

The light given me is that in the Southern field, as elsewhere, the manufacture of health foods should be conducted, not as a speculation for personal gain, but as a business that God has devised whereby a door of hope may be opened for the people. In the South, special consideration should be shown to the poor, who have been terribly neglected. Men of ability and economy are to be chosen to take up the food work; for, in order to make it a success, the greatest wisdom and economy must be exercised. God desires His people to do acceptable service in the preparation of healthful food, not only for their own families, which are their first responsibility, but for the help of the poor everywhere. They are to show Christlike liberality, realizing that they are representing God, and that all they have is His endowment.

Brethren, take hold of this work. Given no place to discouragement. Do not criticize those who are trying to do something in right lines, but go to work yourselves.

In connection with the health food business, various industries may be established that will be a help to the cause in the Southern field. All that men as missionaries for God can do for this field should now be done; for if ever a field needed medical missionary work, it is the South. During the time that has passed into eternity, many should have been in the South, laboring together with God by doing personal work, and by giving of their means to sustain themselves and other workers in the field.

Testimonies for the Church 7:114

From the record of the Lord's miracles in providing wine at the wedding feast and in feeding the multitude, we may learn a lesson of the highest importance. The health-food business is one of the Lord's own instrumentalities to supply a necessity. The heavenly Provider of all foods will not leave His people in ignorance in regard to the preparation of the best foods for all times and occasions.

Testimonies for the Church 7:124-126

During the past night many things have been opened before me. The manufacture and sale of health foods will require careful and prayerful consideration.

There are many minds in many places to whom the Lord will surely give knowledge of how to prepare foods that are healthful and palatable, if He sees that they will use this knowledge righteously. Animals are becoming more and more diseased, and it will not be long until animal food will be discarded by many besides Seventh-day Adventists. Foods that are healthful and life-sustaining are to be [99] prepared, so that men and women will not need to eat meat.

The Lord will teach many in all parts of the world to combine fruits, grains, and vegetables into foods that will sustain life and will not bring disease. Those who have never seen the recipes for making the health foods now on the market, will work intelligently, experimenting with the food productions of the earth, and will be given light regarding the use of these productions. The Lord will show them what to do. He who gives skill and understanding to His people in one part of the world will give skill and understanding to His people in other parts of the world. It is His design that the food-treasures of each country shall be so prepared that they can be used in the countries for which they are suited. As God gave manna from Heaven to sustain the children of Israel, so He will now give His people in different places skill and wisdom to use the productions of these countries in preparing foods to take the place of meat. These foods should be made in the different countries; for to transport them from one country to another makes them so expensive that the poor can not afford them. It will never pay to depend upon America for

the supply of health foods for other countries. Great difficulty will be found in handling the imported goods without financial loss.

All who handle the health foods are to work unselfishly for the benefit of their fellow-men. Unless men allow the Lord to guide their minds, untold difficulties will arise as different ones engage in this work. When the Lord gives one skill and understanding, let that one remember that this wisdom was not given for his benefit only, but that with it he might help others.

No man is to think that he is the possessor of all knowledge regarding the preparation of health foods, or that he has the sole right to use the Lord's treasures of earth and tree in this work. No man is to feel free to use according to his own pleasure the knowledge God has given him on this subject. "Freely ye have received, freely give." Matthew 10:8.

It is our wisdom to prepare simple, inexpensive, healthful foods. Many of our people are poor, and healthful foods are to be provided that can be supplied at prices that the poor can afford to pay. It is the Lord's design that the poorest people in every place shall be supplied with inexpensive, healthful foods. In many places industries for the manufacture of these foods are to be established. That which is a blessing to the work in one place will be a blessing in another place where money is very much harder to obtain.

God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used.

The profits on these foods are to come principally from the world, rather than from the Lord's people. God's people have to sustain His work; they have to enter new fields and establish churches. On them rest the burdens of many missionary enterprises. No unnecessary burdens are to be placed upon them. To His people God is a present help in every time of need.

Great care should be exercised by those who prepare recipes for our health journals. Some of the specially prepared foods now being made can be improved, and our plans regarding their use will have to be modified. Some have used the nut preparations too freely.

Many have written to me, "I can not use the nut foods; what shall I use in the place of meat?" One night I seemed to be standing before a company of people, telling them that nuts are used too freely in their preparation of foods; that the system can not take care of them when used as in some of the recipes given; and that, if used more sparingly, the results would be more satisfactory.

The Lord desires those living in countries where fresh fruit can be obtained during a large part of the year, to awake to the blessing they have in this fruit. The more we depend upon the fresh fruit just as it is plucked from the tree, the greater will be the blessing.

Some, after adopting a vegetarian diet, return to the use of flesh-meat. This is foolish, indeed, and reveals a lack of knowledge as to how to provide proper food in the place of meat.

Cooking-schools, conducted by wise instructors, are to be held in America and in other lands. Everything that we can do should be done to show the people the value of the reform diet.

Testimonies for the Church 7:127-131

Last night I seemed to be speaking to our people telling them that, as Seventh-day Adventists, we must cultivate love, patience, and true courtesy. Jesus will strengthen the leaders of His people if they will learn of Him. God's people must strive to reach the very highest standard of excellence. Especially should those who are medical missionaries manifest, in spirit, word and character, that they are following Christ Jesus, the divine Model of medical missionary effort.

I have a most earnest desire that in every place the work shall be carried forward in accordance with His commands. I see trouble ahead as high as mountains for our people in the way in which some things are now being done, and especially in regard to the health-food business. As we advance we shall have to meet very difficult [100] problems of human invention, which will bring much perplexity. Scheming tends to dishonesty.

With great skill, and with painstaking effort, Dr. Kellogg and his associates have prepared a special line of health foods. Their chief motive has been to benefit humanity, and God's blessing has rested upon their efforts. If they follow in the counsel of God, if they walk

after the example of Christ, they will continue to advance; for God will give skill and understanding to those who seek Him unselfishly. In many respects, improvements can be made in the health foods sent out from our factories. The Lord will teach His servants how to make food preparations that are more simple and less expensive. There are many whom He will teach in this line if they will walk in His counsel, and in harmony with their brethren.

To Our Brethren in All Lands: The Lord has instructed me to say that He has not confined to a few persons all the light there is to be received in regard to the best preparations of health foods. He will give to many minds in different places tact and skill that will enable them to prepare health foods suitable for the countries in which they live.

God is the author of all wisdom, all intelligence, all talent. He will magnify His name by giving to many minds wisdom in the preparation of health foods. And when He does this, the making of these new foods is not to be looked upon as an infringement of the rights of those who are already manufacturing health foods, although in some respects the foods made by the different ones may be similar. God will take ordinary men and will give them skill and understanding in the use of the fruit of the earth. He deals impartially with His workers. Not one is forgotten by Him. He will impress business men who are Sabbath-keepers to establish industries that will provide employment for His people. He will teach His servants to prepare less expensive health foods, which can be bought by the poor.

In all our plans we should remember that the health-food work is the property of God, and that it is not to be made a financial speculation for personal gain. It is God's gift to His people, and the profits are to be used for the good of suffering humanity everywhere.

Especially in the Southern states of North America many things will be devised and many facilities provided, that the poor and needy can sustain themselves by the health-food industries. Under teachers who are laboring for the salvation of their souls, they will be taught how to cultivate and prepare for food those things that grow most readily in their locality.

An Evil Work

Some of our brethren have done a work that has wrought great injury to the cause. The knowledge of methods for the manufacture of health foods, which God gave to His people as a means of helping to sustain His cause, these men have disclosed to worldly business men, who are using it for personal gain. They have sold the Lord's goods for personal profit. Those who have thus disclosed the secrets in their possession in regard to the preparation of health foods have abused a God-given trust. As they see the result of this betrayal of trust, some will sorely regret that they did not keep their own counsel, and wait for the Lord to lead His servants and to work out His own plans. Some who obtain these secrets will scheme to hedge up the way of our sanitarium food work, and by misrepresentation will delude to their injury those who patronize them.

The health-food business should not be borrowed or stolen from those who, by its management, are endeavoring to build up and advance the cause. Dr. Kellogg, with the help of others, has, at a large outlay of means, studied out the processes for the preparation of certain special foods, and has provided expensive facilities for their manufacture. This work has taken a great deal of precious time, for many experiments have had to be made. And it is right that those who have thus labored and invested their means, should be allowed to reap the fruit of their labor. As the Lord's steward, Dr. Kellogg should be allowed to control a reasonable income from the special products that he, by the blessing of God, has been enabled to produce, that he may have means wherewith to make appropriations for the advancement of the work of God as occasion may demand. Let no one having learned the secrets of their composition take up the preparation of these special foods, and sell them for personal profit. Let no one give the impression that they are working in harmony with those who in the first place prepared these foods for sale, when they are not. No one has a right to engage in the manufacture of these foods in any selfish way. Let us all come near the Lord, and with humble hearts seek to glorify Him in every act.

I have a warning for those who have a knowledge of the methods of manufacturing the special health foods produced in our factories. They are not to use their knowledge for selfish purposes, or in a

way that will misrepresent the cause. Neither are they to make this knowledge public. Let the churches take hold of this, and show these brethren that such a course is a betrayal of trust, and that it will bring reproach on the cause.

Let not those who have been and are employed in the work of making the health foods first prepared by Dr. Kellogg, or any other
[101] pioneer in this work, disclose to others the secrets of the manufacture of the special foods; for thus they defraud the cause of that which should be used for its advancement. I beseech you, my brethren, to make straight paths for your feet, lest the lame be turned out of the way. Do not place information in the hands of those, who, from lack of conscientious regard for health reform, may place impure articles on the market as health foods.

Stand on the side of righteousness in all your transactions; then you will not appear to disadvantage before God or man. Do not enter into any dishonest practices. Those who take up the manufacture of sanitarium health foods for personal profit are taking a liberty to which they have no right. Thus great confusion is caused. Some are now manufacturing and selling goods that profess to be health foods, but that contain unwholesome ingredients. Again, the foods are often of so inferior a quality that much harm is done to the cause by their sale, those who buy them supposing that all health foods are similar.

No one has any right to take advantage of the business arrangements that have been made in regard to sanitarium health foods. Those who handle the foods devised by Dr. Kellogg at large expense should first come to an understanding with him, or others who are working in harmony with him, and learn the best methods of handling these foods. He who enters selfishly into this work, at the same time giving his customers the impression that the profits on the goods he sells are used to aid benevolent enterprises, while in reality they are used for personal interest, is under the displeasure of God. By and by, his business will fail, and he will get things into such a tangle that his brethren will have to buy him out to save the cause from disgrace.

The Lord is greatly displeased when His service is dishonored by the selfishness of those engaged in it. He wills that every part of

His work shall be in harmony with every other part, joint connecting with joint.

The Lord wants His people to stand far above selfish interests. He wants them to conquer the temptations they meet. He calls for the communion of saints. He desires His workers to stand under His supervision. He will plane and polish the material for His temple, preparing each piece to fit closely to the other, that the building may be perfect and entire, wanting nothing.

Heaven is to begin on this earth. When the Lord's people are filled with meekness and tenderness, they will realize that His banner over them is love, and His fruit will be sweet to their taste. They will make a Heaven below in which to prepare for Heaven above.

Testimonies for the Church 7:132-133

Our workers should exercise their ingenuity in the preparation of healthful foods. None are to pry into Dr. Kellogg's secrets; but all should understand that the Lord is teaching many minds in many places to make healthful foods. There are many products which, if properly prepared and combined, can be made into foods that will be a blessing to those who can not afford to purchase the more expensive, specially-prepared health foods. He who in the building of the tabernacle gave skill and understanding in all manner of cunning work will give skill and understanding to His people in the combining of natural-food products, thus showing them how to secure a healthful diet.

Knowledge in regard to the preparation of healthful foods is God's property, and has been communicated to man, in order that he may communicate it to his fellow-men. In saying this, I do not refer to the special preparations that it has taken Dr. Kellogg and others long study and much expense to perfect. I refer especially to the simple preparations that all can make for themselves, instruction in regard to which should be given freely to those who desire to live healthfully, and especially to the poor.

It is the Lord's design that in every place men and women shall be encouraged to develop their talents by preparing healthful foods from the natural products of their own section of the country. If they look to God, exercising their skill and ingenuity under the guidance

of His Spirit, they will learn how to prepare natural products into healthful foods. Thus they will be able to teach the poor how to provide themselves with foods that will take the place of flesh-meat. Those thus helped can in turn instruct others. Such a work will yet be done with consecrated zeal and energy. If it had been done before, there would today be many more people in the truth, and many more who could give instruction. Let us learn what our duty is, and then do it. We are not to be dependent and helpless, waiting for others to do the work that God has committed to us.

Manuscript 40, 1902

To many in different places the Lord will give intelligence in regard to health foods. He can spread a table in the wilderness. Health foods should be prepared by our churches who are trying to practice the principles of health reform. But as surely as they should do this, some would say that they were infringing on their rights. But who gave them the wisdom to prepare these foods?—the God of heaven. That same God will give wisdom to His people in the different countries to use the productions of these countries in preparing health foods. In simple, inexpensive ways, our people are to experiment with the fruits and grains and roots in the countries in
[102] which they live. In the different countries inexpensive health foods are to be manufactured for the benefit of the poor and for the benefit of the families of our own people.

The message that God has given me is that His people in foreign lands are not to depend for their supply of health foods on the importations of health foods from America. The freight and the duty make the cost of these foods so high that the poor, who are just as precious in the sight of God, as the wealthy, can not have the advantage of them.

Health foods are God's productions, and He will teach His people in missionary fields so to combine the productions of the earth that simple, inexpensive, wholesome foods will be provided. If they will seek wisdom from God, He will teach them how to plan and devise to utilize these productions. I am instructed to say, Forbid them not.

Manuscript 78, 1902

I must now give to my brethren the instruction that the Lord has given me in regard to the health food question. By many the health foods are looked upon us of man's devising, but they are of God's originating, as a blessing to His people. The health food work is the property of God, and is not to be made a financial speculation for personal gain. The light that God has given and will continue to give on the food question is to be to His people today what the manna was to the children of Israel. The manna fell from heaven, and the people were told to gather it, and prepare it to be eaten. So in the different countries of the world, light will be given to the Lord's people, and health foods suited to these countries will be prepared.

The members of every church are to cultivate the tact and ingenuity that God will give them. The Lord has skill and understanding for all who will use their ability in striving to learn how to combine the productions of the earth so as to make simple, easily-prepared healthful foods, which will take the place of flesh-meats, so that people will have no excuse for eating flesh-meat.

Those who are given a knowledge of how to prepare such foods must use their knowledge unselfishly. They are to help their poor brethren. They are to be producers as well as consumers.

It is God's purpose that health foods shall be manufactured in many places. Those who accept the truth are to learn how to prepare these simple foods. It is not the Lord's plan that the poor shall suffer for the necessaries of life. The Lord calls upon His people in the different countries to ask Him for wisdom, and then to use aright the wisdom He gives. We are not to settle down in hopelessness and discouragement. We are to do our best to enlighten others.

Manuscript 10, 1906Manuscript 10, 1906

When conducted in such a manner that the gospel of Christ is brought to the attention of the people, the health food work can be profitably engaged in. But I lift my voice in warning against efforts that accomplish nothing more than the production of foods to supply the physical needs. It is a serious mistake to employ so much time, and so much of the talents of men and women, in manufacturing foods, while no special effort is made at the same time to supply the

multitudes with the bread of life. Great dangers attend a work that has not for its object the revelation of the way of eternal life.

Chapter 24—How to Present the Principles of Health Reform

The Ministry of Healing, 143-144

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."

There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, can not, be without fruit.

We should ever remember that the object of the medical missionary work is to point sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding Him, they will be changed into His likeness. We are to encourage the sick and suffering to look to Jesus and live. Let the workers keep Christ, the [103] great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual disease. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of Him who gave His life to make it possible for them to have life eternal. Talk of His love; tell of His power to save.

The Ministry of Healing, 146-147

There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small

degree responsible for the intemperance and crime and wretchedness that curse the world.

In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come.

Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of His laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing.

Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it.

The Ministry of Healing, 156-157

In all your work remember that you are bound up with Christ, a part of the great plan of redemption. The love of Christ, in a healing, life-giving current, is to flow through your life. As you seek to draw others within the circle of His love, let the purity of your language, the unselfishness of your service, the joyfulness of your demeanor, bear witness to the power of His grace. Give to the world so pure and righteous a representation of Him, that men shall behold Him in His beauty.

It is of little use to try to reform others by attacking what we may regard as wrong habits. Such effort often results in more harm than good. In His talk with the Samaritan woman, instead of disparaging Jacob's well, Christ presented something better. "If thou knewest the gift of God," He said, "and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water." He turned the conversation to the treasure He had

to bestow, offering the woman something better than she possessed, even living water, the joy and hope of the gospel.

This is an illustration of the way in which we are to work. We must offer men something better than that which they possess, even the peace of Christ, which passeth all understanding. We must tell them of God's holy law, the transcript of His character, and an expression of that which He wishes them to become....

Of all people in the world, reformers should be the most unselfish, the most kind, the most courteous. In their lives should be seen the true goodness of unselfish deeds. The worker who manifests a lack of courtesy, who shows impatience at the ignorance or waywardness of others, who speaks hastily or acts thoughtlessly, may close the door to hearts so that he can never reach them.

Christian Temperance and Bible Hygiene, 119-120

Do not catch hold of isolated ideas and make them a test, criticising others whose practice may not agree with your opinion; but study the subject broadly and deeply, and seek to bring your own ideas and practices into perfect harmony with the principles of true Christian temperance.

There are many who try to correct the lives of others by attacking what they regard as wrong habits. They go to those whom they think in error and point out their defects, but do not seek to direct the mind to true principles. Such a course often comes far short of securing the desired results. When we make it evident that we are trying to correct others, we too often arouse their combativeness, and do more harm than good. And there is the danger to the reprover also. He who takes it upon himself to correct others, is likely to cultivate a habit of fault-finding, and soon his whole interest will be in picking flaws and finding defects. Do not watch others, to pick at their faults, or expose their errors. Educate them to better habits by the power of your own example.

Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote

our happiness in this life, and will aid us in a preparation for the life to come.

There is something better to talk about than the faults and weaknesses of others. Talk of God and His wonderful works. Study into the manifestations of His love and wisdom in all the works of nature.

Study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of His laws, and the blessings that result from obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing.

[104] ***Testimonies for the Church 3:19-21***

The Reformer was about dead. Brother B. had urged the extreme positions of Dr. Trall. This had influenced the doctor to come out in the Reformer stronger than he otherwise would have done, in discarding milk, sugar, and salt. The position to entirely discontinue the use of these things may be right in its order; but the time had not come to take a general stand upon these points. And those who do take their position, and advocate the entire disuse of milk, butter, and sugar, should have their own tables free from these things. Brother B., even while taking his stand in the Reformer with Dr. Trall, in regard to the injurious effects of salt, milk and sugar, did not practice the things he taught. Upon his own table, these things were used daily.

Many of our people had lost their interest in the Reformer, and letters were daily received with this discouraging request, "Please discontinue my Reformer." Letters were received from the West, where the country is new and fruit scarce, inquiring, "How do the friends of health reform live at Battle Creek? Do they dispense with salt entirely? If so, we can not at present adopt the health reform. We can get but little fruit, and we have left off the use of meat, tea, coffee, and tobacco; but we must have something to sustain life."

We had spent some time in the West, and knew the scarcity of fruit, and we sympathized with our brethren who were conscien-

tiously seeking to be in harmony with the body of Sabbath-keeping Adventists. They were becoming discouraged, and some were backsliding upon the health reform, fearing that at Battle Creek they were radical and fanatical. We could not raise an interest anywhere in the West to obtain subscribers for the Health Reformer. We saw that the writers in the Reformer were going away from the people, and leaving them behind. If we take positions that conscientious Christians, who are indeed reformers, can not adopt, how can we expect to benefit that class whom we can reach only from a health standpoint?

We must go no faster than we can take those with us whose consciences and intellects are convinced of the truths we advocate. We must meet the people where they are. Some of us have been many years in arriving at our present position in health reform. It is slow work to obtain a reform in diet. We have powerful appetites to meet; for the world is given to gluttony. If we should allow the people as much time as we have required to come up to the present advanced state in reform, we would be very patient with them, and allow them to advance step by step, as we have done, until their feet are firmly established upon the health-reform platform. But we should be very cautious not to advance too fast, lest we be obliged to retrace our steps. In reforms, we would better come one step short of the mark than to go one step beyond it. And if there is error at all, let it be on the side next to the people.

Above all things, we should not with our pens advocate positions that we do not put to a practical test in our own families, upon our own tables. This is dissimulation, a species of hypocrisy. In Michigan we can get along better without salt, sugar, and milk, than can many who are situated in the far West or in the far East, where there is a scarcity of fruit. But there are very few families in Battle Creek who do not use these articles upon their tables. We know that a free use of these things is positively injurious to health, and, in many cases, we think that if they were not used at all, a much better state of health would be enjoyed. But at present our burden is not upon these things. The people are so far behind that we see it is all they can bear to have us draw the line upon their injurious indulgences and stimulating narcotics. 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.

If we come to persons who have not been enlightened in regard to health reform, and present our strongest positions at first, there is danger of their becoming discouraged as they see how much they have to give up, so that they will make no effort to reform. We must lead the people along patiently and gradually, remembering the hole of the pit whence we were digged.

Testimonies for the Church 6:336

In your association with unbelievers, do not allow yourselves to be swerved from right principles. If you sit at their table, eat temperately, and only of food that will not confuse the mind. Keep clear of intemperance. You can not afford to weaken your mental or physical powers, lest you become unable to discern spiritual things. Keep your mind in such a condition that God can impress it with the precious truths of His word.

Thus you will have an influence upon others. Many try to correct the lives of others by attaching what they regard as wrong habits. They go to those whom they think in error, and point out defects, but do not put forth earnest, tactful effort in directing the mind to true principles. Such a course often fails of securing the desired results. In trying to correct others we too often arouse their combativeness, and thus do more harm than good. Do not watch others in order to point out their faults or errors. Teach by example. Let your self-denial and your victory over appetite be an illustration of obedience to right principles. Let your life bear witness to the sanctifying, ennobling influence of truth.

[105]

Letter 135, 1902

The Lord desires every minister, every physician, every church member, to be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing them to a premature test. Hold up the principles of health reform, and let the Lord lead the honest in heart. They will hear and believe. The Lord does not require His messengers to present the beautiful truths of health reform in a way that will prejudice the minds of others. Let no one

place stumbling blocks before those who are walking in the dark paths of ignorance. Even in praising a good thing, it is well not to be too enthusiastic, lest you turn out of the way those who come to hear. Present the principles of temperance in their most attractive form.

We must not move presumptuously. The laborers who enter new territory to raise up churches must not create difficulties by attempting to make prominent the question of diet. They should be careful not to draw the lines too closely. Impediments would thus be thrown on the pathway of others. Do not drive the people. Lead them. Preach the word as it is in Christ Jesus. Workers must put forth resolute, persevering effort, remembering that everything can not be learned at once. They must have a fixed determination patiently to teach the people.

Wherever the truth is carried, the people should be given instruction in regard to the preparation of healthful foods. God desires that in every place the people should be taught by skillful teachers how to utilize wisely the products that they can raise or readily obtain in their section of the country. Thus the poor, as well as those in better circumstances, can be taught to live healthfully.

All the way along from the beginning, we have found it necessary to educate, educate, educate. God desires us to continue to educate the people. We are not to neglect this work because of the effect we may fear it may have on the sale of goods manufactured in our health food factories. This is not the most important matter. Our work is to show the people how they can obtain and prepare wholesome food, how they can co-operate with God in restoring in themselves His image.

Testimonies for the Church 7:135-136

Milk, eggs, and butter should not be classed with flesh-meat. In some cases the use of eggs is beneficial. The time has not come to say that the use of milk and eggs should be wholly discarded. There are poor families whose diet consists largely of bread and milk. They have little fruit, and can not afford to purchase the nut foods. In teaching health reform, as in all other gospel work, we are to meet the people where they are. Until we can teach them how

to prepare health-reform foods that are palatable, nourishing, and yet inexpensive, we are not at liberty to present the most advanced propositions regarding health-reform diet.

Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. The time is near when, because of iniquity of the fallen race, the whole animal creation will groan under the diseases that curse our earth.

God will give His people ability and tact to prepare wholesome food without these things. Let our people discard all unwholesome recipes. Let them learn how to live healthfully, teaching to others what they have learned. Let them impart this knowledge as they would Bible instruction. Let them teach the people to preserve the health and increase the strength by avoiding the large amount of cooking that has filled the world with chronic invalids. By precept and example make it plain that the food which God gave Adam in his sinless state is the best for man's use as he seeks to regain that sinless state.

Those who teach the principles of health reform should be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life. The light God has given on health reform is for our salvation and the salvation of the world. Men and women should be informed in regard to the human habitation, fitted up by our Creator as His dwelling-place, and over which He desires us to be faithful stewards. "For 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." 2 Corinthians 6:16.

Hold up the principles of health reform, and let the Lord lead the honest in heart. Present the principles of temperance in their most attractive form. Circulate the books that give instruction in regard to healthful living.

* * * * *

Testimonies for the Church 1:514

Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and make an excursion into the country, to the side of a fine lake, or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree or under the canopy of heaven. The ride, the exercise, and the scenery will quicken the appetite, and they can enjoy a repast which kings might envy.

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Chapter 25—Hygienic Restaurants

Manuscript 27, 1906 When the state fair was held in Battle Creek, our people took with them onto the grounds three or four cooking stoves, and demonstrated how good meals might be prepared without the use of flesh-meat. We were told that we set the best table on the ground. Whenever large gatherings are held, it is your privilege to devise plans whereby you can provide those who attend with wholesome food, and you are to make your efforts educational.

The Lord gave us favor with the people, and we had many wonderful opportunities to demonstrate what could be done through the principles of health reform to restore to health those whose cases had been pronounced hopeless....

Light was also given that in the cities there would be opportunity to do a work similar to that which we did on the Battle Creek fair grounds. In harmony with this light, hygienic restaurants have been established. But there is grave danger that our restaurant workers will become so imbued with the spirit of commercialism that they will fail to impart the light which the people need. Our restaurants bring us in contact with many people, but if we allow our minds to be engrossed with the thought of financial profit, we shall fail to fulfill the purpose of God. He would have us take advantage of every opportunity to present the truth that is to save men and women from eternal death.

I have tried to ascertain how many souls have been converted to the truth as a result of the restaurant work here in -----. Some may have been saved, but many more might be converted to God if every effort were made to conduct the work in God's order, and to let light shine into the pathway of others.

I would say to the workers connected with the restaurant, Do not continue to work as you have been working. Seek to make the restaurant a means of communicating to others the light of present truth. For this purpose only have our restaurants been established....

The workers in the ----- restaurant and the members of the ----- church need to be thoroughly converted. To every one has been given the talent of intellect. Have you received power to prevail with God? "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." ...

You prepare food for those who come to the restaurant for meals, but what efforts are you putting forth to teach them the commandments of God, and point them to the path of life? The restaurant should be a place where a holy influence is exerted. Do not give your patrons merely the newspapers to read. Let them have the publications that are filled with truth. Endeavor to become acquainted with those with whom you are brought in contact. Lead them on to inquire in regard to the truth, and then have ready some tract or book that will answer their question. In this way seeds of truth may be sown, and the time will come when some of it will spring up unto life eternal. Heavenly angels are waiting to co-operate with those who work on the side of truth and righteousness....

The food work must not be so enlarged that it will call for the talent that should be put to use in the ministry, or in other lines of evangelistic work. There is danger that the restaurant work will employ those who are needed to take an active part in house-to-house labor and in various lines of missionary work.

Manuscript 105, 1902

In our cities interested workers will take hold of various lines of missionary effort. Hygienic restaurants will be established. But with what carefulness should this work be done! Those working in these restaurants should be constantly experimenting, that they may learn how to prepare palatable, healthful foods. Every hygienic restaurant should be a school for the workers connected with it. In the cities this line of work may be done on a much larger scale than in smaller places. But in every place where there is a church and a church-school instruction should be given in regard to the preparation of simple health foods for the use of those who wish to live in accordance with the principles of health reform. And in all our missionary fields a similar work can be done.

Manuscript 115, 1903

God has declared that sanitariums and hygienic restaurants should be established for the purpose of making known to the world His law. The closing of our restaurants on the Sabbath is to be a witness that there is a people who will not for worldly gain, or to
[107] please people, disregard God's holy rest day. These restaurants are to be established in our cities to bring the truth before many who are engrossed in the business and pleasure of this world. Many of these are professed Christians, but are "lovers of pleasure more than lovers of God." These are to know that God has a people who fear Him and keep His commandments. They are to be taught how to choose and prepare the simple food that is best suited to nourish the body and preserve the health.

Letter 182, 1902

Our restaurants will have to be in the cities. In regard to these restaurants, I am instructed to say that too much of an effort is being made to have one large restaurant in a city. It would be more in the order of the Lord to have several smaller ones. He desires a work done for those who are served. The sowing of the seeds of truth, not the obtaining of a large number of patrons, is to be the first consideration. Numbers is no true evidence of success.

The words were spoken: "Do not flatter yourselves that because a large number come each day to the restaurant, you are making great advancement in the work. What are you doing to save souls? You gather in a large company, and then feed them at too low a price. You employ your helpers at too low a price. What encouragement have they that they are doing God' service? ..."

What of your helpers? Are they becoming indifferent in regard to the truth? If they are and if no effort is being made to give spiritual help to them and to those who come each day for meals, the business might better be carried on by unbelievers; for this would not exert so strong an influence against the truth. My brethren, carry on your work in such a way that will fortify souls against temptation, rather than leading them into temptation.

Manuscript 10, 1906

When conducted in such a manner that the gospel of Christ is brought to the attention of the people, the health food work can be profitably engaged in. But I lift my voice in warning against efforts that accomplish nothing more than the production of foods to supply the physical needs. It is a serious mistake to employ so much time, and so much of the talents of men and women, in manufacturing foods, while no special effort is made at the same time to supply the multitudes with the bread of life. Great dangers attend a work that has not for its object the revelation of the way of eternal life....

The heavenly intelligences have been watching our restaurants to see what they are accomplishing in the dissemination of the truth of heavenly origin. The words of Christ are spirit and life. Eternal life is promised to all who will repent and be converted.

Let the workers in our restaurants secure tracts and papers filled with the precious messages of warning, and pure spiritual food. Place these in the hands of those who come to eat at the tables. It is your duty to keep before the people with whom you are brought in contact, the fact that God rules and reigns, and that the study of His words is important. Every action is passing in review before God.

When the importance of the restaurant work has been presented to me, it has not been outlined that hygienic restaurants would be the means of making large sums of money. They are to be places where the truth will be presented by word of mouth, and by the distribution of literature treating upon the coming of Christ, and of the message for this time. The restaurant work should be a means in the purpose of God to prepare a people to stand in the day of judgment. The work of satisfying the hunger of the body is to be made only a means to this end. Evangelistic work is to be done, and literature should be sold and given away. Let the subject of temperance be made prominent. The patrons of our restaurants should be warned that the great day of God's wrath is near, that if hasteth greatly. As the judgments of God fall upon the cities, let this be sounded as a note of warning.

Testimonies for the Church 7:41

At our camp-meetings arrangements should be made so that the poor can obtain wholesome, well-prepared food as cheaply as possible. There should also be a restaurant in which healthful dishes are prepared and served in an inviting manner. This will prove an education to many not of our faith. Let not this line of work be looked upon as separate from other lines of camp-meeting work. Each line of God's work is closely united with every other line, and all are to advance in perfect harmony.

Testimonies for the Church 7:55-57

It was presented to me that we should not rest satisfied because we have a vegetarian restaurant in Brooklyn, but that others should be established in other sections of the city. The people living in one part of Greater New York do not know what is going on in other parts of that great city. Men and women who eat at the restaurants established in different places will become conscious of an improvement in health. Their confidence once gained, they will be more ready to accept God's special message of truth.

Wherever medical missionary work is carried on in our large cities, cooking-schools should be held; and wherever a strong educational missionary work is in progress, a hygienic restaurant of some sort should be established, which shall give a practical illustration of the proper selection and the healthful preparation of foods.

[108] When in Los Angeles, I was instructed that not only in various sections of that city, but in San Diego, and in other tourist resorts of Southern California, health restaurants and treatment-rooms should be established. Our efforts in these lines should include the great seaside resorts. As the voice of John the Baptist was heard in the wilderness, "Prepare ye the way of the Lord," so must the voice of the Lord's messengers be heard in the great tourist and seaside resorts....

Let schools and sanitariums now be established in many places in the Southern states. Let centers of influence be made in many of the Southern cities by the opening of food stores and vegetarian restaurants. Let there also be facilities for the manufacture of simple, inexpensive health foods. But let not selfish, worldly policy be

brought into the work; for God forbids this. Let unselfish men take hold of this work in the fear of God, and with love for their fellow-men.

Testimonies for the Church 7:60

I have been given light that in many cities it is advisable for a restaurant to be connected with treatment-rooms. The two can cooperate in upholding right principles. In connection with these, it is sometimes advisable to have rooms that will serve as lodgings for the sick.

Testimonies for the Church 7:110-113

In San Francisco a hygienic restaurant has been opened, also a food store, and treatment-rooms. These are doing a good work, but their influence should be greatly extended. Other restaurants similar to the one on Market Street should be opened in San Francisco and in Oakland. Concerning the effort that is now being made in these lines, we can say, Amen and amen. And soon other lines of work that will be a blessing to the people will be established. Medical missionary evangelistic work should be carried forward in a most prudent and thorough manner. The solemn, sacred work of saving souls is to advance in a way that is modest and yet ever elevated....

Every hygienic restaurant should be a school. The workers connected with it should be constantly studying and experimenting, that they may make improvement in the preparation of healthful foods. In the cities this work of instruction may be carried forward on a much larger scale than in smaller places. But in every place where there is a church, instruction should be given in regard to the preparation of simple, healthful foods for the use of those who wish to live in accordance with the principles of health reform. And the church-members should impart to the people of their neighborhood the light they receive on this subject.

Testimonies for the Church 7:115-123

The Lord has a message for our cities, and this message we are to proclaim in our camp-meetings, and by other public efforts, and also through our publications. In addition to this, hygienic restaurants

are to be established in the cities, and by them the message of temperance is to be proclaimed. Arrangements should be made to hold meetings in connection with our restaurants. Whenever possible, let a room be provided where the patrons can be invited to lectures on the science of health and Christian temperance, where they can receive instruction on the preparation of wholesome food and on other important subjects. In these meetings there should be prayer and singing and talks, not only on health and temperance topics, but also on other appropriate Bible subjects. As the people are taught how to preserve physical health, many opportunities will be found to sow the seeds of the gospel of the kingdom.

The subjects should be presented in such a way as to impress the people favorably. There should be in meetings nothing of a theatrical nature. The singing should not be done by a few only. All present should be encouraged to join in the song service. There are those who have a special gift of song, and there are times when a special message is borne by one singing alone or by several uniting in song. But the singing is seldom to be done by a few. The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory.

Those who come to our restaurants should be supplied with reading matter. Their attention should be called to our literature on temperance and dietetic reform, and leaflets treating on the lessons of Christ should also be given them. The burden of supplying this reading matter should be shared by all our people. All who come should be given something to read. It may be that many will leave the tract unread, but some among those in whose hand you place it may be searching for light. They will read and study what you give them, and then pass it on to others.

The workers in our restaurants should live in such close connection with God that they will recognize the promptings of His Spirit to talk personally about spiritual things to such and such a one who comes to the restaurant. When self is crucified and Christ is formed within, the hope of glory, we shall reveal in thought, word and deed, the reality of our belief in the truth. The Lord will be with us, and through us the Holy Spirit will work to reach those who are out of Christ.

The Lord has instructed me that this is the work to be done by those conducting our restaurants. The pressure and rush of business must not lead to a neglect of the work of soul-saving. It is well to minister to the physical wants of our fellow-men, but if ways are not [109] found to let the light of the gospel shine forth to those who come day by day for their meals, how is God glorified by our work?

When the restaurant work was started, it was expected that it would be the means of reaching many with the message of present truth. Has it done this?

To the workers in our restaurants the question was asked by One in authority: "To how many have you spoken regarding their salvation? How many have heard from your lips earnest appeals to accept Christ as a personal Saviour? How many have been led by your words to turn from sin to the service of the living God?"

As in our restaurants people are supplied with temporal food, let not the workers forget that they themselves and those whom they serve need to be constantly supplied with the bread of heaven. Let them watch constantly for opportunities to speak of the truth to those who know it not.

Care of the Helpers

The managers of our restaurants are to work for the salvation of the employees. They must not overwork, because by so doing they will place themselves where they have neither strength nor inclination to help the workers spiritually. They are to devote their best powers to instructing their employees in spiritual lines, explaining the Scriptures to them, and praying with them and for them. They are to guard the religious interests of the helpers as carefully as parents are to guard the religious interests of their children. Patiently and tenderly they are to watch over them, doing all in their power to help them in the perfection of Christian characters. Their words are to be like apples of gold in pictures of silver; their actions are to be free from every trace of selfishness and harshness. They are to stand as minute-men, watching for souls as they that must give an account. They are to strive to keep their helpers standing on vantage-ground, where their courage will constantly grow stronger, and their faith in God constantly increase.

Unless our restaurants are conducted in this way, it will be necessary to warn our people against sending their children to them as workers. Many of those who patronize our restaurants do not bring with them the angels of God; they do not desire the companionship of these holy beings. They bring with them a worldly influence, and to withstand this influence, the workers need to be closely connected with God. The managers of our restaurants must do more to save the younger people in their employ. They must put forth greater efforts to keep them alive spiritually, so that their young minds will not be swayed by the worldly spirit with which they are constantly brought in contact. The girls and the young women in our restaurants need a shepherd. Every one of them needs to be sheltered by home influences.

There is danger that the youth, entering our institutions as believers, and desiring to help in the cause of God, will become weary and disheartened, losing their zeal and courage, and growing cold and indifferent. We can not crowd these youth into small, dark rooms, and deprive them of the privileges of home life, and then expect them to have a wholesome religious experience.

It is important that wise plans be laid for the care of the helpers in all our institutions, and especially for those employed in our restaurants. Good helpers should be secured, and every advantage should be provided that will aid them to grow in grace and in the knowledge of Christ. They are not to be left to the mercy of haphazard circumstances, with no regular time for prayer and no time at all for Bible study. When left thus, they become heedless and careless, indifferent to eternal realities.

With every restaurant there should be connected a man and his wife who can act as guardians of the helpers, a man and woman who love the Saviour and the souls for whom He died, and who keep the way of the Lord.

The young women should be under the care of a wise, judicious matron, a woman who is thoroughly converted, who will carefully guard the workers, especially the younger ones.

The workers are to feel that they have a home. They are God's helping hand, and they are to be treated as carefully and tenderly as Christ declared that the little child whom He set in the midst of His disciples was to be treated. "Whoso shall offend one of these little

ones which believe in Me," He said, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Matthew 18:6, 10. The care that should be given to these employees is one of the reasons in favor of having in a large city several small restaurants instead of one large one. But this is not the only reason why it will be best to establish several small restaurants in different parts of our large cities. The smaller restaurants will recommend the principles of health reform just as well as the larger establishment, and will be much more easily managed. We are not commissioned to feed the world, but we are instructed to educate the people. In the smaller restaurants there will not be so much work to do, and the helpers will have more time to devote to the study of the Word, more time to learn how to do their work well, and more time to answer the inquiries of the patrons who are desirous of learning about the principles of [110] health reform.

If we fulfill the purpose of God in this work, the righteousness of Christ will go before us, and the glory of the Lord will be our rereward. But if there is no ingathering of souls, if the helpers themselves are not spiritually benefited, if they are not glorifying God in word and deed, why should we open and maintain such establishments? If we can not conduct our restaurants to God's glory, if we can not exert through them a strong religious influence, it would be better for us to close them up, and use the talents of our youth in other lines of work. But our restaurants can be so conducted that they will be the means of saving souls. Let us seek the Lord earnestly for humility of heart, that He may teach us how to walk in the light of His counsel, how to understand His word, how to accept it, and how to put it into practice.

There is danger that our restaurants will be conducted in such a way that our helpers will work very hard day after day and week after week, and yet not be able to point to any good accomplished. This matter needs careful consideration. We have no right to bind our young people up in a work that yields no fruit to the glory of God.

There is danger that the restaurant work, though regarded as a wonderfully successfully way of doing good, will be so conducted that it will promote merely the physical well-being of those whom it serves. A work may apparently bear the features of supreme excellence, but it is not good in God's sight unless it is performed with an earnest desire to do His will and fulfill His purpose. If God is not recognized as the author and end of our actions, they are weighed in the balances of the sanctuary and found wanting.

Closing Our Restaurants on the Sabbath

The question has been asked, "Should our restaurants be opened on the Sabbath?" My answer is, No, No! The observance of the Sabbath is our witness to God—the mark, or sign, between Him and us that we are His people. Never is this mark to be obliterated.

Were the workers in our restaurants to provide meals on the Sabbath the same as they do through the week for the mass of people who would come, where would be their day of rest? What opportunity would they have to recruit their physical and spiritual strength?

Not long since, special light was given me on this subject. I was shown that efforts would be made to break down our standard of Sabbath observance; that men would plead for the opening of our restaurants on the Sabbath; but that this must never be done.

A scene passed before me. I was in our restaurant in San Francisco. It was Friday. Several of the workers were busily engaged in putting up packages of such foods as could be easily carried by the people to their homes; and a number were waiting to receive these packages. I asked the meaning of this and the workers told me that some among their patrons were troubled because, on account of the closing of the restaurant, they could not on the Sabbath obtain food of the same kind as that which they used during the week. Realizing the value of the wholesome foods obtained at the restaurant, they protested against being denied them on the seventh day, and pleaded with those in charge of the restaurant to keep it open every day in the week, pointing out what they would suffer if this were not done. "What you see today," said the workers," is our answer to this demand for the health foods upon the Sabbath. These people take

on Friday food that lasts over the Sabbath and in this way we avoid condemnation for refusing to open the restaurant on the Sabbath."

The line of demarcation between our people and the world must ever be kept unmistakably plain. Our platform is the law of God, in which we are enjoined to observe the Sabbath day; for as is distinctly stated in the thirty-first chapter of Exodus, the observance of the Sabbath is a sign between God and His people. "Verily My Sabbaths ye shall keep," He declares; "for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you.... It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed."

We are to heed a "Thus saith the Lord," even though by our obedience we cause great inconvenience to those who have no respect for the Sabbath. On one hand we have man's supposed necessities; on the other, God's commands. Which have the greatest weight with us?

In our sanitariums, the family of patients, with the physicians, nurses and helpers, must be fed upon the Sabbath, as any other family, with as little labor as possible. But our restaurants should not be opened on the Sabbath. Let the workers be assured that they will have this day for the worship of God. The closed doors on the Sabbath stamp the restaurant as a memorial for God, a memorial which declares that the seventh day is the Sabbath, and that on it no unnecessary work is to be done.

I have been instructed that one of the principal reasons why [111]
hygienic restaurants and treatment-rooms should be established in the centers of large cities is that by this means the attention of leading men will be called to the third angel's message. Noticing that these restaurants are conducted in a way altogether different from the way in which ordinary restaurants are conducted, men of intelligence will begin to inquire into the reasons for the difference in business methods, and will investigate the principles that lead us to serve superior food. Thus they will be led to a knowledge of the message for this time.

When thinking men find that our restaurants are closed on the Sabbath they will make inquiries in regard to the principles that lead

us to close our doors on Saturday. In answering their questions, we shall have opportunity to acquaint them with the reasons for our faith. We can give them copies of our periodicals and tracts, so that they may be able to understand the difference between "him that serveth God and him that serveth Him not."

Not all our people are as particular as they should be in regard to Sabbath observance. May God help them to reform. It becomes the head of every family to plant his feet firmly on the platform of obedience.

Chapter 26—Instruction to be Given on Health Topics

Letter 3, 1884

The Health Retreat was established at a great cost to treat the sick without drugs. It should be conducted on hygienic principles. Drug medication should be entirely discarded. Education should be given on proper diet, dress, and exercise. Not only should our own people be educated, but those who have not received the light upon health reform should be taught how to live healthfully, according to God's order ....

The principal objection with physicians and helpers at the Health Retreat to discarding a meat diet is that they want meat, and then plead they must have meat. Therefore, they encourage its use. But God does not want those who come to the Health Retreat educated to live on a flesh diet. By parlor talks and by example, educate in the other direction. This will call for great skill in the preparation of wholesome food. More labor will be required, but nevertheless, it must gradually be done. Use less meat. Let those who do the cooking and those who bear the responsibility educate their own tastes and habits of eating in accordance with the laws of health.

Testimonies for the Church 1:490-491

I was shown that Sabbath-keepers should open a way for those of like precious faith to be benefited without their being under the necessity of expending their means at institutions where their faith and religious principles are endangered, and where they can find no sympathy or union in religious matters. God in His providence directed the course of Dr. B. to -----, that he might there obtain an experience he would not otherwise have gained, for he had a work for him to do in the health reform. As a practicing physician, he had for years been obtaining a knowledge of the human system, and God would now have him by precept and practice learn how

to apply the blessings placed within the reach of man. He would have him become prepared to benefit the sick, and instruct those who do not understand how to preserve the strength and health they already have, and how to prevent disease by a wise use of heaven's remedies,—pure water, air, and diet.

Letter 79, 1905

The light given me was that a sanitarium should be established, and that in it drug medication should be discarded, and simple,
[112] rational methods of treatment employed for the healing of disease. In this institution people were to be taught how to dress, breathe, and eat properly,—how to prevent sickness by proper habits of living.

Letter 204, 1906

Keep the patients out of doors as much as possible, and give them cheering, happy talks in the parlor, with simple reading and Bible lessons easy to be understood, which will be an encouragement to the soul. Talk on health reform, and do not you, my brother, become burden bearer in so many lines that you can not teach the simple lessons of health reform. Those who go from the Sanitarium should go so well instructed that they can teach others the methods of treating their families.

There is danger of spending far too much money on machinery and appliances which the patients can never use in their home lessons. They should rather be taught how to regulate the diet, so that the living machinery of the whole being will work in harmony.

Letter 233, 1905

Our sanitariums are to be the means of enlightening those who come to them for treatment. The patients are to be shown how they can live upon a diet of grains, fruits, nuts, and other products of the soil. I have been instructed that lectures should be regularly given in our sanitariums on health topics. People are to be taught to discard those articles of food that weaken the health and strength of the beings for whom Christ gave His life. The injurious effects of tea and coffee are to be shown. The patients are to be taught how they can dispense with those articles of diet that injure the digestive

organs.... Let the patients be shown the necessity of practicing the principles of health reform, if they would regain their health. Let the sick be shown how to get well by being temperate in eating and by taking regular exercise in the open air.... By the work of our sanitariums, suffering is to be relieved and health restored. People are to be taught how, by carefulness in eating and drinking, they may keep well.... Abstinence from flesh-meat will benefit those who abstain. The diet question is a subject of living interest.... Our sanitariums are established for a special purpose, to teach people that we do not live to eat, but that we eat to live.

Manuscript 49, 1908

In our sanitariums, we advocate the use of simple remedies. We discourage the use of drugs, for they poison the current of the blood. In these institutions, sensible instruction should be given, how to eat, how to drink, how to dress, and how to live so that the health may be preserved.

Testimonies for the Church 7:62-63

We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar-house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light-bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

On every hand we see those who have had much light and knowledge deliberately choosing evil in the place of good. Making no attempt to reform, they are growing worse and worse. But the people of God are not to walk in darkness. They are to walk in the light, for they are reformers.

The Ministry of Healing, 146

There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world.

Manuscript 1, 1888

Our health institutions are established to present the living principles of a clean, pure, healthful diet. The knowledge must be imparted in regard to self-denial, self-control. Jesus, who made man and redeemed man, is to be held up before all who shall come to our institutions. The knowledge of the way of life, peace, health, must be given line upon line, precept upon precept, that men and women may see the need of reform. They must be led to renounce the debasing customs and practices which existed in Sodom and in the antediluvian world, whom God destroyed because of their iniquity. Matthew 24:37-39.

All who shall visit our health institutions are to be educated. The plan of redemption should be brought before all, high and low, rich and poor. Carefully prepared instruction is to be given that indulgence in fashionable intemperance in eating and drinking may be seen as the cause of disease and suffering and of evil practices that follow as a result.

Letter 331, 1904 In dealing with the patients in our sanitariums, we must reason from cause to effect. We must remember that the habits and practices of a lifetime cannot be changed in a moment. With an intelligent cook, and an abundant supply of wholesome
[113] food, reforms can be brought about that will work well. But it may take time to bring them about. A strenuous effort should not be made unless it is actually demanded. We must remember that food which would be appetizing to a health reformer might be very insipid to those who have been accustomed to highly seasoned food.

Lectures should be given explaining why reforms in diet are essential, and showing that the use of highly seasoned food causes inflammation of the delicate lining of the digestive organs. Let it be shown why we as a people have changed our habits of eating and drinking. Show why we discard tobacco and all intoxicating

liquor. Lay down the principles of health reform clearly and plainly, and with this, let there be placed on the table an abundance of wholesome food, tastefully prepared; and the Lord will help you to make impressive the urgency of reform, and will lead them to see that this reform is for their highest good.

Letter 145, 1904

In our medical institutions clear instruction should be given in regard to temperance. The patients should be shown the evil of intoxicating liquor, and the blessing of total abstinence. They should be asked to discard the things that have ruined their health, and the place of these things should be supplied with an abundance of fruit, oranges, lemons, prunes, peaches, and many other varieties can be obtained; for the Lord's world is productive, if painstaking effort is put forth.

Manuscript 22, 1887

The health institutions for the sick will be the best places to educate the suffering ones to live in accordance with nature's laws and cease their health-destroying practices in wrong habits in diet, in dress, that are in accordance with the world's habits and customs, which are not at all after God's order, they are doing a good work to enlighten our world.

There is now positive need even with physicians, reformers in the line of treatment of disease, that greater painstaking effort be made to carry forward and upward the work for themselves, and to interestedly instruct those who look to them for medical skill to ascertain the cause of their infirmities. They should call their attention in a special manner to the laws which God has established, which can not be violated with impunity. They dwell much on the working of disease, but do not, as a general rule, arouse the attention to the laws which must be sacredly and intelligently obeyed in such to prevent disease. Especially if the physician has not been correct in his dietetic practices, if his own appetite has not been restricted to a plain, wholesome diet, in a large measure discarding the use of the flesh of dead animals,—he loves meat, he has educated and cultivated a taste for unhealthful food. His ideas are narrow, and

he will as soon educate and discipline the taste and the appetite of his patients to love the things that he loves, as to give them the sound principles of health reform. He will prescribe for sick patients flesh-meat, when it is the very worst diet that they can have; it stimulates, but does not give strength. They do not inquire into their former habits of eating and drinking, and take special notice of their erroneous habits which have been for many years laying the foundation of disease. Conscientious physicians should be prepared to enlighten those who are ignorant, and should with wisdom make out their prescriptions, prohibiting those things in their diet which he knows to be erroneous. He should plainly state the things which he regards as detrimental to the laws of health, and leave these suffering ones to work conscientiously to do those things for themselves which they can do, and thus place themselves in right relation to the laws of life and health.

Christian Temperance and Bible Hygiene, 117-118

We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way. Many, even of those who profess to believe the special truths for this time, are lamentably ignorant with regard to health and temperance. They need to be educated, line upon line, precept upon precept. The subject must be kept fresh before them. This matter must not be passed over as non-essential; for nearly every family needs to be stirred up on the question. The conscience must be aroused to the duty of practicing the principles of true reform. God requires that His people shall be temperate in all things. Unless they practice true temperance, they will not, they can not, be susceptible to the sanctifying influence of the truth.

Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example. At our large gatherings, instruction should be given upon health and temperance. Seek to arouse the intellect and the conscience. Bring into service all the talent at command, and follow

up the work with publications upon the subject. "Educate, educate, educate," is the message that has been impressed upon me.

In all our missions, women of intelligence should have charge of the domestic arrangements,—women who know how to prepare food nicely and healthfully. The table should be abundantly supplied with food of the best quality. If any have a perverted taste that craves tea, coffee, condiments, and unhealthful dishes, enlighten them. Seek to arouse the conscience. Set before them the principles of the Bible upon hygiene. Where plenty of good milk and fruit can [114] be obtained, there is rarely any excuse for eating animal food; it is not necessary to take the life of any of God's creatures to supply our ordinary needs. In certain cases of illness or exhaustion it may be thought best to use some meat, but great care should be taken to secure the flesh of healthy animals. It has come to be a very serious question whether it is safe to use flesh-food at all in this age of the world. It would be better never to eat meat than to use the flesh of animals that are not healthy. When I could not obtain the food I needed, I have sometimes eaten a little meat; but I am becoming more and more afraid of it.

Christian Temperance and Bible Hygiene, 121

A great amount of good can be done by enlightening all to whom we have access, as to the best means, not only of curing the sick, but of preventing disease and suffering. The physician who endeavors to enlighten his patients as to the nature and causes of their maladies, and to teach them how to avoid disease, may have uphill work; but if he is a conscientious reformer, he will talk plainly of the ruinous effects of self-indulgence in eating, drinking, and dressing, of the over-taxation of the vital forces that has brought his patients where they are. He will not increase the evil by administering drugs till exhausted nature gives up the struggle, but will teach the patients how to form correct habits, and to aid nature in her work of restoration by a wise use of her own simple remedies.

In all our health institutions, it should be made a special feature of the work to give instruction in regard to the laws of health. The principles of health reform should be carefully and thoroughly set before all, both patients and helpers. This work requires moral

courage; for while many will profit by such efforts, others will be offended. But the true disciple of Christ, he whose mind is in harmony with the mind of God, while constantly learning, will be teaching as well, leading the minds of others upward, away from the prevailing errors of the world.

The Ministry of Healing, 125-126

Education in health principles was never more needed than now. Notwithstanding the wonderful progress in so many lines relating to the comforts and conveniences of life, even to sanitary matters and to the treatment of disease, the decline in physical vigor and power of endurance is alarming. It demands the attention of all who have at heart the well-being of their fellow men.

Our artificial civilization is encouraging evils destructive of sound principles. Custom and fashion are at war with nature. The practices they enjoin, and the indulgences they foster, are steadily lessening both physical and mental strength, and bringing upon the race an intolerable burden. Intemperance and crime, disease and wretchedness, are everywhere.

Many transgress the laws of health through ignorance, and they need instruction. But the greater number know better than they do. They need to be impressed with the importance of making their knowledge a guide of life. The physician has many opportunities both of imparting a knowledge of health principles, and of showing the importance of putting them in practice. By right instruction he can do much to correct evils that are working untold harm.

The Ministry of Healing, 176-177

Those who are struggling against the power of appetite should be instructed in the principles of healthful living. They should be shown that violation of the laws of health, by creating diseased conditions and unnatural cravings, lays the foundation of the liquor habit. Only by living in obedience to the principles of health can they hope to be freed from the craving or unnatural stimulants. While they depend upon divine strength to break the bonds of appetite, they are to co-operate with God by obedience to His laws, both moral and physical.

The Ministry of Healing, 227-278

It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices. In order to receive His blessing in answer to prayer, they must cease to do evil and learn to do well. Their surroundings must be sanitary, their habits of life correct. They must live in harmony with the law of God, both natural and spiritual.

Testimonies for the Church 9:112-113

As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. God's word declares, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. The subject of temperance, in all its bearings, has an important place in the work of salvation.

In connection with our city missions there should be suitable rooms where those in whom an interest has been awakened can be gathered for instruction. This necessary work is not to be carried on in such a meager way that an unfavorable impression will be made on the minds of the people. All that is done should bear favorable witness to the Author of truth, and should properly represent the sacredness and importance of the truths of the third angel's message.

Cooking schools are to be held. The people are to be taught [115] how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of the utmost importance.

The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church. Teach the people that they can act as God's helping hand, by co-operating with the Master-worker in restoring physical and spiritual health. This work bears the signature of heaven, and will open doors for the

entrance of other precious truths. There is room for all to labor who will take hold of this work intelligently.

Keep the work of health reform to the front, is the message I am instructed to bear. Show so plainly its value that a widespread need for it will be felt. Abstinence from all hurtful food and drink is the fruit of true religion. He who is thoroughly converted will abandon every injurious habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.

I am instructed to say to health reform educators, Go forward. The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who teach the third angel's message stand true to their colors.

Testimonies for the Church 9:168

I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and byways. I have been given special light that in our sanitariums many souls will receive and obey present truth. In these institutions men and women are to be taught how to care for their own bodies, and at the same time how to become sound in the faith. They are to be taught what is meant by eating the flesh and drinking the blood of the Son of God. Said Christ, "The words that I speak unto you, they are spirit, and they are life." John 6:63.

Our sanitariums are to be schools in which instruction shall be given in medical missionary lines. They are to bring to sin-sick souls the leaves of the tree of life, which will restore to them peace and hope and faith in Christ Jesus.

Letter 82, 1908

Clear light has been given that our educational institutions should be connected with our sanitariums wherever this is possible. The work of the two institutions is to blend. I am thankful that we have a school at Loma Linda. The educational talent of competent physicians is a necessity to the schools where medical missionary evangelists are to be trained for service. The students in the school are to be taught to be strict health-reformers. The instruction given in

regard to disease and its causes, and how to prevent disease, and the training given in the treatment of the sick, will prove an invaluable education, and one that the students in all our schools should have.

The blending of our schools and sanitariums will prove an advantage in many ways. Through the instruction given by the sanitarium, students will learn how to avoid forming careless, intemperate habits in eating.

Manuscript 27, 1906

When the state fair was held in Battle Creek, our people took with them onto the grounds three or four cooking stoves, and demonstrated how good meals might be prepared without the use of flesh-meat. We were told that we set the best table on the ground. Whenever large gatherings are held, it is your privilege to devise plans whereby you can provide those who attend with wholesome food, and you are to make your efforts educational.

The Lord gave us favor with the people, and we had many wonderful opportunities to demonstrate what could be done through the principles of health reform to restore to health those whose cases had been pronounced hopeless.

We should put forth greater efforts to teach the people the truths of health reform. At every camp-meeting an effort should be made to demonstrate what can be done in providing an appetizing, wholesome diet from grains, fruits, nuts, and vegetables. In every place where new companies are brought into the truth, instruction should be given in the science of preparing wholesome food. Workers should be chosen who can labor from house to house in an educational campaign.

Testimonies for the Church 6:112-113

As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by our words but by our practice. Precept and practice combined have a telling influence.

At the camp-meeting, instruction on health topics should be given to the people. At our meetings in Australia, lectures on health

subjects were given daily, and a deep interest was aroused. A tent for the use of physicians and nurses was on the ground, medical advice was given freely, and was sought by many. Thousands of
[116] people attended the lectures, and at the close of the camp-meeting the people were not satisfied to let the matter drop with what they had already learned. In several cities where camp-meetings were held, some of the leading citizens urged that a branch sanitarium be established, promising their co-operation.

Testimonies for the Church 6:370-371

There is a message regarding health reform to be borne in every church. There is a work to be done in every school. Neither principal nor teachers should be entrusted with the education of the youth until they have a practical knowledge of this subject. Some have felt at liberty to criticize and question and find fault with health-reform principles of which they knew little by experience. They should stand shoulder to shoulder, heart to heart, with those who are working in right lines.

The subject of health reform has been presented in the churches; but the light has not been heartily received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy. And the influence of these older church-members will leaven those newly come to the faith. The Lord does not now work to bring many souls into the truth, because of the church-members who have never been converted, and those who were once converted, but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?

The Ministry of Healing, 386

Parents should live more for their children, and less for society. Study health subjects, and put your knowledge to a practical use.

Teach your children to reason from cause to effect. Teach them that if they desire health and happiness, they must obey the laws of nature. Though you may not see so rapid improvement as you desire, be not discouraged, but patiently and perseveringly continue your work.

Teach your children from the cradle to practice self-denial and self-control. Teach them to enjoy the beauties of nature, and in useful employments to exercise systematically, all the powers of body and mind. Bring them up to have sound constitutions and good morals, to have sunny dispositions and sweet tempers. Impress upon their tender minds the truth that God does not design that we should live for present gratification merely, but for our ultimate good. Teach them that to yield to temptation is weak and wicked; to resist, noble and manly. These lessons will be as seed sown in good soil, and they will bear fruit that will make your hearts glad.

Testimonies for the Church 6:376-379

Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul.

Thousands upon thousands know little of the wonderful body God has given them or of the care it should receive; and they consider it of more importance to study subjects of far less consequence. The ministers have a work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practicing right principles and living healthfully. Then they will be able to speak correctly on this subject, leading the people higher and still higher in the work of reform. Living in the light themselves, they can bear a message of great value to those who are in need of just such a testimony.

There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches. The people must have the light on health reform. This work has been neglected, and many are ready to die because they need the light which they ought to have and must have before they will give up selfish indulgences.

The presidents of our conferences need to realize that it is high time they were placing themselves on the right side of this question. Ministers and teachers are to give to others the light they have received. Their work in every line is needed. God will help them; He will strengthen His servants who stand firmly, and will not be swayed from truth and righteousness in order to accommodate self-indulgence.

The work of educating in medical missionary lines is an advance step of great importance in awakening man to his moral responsibilities. Had the ministers taken hold of this work in its various departments in accordance with the light which God has given, there would have been a most decided reformation in eating, drinking and dressing. But some have stood directly in the way of the advance of health reform. They have held the people back by their indifferent or condemnatory remarks, or by pleasantries and jokes. They themselves and a large number of others have been sufferers unto death, but all have not yet learned wisdom.

It has been only by the most aggressive warfare that any advancement has been made. The people have been unwilling to deny self,
[117] unwilling to yield the mind and will to the will of God; and in their own sufferings, and in their influence on others, they have realized the sure result of such a course.

The church is making history. Every day is a battle and a march. On every side we are beset by invisible foes, and we either conquer through the grace given us by God or we are conquered. I urge that those who are taking a neutral position in regard to health reform be converted. This light is precious, and the Lord gives me the message to urge that all who bear responsibilities in any line in the work of God take heed that truth is in the ascendency in the heart and life. Only thus can any meet the temptations they are sure to encounter in the world.

Why do some of our ministering brethren manifest so little interest in health reform?—It is because instruction on temperance in all things is opposed to their practice of self-indulgence. In some places this has been the great stumbling-block in the way of our bringing the people to investigate and practice and teach health reform. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to

bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger.

The light that the Lord has given on this subject in His word is plain, and men will be tested and tried in many ways to see if they will heed it. Every church, every family, needs to be instructed in regard to Christian temperance. All should know how to eat and drink in order to preserve health. We are amid the closing scenes of this world's history; and there should be harmonious action in the ranks of Sabbath-keepers. Those who stand aloof from the great work of instructing the people upon this question, do not follow where the Great Physician leads the way. "If any man will come after me," Christ said, "let him deny himself, and take up his cross and follow Me." Matthew 16:24.

The Lord has presented before me that many, many will be rescued from physical, mental, and moral degeneracy through the practical influence of health reform. Health talks will be given, publications will be multiplied. The principles of health reform will be received with favor; and many will be enlightened. The influences that are associated with health reform will commend it to the judgment of all who want light; and they will advance step by step to receive the special truths for this time. Thus truth and righteousness will meet together....

The gospel and the medical missionary work are to advance together. The gospel is to be bound up with the principles of true health reform. Christianity is to be brought into the practical life. Earnest, thorough reformatory work is to be done. True Bible religion is an outflowing of the love of God for fallen man. God's people are to advance in straightforward lines to impress the hearts of those who are seeking for truth, who desire to act their part aright in this intensely earnest age. We are to present the principles of health reform before the people, doing all in our power to lead men and women to see the necessity of these principles and to practice them.

Testimonies for the Church 7:135-137

Milk, eggs, and butter should not be classed with flesh-meat. In some cases the use of eggs is beneficial. The time has not come

to say that the use of milk and eggs should be wholly discarded. There are poor families whose diet consists largely of bread and milk. They have little fruit, and can not afford to purchase the nut foods. In teaching health reform, as in all other gospel work, we are to meet the people where they are. Until we can teach them how to prepare health-reform foods that are palatable, nourishing, and yet inexpensive, we are not at liberty to present the most advanced propositions regarding health-reform diet.

Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. The time is near when because of the iniquity of the fallen race, the whole animal creation will groan under the diseases that curse our earth.

God will give His people ability and tact to prepare wholesome food without these things. Let our people discard all unwholesome recipes. Let them learn how to live healthfully, teaching to others what they have learned. Let them impart this knowledge as they would Bible instruction. Let them teach the people to preserve the health and increase the strength by avoiding the large amount of cooking that has filled the world with chronic invalids. By precept and example make it plain that the food which God gave Adam in his sinless state is the best for man's use as he seeks to regain that sinless state.

Those who teach the principles of health reform should be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life. The light God has given on health reform is for our salvation and the salvation of the world. Men and women should be
[118] informed in regard to the human habitation, fitted up by our Creator as His dwelling-place, and over which He desires us to be faithful stewards. "For 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." 2 Corinthians 6:16.

Hold up the principles of health reform, and let the Lord lead the honest in heart. Present the principles of temperance in their most

attractive form. Circulate the books that give instruction in regard to healthful living.

The people are in sad need of the light shining from the pages of our health books and journals. God desires to use these books and journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light that the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and social-purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people.

The Lord has been sending us line upon line, and if we reject these principles, we are not rejecting the messenger who teaches them, but the One who has given us the principles.

Reform, continual reform, must be kept before the people, and by our example we must enforce our teaching. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful view of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind. God desires His light-bearers ever to keep a high standard before them. By precept and example they must hold their perfect standard high above Satan's false standard, which, if followed, will lead to misery, degradation, disease, and death for both body and soul. Let those who have obtained a knowledge of how to eat, and drink, and dress so as to preserve health, impart this knowledge to others. Let the poor have the gospel of health preached unto them from a practical point of view, that they may know how to care properly for the body, which is the temple of the Holy Spirit.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 77)

It is the positive duty of physicians to educate, educate, educate, by pen and voice, all who have the responsibility of preparing food for the table.

Testimonies for the Church 7:112

Every hygienic restaurant should be a school. The workers connected with it should be constantly studying and experimenting, that they may make improvement in the preparation of healthful foods. In the cities this work of instruction may be carried forward on a much larger scale than in smaller places. But in every place where there is a church, instruction should be given in regard to the preparation of simple, healthful foods for the use of those who wish to live in accordance with the principles of health reform. And the church-members should impart to the people of their neighborhood the light they receive on this subject.

Testimonies for the Church 8:148

It is the positive duty of God's people to go into the regions beyond. Let forces be set at work to clear new ground, to establish new centers of influence wherever an opening can be found. Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principles of health reform into the communities that to a large degree are ignorant of these principles. Let classes be formed, and instruction be given regarding the treatment of disease.

Testimonies for the Church 9:36-37

There is a wide field of service for women as well as for men. The efficient cook, the seamstress, the nurse—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves.

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Testimonies for the Church 3:13

I saw that God now requires us to take special care of the health He has given us; for our work is not yet done. Our testimony must still be borne, and will have influence. We should preserve our strength to labor in the cause of God when our labor is needed. We should be careful not to take upon ourselves burdens that others can and should bear. We should encourage a cheerful, hopeful, peaceful frame of mind; for our health depends upon our so doing. The work that God requires us to do will not prevent our caring for our health, that we may recover from the effect of overtaxing labor. The more perfect our health, the more perfect will be our labor. When we overtax our strength, and become exhausted, we are liable to take cold, and at such times there is danger of disease assuming a dangerous form. We must not leave the care of ourselves with God, when He has placed that responsibility upon us.

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Chapter 27—Mastication

Christian Temperance and Bible Hygiene, 51-52

Masticate slowly, and allow the saliva to mingle with the food

In order to secure healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia, and those who realize their obligation to keep all their powers in a condition which will enable them to render the best service to God, will do well to remember this. If your time to eat is limited, do not bolt your food, but eat less, and masticate slowly. The benefit derived from food does not depend so much on the quantity eaten, as on its thorough digestion; nor the gratification of taste so much on the amount of food swallowed, as on the length of time it remains in the mouth.

The Ministry of Healing, 305

Food should be eaten slowly, and should be thoroughly masticated. This is necessary, in order that the saliva may be properly mixed with the food, and the digestive fluids be called into action.

Manuscript 3, 1897

Great care should be taken when the change is made from a flesh-meat to a vegetarian diet to supply the table with wisely prepared, well-cooked articles of food. So much porridge eating is a mistake. The dry food that requires mastication is far preferable. The health food preparations are a blessing in this respect. Good brown bread and rolls, prepared in a simple manner yet with painstaking effort will be healthful. Bread should never have the slightest taint of sourness. It should be cooked until it is most thoroughly done. Thus all softness and stickiness will be avoided.

For those who can use them, good vegetables, prepared in a healthful manner, are better than soft mushes or porridge. Fruits used with thoroughly cooked bread two or three days old will be

more healthful than fresh bread. This, with slow and thorough mastication, will furnish all that the system requires.

The Review and Herald, May 8, 1883

To make rolls use soft water and milk, or a little cream; make a stiff dough and knead it as for crackers. Bake on the grate of the oven. These are sweet and delicious. They require thorough mastication, which is a benefit both to the teeth and the stomach. They make good blood, and impart strength.

The Review and Herald, July 29, 1884 No. 31 (Healthful Living, 90)

Food should not be washed down; no drink is needed with meals. Eat slowly, and allow the saliva to mingle with the food. The more liquid there is taken into the stomach with meals, the more difficult it is for the food to digest; for the liquid must be first absorbed.

Chapter 28—Milk and Cream

Letter 45, 1903

I eat but two meals a day, and still follow the light given me thirty-five years ago. I use no meat. As for myself, I have settled the butter question. I do not use it. This question should easily be settled in every place where the purest article can not be obtained. We have two good milch cows, a Jersey and a Holstein. We use cream, and all are satisfied with this.

Christian Temperance and Bible Hygiene, 47

God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth,—a bountiful variety of food that is palatable to the taste, and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet.

Testimonies for the Church 9:162

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. Vegetables should be made palatable with a little milk or cream, or something equivalent

[120] Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required,

and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus.

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.

Testimonies for the Church 7:135

Milk, eggs, and butter should not be classed with flesh-meat. In some cases the use of eggs is beneficial. The time has not come to say that the use of milk and eggs should be wholly discarded. There are poor families whose diet consists largely of bread and milk. They have little fruit, and can not afford to purchase the nut foods. In teaching health reform, as in all other gospel work, we are to meet the people where they are. Until we can teach them how to prepare health-reform foods that are palatable, nourishing, and yet inexpensive, we are not at liberty to present the most advanced propositions regarding health-reform diet.

Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. The time is near when, because of the iniquity of the fallen race, the whole animal creation will groan under the diseases that curse our earth.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 79)

Meat eating is doing its work, for the meat is diseased. We may not long be able to use even milk.

Letter 135, 1902

The time has not yet come when I can say that the use of milk and of eggs should be wholly discontinued. Milk and eggs should

not be classed with flesh-meats. In some ailments the use of eggs is very beneficial.

Testimonies for the Church 2:369

Animals from which milk is obtained are not always healthy. They may be diseased. A cow may be apparently well in the morning, and die before night. Then she was diseased in the morning, and her milk was diseased, but you did not know it. The animal creation is diseased.

The Ministry of Healing, 302

Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.

If milk is used, it should be thoroughly sterilized; with this precaution, there is less danger of contracting disease from its use.

Letter 37, 1901

We are to be brought into connection with the masses. Should health reform be taught them in its most extreme form, harm would be done. We ask them to leave off eating meat and drinking tea and coffee. That is well. But some say that milk also should be given up. This is a subject that needs to be carefully handled. There are poor families whose diet consists of bread and milk, and, if they can get it, a little fruit. All flesh-food should be discarded, but vegetables should be made palatable with a little milk or cream or something equivalent. The poor say, when health reform is presented to them, "What shall we eat? We can not afford to buy the nut foods." As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I can not say to them, "You must not eat eggs or milk or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, and the time has not yet come to prescribe the strictest diet.

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 my message is that you must not bring yourself to a time of trouble

beforehand, and thus afflict yourself with death. Wait till the Lord prepares the way before you.

I assure you that your ideas in regard to diet for the sick are not advisable. The change is too great. While I would discard flesh-meat as injurious, something less objectionable may be used, and this is found in eggs. Do not remove milk from the table or forbid it being used in the cooking of food. The milk used should be procured from healthy cows, and should be sterilized.

The time will come when milk can not be used as freely as it is now used; but the present is not the time to discard it

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.

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Chapter 29—Milk and Sugar

Testimonies for the Church 2:368-369

Now in regard to milk and sugar: I know of persons who have become frightened at the health reform, and said they would have nothing to do with it, because it has spoken against a free use of these things. Changes should be made with great care; and we should move cautiously and wisely. We want to take that course which will recommend itself to the intelligent men and women of the land. Large quantities of milk and sugar eaten together are injurious. They impart impurities to the system. Animals from which milk is obtained are not always healthy. They may be diseased. A cow may be apparently well in the morning, and die before night. Then she was diseased in the morning, and her milk was diseased, but you did not know it. The animal creation is diseased. Flesh-meats are diseased. Could we know that animals were in perfect health, I would recommend that people eat flesh-meats sooner than large quantities of milk and sugar. It would not do the injury that milk and sugar do. Sugar clogs the system. It hinders the working of the living machine.

Testimonies for the Church 2:370

I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery, affects the brain very directly. And from the light given me, sugar, when largely used, is more injurious than meat. These changes should be made cautiously, and the subject should be treated in a manner not calculated to disgust and prejudice those whom we would teach and help.

Christian Temperance and Bible Hygiene, 57

Some use milk and a large amount of sugar on mush, thinking that they are carrying out health reform. But the sugar and milk combined are liable to cause fermentation in the stomach, and are thus harmful.

Christian Temperance and Bible Hygiene, 158

Large quantities of milk and sugar eaten together are injurious. They impart impurities to the system. Animals from which milk is obtained are not always healthy. Could we know that animals were in perfect health, I would recommend that people eat flesh-meats sooner than large quantities of milk and sugar. It would not do the injury that milk and sugar do.

The Ministry of Healing, 302

Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided. If milk is used, it should be thoroughly sterilized; with this precaution, there is less danger of contracting disease from its use.

* * * * *

Manuscript 93, 1901

Physicians should watch unto prayer, realizing that they stand in a position of great responsibility. They should prescribe for their patients the food best suited for them. This food should be prepared by one who realizes that he occupies a most important position, insomuch as good food is required to make good blood.

Chapter 30—Number of Meals

How to Live, 1:55-57

Many indulge in the pernicious habit of eating just before sleeping hours. They may have taken three regular meals; yet because they feel a sense of faintness, as though hungry, will eat a lunch, or fourth meal. By indulging this wrong practice, it has become a habit, and they feel as though they could not sleep without taking a lunch before retiring. In many cases, the cause of this faintness is because the digestive organs have been already too severely taxed through the day in disposing of unwholesome food forced upon the stomach too frequently, and in too great quantities. The digestive organs thus taxed become weary, and need a period of entire rest from labor to recover their exhausted energies. A second meal should never
[122] be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed.

But with many, the poor tired stomach may complain of weariness in vain. More food is forced upon it, which sets the digestive organs in motion, again to perform the same round of labor through the sleeping hours. The sleep of such is generally disturbed with unpleasant dreams, and in the morning they awake unrefreshed. There is a sense of languor and loss of appetite. A lack of energy is felt through the entire system. In a short time the digestive organs are worn out, for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. If this practice be indulged in a great length of time, the health will become seriously impaired. The blood becomes impure, the complexion sallow, and eruptions will frequently appear. You will often hear complaints from such, of frequent pains and soreness in the region of the stomach, and while performing labor, the stomach becomes so tired that they are obliged to desist from work and rest. They seem to be at loss to account for this state of things; for, setting this aside, they are apparently healthy.

Those who are changing from three meals a day, to two, will at first be troubled more or less with faintness, especially about the time they have been in the habit of eating their third meal. But if they persevere for a short time this faintness will disappear.

The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping hours. After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of food which produces such feelings, and without giving the stomach time to rest, they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification. This faintness is generally the result of meat-eating, and eating frequently, and too much. The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for rest, the digestive organs become enfeebled, hence the sense of "goneness," and desire for frequent eating. The remedy such require, is to eat less frequently and less liberally, and be satisfied with plain, simple food, eating twice, or, at most, three times a day. The stomach must have its regular periods for labor and rest, hence eating irregularly and between meals, is a most pernicious violation of the laws of health. With regular habits, and proper food, the stomach will gradually recover. See alsoChristian Temperance and Bible Hygiene, 50-51

The Facts of Faith 2:153-154

I have thought for years that I was dependent upon a meat diet for strength. I have eaten three meals a day until within a few months. It has been very difficult for me to go from one meal to another without suffering from faintness at the stomach, and dizziness of the head. Eating would remove these feelings. I seldom allowed myself to eat anything between my regular meals, and have made it a practice to often retire without supper. But I have suffered greatly for want of food from breakfast to dinner, and have frequently fainted. Eating meat removed for the time these faint feelings. I therefore decided that meat was indispensable in my case.

But since the Lord presented before me, in June, 1863, the subject of meat-eating in relation to health, I have left the use of meat. For a while it was rather difficult to bring my appetite to bread, for which, formerly, I have had but little relish. But by persevering, I have been able to do this, I have lived for nearly one year without meat. For about six months most of the bread upon our table has been unleavened cakes, made of unbolted wheat-meal and water, and a very little salt. We use fruits and vegetables liberally. I have lived for eight months upon two meals a day. I have applied myself to writing the most of the time for above a year. For eight months have been confined closely to writing. My brain has been constantly taxed, and I have had but little exercise. Yet my health has never been better than for the past six months. My former faint and dizzy feelings have left me. I have been troubled every spring with loss of appetite. The last spring I had no trouble in this respect. Our plain food, eaten twice a day, is enjoyed with a keen relish. We have no meat, cake, or any rich food upon our table. We use no lard but in its place, milk, cream, and some butter. We have our food prepared with but little salt, and have dispensed with spices of all kinds. We breakfast at seven, and take our dinner at one. It is seldom I have a faint feeling. My appetite is satisfied. My food is eaten with a greater relish than ever before.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 164)

After the stomach has done its work for one meal, do not crowd more work upon it before it has had a chance to rest, and to provide a sufficient supply of gastric juice for the next meal. Five hours at least should be given between each meal, and always bear in mind that if you would give it a trial, you would find that two meals would be better than three.

[123] ### *The Review and Herald, May 8, 1883No. 19 (Healthful Living, 85)*

The stomach may be educated to desire food eight times a day, and feel faint if it is not supplied. But this is no argument in favor of so frequent eating.

Christian Temperance and Bible Hygiene, 58

Most people enjoy better health while eating two meals a day than three; others, under their existing circumstances, may require something to eat at supper-time; but this meal should be very light. Let no one think himself a criterion for all,—that every one must do exactly as he does.

Never cheat the stomach out of that which health demands, and never abuse it by placing upon it a load which it should not bear. Cultivate self-control. Restrain appetite; keep it under the control of reason. Do not feel it necessary to load down your table with unhealthful food when you have visitors. The health of your family and the influence upon your children should be considered, as well as the habits and tastes of your guests.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 169)

The stomach must have careful attention. It must not be kept in continual operation. Give this misused and much-abused organ some peace and quiet rest.

Testimonies for the Church 4:501-502

The course of Brother H has not been what it should have been. His likes and dislikes are very strong and he has not kept his own feelings under the control of reason. Brother H, your health is greatly injured by overeating, and eating at improper times. This causes a determination of blood to the brain. The mind becomes confused, and you have not the proper control of yourself. You appear like a man whose mind is unbalanced. You make strong moves, are easily irritated, and view things in an exaggerated and perverted light. Plenty of exercise in the open air, and an abstemious diet, are essential to your health. You should not eat more than two meals a day. If you feel that you must eat at night, take a drink of cold water, and in the morning you will feel much better for not having eaten.

The Facts of Faith 2:130

Because it is the fashion, in harmony with morbid appetite, rich cake, pies, puddings, and every hurtful thing, are crowded into the

stomach. The table must be loaded down with a variety, or the depraved appetite can not be satisfied. In the morning, these slaves to appetite often have impure breath, and a furred tongue. They do not enjoy health, and wonder why they suffer with pains, headaches, and various ills. Many eat three times a day, and again just before going to bed. In a short time the digestive organs are worn out, for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed.

The Review and Herald, July 29, 1884No. 31 (Healthful Living, 84)

It is quite a common custom with the people of the world to eat three times a day, besides eating at irregular intervals between meals, and the last meal is generally the most hearty, and is often taken just before retiring. This is reversing the natural order; a hearty meal should never be taken so late in the day. Should these persons change their practice, and eat but two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit, the result would be seen in a good appetite and greatly improved health.

The Ministry of Healing, 304

For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death.

In many cases the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals; and most persons who give the plan a trial, will find that two meals a day are better than three.

Testimonies for the Church 4:416-417

Our preachers are not particular enough in regard to their habits of eating. They partake of too large quantities of food, and of too great a variety at one meal. Some are reformers only in name. They have no rules by which to regulate their diet, but indulge in eating fruit or nuts between their meals, and thus impose too heavy burdens upon the digestive organs. Some eat three meals a day, when two would be more conducive to physical and spiritual health. If the laws which God has made to govern the physical system are violated, the penalty must surely follow.

Testimonies for the Church 4:574

Few have moral stamina to resist temptation, especially of the appetite, and to practice self-denial. To some it is a temptation too strong to be resisted to see others eat the third meal; and they imagine they are hungry, when the feeling is not a call of the stomach for food, but a desire of the mind that has not been fortified with firm principle, and disciplined to self-denial.

The Ministry of Healing, 321 [124]

The practice of eating but two meals a day is generally found a benefit to health; yet under some circumstances, persons may require a third meal. This should, however, if taken at all, be very light, and of food most easily digested. “Crackers”—the English biscuit—or zwieback, and fruit, or cereal coffee, are the foods best suited for the evening meal.

Chapter 31—Nuts and Nut Foods

Manuscript 27, 1906

In grains, fruits, vegetables, and nuts are to be found all the food elements that we need. If we will come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh-meat.

The Ministry of Healing, 296

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet.

The Ministry of Healing, 297-298

God has given us an ample variety of healthful foods and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.

Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result, many articles of food which a few years ago were regarded as expensive luxuries, are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits. Nuts and nut foods are coming largely into use to take the place of flesh-meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution.

Testimonies for the Church 7:134

I have been instructed that the nut foods are often used unwisely, that too large a proportion of nuts is used, that some nuts are not as wholesome as others. Almonds are preferable to peanuts; but peanuts, in limited quantities, may be used in connection with grains to make nourishing and digestible food.

Letter 135, 1902

Careful attention should be given to the proper use of nut foods. Some kinds of nuts are not so wholesome as others. Do not reduce the bill of fare to a few articles composed largely of nut foods. These foods should not be used too freely. If they were used more sparingly by some, the results would be more satisfactory. As combined in large proportions with other articles in some of the recipes given, they make the food so rich that the system can not properly assimilate it.

Chapter 32—Olives and Olive Oil

The Ministry of Healing, 298

When properly prepared, olives, like nuts, supply the place of butter and flesh-meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives and it is healing to an inflamed, irritated stomach.

Testimonies for the Church 7:134

Olives may be so prepared as to be eaten with good results at every meal. The advantages sought by the use of butter may be obtained by the eating of properly prepared olives. The oil in the olives relieves constipation, and for consumptives, and for those who have inflamed, irritated stomachs, it is better than any drug. As a food it is better than any oil coming second-hand from animals.

* * * * *

Letter 90, 1903

In the work of educating our nurses, we may reach a high standard in the knowledge of the true science of healing. That which is of most importance is that the students be taught how to truly represent the principles of health reform. Teach the students to pursue this line of study faithfully, combined with other essential lines of education. The grace of Jesus Christ will give wisdom to all who will follow the Lord's plan of true education.

Chapter 33—Original Diet [125]

Christian Temperance and Bible Hygiene, 118

When God led the children of Israel out of Egypt, it was His purpose to establish them in the land of Canaan a pure, happy, healthy people. Let us look at the means by which He would accomplish this. He subjected them to a course of discipline, which, had it been cheerfully followed, would have resulted in good, both to themselves and to their posterity. He removed flesh-food from them in a great measure. He had granted them flesh in answer to their clamors, just before reaching Sinai, but it was furnished for only one day. God might have provided flesh as easily as manna, but a restriction was placed upon the people for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many of them had been accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man,—the fruits of the earth, which God gave to Adam and Eve in Eden.

The Ministry of Healing, 295-296

In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, ... and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field."

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet.

The Ministry of Healing, 311

The diet appointed man in the beginning did not include animal food. Not till after the flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh.

In choosing man's food in Eden, the Lord showed what was the best diet; in the choice made for Israel He taught the same lesson. He brought the Israelites out of Egypt, and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose, not flesh, but manna, "the bread of heaven." It was only because of their discontent and their murmuring for the flesh-pots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands.

The Facts of Faith 2:120-121

God gave our first parents the food He designed that the race should eat. It was contrary to His plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden, was the food man's wants required. God gave man no permission to eat animal food until after the flood. Everything had been destroyed upon which man could subsist, and therefore, the Lord in their necessity gave Noah permission to eat of the clean animals which he had taken with him into the ark. But animal food was not the most healthy article of food for man.

Unpublished Testimonies, November 11, 1896 (Healthful Living, 78)

The Lord intends to bring His people back to live upon simple fruits, vegetables, and grains.... God provided fruit in its natural state for our first parents.

Testimonies for the Church 7:125-126

God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. The materials principally used

in these foods will be fruits and grains and nuts, but various roots will also be used.

Manuscript 27, 1906

In grains, fruits, vegetables, and nuts are to be found all the food elements that we need. If we will come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh-meat.

Letter 3, 1884

Again and again I have been shown that God is bringing His people back to His original design, that is not to subsist upon the flesh of dead animals. He would have us teach people a better way....

If meat is discarded, if the taste is not educated in that direction, if a liking for fruits and grains is encouraged, it will soon be as God in the beginning designed it should be. No meat will be used, by His people.

[126]

Chapter 34—Physiology of Digestion

How to Live, 1:55-57

Many indulge in the pernicious habit of eating just before sleeping hours. They may have taken three regular meals; yet because they feel a sense of faintness, as though hungry, will eat a lunch or fourth meal. By indulging this wrong practice, it has become a habit, and they feel as though they could not sleep without taking a lunch before retiring. In many cases, the cause of this faintness is because the digestive organs have been already too severely taxed through the day in disposing of unwholesome food forced upon the stomach too frequently, and in too great quantities. The digestive organs thus taxed become weary, and need a period of entire rest from labor to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed.

But with many, the poor tired stomach may complain of weariness in vain. More food is forced upon it, which sets the digestive organs in motion, again to perform the same round of labor through the sleeping hours. The sleep of such is generally disturbed with unpleasant dreams, and in the morning they awake unrefreshed. There is a sense of languor and loss of appetite. A lack of energy is felt through the entire system. In a short time the digestive organs are worn out, for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result....

The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping hours. After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of food which produces such feelings, and without giving the stomach time to rest,

they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification. This faintness is generally the result of meat-eating, and eating frequently, and too much. The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for rest, the digestive organs become enfeebled, hence the sense of "goneness," and desire for frequent eating. The remedy such require, is to eat less frequently and less liberally, and be satisfied with plain, simple food, eating twice, or, at most, three times a day. The stomach must have its regular periods for labor and rest, hence eating irregularly and between meals, is a most pernicious violation of the laws of health. With regular habits, and proper food, the stomach will gradually recover.

Christian Temperance and Bible Hygiene, 101

Exercise aids the dyspeptic by giving the digestive organs a healthy tone. To engage in deep study or violent exercise immediately after eating, hinders the digestive process; for the vitality of the system, which is needed to carry on the work of digestion, is called away to other parts. But a short walk after a meal, with the head erect and the shoulders back, exercising moderately, is a great benefit. The mind is diverted from self to the beauties of nature. The less the attention is called to the stomach, the better. If you are in constant fear that your food will hurt you, it most assuredly will. Forget your troubles; think of something cheerful.

Christian Temperance and Bible Hygiene, 59

Some health reformers are continually worrying for fear their food, however simple and healthful, will hurt them. To these let me say: Do not think that your food is going to hurt you; but when you have eaten according to your best judgment , and have asked the Lord to bless the food, believe that He has heard your prayer, and be at rest.

The Ministry of Healing, 305

Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it

before digestion can take place. Cold drinks are injurious for the same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin.

Christian Temperance and Bible Hygiene, 51-52

Many make a mistake in drinking cold water with their meals. Food should not be washed down. Taken with meals, water diminishes the flow of the saliva; and the colder the water, the greater the injury to the stomach. Ice-water or ice-lemonade, taken with meals, will arrest digestion until the system has imparted sufficient warmth
[127] to the stomach to enable it to take up its work again. Masticate slowly, and allow the saliva to mingle with the food.

The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must first be absorbed....

In order to secure healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia, and those who realize their obligation to keep all their powers in a condition which will enable them to render the best service to God, will do well to remember this. If your time to eat is limited, do not bolt your food, but eat less, and masticate slowly. The benefit derived from food does not depend so much on the quantity eaten, as on its thorough digestion; nor the gratification of taste so much on the amount of food swallowed, as on the length of time it remains in the mouth. Those who are excited, anxious, or in a hurry, would do well not to eat until they have found rest or relief; for the vital powers, already severely taxed, can not supply the necessary digestive fluids.

The Ministry of Healing, 306

Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found.

The stomach is closely related to the brain; and when the stomach is diseased, the nerve power is called from the brain to the aid of the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly taxed, and there is lack of physical exercise, even plain food should be eaten sparingly. At meal time cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings.

Testimonies for the Church 2:364

And what influence does over-eating have upon the stomach? It becomes debilitated, the digestive organs are weakened, and disease, with all its train of evils, is brought on as the result. If persons were diseased before, they thus increase the difficulties upon them, and lessen their vitality every day they live. They call their vital powers into unnecessary action to take care of the food that they place in their stomachs.

Testimonies for the Church 2:413

My brother, your brain is benumbed. A man who disposes of the quantity of food that you do, should be a laboring man. Exercise is important to digestion, and to a healthy condition of body and mind. You need physical exercise. You move and act as if you were wooden, as though you had no elasticity. Healthy, active exercise is what you need. This will invigorate the mind. Neither study nor violent exercise should be engaged in immediately after a full meal; this would be a violation of the laws of the system. Immediately after eating there is a strong draught upon the nervous energy. The brain force is called into active exercise to assist the stomach; therefore, when the mind or body is taxed heavily after eating, the process of digestion is hindered. The vitality of the system, which is needed to carry on the work in one direction, is called away and set to work in another.

The Ministry of Healing, 272-273

The lungs should be allowed the greatest freedom possible. Their capacity is developed by free action; it diminishes if they

are cramped and compressed. Hence the ill effects of the practice so common, especially in sedentary pursuits, of stooping at one's work. In this position it is impossible to breathe deeply. Superficial breathing soon becomes a habit, and the lungs lose their power to expand. A similar effect is produced by tight lacing....

Thus an insufficient supply of oxygen is received. The blood moves sluggishly. The waste, poisonous matter, which should be thrown off in the exhalations from the lungs, is retained, and the blood becomes impure. Not only the lungs, but the stomach, liver, and brain are affected. The skin becomes sallow, digestion is retarded; the heart depressed; the brain is clouded; the thoughts are confused; gloom settles upon the spirits; the whole system becomes depressed and inactive, and peculiarly susceptible to disease.

Testimonies for the Church 1:702

The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body, and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, and renders the digestion of food more perfect, and induces sound and sweet sleep.

Testimonies for the Church 1:502

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and His ears open to our prayers is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express.

Chapter 35—Pickles [128]

Fundamentals of Christian Education, 150-151

I was seated once at the table with several children under twelve years of age. Meat was plentifully served, and then a delicate, nervous girl called for pickles. A bottle of chow-chow, fiery with mustard and pungent with spices, was handed her, from which she helped herself freely. The child was proverbial for her nervousness and irritability of temper, and these fiery condiments were well calculated to produce such a condition.

Testimonies for the Church 2:368

The mince pies and the pickles, which should never find a place in any human stomach, will give a miserable quality of blood.

Testimonies for the Church 2:383

The blood-making organs can not convert spices, mince pies, pickles, and diseased flesh-meats into good blood.

The Ministry of Healing, 305

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.

The Ministry of Healing, 325

In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character irritate the stomach and make the blood feverish and impure.

Chapter 36—Pie, Cake, Pastry and Puddings

How to Live, 1:53

The human family have indulged an increasing desire for rich food, until it has become a fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the appetite indulged with but little restrain. Rich dinners and late suppers are partaken of, consisting of highly seasoned meats with rich gravies, rich cakes, pies, ice cream, etc.

How to Live, 1:54

Men and women who profess to be followers of Christ, are often slaves to fashion, and to a gluttonous appetite. Preparatory to fashionable gatherings, time and strength, which should be devoted to higher and nobler purposes, are expended in cooking a variety of unwholesome dishes. Because it is fashion, many who are poor and dependent upon their daily labor, will be to the expense of preparing different kinds of rich cakes, preserves, pies, and a variety of fashionable food for visitors, which only injure those who partake of them; when, at the same time, they need the amount thus expended, to purchase clothing for themselves and children. This time occupied in cooking food to gratify the taste to the expense of the stomach, should be devoted to the moral and religious instruction of their children.

Christian Temperance and Bible Hygiene, 44

An increasing desire for rich food has been indulged, until it has become the fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the appetite indulged with but little restraint. Rich dinners and late suppers are served, consisting of highly seasoned meats, with rich sauces, cakes, pies, ices, tea, coffee, etc. No wonder that, with such a diet, people have sallow complexions, and suffer untold agonies from dyspepsia.

The Facts of Faith 2:130

Because it is the fashion, in harmony with morbid appetite, rich cake, pies, and puddings, and every hurtful thing, are crowded into the stomach. The table must be loaded down with a variety, or the depraved appetite can not be satisfied. In the morning, these slaves to appetite often have impure breath, and a furred tongue. They do not enjoy health, and wonder why they suffer with pains, headaches, and various ills.... Persons who have indulged their appetite to eat [129] freely of meat, highly seasoned gravies, and various kinds of rich cakes and preserves, can not immediately relish a plain, wholesome, nutritious diet. Their taste is so perverted they have no appetite for a wholesome diet of fruits, plain bread, and vegetables. They need not expect to relish at first food so different from that in which they have been indulging. If they can not at first enjoy plain food, they should fast until they can. That fast will prove to them of greater benefit than medicine, for the abused stomach will find the rest which it has long needed, and real hunger can be satisfied with a plain diet. It will take time for the taste to recover from the abuses it has received, and to gain its natural tone. But perseverance in a self-denying course of eating and drinking will soon make plain, wholesome food palatable, and it will be eaten with greater satisfaction than the epicure enjoys over his rich dainties.

Testimonies for the Church 2:367

It is important that the food should be prepared with care, that the appetite, when not perverted, can relish it. Because we from principle discard the use of meat, butter, mince pies, spices, lard, and that which irritates the stomach and destroys health, the idea should never be given that it is of but little consequence what we eat.

Testimonies for the Church 2:400

Flesh-meats, and rich cakes and pies prepared with spices of any kind, are not the most healthful and nourishing diet.

Testimonies for the Church 2:487

No butter or flesh-meats of any kind come on my table. Cake is seldom found there.

The Youth's Instructor, May 31, 1894 (Healthful Living, 92)

Many understand how to make different kinds of cakes, but cake is not the best food to be placed upon the table. Sweet cakes, sweet puddings, and custards will disorder the digestive organs; and why should we tempt those who surround the table by placing such articles before them?

The Ministry of Healing, 302

Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and pudding in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.

Testimonies for the Church 9:153-154

Those who have received instruction regarding the evils of the use of flesh-foods, tea, and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetite be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people.

Testimonies for the Church 7:135

And we should bear a clear testimony against the use of tea and coffee. It is also well to discard rich desserts.

Testimonies for the Church 2:602

I am convinced that none need to make themselves sick preparing for camp-meeting, if they observe the laws of health in their cooking. If they make no cake or pies, but cook simple graham bread, and depend on fruit, canned or dried, they need not get sick in preparing for the meeting, and they need not be sick while at the meeting.

Testimonies for the Church 5:162-163

I have been shown that some of our camp-meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning while they entirely forget the inward adorning which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit.

Unpublished Testimonies, October 29, 1894 (Healthful Living, 82)

I advise the people to give up sweet puddings or custards made with eggs and milk and sugar, and to eat the best home-made bread, both graham and white, with dried or green fruits, and let that be the only course for one meal; then let the next meal be of nicely prepared vegetables.

Unpublished Testimonies, November 5, 1896 (Healthful Living, 162)

The less that condiments and desserts are placed upon our tables, the better it will be for all who partake of the food. All mixed and complicated foods are injurious to the health of human beings. Dumb animals would never eat such a mixture as is often placed in the human stomach.... Rich and complicated mixtures of food are health destroying.

Letter 135, 1902

Let those who advocate health reform strive earnestly to make [130]
it all that they claim it is. Let them discard everything detrimental to health. Use simple, wholesome food. Fruit is excellent, and saves much cooking. Discard rich pastries, cakes, desserts, and other

dishes prepared to tempt the appetite. Eat fewer kinds of food at one meal, and eat with thanksgiving.

Testimonies for the Church 3:21

Above all things, we should not with our pens advocate positions that we do not put to a practical test in our own families, upon our own tables. This is dissimulation, a species of hypocrisy. In Michigan we can get along better without salt, sugar, and milk, than can many who are situated in the far West, or far East, where there is a scarcity of fruit. But there are very few families in Battle Creek who do not use these articles upon their tables. We know that a free use of these things is positively injurious to health, and, in many cases, we think that if they were not used at all, a much better state of health would be enjoyed. But at present our burden is not upon these things. The people are so far behind that we see it is all they can bear to have us draw the line upon their injurious indulgences and stimulating narcotics. 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.

Christian Temperance and Bible Hygiene, 46-47

Many a mother sets a table that is a snare to her family. Flesh-meats, butter, cheese, rich pastry, spiced foods, and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect. The blood-making organs can not convert such things into good blood.

God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth,—a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet.

Testimonies for the Church 3:136

Children are allowed to eat flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are also allowed to eat irregularly and between meals of unhealthful food. These things do their work of deranging the stomach, exciting the nerves to unnatural action, and enfeebling the intellect. Parents do not realize that they are sowing the seed which will bring forth disease and death.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 94)

At too many tables, when the stomach has received all that it requires to carry on the work of nourishing the system, another course, consisting of pies, puddings, and highly flavored sauces, is placed upon the table.... Many, though they have already eaten enough, will overstep the bounds, and eat the tempting dessert, which, however, proves anything but good to them.... If the extras which are provided for dessert were dispensed with altogether, it would be a blessing.

Chapter 37—Proper Diet

Christian Temperance and Bible Hygiene, 47

God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth,—a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet.

Letter 309, 1905

We are all to consider that there is to be no extravagance in any line. We must be satisfied with pure, simple food, prepared in a simple manner. This should be the diet of high and low. Adulterated
[131] substances are to be avoided. We are preparing for the future, immortal life in the kingdom of heaven. We expect to do our work in the light and in the power of the great, mighty Healer. All are to act the self-sacrificing part.

Christian Temperance and Bible Hygiene, 151-152

I saw that God does not require any one to practice such rigid economy as to weaken or injure the temple of God. There are duties and requirements in His word to humble the church, and cause them to afflict their souls; there is no need of making crosses and manufacturing duties to distress the body, in order to cause humility. All this is outside the word of God.

The time of trouble is just before us, and then stern necessity will require the people of God to deny self, and eat merely enough to sustain life; but God will prepare them for that time. In that fearful hour, their necessity will be God's opportunity to impart strength

and sustain His people. But now God requires them to labor with their hands, the thing that is good, and lay by them in store as He has prospered them, and to do their part in sustaining the cause of truth. This is a duty enjoined upon all who are not especially called to labor in word and doctrine, to devote their time to proclaiming to others the way of life and salvation.

Those who labor with their hands, those who labor in word and doctrine, must have a care to sustain their physical powers; for Satan and his evil angels are warring against them, seeking to undermine their strength. When they can, they should take rest both in body and mind, and should eat of nourishing food; for they will be obliged to use all the power they have. I saw that it does not glorify God in the least for any of His people to make a time of trouble for themselves. There is a time of trouble just before us, but He will prepare us for that fearful conflict.

The Ministry of Healing, 296-297

But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.

Testimonies for the Church 7:133-134

In the use of foods, we should exercise good, sound common sense. When we find that a certain food does not agree with us, we need not write letters of inquiry to learn the cause of the disturbance. Change the diet; use less of some foods; try other preparations. Soon we shall know the effect that certain combinations have on us. As intelligent human beings, let us individually study the principles,

and use our experience and judgment in deciding what foods are best for us.

The foods used should be suited to the occupation in which we are engaged and the climate in which we live. Some foods that are suitable in one country will not do in another.

The Ministry of Healing, 271

In order to have good health, we must have good blood; for the blood is the current of life. It repairs waste, and nourishes the body. When supplied with the proper food elements and when cleansed and vitalized by contact with pure air, it carries life and vigor to every part of the system. The more perfect the circulation, the better will this work be accomplished.

Letter 35, 1890

Now in regard to that which we can do for ourselves. There is a point that requires careful, thoughtful consideration. I must become acquainted with myself, must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain. I must have wisdom to be a faithful guardian of my body. I should eat regularly of the most healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so. And when I violate the laws God has established in my being I am to repent and reform, and place myself in the most favorable condition under the doctors God has provided,—pure air, pure water, and the healing, precious sunlight.

Testimonies for the Church 3:50

God has furnished man with abundant means for the gratification of natural appetite. He has spread before him, in the products of the earth, a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these, our benevolent heavenly Father

says that we "may freely eat." We may enjoy the fruits, the vegetables, the grains, without doing violence to the laws of our being. These articles, prepared in the most simple and natural manner, will [132] nourish the body, and preserve its natural vigor without the use of flesh-meats.

Manuscript 115, 1903

Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh-meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man.

Manuscript 27, 1906

In grains, fruits, vegetables, and nuts are to be found all the food elements that we need. If we will come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh-meat.

Testimonies for the Church 2:352

Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to Heaven.

The Ministry of Healing, 299-300

In order to maintain health, a sufficient supply of good, nourishing food is needed.

If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh-meats.

Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries and blackberries, can be grown to advantage in many places where they are but little used, and their cultivation is neglected....

There should not be a great variety at any one meal, for this encourages overeating, and causes indigestion.

It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress, and inability to put forth mental effort. It is better to have the fruit at one meal, and the vegetables at another.

The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.

The Ministry of Healing, 316

It is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied, and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood. These elements are not so well or so fully supplied by a flesh diet. Had the use of flesh been essential to health and strength, animal food should have been included in the diet appointed man in the beginning.

Letter 135, 1902

Some of our people conscientiously abstain from eating improper food, and at the same time neglect to eat the food that would supply the elements necessary for the proper sustenance of the body. Let us never bear testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. Much tact and discretion should be employed in preparing nourishing food to take the place of that which has constituted the diet of many families. This effort requires faith in God, earnestness of purpose, and a willingness to help one another. A diet lacking in the proper elements of nutrition brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper sustenance to the body.

Testimonies for the Church 2:63

We advise you to change your habits of living; but while you do this we caution you to move understandingly. I am acquainted with families who have changed from a meat diet to one that is impoverished. Their food is so poorly prepared that the stomach loathes it, and such have told me that the health reform did not agree with them; that they were decreasing in physical strength. Here is one reason why some have not been successful in their efforts to simplify their food. They have a poverty-stricken diet. Food is prepared without painstaking, and there is a continual sameness. There should not be many kinds at any one meal, but all meals should not be composed of the same kinds of food without variation. Food should be prepared with simplicity, yet with a nicety which will invite the appetite. You should keep grease out of your food. It defiles any preparation of food you may take. Eat largely of fruits and vegetables.

Manuscript 3, 1897

Great care should be taken when the change is made from a flesh-meat to a vegetarian diet to supply the table with wisely prepared, well-cooked articles of food. So much porridge eating is a mistake. The dry food that requires mastication is far preferable. The health food preparations are a blessing in this respect. Good brown bread and rolls, prepared in a simple manner yet with painstaking effort [133] will be healthful. Bread should never have the slightest taint of sourness. It should be cooked until it is most thoroughly done. Thus all softness and stickiness will be avoided.

For those who can use them, good vegetables, prepared in a healthful manner, are better than soft mushes or porridge. Fruits used with thoroughly cooked bread two or three days old, will be more healthful than fresh bread. This, with slow and thorough mastication, will furnish all that the system requires.

Chapter 38a—Salt, Spices and Condiments

The Ministry of Healing, 325

Under the head of stimulants and narcotics is classed a great variety of articles that, altogether used as food or drink, irritate the stomach, poison the blood, and excite the nerves. Their use is a positive evil. Men seek the excitement of stimulants, because, for the time, the results are agreeable. But there is always a reaction. The use of unnatural stimulants always tends to excess, and it is an active agent in promoting physical degeneration and decay.

In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure. The inflamed condition of the drunkard's stomach is often pictured as illustrating the effect of alcoholic liquors. A similarly inflamed condition is produced by the use of irritating condiments. Soon ordinary food does not satisfy the appetite. The system feels a want, a craving, for something more stimulating.

Tract Regarding the Use of Flesh Foods (Eight page tract)

Condiments and spices used in the preparation of food for the table aid in digestion in the same way that tea, coffee, and liquor are supposed to help the laboring man perform his tasks. After the immediate effects are gone, they drop as correspondingly below par as they were elevated above par by these stimulating substances. The system is weakened. The blood is contaminated, and inflammation is the sure result.

Letter 37, 1901

At one time Dr.-----tried to teach our family to cook according to health reform, as he viewed it, without salt or anything else to season the food. Well, I determined to try it, but I became so reduced in strength that I had to make a change; and a different policy was

entered upon with great success. I tell you this because I know that you are in positive danger. Food should be prepared in such a way that it will be nourishing. It should not be robbed of that which the system needs....

I use some salt, and always have, because from the light given me by God, this article, in the place of being deleterious, is actually essential for the blood. The why's and wherefore's of this I know not, but I give you the instruction as it is given me.

Testimonies for the Church 2:367

It is important that the food should be prepared with care, that the appetite, when not perverted, can relish it. Because we from principle discard the use of meat, butter, mince pies, spices, lard, and that which irritates the stomach and destroys health, the idea should never be given that it is of but little consequence what we eat.

The Facts of Faith 2:129

There is a class who profess to believe the truth, who do not use tobacco, snuff, tea, or coffee, yet they are guilty of gratifying the appetite in a different manner. They crave highly-seasoned meats, with rich gravies, and their appetite has become so perverted that they can not be satisfied with even meat, unless prepared in a manner most injurious. The stomach is fevered, the digestive organs are taxed, and yet the stomach labors hard to dispose of the load forced upon it. After the stomach has performed its task it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of food which produces such feelings, and [134] without giving the stomach time to rest, they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification.

The Facts of Faith 2:131-132

The first great evil was intemperance in eating and drinking. Men and women have made themselves slaves to appetite. They are intemperate in labor. A great amount of hard labor is preformed [performed] to obtain food for their tables which greatly injure the already overtaxed system. Women spend a great share of their

time over a heated cook-stove, preparing food, highly seasoned with spices to gratify the taste. As a consequence, the children are neglected, and do not receive moral and religious instruction. The overworked mother neglects to cultivate a sweetness of temper, which is the sunshine of the dwelling. Eternal considerations become secondary. All the time has to be employed in preparing these things for the appetite which ruin health, sour the temper, and becloud the reasoning faculties.

The Review and Herald, November 6, 1883No. 44 (Healthful Living, 92)

Our tables should bear only the most wholesome food, free from every irritating substance. The appetite for liquor is encouraged by the preparation of food with condiments and spices. These cause a feverish state of the system, and drink is demanded to allay the irritation. On my frequent journeys across the continent, I do not patronize restaurants, dining-cars, or hotels, for the simple reason that I can not eat the food there provided. The dishes are highly seasoned with salt and pepper, creating an almost intolerable thirst.... They 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 as simple a manner as possible, free from condiments and spices, and even from an undue amount of salt.

Testimonies for the Church 3:136

Children are allowed to eat flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are also allowed to eat irregularly and between meals of unhealthful food. These things do their work of deranging the stomach, exciting the nerves to unnatural action, and enfeebling the intellect.

Parents do not realize that they are sowing the seed which will bring forth disease and death.

Christian Temperance and Bible Hygiene, 17

Luxurious dishes are placed before the children,—spiced foods, rich gravies, cakes and pastries. This highly seasoned food irritates the stomach, and causes a craving for still stronger stimulants. Not only is the appetite tempted with unsuitable food, of which the children are allowed to eat freely at their meals, but they are permitted to eat between meals, and by the time they are twelve or fourteen years of age they are often confirmed dyspeptics.

You have perhaps seen a picture of the stomach of one who is addicted to strong drink. A similar condition is produced under the irritating influence of fiery spices. With the stomach in such a state, there is a craving for something more to meet the demands of the appetite, something stronger, and still stronger.

Testimonies for the Church 3:563

Many mothers who deplore the intemperance which exists everywhere, do not look deep enough to see the cause. They are daily preparing a variety of dishes and highly-seasoned food, which tempt the appetite and encourage overeating. The tables of our American people are generally prepared in a manner to make drunkards. Appetite is the ruling principle with a large class. Whoever will indulge appetite in eating too often, and food not of a healthful quality, is weakening his power to resist the clamors of appetite and passion in other respects in proportion as he has strengthened the propensity of incorrect habits of eating. Mothers need to be impressed with their obligation to God and to the world to furnish society with children having well-developed characters. Men and women who come upon the stage of action with firm principles will be fitted to stand unsullied amid the moral pollutions of this corrupt age.... The tables of many professed Christian women are daily set with a variety of dishes which irritate the stomach and produce a feverish condition of the system. Flesh-meats constitute the principle article of food upon the tables of some families, until their blood is filled with cancerous and scrofulous humors. Their bodies are composed of what they eat. But when suffering and disease come upon them, it is considered an affliction of Providence.

We repeat: Intemperance commences at our tables. The appetite is indulged until its indulgence becomes second nature. By the use of tea and coffee an appetite is formed for tobacco, and this encourages the appetite for liquors.

The Ministry of Healing, 335

Great efforts are made to put down intemperance; but there is much effort that is not directed to the right point. The advocates of temperance reform should be awake to the evils resulting from the use of unwholesome food, condiments, tea, and coffee. We bid all temperance workers Godspeed; but we invite them to look more
[135] deeply into the cause of the evil they war against, and to be sure that they are consistent in reform.

It must be kept before the people that the right balance of the mental and moral powers depends in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble and degrade the physical nature tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation.

Christian Temperance and Bible Hygiene, 46-47

Many a mother sets a table that is a snare to her family. Flesh-meats, butter, cheese, rich pastry, spiced foods, and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect. The blood-making organs can not convert such things into good blood. The grease cooked in the food renders it difficult of digestion. The effect of cheese is deleterious. Fine-flour bread does not impart to the system the nourishment that is to be found in unbolted wheat bread. Its common use will not keep the system in the best condition. Spices at first irritate the tender coating of the stomach, but finally destroy the natural sensitiveness of this delicate membrane. The blood becomes fevered, the animal propensities are aroused, while the moral and intellectual powers are weakened, and become servants to the baser passions. The mother should study to set a simple yet nutritious diet before her family.

The Facts of Faith 2:132

The lives of many children from five to ten and fifteen years of age seem marked with depravity. They possess knowledge of almost every vice. The parents are, in a great degree, at fault in this matter, and to them will be accredited the sins of their children which their improper course has indirectly led them to commit. They tempt their children to indulge their appetite by placing upon their tables flesh-meats and other food prepared with spices, which have a tendency to excite the animal passions.

Fundamentals of Christian Education, 150-151

I was seated once at the table with several children under twelve years of age. Meat was plentifully served, and then a delicate, nervous girl called for pickles. A bottle of chow-chow, fiery with mustard and pungent with spices, was handed her, from which she helped herself freely. The child was proverbial for her nervousness and irritability of temper, and these fiery condiments were well calculated to produce such a condition.

Testimonies for the Church 3:21

Above all things, we should not with our pens advocate positions that we do not put to a practical test in our own families, upon our own tables. This is dissimulation, a species of hypocrisy. In Michigan we can get along better without salt, sugar, and milk, than can many who are situated in the far West or in the far East, where there is a scarcity of fruit. But there are very few families in Battle Creek who do not use these articles upon their tables. We know that a free use of these things is positively injurious to health, and, in many cases, we think that if they were not used at all, a much better state of health would be enjoyed. But at present our burden is not upon these things. The people are so far behind that we see it is all they can bear to have us draw the line upon their injurious indulgences and stimulating narcotics. 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 for the Church 2:485

One family in particular have needed all the benefits they could receive from the reform in diet; yet these very ones have been completely backslidden. Meat and butter have been used by them quite freely, and spices have not been entirely discarded. This family could have received great benefit from a nourishing, well-regulated diet.

Testimonies for the Church 2:383

The blood-making organs can not convert spices, mince pies, pickles, and diseased flesh-meats into good blood.

The Ministry of Healing, 305

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.

Testimonies for the Church 4:417

Our laborers could do more by their example to advance health reform than by preaching it. When elaborate preparations are made for them by well meaning friends, they are strongly tempted to disregard principle; but by refusing the dainty dishes, the rich condiments, the tea and coffee, they may prove themselves to be practical health reformers. Some are now suffering in consequence of transgressing the laws of life, thus causing a stigma to rest on the cause of health reform.

Testimonies for the Church 2:602

Nothing should be taken to camp-meeting except the most healthful articles, cooked in a simple manner, free from all spices and grease.

The Facts of Faith 2:130

Persons who have indulged their appetite to eat freely of meat,
[136] highly seasoned gravies, and various kinds of rich cakes and preserves, can not immediately relish a plain, wholesome, nutritious

diet. Their taste is so perverted they have no appetite for a wholesome diet of fruits, plain bread, and vegetables. They need not expect to relish at first food so different from that in which they have been indulging.

Unpublished Testimonies, November 5, 1896 (Healthful Living, 166)

The less that condiments and desserts are placed upon our tables, the better it will be for all who partake of the food. All mixed and complicated foods are injurious to the health of human beings. Dumb animals would never eat such a mixture as is often placed in the human stomach.... Rich and complicated mixtures of food are health destroying.

Chapter 38b—Sanatarium Dietary

Letter 45, 1903

Brother and Sister -----, I wish to present for your consideration a few points that have been revealed to me since first there arose the difficulties connected with the question of discarding flesh-meat from the tables of our medical institutions....

I have been plainly instructed by the Lord that flesh-meat should not be placed before the patients in our sanitarium dining-rooms. Light was given me that the patients could have flesh-meat, if, after hearing the parlor lectures, they still urged us to give it to them; but that, in such cases, it must be eaten in their own rooms. All the helpers are to discard flesh-meat. But, as stated before, if, after knowing that the flesh of animals can not be placed on the dining-room tables, a few patients urge that they must have meat, cheerfully give it to them in their rooms.

Accustomed, as many are, to the use of flesh-meat, it is not surprising that they should expect to see it on the sanitarium table. You may find it unadvisable to publish the bill of fare, giving a list of the foods supplied at the table; for the absence of flesh-meat from the dietary may seem a formidable obstacle to those who are thinking of becoming patrons of the sanitarium.

Let the food be palatably prepared and nicely served. More dishes will have to be prepared than would be necessary if flesh-meat was served. Other things can be provided, so that meats can be discarded. Milk and cream can be used by some.

I make myself a criterion for no one else. There are things that I can not eat without suffering great distress. I try to learn that which is best for me, and then saying nothing to any one, I partake of the things that I can eat, which often are simply two or three varieties that will not create a disturbance in the stomach.

Let us remember that we have had a long time to become accustomed to the health reform diet. We can not expect anything else than that in our sanitariums it will be necessary to furnish dishes

prepared somewhat differently from those prepared for our own use; for we have learned to relish plain food. It is necessary to plan more liberally for a medical institution than for a private family. Many things must be taken into consideration, and concessions must be made to meet the peculiar needs of the many classes of patients coming to our sanitariums. A strait-jacket is not to be put on the appetite suddenly. When you become acquainted with these people, and understand their true condition, prescriptions can be given to meet the individual requirements.

In all our sanitariums a liberal bill of fare should be arranged for the patients' dining-room. I have not seen anything very extravagant in any of our medical institutions; but I have seen some tables that were decidedly lacking in a supply of good, inviting, palatable food. Often patients at such institutions, after remaining for a while have decided that they were paying a large sum for room, board and treatment, without receiving much in return, and have therefore left. Of course, complaints greatly to the discredit of the institution were soon in circulation.

There are two extremes, both of which we should avoid. May the Lord help every one connected with our medical institutions not to advocate a meager supply of food. The men and women of the world who come to our sanitariums often have perverted appetites. Radical changes can not be made suddenly for all these. Some can not at once be placed on as plain a health reform diet as would be acceptable in [137]
a private family. In a medical institution there are varied appetites to satisfy. Some require well-prepared vegetables to meet their peculiar needs. Others have not been able to use vegetables without suffering the consequence. The poor, sick dyspeptics need to be given many words of encouragement. Let the religious influence of a Christian home pervade the sanitarium. This will be conducive to the health of the patients. All these things have to be managed carefully and prayerfully. The Lord sees the difficulties to be adjusted, and He will be your Helper....

Yesterday I wrote to you some things that I hope will in no wise confuse you. I may have written too much in regard to the importance of having a liberal dietary in our sanitariums. I have been in several medical institutions where the supply of food was not as liberal as it should have been. As you well know, in providing

for the sick we must not follow one set regimen, but must frequently vary the bill of fare, and prepare food in different ways. I believe that the Lord will give all of you good judgment in the preparation of food.

Letter 331, 1904

In the night season I was talking with you both. I had some things to say to you on the diet question. I was talking freely with you, telling you that you would have to make changes in your ideas in regard to the diet to be given those who come to the sanitarium from the world. These people have lived improperly, on rich food. They are suffering as a result of indulgence of appetite. A reform in their habits of eating and drinking is needed. But this reform can not be made all at once. The change must be made gradually. The health foods set before them must be appetizing. All their lives, perhaps, they have had three meals a day, and have eaten rich food. It is an important matter to reach these people with the truths of health reform. But in order to lead them to adopt a sensible diet, you must set before them an abundant supply of wholesome, appetizing food. Changes must not be made so abruptly that they will be turned from health reform, instead of being led to it. The food served to them must be nicely prepared, and it must be richer than either you or I would eat.

I write this because something needs to be done to set forth the principles of true health reform. Have you a cook who can prepare dishes that the patients can not help but see are an improvement on the diet to which they have been accustomed? The one who does the cooking in a sanitarium should be able to make wholesome, appetizing food-combinations and these food-combinations must necessarily be somewhat richer than you or I would eat.

I write this because I am sure that the Lord means you to have tact in meeting the people where they are, in their darkness and self-indulgence. As far as I am concerned, personally, I am decidedly in favor of a plain, simple diet. But it will not be best to put worldly, self-indulgent patients on a diet so strict that they will be turned from health reform. This will not convince them of the need of a change in their habits of eating and drinking. Tell them the facts.

Educate them to see the need of a plain, simple diet, and make the change gradually. Give them time to respond to the treatment and the instruction given them. Work and pray, and lead them along as gently as possible.

I remember once at -----, when at the sanitarium there, I was urged to sit at the table with the patients, and eat with them, that we might become acquainted. I saw then that a decided mistake was being made in the preparation of the food. It was put together in such a way that it was tasteless, and there was not more than two-thirds enough. I found it impossible to make a meal that would satisfy my appetite. I tried to bring about a different order of things, and I think that matters were helped.

In dealing with the patients in our sanitariums, we must reason from cause to effect. We must remember that the habits and practices of a lifetime can not be changed in a moment. With an intelligent cook, and an abundant supply of wholesome food, reforms can be brought about that will work well. But it may take time to bring them about. A strenuous effort should not be made unless it is actually demanded. We must remember that food which would be appetizing to a health reformer might be very insipid to those who have been accustomed to highly seasoned food. Lectures should be given explaining why reforms in diet are essential, and showing that the use of highly seasoned food causes inflammation of the delicate lining of the digestive organs. Let it be shown why we as a people have changed our habits of eating and drinking. Show why we discard tobacco and all intoxicating liquor. Lay down the principles of health reform clearly and plainly, and with this, let there be placed on the table an abundance of wholesome food, tastefully prepared; and the Lord will help you to make impressive the urgency of reform, and will lead them to see that this reform is for their highest good. They will miss the highly seasoned food to which they have been accustomed, but an effort must be made to give them food that is so wholesome and so appetizing that they will cease to miss the unwholesome dishes. Show them that the treatment given them will not benefit them unless they make the needed change in their habits of eating and drinking.

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Letter 37, 1901

I have something to say in reference to extreme views of health reform. Health reform becomes health deform, a health destroyer, when it is carried to extremes. You will not be successful in sanitariums, where the sick are treated, if you prescribe for the patients the same diet you have prescribed for yourself and wife. I assure you that your ideas in regard to diet for the sick are not advisable. The change is too great. While I would discard fleshmeat as injurious, something less objectionable may be used, and this is found in eggs. Do not remove milk from the table or forbid it being used in the cooking of food. The milk used should be procured from healthy cows, and should be sterilized.

Those who take an extreme view of health reform are in danger of preparing tasteless dishes. This has been done over and over again. The food has become so insipid as to be refused by the stomach. The food given the sick should be varied. They should not be given the same dishes over and over again.

Letter 37, 1904

I have received instruction in regard to the use of flesh-meat in our sanitariums. Flesh-meat should be excluded from the diet, and its place should be supplied by wholesome, palatable food, prepared in such a way as to be appetizing.

Those who come to our sanitariums for treatment should be provided with a liberal supply of well-cooked food. The food placed before them must necessarily be more varied in kind than would be necessary in a home family. Let the diet be such that a good impression will be made on the guests. This is a matter of great importance. The patronage of a sanitarium will be larger if a liberal supply of appetizing food is provided.

Again and again I have left the tables of our sanitarium hungry and unsatisfied. I have talked with those in charge of the institutions, and have told them that their diet needed to be more liberal and the food more appetizing. I told them to put their ingenuity to work to make the necessary change in the best way. I told them to remember that what would perhaps suit the taste of health reformers would not answer at all for those who have always eaten luxuries, as they are

termed. Much may be learned from the meals prepared and served in a successfully-conducted hygienic restaurant.

Unless you give much attention to this matter, your patronage will decrease instead of increasing. There is danger of going to extremes in diet reform.

Last night I was in my sleep talking with Dr.-----. I said to him: You must still exercise care in regard to extremes in diet. You must not go to the extremes either in your own case or in regard to the food provided for the helpers and patients at the sanitarium. The patients pay a good price for their board, and they should have liberal fare. Some may come to the sanitarium in a condition demanding stern denial of appetite and the simplest fare, but as their health improves, they should be liberally supplied with nourishing food.

You may be surprised at my writing this, but last night I was instructed that a change in the diet would make a great difference in your patronage. A more liberal diet is needed.

Testimonies for the Church 7:95

We are not building sanitariums for hotels. Receive into our sanitariums only those who desire to conform to right principles, those who will accept the foods that we can conscientiously place before them. Should we allow patients to have intoxicating liquor in their rooms, or should we serve them with meat, we could not give them the help they should receive in coming to our sanitariums. We must let it be known that from principle we exclude such articles from our sanitariums and our hygienic restaurants. Do we not desire to see our fellow-beings freed from disease and infirmity, and in the enjoyment of health and strength? Then let us be as true to principle as the needle to the pole.

Letter 100, 1903

Obtain the best help in the cooking that you can. If food is prepared in such a way that it is a tax on the digestive organs, be sure that investigation is needed. Food can be prepared in such a way as to be both wholesome and palatable.

Manuscript 93, 1901

The cook in a sanitarium should be a thorough health reformer. A man is not converted unless his appetite and diet correspond with his profession of faith.

The cook in a sanitarium should be a well trained medical missionary. He should be a capable person, able to experiment for himself. He should not confine himself to recipes. The Lord loves us, and He does not want us to do ourselves harm by following unhealthful recipes.

At every sanitarium there will be some who will complain about the food, saying that it does not suit them. They need to be educated in regard to the evils of unhealthful diet. How can the brain be clear while the stomach is suffering?

Letter 37, 1901

There should be in our sanitarium a cook who thoroughly understands the work, one who has good judgment, who can experiment, who will not introduce into the food those things which should be
[139] avoided. It is well to leave sugar out of the crackers that are made. Some enjoy best the sweetest crackers, but these are an injury to the digestive organs. Butter should not be placed on the table; for if it is some will use it too freely, and it will obstruct digestion.

Letter 127, 1904

The danger of going to extremes in diet must be guarded against in the sanitarium. We can not expect worldlings to accept at once that which our people have been years in learning. Even now there are many of our ministers who do not practice health reform, notwithstanding the light they have had. We can not expect those who do not realize the need of abstemiousness in diet, who have had no practical experience on this subject, to take at once the wide step between self-indulgence in eating and the most strenuous diet in health reform.

Those who come to the sanitarium must be provided with wholesome food, prepared in the most palatable way consistent with right principles. We can not expect them to live just as we live. The change would be too great. And there are very few throughout our

ranks who live so abstemiously as Dr.-----has thought it wise to live. Changes must not be made abruptly, when the patients are not prepared for them.

The food placed before the patients should be such as to make a favorable impression on them. Eggs can be prepared in a variety of ways. Lemon pie should not be forbidden.

Too little thought and painstaking effort has been given to making the food tasty and nourishing. We do not want that the sanitarium shall be destitute of patients. We can not convert men and women from the error of their ways unless we treat them wisely.

Get the best cook possible, and do not limit the food to that which would suit the taste of some who are rigid health reformers. Were the patients given this food only, they would become disgusted, because it would taste so insipid. It is not thus that souls are to be won to the truth in our sanitariums. Let the cautions that the Lord has given Brother and Sister ----- in regard to extremes in diet, be heeded. I was instructed that Dr. ----- must change his diet, and eat more nourishing food. It is possible to avoid rich cooking, and yet make the food palatable. I know that every extreme in diet that is brought into the sanitarium will hurt the reputation of the institution....

There is a way of combining and preparing food that will make it both wholesome and nourishing. Those in charge of the cooking in our sanitariums should understand how to do this. The matter should be treated from a Bible standpoint. There is such a thing as robbing the body of nutrition. The preparation of the food in the best manner possible is to become a science.

I eat the most simple food, prepared in the most simple way. For months my principle diet has been vermicelli and canned tomatoes, cooked together. This I eat with zwieback. Then I have also stewed fruit of some kind and sometimes lemon pie. Dried corn, cooked with milk or a little cream, is another dish that I sometimes use.

Chapter 39—Simple Diet

The Facts of Faith 2:153-154

I have thought for years that I was dependent upon a meat diet for strength. I have eaten three meals a day until within a few months. It has been very difficult for me to go from one meal to another without suffering from faintness at the stomach, and dizziness of the head. Eating would remove these feelings. I seldom allowed myself to eat anything between my regular meals, and have made it a practice to often retire without supper. But I have suffered greatly for want of food from breakfast to dinner, and have frequently fainted. Eating meat removed for the time these faint feelings. I therefore decided that meat was indispensable in my case.

But since the Lord presented before me, in June, 1863, the subject of meat-eating in relation to health, I have left the use of meat. For a while it was rather difficult to bring my appetite to bread,
[140] for which, formerly, I have had but little relish. But by persevering, I have been able to do this. I have lived for nearly one year without meat. For about six months most of the bread upon our table has been unleavened cakes, made of unbolted wheat-meal and water, and a very little salt. We use fruits and vegetables liberally. I have lived for eight months upon two meals a day. I have applied myself to writing the most of the time for above a year. For eight months have been confined closely to writing. My brain has been constantly taxed, and I have had but little exercise. Yet my health has never been better than for the past six months. My former faint and dizzy feelings have left me. I have been troubled every spring with loss of appetite. The last spring I had no trouble in this respect. Our plain food, eaten twice a day, is enjoyed with a keen relish. We have no meat, cake, or any rich food upon our table. We use no lard but in its place, milk, cream, and some butter. We have our food prepared with but little salt, and have dispensed with spices of all kinds. We breakfast at seven, and take our dinner at one. It is seldom I have

a faint feeling. My appetite is satisfied. My food is eaten with a greater relish than ever before.

Letter 62, 1903

Our fare is simple and wholesome. We have on our table no butter, no meat, no cheese, no greasy mixtures of food. For some months a young man who was an unbeliever, and who had eaten meat all his life boarded with us. We made no change in our diet on his account; and while he stayed with us he gained about twenty pounds. The food which we provided for him was far better for him than that to which he had been accustomed. All who sit at my table express themselves as being well satisfied with the food provided.

Letter 127, 1904

I eat the most simple food, prepared in the most simple way. For months my principal diet has been vermicelli and canned tomatoes, cooked together. This I eat with zwieback. Then I have also stewed fruit of some kind and sometimes lemon pie. Dried corn, cooked with milk or a little cream, is another dish that I sometimes use.

Testimonies for the Church 2:487

I have a well-set table on all occasions. I make no change for visitors, whether believers or unbelievers. I intend never to be surprised by an unreadiness to entertain at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this, they are at liberty to find it elsewhere. No butter or flesh-meats of any kind come on my table. Cake is seldom found there. I generally have an ample supply of fruits, good bread, and vegetables. Our table is always well patronized, and all who partake of the food do well, and improve upon it. All sit down with no epicurean appetite, and eat with a relish the bounties supplied by our Creator.

How to Live, 1:55-56

Those who entertain visitors, should have wholesome, nutritious food, from fruits, grains, and vegetables, prepared in a simple,

tasteful manner. Such cooking will require but little extra labor or expense, and, partaken of in moderate quantities, will not injure any one. If worldlings choose to sacrifice time, money, and health, to gratify the appetite, let them do so, and pay the penalty of the violation of the laws of health; but Christians should take their position in regard to these things, and exert their influence in the right direction. They can do much in reforming these fashionable, health and soul-destroying customs.

The Ministry of Healing, 47

It was by a miracle of divine power that Christ fed the multitude; yet how humble was the fare provided,—only the fishes and barley loaves that were the daily fare of the fisherfolk of Galilee.

Christ could have spread for the people a rich repast, but food prepared merely for the gratification of appetite would have conveyed no lesson for their good. Through this miracle Christ desired to teach a lesson of simplicity. If men today were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. But selfishness and the indulgence of appetite have brought sin and misery, from excess on the one hand, and from want on the other.

Jesus did not seek to attract the people to Him by gratifying the desire for luxury. To that great throng, weary and hungry after the long, exciting day, the simple fare was an assurance both of His power and of His tender care for them in the common needs of life.

Testimonies for the Church 6:345

Christ has given in His own life a lesson of hospitality. When surrounded by the hungry multitude beside the sea, He did not send them unrefreshed to their homes. He said to His disciples, "Give ye them to eat." Matthew 14:16. And by an act of creative power He supplied food sufficient to satisfy their need. Yet how simple was the food provided! There were no luxuries. He who had all the resources of heaven at His command could have spread for the people a rich repast. But He supplied only that which would suffice
[141] for their need, that which was the daily food of the fisherfolk about

the sea.

If men were today simple in their habits, living in harmony with nature's laws, there would be an abundant supply for all the needs of the human family. There would be fewer imaginary wants, and more opportunity to work in God's ways.

Christ did not seek to attract men to Him by gratifying the desire for luxury. The simple fare He provided was an assurance not only of His power but of His love, of His tender care for them in the common needs of life.

Testimonies for the Church 4:515-516

God wants men to cultivate force of character. Those who are merely time-servers are not the ones who will receive a rich reward by and by. He wants those who labor in His cause to be men of keen feeling and quick perception. They should be temperate in eating; rich and luxurious food should find no place upon their tables; and when the brain is constantly taxed, and there is a lack of physical exercise, they should eat sparingly, even of plain food. Daniel's clearness of mind and firmness of purpose, his strength of intellect in acquiring knowledge, were due in a great degree to the plainness of his diet, in connection with his life of prayer.

Testimonies for the Church 5:206

Should we dress in plain, modest apparel without reference to the fashions; should our tables at all times be set with simple, healthful food, avoiding all luxuries, all extravagance; should our houses be built with becoming plainness, and furnished in the same manner, it would show the sanctifying power of the truth, and would have a telling influence upon unbelievers. But while we conform to the world in these matters, in some cases apparently seeking to excel worldlings in fanciful arrangement, the preaching of the truth will have but little or no effect. Who will believe the solemn truth for this time, when those who already profess to believe it contradict their faith by their works? It is not God who has closed the windows of Heaven to us, but it is our own conformity to the customs and practices of the world.

Testimonies for the Church 2:45-46

You need to carry out the health reform in your life; to deny yourself and eat and drink to the glory of God. Abstain from fleshly lusts which war against the soul. You need to practice temperance in all things. Here is a cross which you have shunned. To confine yourself to a simple diet, which will preserve you in the best condition of health, is a task to you. Had you lived up to the light which heaven has permitted to shine upon your pathway, much suffering might have been saved your family. Your own course of action has brought the sure result. While you continue in this course, God will not come into your family, and especially bless you, and work a miracle to save your family from suffering. A plain diet, free from spices, and flesh-meats, and grease of all kinds, would prove a blessing to you, and would save your wife a great amount of suffering, grief, and despondency....

In order to render to God perfect service, you must have clear conceptions of His requirements. You should use the most simple food, prepared in the most simple manner, that the fine nerves of the brain be not weakened, benumbed, or paralyzed, making it impossible for you to discern sacred things, and to value the atonement, the cleansing blood of Christ, as of priceless worth. "Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

If men, for no higher object than a wreath or perishable crown as a reward of their ambition, subjected themselves to temperance in all things, how much more should those be willing to practice self-denial who profess to be seeking not only a crown of immortal glory, but a life which is to endure as long as the throne of Jehovah, and riches that are eternal, honors which are imperishable, an eternal weight of glory. Will not the inducements presented before those who are running in the Christian race, lead them to practice self-denial and temperance in all things, that they may keep their animal

propensities in subjection, keep under the body, and control the appetite and lustful passions? Then can they be partakers of the divine nature, having escaped the corruption that is in the world through lust.

The Ministry of Healing, 298-299

Persons who have accustomed themselves to a rich, highly-stimulating diet, have an unnatural taste, and they can not at once relish food that is plain and simple. It will take time for the taste to become natural, and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.

Letter 309, 1905

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We are all to consider that there is to be no extravagance in any line. We must be satisfied with pure, simple food, prepared in a simple manner. This should be the diet of high and low. Adulterated substances are to be avoided. We are preparing for the future, immortal life in the kingdom of heaven. We expect to do our work in the light and in the power of the great, mighty Healer. All are to act the self-sacrificing part.

Testimonies for the Church 2:602-603

Nothing should be taken to camp-meeting except the most healthful articles cooked in a simple manner free from all spices and grease.

I am convinced that none need to make themselves sick preparing for camp-meeting, if they observe the laws of health in their cooking. If they make no cake or pies, but cook simple graham bread, and depend on fruit, canned or dried, they need not get sick in preparing for the meeting, and they need not be sick while at the meeting. None should go through the entire meeting without some warm food. There are always cook-stoves upon the ground, where this may be obtained.

Brethren and sisters must not be sick upon the encampment. If they clothe themselves properly in the chill of morning and night, and are particular to vary their clothing according to the changing weather, so as to preserve proper circulation, and strictly observe regularity in sleeping and in eating of simple food, taking nothing between meals, they need not be sick. They may be well during the meeting, their minds may be clear, and able to appreciate the truth, and they may return to their homes refreshed in body and spirit. Those who have been engaged in hard labor from day to day now cease their exercise; therefore they should not eat their average amount of food. If they do, their stomachs will be overtaxed. We wish to have the brain-power especially vigorous at these meetings, and in the most healthy condition to hear the truth, appreciate it, and retain it, that all may practice it after their return from the meeting. If the stomach is burdened with too much food, even of a simple character, the brain force is called to the aid of the digestive organs. There is a benumbed sensation upon the brain. It is almost impossible to keep the eyes open. The very truths which should be heard, understood, and practiced, are entirely lost through indisposition, or because the brain is almost paralyzed in consequence of the amount of food eaten.

I would advise all to take something warm into the stomach, every morning at least. You can do this without much labor. You can make graham gruel. If the graham flour is too coarse, sift it, and while the gruel is hot, add milk. This will make a most palatable and healthful dish for the camp-ground. And if your bread is dry, crumb it into the gruel, and it will be enjoyed. I do not approve of eating much cold food, for the reason that the vitality must be drawn from the system to warm the food until it becomes of the same temperature as the stomach before the work of digestion can be carried on. Another very simple yet wholesome dish, is beans boiled or baked. Dilute a portion of them with water, add milk or cream, and make a broth; the bread can be used as in graham gruel.

Testimonies for the Church 2:352

If ever there was a time when the diet should be of the most simple kind, it is now.

Manuscript 115, 1903

God has declared that sanitariums and hygienic restaurants should be established for the purpose of making known to the world His law. The closing of our restaurants on the Sabbath is to be a witness that there is a people who will not for worldly gain, or to please people, disregard God's holy Rest Day. These restaurants are to be established in our cities to bring the truth before many who are engrossed in the business and pleasure of this world. Many of these are professed Christians, but are "lovers of pleasure more than lovers of God." These are to know that God has a people who fear Him and keep His commandments. They are to be taught how to choose and prepare the simple food that is best suited to nourish the body and preserve the health.

Thousands who are afflicted might recover their health if, instead of depending on the drugstore for their life, they would discard all drugs, and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach and leave it weak, unable to digest even simple food without stimulation. The Lord is willing to let His light shine forth in clear, distinct rays to all who are weak and feeble.

Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh-meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man.

The Facts of Faith 2:132

A reform in eating would be a saving of expense and labor. The wants of a family can be easily supplied that is satisfied with plain, wholesome diet. Rich food breaks down the healthy organs of body and mind.

Testimonies for the Church 6:357

We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. [143] Overeating befogs the brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper

diet. By overeating on the Sabbath, many have done more than they think to dishonor God.

While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day.

Testimonies for the Church 5:311

My dear friends, instead of taking a course to baffle disease, you are petting it and yielding to its power. You should avoid the use of drugs, and carefully observe the laws of health. If you regard your life, you should eat plain food, prepared in the simplest manner, and take more physical exercise. Each member of the family needs the benefits of health reform. But drugging should be forever abandoned; for while it does not cure any malady, it enfeebles the system, making it more susceptible to disease.

The Ministry of Healing, 310

A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.

Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self control try it: At each meal take only two or three kinds of simple food and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.

The Health Reformer, August 1, 1866 (Healthful Living, 30)

Many have inquired of me, What course shall I take best to preserve my health? My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite, eat simple food, dress healthfully, which will require modest simplicity, work healthfully, and you will not be sick.

Chapter 40—Soda and Baking Powder

The Ministry of Healing, 300-301

The use of soda or baking-powder in bread making is harmful and unnecessary. Soda causes inflammation of the stomach, and often poisons the entire system. Many housewives think that they can not make good bread without soda, but this is an error. If they would take the trouble to learn better methods, their bread would be more wholesome, and, to a natural taste, it would be more palatable.

The Review and Herald, May 8, 1883

Hot biscuit raised with soda or baking powder should never appear upon our tables. Such compounds are unfit to enter the stomach. Hot raised bread of any kind is difficult of digestion. Graham gems which are both wholesome and palatable may be made from the unbolted flour, mixed with pure cold water and milk. But it is difficult to teach our people simplicity. When we recommend graham gems, our friends say, "Oh, yes, we know how to make them." We are much disappointed when they appear, raised with baking powder or with sour milk and soda. These give no evidences of reform. The unbolted flour, mixed with pure soft water and milk, makes the best gems we ever tasted. If the water is hard, use more sweet milk, or add an egg to the batter. Gems should be thoroughly baked in a well heated oven, with a steady fire.

Testimonies for the Church 2:537

We see sallow complexions and groaning dyspeptics wherever we go. When we sit at the tables, and eat the food cooked in the same manner as it has been for months, and perhaps years, I wonder that these persons are alive. Bread and biscuit are yellow with saleratus. This resort to saleratus was to save a little care; in consequence of forgetfulness, the bread is often allowed to become sour before baking, and to remedy the evil a large portion of saleratus is added,

which only makes it totally unfit for the human stomach. Saleratus in any form should not be introduced into the stomach; for the effect is fearful. It eats the coating of the stomach, causes inflammation, and frequently poisons the entire system. Some plead, "I cannot make good bread or gems unless I use soda or saleratus." You surely can if you become a scholar and will learn. Is not the health of your family of sufficient value to inspire you with ambition to learn how to cook and how to eat?

Christian Temperance and Bible Hygiene, 49

Some do not feel that it is a religious duty to prepare food prop-
[144] erly; hence they do not try to learn how. They let the bread sour before baking, and the saleratus added to remedy the cook's carelessness, makes it totally unfit for the human stomach.

Testimonies for the Church 6:243

The sick are to be healed through the combined effort of the human and the divine.

Chapter 41—Sugar

Christian Temperance and Bible Hygiene, 57

Some use milk and a large amount of sugar on mush, thinking that they are carrying out health reform. But the sugar and milk combined are liable to cause fermentation in the stomach, and are thus harmful. The free use of sugar in any form tends to clog the system, and is not unfrequently a cause of disease.

Testimonies for the Church 2:369-370

Sugar clogs the system. It hinders the working of the living machine.

There was one case in Montcalm County, Mich., to which I will refer. The individual was a noble man. He stood six feet, and was of fine appearance. I was called to visit him in his sickness. I had previously conversed with him in regard to his manner of living. "I do not like the looks of your eyes," said I. He was eating large quantities of sugar. I asked him why he did this. He said that he had left off meat, and did not know what would supply its place as well as sugar. His food did not satisfy him, simply because his wife did not know how to cook. Some of you send your daughters, who have nearly grown to womanhood, to school to learn the sciences before they know how to cook, when this should be made of the first importance. Here was a woman who did not know how to cook; she had not learned how to prepare healthful food. The wife and mother was deficient in this important branch of education; and as the result, poorly-cooked food not being sufficient to sustain the demands of the system, sugar was eaten immoderately, which brought on a diseased condition of the entire system. This man's life was sacrificed unnecessarily to bad cooking. When I went to see the sick man, I tried to tell them as well as I could how to manage, and soon he began slowly to improve. But he imprudently exercised his strength when not able, ate a small amount not of the right quality, and was taken down again. This time there was no help for him. His

system appeared to be a living mass of corruption. He died a victim to poor cooking. He tried to make sugar supply the place of good cooking, and it only made matters worse.

I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery, affects the brain very directly. And from the light given me, sugar, when largely used, is more injurious than meat. These changes should be made cautiously, and the subject should be treated in a manner not calculated to disgust and prejudice those whom we would teach and help.

The Ministry of Healing, 302

Far too much sugar is ordinarily used in foods. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.

Manuscript 93, 1901

Sugar is not good for the stomach. It causes fermentation, and this clouds the brain and brings peevishness into the disposition.

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Testimonies for the Church 6:327

The indifference with which the health books have been treated by many is an offense to God. To separate the health work from the great body of the work is not in His order. Present truth lies in the work of health reform as verily as in other features of gospel work. No one branch when separated from others can be a perfect whole.

The gospel of health has able advocates, but their work has been made very hard because so many ministers, presidents of conferences, and others in positions of influence, have failed to give the question of health reform its proper attention. They have not recognized it in its relation to the work of the message as the right arm

of the body. While very little respect has been shown to this department by many of the people, and by some of the ministers, the Lord has shown His regard for it by giving it abundant prosperity. When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart. When the third angel's message is received in its fullness, health reform will be given its place in the councils of the Conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body.

But while the health work has its place in the promulgation of the third angel's message, its advocates must not in any way strive to make it take the place of the message.

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Chapter 42—Tea and Coffee

Christian Temperance and Bible Hygiene, 34-36

Tea, coffee, and tobacco, as well as alcoholic drinks, are different degrees in the scale of artificial stimulants.

The effect of tea and coffee, as heretofore shown, tends in the same direction as that of wine and cider, liquor and tobacco.

Tea is a stimulant, and to a certain extent produces intoxication. It gradually impairs the energy of body and mind. Its first effect is exhilarating, because it quickens the motions of the living machinery; and the tea-drinker thinks that it is doing him great service. But this is a mistake. When its influence is gone, the unnatural force abates, and the result is languor and debility corresponding to the artificial vivacity imparted. The second effect of tea-drinking is headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils.

Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, but the after-effect is exhaustion, prostration, paralysis of the mental, moral, and physical powers. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is permanently lessened. All these nerve irritants are wearing away the life-forces, and the restlessness caused by shattered nerves, the impatience, the mental feebleness, become a warring element, antagonizing to spiritual progress. Then should not those who advocate temperance and reform be awake to counteract the evils of these injurious drinks? In some cases it is as difficult to break up the tea-and-coffee habit as it is for the inebriate to discontinue the use of liquor. The money expended for tea and coffee is worse than wasted. They do the user only harm, and that continually. Those who use tea, coffee, opium, and alcohol, may sometimes live to old age, but this fact is no argument in favor of the use of these stimulants. What these persons might have accomplished, but failed to do because of their intemperate habits, the great day of God alone will reveal.

Those who resort to tea and coffee for stimulation to labor, will feel the evil effects of this course in trembling nerves and lack of self-control. Tired nerves need rest and quiet. Nature needs time to recuperate her exhausted energies. But if her forces are goaded on by the use of stimulants, there is, whenever this process is repeated, a lessening of real force. For a time more may be accomplished under the unnatural stimulus, but gradually it becomes more difficult to rouse the energies to the desired point, and at last exhausted nature can no longer respond.

The habit of drinking tea and coffee is a greater evil than is often suspected. Many who have accustomed themselves to the use of stimulating drinks, suffer from headache and nervous prostration, and lose much time on account of sickness. They imagine they can not live without the stimulus, and are ignorant of its effect upon health. What makes it the more dangerous is, that its evil effects are so often attributed to other causes.

Through the use of stimulants, the whole system suffers. The nerves are unbalanced, the liver is morbid in its action, the quality and circulation of the blood are affected, and the skin becomes inactive and sallow. The mind, too, is injured. The immediate influence of these stimulants is to excite the brain to undue activity, only to leave it weaker and less capable of exertion. The after-effect is prostration, not only mental and physical, but moral. As a result we see nervous men and women, of unsound judgment and unbalanced mind. They often manifest a hasty, impatient, accusing spirit, viewing the faults of others as through a magnifying glass, and utterly unable to discern their own defects.

When these tea and coffee users meet together for special entertainment, the effects of their pernicious habit are manifest. All partake freely of the favorite beverages, and as the stimulating influence [146]
is felt, their tongues are loosened, and they begin the wicked work of talking against others. Their words are not few or well chosen. The tid-bits of gossip are passed around, too often the poison of scandal as well. These thoughtless gossipers forget that they have a witness. An unseen Watcher is writing their words in the books of heaven. All these unkind criticisms, these exaggerated reports, these envious feelings, expressed under the excitement of the cup of

tea, Jesus registers as against Himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We are already suffering because of the wrong habits of our fathers, and yet how many take a course in every way worse than theirs! Opium, tea, coffee, tobacco, and liquor are rapidly extinguishing the spark of vitality still left in the race. Every year millions of gallons of intoxicating liquors are drank, and millions of dollars are spent for tobacco. And the slaves of appetite, while constantly spending their earnings in sensual indulgence, rob their children of food and clothing and the advantages of education. There can never be a right state of society while these evils exist.

Christian Temperance and Bible Hygiene, 80

Since a healthy state of mind depends upon the normal condition of the vital forces, what care should be exercised that neither stimulants nor narcotics be used! Yet we see that a large number of those who profess to be Christians are using tobacco. They deplore the evils of intemperance; yet while speaking against the use of liquors, these very men will eject the juice of tobacco. There must be a change of sentiment with reference to tobacco-using before the root of the evil will be reached. We press the subject still closer. Tea and coffee are fostering the appetite for stronger stimulants. And then we come still closer home, to the preparation of food, and ask, Is temperance practiced in all things? Are the reforms which are essential to health and happiness carried out here?

The Ministry of Healing, 335

Great efforts are made to put down intemperance; but there is much effort that is not directed to the right point. The advocates of temperance reform should be awake to the evils resulting from the use of unwholesome food, condiments, tea, and coffee. We bid all temperance workers Godspeed; but we invite them to look more deeply into the cause of the evil they war against, and to be sure that they are consistent in reform.

It must be kept before the people that the right balance of the mental and moral powers depends in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants

that enfeeble and degrade the physical nature tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation.

Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life, are endangered by the use of stimulants, which excite the exhausted energies to unnatural, spasmodic action.

In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants. Those who attempt to leave off these stimulants will for a time feel a loss, and will suffer without them. But by persistence they will overcome the craving, and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally, and perform her work nobly and well.

Testimonies for the Church 3:487-488

Intemperance commences at our tables, in the use of unhealthful food. After a time, through continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh-meats produce an immediate effect. Under the influence of these poisons, the nervous system is excited, and, in some cases, for the time being, the intellect seems to be invigorated and the imagination to be more vivid. Because these stimulants produce for the time being such agreeable results, many conclude that they really need them, and continue their use. But there is always a reaction. The nervous system, having been unduly excited, borrowed power for present use from its future resources of strength. All this temporary invigoration of the system is followed by depression. In proportion as these stimulants temporarily invigorate the system, will be the letting down of the power of the excited organs after the stimulus has lost its force. The appetite is educated to crave something stronger,

which will have a tendency to keep up and increase the agreeable excitement, until indulgence becomes habit, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors. The more the appetite is indulged, the more frequent will be its demands, and the more difficult of control. The more debilitated the system
[147] becomes, and the less able to do without unnatural stimulus, the more the passion for these things increases, until the will is overborne, and there seems to be no power to deny the unnatural craving for these indulgences.

The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. The necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite is twice as great as it was several generations ago.

The Ministry of Healing, 326-327

Tea acts as a stimulant, and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. Fatigue is forgotten; the strength seems to be increased. The intellect is aroused, the imagination becomes more vivid.

Because of these results, many suppose that their tea or coffee is doing them great good. But this is a mistake. Tea and coffee do not nourish the system. Their effect is produced before there has been time for digestion and assimilation, and what seems to be strength is only nervous excitement. When the influence of the stimulant is gone, the unnatural force abates, and the result is a corresponding degree of languor and debility.

The continued use of these nerve irritants is followed by headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils; for they wear away the life forces. Tired nerves need rest and quiet instead of stimulation and overwork. Nature needs time to recuperate her exhausted energies. When her

forces are goaded on by the use of stimulants, more will be accomplished for a time; but as the system becomes debilitated by their constant use, it gradually becomes more difficult to rouse the energies to the desired point. The demand for stimulants becomes more difficult to control, until the will is overborne, and there seems to be no power to deny the unnatural craving. Stronger and still stronger stimulants are called for, until exhausted nature can no longer respond.

The Review and Herald, January 25, 1881

Tea and coffee, as well as tobacco, have an injurious effect upon the system. Tea is intoxicating; though less in degree, its effect is the same in character as that of spirituous liquors. Coffee has a greater tendency to becloud the intellect and benumb the energies. It is not so powerful as tobacco, but is similar in its effects. The arguments brought against tobacco may also be urged against the use of tea and coffee.

Those who are in the habit of using tea, coffee, tobacco, opium or spirituous liquors, can not worship God when they are deprived of the accustomed indulgence. Let them, while deprived of these stimulants, engage in the worship of God, and divine grace would be powerless to animate, enliven, or spiritualize their prayers or their testimonies. These professed Christians should consider the means of their enjoyment. Is it from above, or from beneath?

The Facts of Faith 2:128-129

Tea and coffee are stimulating. Their effects are similar to those of tobacco; but they affect in a less degree. Those who use these slow poisons, like the tobacco user, think they can not live without them, because they feel so very badly, when they do not have these idols. Why they suffer when they discontinue the use of these stimulants, is because they have been breaking down nature in her work of preserving the entire system in harmony and in health. They will be troubled with dizziness, headache, numbness, nervousness, and irritability. They feel as though they should go all to pieces, and some have not courage to persevere in abstaining from them till abused nature recovers, but again resort to the use of the same hurtful things.

They do not give nature time to recover the injury they have done her, but for present relief return to these hurtful indulgences. Nature is continually growing weaker, and less capable of recovering. But if they will be determined in their efforts to persevere and overcome, abused nature will soon again rally, and perform her work wisely and well without these stimulants. The whole system, under the influence of these stimulants often becomes intoxicated. And to just that degree that the nervous system is excited by false stimulants, will be the prostration which will follow after the influence of the exciting cause has abated. This prostration may in time be overcome by abstaining from the use of those things which created such a condition in the system. Those who indulge a perverted appetite, do it to the injury of health and intellect. They can not appreciate the value of spiritual things. Their sensibilities are blunted, and sin does not appear very sinful, and truth is not regarded of greater value than earthly treasure.

The Review and Herald, February 21, 1888No. 88 (Healthful Living, 108)

The stimulating diet and drink of this day are not conducive to the best state of health. Tea, coffee, and tobacco are all stimulating, and contain poisons. They are not only unnecessary, but harmful, and should be discarded if we would add to knowledge temperance.

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Testimonies for the Church 2:64-65

The use of tea and coffee is also injurious to the system. To a certain extent, tea produces intoxication. It enters into the circulation, and gradually impairs the energy of body and mind. It stimulates, excites, and quickens the motion of the living machinery, forcing it to unnatural action, and thus gives the tea-drinker the impression that it is doing him great service, imparting to him strength. This is a mistake. Tea draws upon the strength of the nerves, and leaves them greatly weakened. When its influence is gone and the increased action caused by its use is abated, then what is the result? Languor and debility corresponding to the artificial vivacity the tea imparted. When the system is already overtaxed and needs rest, the use of tea spurs up nature by stimulation to perform unwonted, unnatural

action, and thereby lessens her power to perform, and her ability to endure; and her powers give out long before Heaven designed they should. Tea is poisonous to the system. Christians should let it alone. The influence of coffee is in a degree the same as tea, but the effect upon the system is still worse. Its influence is exciting, and just in the degree that it elevates above par, it will exhaust and bring prostration below par. Tea and coffee drinkers carry the marks upon their faces. The skin becomes sallow, and assumes a lifeless appearance. The glow of health is not seen upon the countenance.

Tea and coffee do not nourish the system. The relief obtained from them is sudden, before the stomach has time to digest them. This shows that what the users of these stimulants call strength, is only received by exciting the nerves of the stomach, which convey the irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. All this is false strength, that we are the worse for having. They do not give a particle of natural strength.

The second effect of tea-drinking is headache, wakefulness, palpitation of the heart, indigestion, trembling of the nerves, with many other evils. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service." God calls for a living sacrifice, not a dead or dying one. When we realize the requirements of God, we shall see that He requires us to be temperate in all things. The end of our creation is to glorify God in our bodies and spirits which are His. How can we do this when we indulge the appetite to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve that body in the very best condition of health, that we may comply with His requirements. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Testimonies for the Church 3:563

We repeat; intemperance commences at our tables. The appetite is indulged until its indulgence becomes second nature. By the use of tea and coffee an appetite is formed for tobacco, and this encourages the appetite for liquors.

Testimonies for the Church 3:21

Above all things, we should not with our pens advocate positions that we do not put to a practical test in our own families, upon our own tables. This is dissimulation, a species of hypocrisy. In Michigan we can get along better without salt, sugar, and milk, than can many who are situated in the far West or in the far East, where there is a scarcity of fruit. But there are very few families in Battle Creek who do not use these articles upon their tables. We know that a free use of these things is positively injurious to health, and, in many cases, we think that if they were not used at all, a much better state of health would be enjoyed. But at present our burden is not upon these things. The people are so far behind that we see it is all they can bear to have us draw the line upon their injurious indulgences and stimulating narcotics. 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 for the Church 7:134-135

Concerning flesh-meat, we should educate the people to let it alone. Its use is contrary to the best development of the physical, mental, and moral powers. And we should bear a clear testimony against the use of tea and coffee.

Testimonies for the Church 9:112

Cooking schools are to be held. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of the utmost importance.

Testimonies for the Church 4:417

Our laborers could do more by their example to advance health reform than by preaching it. When elaborate preparations are made

for them by well-meaning friends, they are strongly tempted to disregard principle; but by refusing the dainty dishes, the rich condiments, the tea and coffee, they may prove themselves to be practical health reformers. Some are now suffering in consequence of transgressing the laws of life, thus causing a stigma to rest on the cause of health [149] reform.

Letter 3, 1884

Teach tea drinkers to let tea alone. Do not give it to them at the table. If, in some circumstances, it is deemed necessary, let it be taken in a private room, that all cause of stumbling may be removed.

Manuscript 22, 1887

Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics, opium and tobacco. These hurtful indulgences must be given up, not only one but all; for all are hurtful, and ruinous to the physical, mental, and moral powers, and should be discontinued from a health standpoint.

Testimonies for the Church 4:365

You are highly nervous and excitable. Tea has an influence to excite the nerves, and coffee benumbs the brain; both are highly injurious. You should be careful of your diet. Eat the most wholesome, nourishing food, and keep yourself in a calm state of mind, where you will not become so excited and fly into a passion.

Testimonies for the Church 3:569

Satan is corrupting minds and destroying souls through his subtle temptations. Will our people see and feel the sin of indulging perverted appetite? Will they discard tea, coffee, flesh-meats, and all stimulating food, and devote the means expended for these hurtful indulgences to spreading the truth? What power can the tobacco-devotee have to stay the progress of intemperance? There must be a revolution in our world upon the subject of tobacco before the ax is laid at the root of the tree. We press the subject still closer. Tea and coffee are fostering the appetite which is developing for stronger stimulants, as tobacco and liquor.

The Review and Herald, July 29, 1884 No. 31 (Healthful Living, 164)

Hot drinks are debilitating; and besides, those who indulge in their use become slaves to the habit.... But if anything is needed to quench thirst, pure water drunk some little time before or after the meal is all that nature requires. Never take tea, coffee, beer, wine, or any spirituous liquor. Water is the best liquid possible to cleanse the tissues.

Unpublished Testimonies, December 4, 1896 (Healthful Living, 246)

We want sanitariums where maladies may be cured by nature's own provisions, and where the people may be taught how to treat themselves when sick; where they will learn to eat temperately of wholesome food, and to be educated to discard all narcotics, tea, coffee, fermented wines, and stimulants of all kinds, and the flesh of dead animals.

Christian Temperance and Bible Hygiene, 44

An increasing desire for rich food has been indulged, until it has become the fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the appetite indulged with but little restraint. Rich dinners and late suppers are served, consisting of highly seasoned meats, with rich sauces, cakes, pies, ices, tea, coffee, etc. No wonder that, with such a diet, people have sallow complexions, and suffer untold agonies from dyspepsia.

Manuscript 115, 1903

Thousands who are afflicted might recover their health if, instead of depending upon the drug-store for their life, would discard all drugs, and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach and leave it weak, unable to digest even simple food without stimulation. The Lord is willing to let His light shine forth in clear, distinct rays to all who are weak and feeble.

Testimonies for the Church 1:224-225

Some who are poor in this world's goods are apt to place all the straight testimony upon the shoulders of the men of property. But they do not realize that they also have a work to do. God requires them to make a sacrifice. He calls upon them to sacrifice their idols. They should lay aside such hurtful stimulants as tobacco, tea, and coffee. If they are brought into straitened circumstances while exerting themselves to do the best they can, it will be a pleasure for their wealthy brethren to help them out of trouble.... God's people should be subject one to another. They should counsel with one another, that the lack of one may be supplied by the sufficiency of another. I saw that the stewards of the Lord have no duty to help those persons who persist in using tobacco, tea, and coffee.

The Facts of Faith 2:36-37

The facts relative to Korah and his company, who rebelled against Moses and Aaron, and against Jehovah, are recorded for a warning to God's people, especially those who live upon the earth near the close of time. Satan has led persons to imitate the example of Korah, Dathan and Abiram, in raising insurrection among the people of God. Those who permit themselves to rise in opposition to the plain testimony, become self-deceived, and have really thought that those upon whom God laid the burden of His work were exalted above the people of God, and that their counsels and reproofs were uncalled for. They have risen in opposition to the plain testimony which God would have them bear in rebuking the wrongs among God's people. The testimonies borne against hurtful indulgences, as tea, coffee, snuff, and tobacco, have irritated a certain class, because it [150] would destroy their idols. Many for a while were undecided whether to make an entire sacrifice of all these hurtful things, or reject the plain testimonies borne, and yield to the clamors of appetite. They occupied an unsettled position. There was a conflict between their convictions of truth and their self-indulgences. Their state of indecision made them weak, and with many, appetite prevailed. Their sense of sacred things was perverted by the use of these slow poisons; and they at length fully decided, let the consequence be what it might, they would not deny self. This fearful decision at once raised

a wall of separation between them and those who were cleansing themselves, as God has commanded, from all filthiness of the flesh, and of the spirit, and were perfecting holiness in the fear of the Lord. The straight testimonies borne were in their way, and caused them great uneasiness, and they found relief in warring against them, and striving to make themselves and others believe that they were untrue. They said the people were all right, but it was the reproving testimonies which made the trouble. And when the rebellious unfurl their banner, all the disaffected rally around the standard, and all the spiritually defective, the lame, the halt, and the blind, unite their influence to scatter and sow discord.

Testimonies for the Church 1:222

Those who use tobacco, tea, and coffee should lay aside those idols, and put their cost into the treasury of the Lord. Some have never made a sacrifice for the cause of God, and are asleep as to what God requires of them. Some of the very poorest will have the greatest struggle to deny themselves of these stimulants. This individual sacrifice is not required because the cause of God is suffering for means. But every heart will be tested, every character developed. It is principle that God's people must act upon. The living principle must be carried out in the life.

Testimonies for the Church 1:548-549

Some think that they can not reform, that health would be sacrificed should they attempt to leave the use of tea, tobacco, and flesh-meats. This is the suggestion of Satan. It is these hurtful stimulants that are surely undermining the constitution and preparing the system for acute diseases, by impairing nature's fine machinery and battering down her fortifications erected against disease and premature decay

The use of unnatural stimulants is destructive to health, and has a benumbing influence upon the brain, making it impossible to appreciate eternal things. Those who cherish these idols can not rightly value the salvation which Christ has wrought out for them by a life of self-denial, continual suffering and reproach, and by finally yielding His own sinless life to save perishing man from death.

Testimonies for the Church 9:153-154

Those who have received instruction regarding the evils of the use of flesh foods, tea, and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetite be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people.

Testimonies for the Church 4:599

Our people should make greater efforts to extend the circulation of the Review. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household.

Letter 135, 1902

Concerning flesh-meat we can all say, Let it alone. And all should bear a clear testimony against tea and coffee, never using them. They are narcotics, injurious alike to the brain and to the other organs of the body....

Let the members of our churches deny every selfish appetite. Every penny expended for tea, coffee, and flesh-meat is worse than wasted; for these things hinder the best development of the physical, mental and spiritual powers.

* * * * *

Testimonies for the Church 3:170

One of the great objects of our Health Institute is to direct sin-sick souls to the great Physician, the true healing fountain, and call their attention to the necessity of reform from a religious standpoint, that they no longer violate the law of God by sinful indulgences. If the moral sensibilities of invalids can be aroused, and they see

that they are sinning against their Creator by bringing sickness upon themselves, and by the indulgence of appetite and debasing passions, when they leave the Health Institute they will not leave their principles behind, but will take them with them, and be genuine health reformers at home. If the moral sensibilities are aroused, patients will have a determination to carry out their convictions of conscience; and if they see the truth, they will obey it. They will have true, noble independence to practice the truths to which they assent. And if the mind is at peace with God, the bodily conditions will be more favorable.

Chapter 43—Water Drinking [151]

The Review and Herald, July 29, 1884 No. 31 (Healthful Living, 89)

Food should not be washed down; no drink is needed with meals. Eat slowly, and allow the saliva to mingle with the food. The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must be first absorbed.... Many make a mistake in drinking cold water with their meals. Taken with meals, water diminishes the flow of the salivary glands; and the colder the water, the greater the injury to the stomach. Ice water or iced lemonade, drunk with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Hot drinks are debilitating; and besides those who indulge in their use become slaves to habit.... Do not eat largely of salt; give up bottled pickles; keep fiery spiced food out of your stomach; eat fruit with your meals, and the irritation which calls for so much drink will cease to exist. But if anything is needed to quench thirst, pure water, drunk some little time before or after a meal, is all that nature requires. Water is the best liquid possible to cleanse the tissues.... Drink some little time before or after the meal.

The Ministry of Healing, 237

In health and in sickness, pure water is one of Heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drank freely, it helps to supply the necessities of the system, and assists nature to resist disease.

The Ministry of Healing, 305

Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the

same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin.

The Health Reformer, January 1, 1871 (Healthful Living, 225, 226)

Eat sparingly, thus relieving the system of unnecessary burden, and encourage cheerfulness; take proper exercise in the open air, bathe frequently, and drink freely of pure, soft water.

How to Live, 4:56

Thousands have died for want of pure water and pure air, who might have lived.... These blessings they need in order to become well. If they would become enlightened, and let medicine alone, and accustom themselves to outdoor exercise, and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy instead of dragging out a miserable existence.

How to Live, 3:62-63

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 burned 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 vitals.

Letter 35, 1890

I should eat regularly of the most healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so. And when I violate the laws God has established in my being, I am to repent and reform, and place

myself in the most favorable condition under the doctors God has provided,—pure air, pure water, and the healing, precious sunlight. Water can be used in many ways to relieve suffering. Draughts of clear, hot water taken before eating, (half quart, more or less), will never do any harm, but will rather be productive to good.

Testimonies for the Church 2:68

You, my dear brother and sister, can have a much better condition of health, than you now enjoy, and can avoid very many ill turns, if you will simply exercise temperance in all things,—temperance in labor, temperance in eating and drinking. Hot drinks are debilitating to the stomach.

* * * * *

Testimonies for the Church 6:247

The principles of health reform must be brought before parents. They must be converted, that they may act as missionaries in their own homes. This work our physicians have done, and can still do, if they will not sacrifice themselves by carrying so many and varied responsibilities.

[152] # Chapter 44—Overeating and Control of Appetite

The Desire of Ages, 117-118

With Christ, as with the holy pair in Eden, appetite was the ground of the first great temptation. Just where the ruin began, the work of our redemption must begin. As by the indulgence of appetite Adam fell, so by the denial of appetite Christ must overcome. "And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

From the time of Adam to that of Christ, self-indulgence had increased the power of the appetites and passions, until they had almost unlimited control. Thus men had become debased and diseased, and of themselves it was impossible for them to overcome. In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death. And in this first victory were involved other issues that enter into all our conflicts with the powers of darkness.

[153] ### *Christian Temperance and Bible Hygiene, 11-12*

Jesus, seated on the Mount of Olives, gave instruction to His disciples concerning the signs which should precede His coming: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." The same sins that brought judgments upon the world in the days of Noah, exist in our day. Men and women now carry their eating and drinking so far that it ends in gluttony and drunkenness. This prevailing sin, the indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to widespread

corruption. Violence and sin reached to heaven. This moral pollution was finally swept from the earth by means of the flood. The same sins of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crime seemed to be the delight of the men and women of that wicked city. Christ thus warns the world: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

Christ has here left us a most important lesson. He would lay before us the danger of making our eating and drinking paramount. He presents the result of unrestrained indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crime is lightly regarded, and passion controls the mind, until good principles and impulses are rooted out, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things which Christ declares will exist at His second coming.

The Saviour presents to us something higher to toil for than merely what we shall eat and drink, and wherewithal we shall be clothed. Eating, drinking, and dressing are carried to such excess that they become crimes. They are among the marked sins of the last days, and constitute a sign of Christ's soon coming. Time, money, and strength, which belong to the Lord, but which He has intrusted to us, are wasted in superfluities of dress and luxuries for the perverted appetite, which lessen vitality, and bring suffering and decay. It is impossible to present our bodies a living sacrifice to God when we continually fill them with corruption and disease by our own sinful indulgence.

Christian Temperance and Bible Hygiene, 16

Christ began the work of redemption just where the ruin began. His first test was on the same point where Adam failed. It was through temptations addressed to the appetite that Satan had overcome a large proportion of the human race, and his success had made him feel that the control of this fallen planet was in his hands. But in Christ he found one who was able to resist him, and he left

the field of battle a conquered foe. Jesus says, "He hath nothing in me." His victory is an assurance that we too may come off victors in our conflicts with the enemy. But it is not our heavenly Father's purpose to save us without an effort on our part to co-operate with Christ. We must act our part, and divine power, uniting with our effort, will bring victory.

We meet intemperance everywhere. We see it on the cars, the steamboats, and wherever we go; and we should ask ourselves what we are doing to rescue souls from the tempter's grasp. Satan is constantly on the alert to bring the race fully under his control. His strongest hold on man is through the appetite, and this he seeks to stimulate in every possible way. All unnatural excitants are harmful, and they cultivate the desire for liquor. How can we enlighten the people, and prevent the terrible evils that result from the use of these things? Have we done all that we can do in this direction?

Christian Temperance and Bible Hygiene, 19

Christ fought the battle upon the point of appetite, and came off victorious; and we also can conquer through strength derived from Him. Who will enter in through the gates into the city?—Not those who declare that they can not break the force of appetite. Christ has resisted the power of him who would hold us in bondage; though weakened by His long fast of forty days, He withstood temptation, and proved by this act that our cases are not hopeless. I know that we can not obtain the victory alone; and how thankful we should be that we have a living Saviour, who is ready and willing to aid us!

The Desire of Ages, 122-123

Of all the lessons to be learned from our Lord's first great temptation, none is more important than that bearing upon the control of the appetites and passions. In all ages, temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind. Through intemperance, Satan works to destroy the mental and moral powers that God gave to man as a priceless endowment. Thus it becomes impossible for men to appreciate things of eternal worth. Through sensual indulgence, Satan seeks to blot from the soul every trace of likeness to God.

The uncontrolled indulgence and consequent disease and degradation that existed at Christ's first advent, will again exist, with intensity of evil, before His second coming. Christ declares that the condition of the world will be as in the days before the flood, and as in Sodom and Gomorrah. Every imagination of the thoughts of the heart will be evil continually. Upon the very verge of that fearful time we are now living, and to us should come home the lesson of the Saviour's fast. Only by the inexpressible anguish which Christ endured, can we estimate the evil of unrestrained indulgence. His example declares that our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God. [154]

In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. "Be of good cheer," He says; "I have overcome the world."

Let him who is struggling against the power of appetite, look to the Saviour in the wilderness of temptation. See Him in His agony upon the cross, as He exclaimed, "I thirst." He has endured all that it is possible for us to bear. His victory is ours.

Jesus rested upon the wisdom and strength of His Heavenly Father. He declared, "The Lord God will help Me; therefore shall I not be confounded, ... And I know that I shall not be ashamed.... Behold, the Lord God will help me." Pointing to His own example, He says to us, "Who is among you that feareth the Lord, ... that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

"The prince of this world cometh," saith Jesus, "and hath nothing in Me." There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling

of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.

Christian Temperance and Bible Hygiene, 22-23

Temptations to the indulgence of appetite possess a power which can be overcome only by the help that God can impart. But with every temptation we have the promise of God that there shall be a way of escape. Why, then, are so many overcome? It is because they do not put their trust in God. They do not avail themselves of the means provided for their safety. The excuses offered for the gratification of perverted appetite, are therefore of no weight with God.

Daniel valued his human capabilities, but he did not trust in them. His trust was in that strength which God has promised to all who will come to Him in humble dependence, relying wholly upon His power.

He purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; for he knew that such a diet would not strengthen his physical powers or increase his mental capability. He would not use wine, nor any other unnatural stimulant; he would do nothing to becloud his mind; and God gave him "knowledge and skill in all learning and wisdom," and also "understanding in all visions and dreams." ...

Daniel's parents had trained him in his childhood to habits of strict temperance. They had taught him that he must conform to nature's laws in all his habits; that his eating and drinking had a direct influence upon his physical, mental, and moral nature, and that he was accountable to God for his capabilities; for he held them all as a gift from God, and must not, by any course of action, dwarf or cripple them. As the result of this teaching, the law of God was exalted in his mind, and reverenced in his heart. During the early years of his captivity, Daniel was passing through an ordeal which was to familiarize him with courtly grandeur, with hypocrisy, and with paganism. A strange school indeed to fit him for a life of

sobriety, industry, and faithfulness! And yet he lived uncorrupted by the atmosphere of evil with which he was surrounded.

The experience of Daniel and his youthful companions illustrates the benefits that may result from an abstemious diet, and shows what God will do for those who will co-operate with Him in the purifying and uplifting of the soul. They were an honor to God, and a bright and shining light in the court of Babylon.

In this history we hear the voice of God addressing us individually, bidding us gather up all the precious rays of light upon this subject of Christian temperance, and place ourselves in right relation to the laws of health.

Christian Temperance and Bible Hygiene, 37

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Through appetite, Satan controls the mind and the whole being. Thousands who might have lived, have passed into the grave, physical, mental, and moral wrecks, because they sacrificed all their powers to the indulgence of appetite. The necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite, is far greater than it was several generations ago. But the present generation have less power of self-control than had those who lived then.

Christian Temperance and Bible Hygiene, 42-44

One of the strongest temptations that man has to meet is upon the point of appetite. In the beginning the Lord made man upright. He was created with a perfectly balanced mind, the size and strength of all his organs being fully and harmoniously developed. But through the seductions of the wily foe, the prohibition of God was disregarded, and the laws of nature wrought out their full penalty....

Since the first surrender to appetite, mankind have been growing more and more self-indulgent, until health has been sacrificed on the altar of appetite. The inhabitants of the antediluvian world were intemperate in eating and drinking. They would have flesh-meats, although God had at that time given man no permission to eat animal food. They ate and drank till the indulgence of their depraved appetite knew no bounds, and they became so corrupt that God could

bear with them no longer. Their cup of iniquity was full, and He cleansed the earth of its moral pollution by a flood.

As men multiplied upon the earth after the flood, they again forgot God, and corrupted their ways before Him. Intemperance in every form increased, until almost the whole world was given up to its sway. Entire cities have been swept from the face of the earth because of the debasing crimes and revolting iniquity that made them a blot upon the fair field of God's created works. The gratification of unnatural appetite led to the sins that caused the destruction of Sodom and Gomorrah. God ascribes the fall of Babylon to her gluttony and drunkenness. Indulgence of appetite and passion was the foundation of all their sins....

When the God of Israel brought His people out of Egypt, He withheld flesh-meats from them in a great measure, but gave them bread from heaven, and water from the flinty rock. With this they were not satisfied. They loathed the food given them, and wished themselves back in Egypt, where they could sit by the flesh-pots. They preferred to endure slavery, and even death, rather than to be deprived of flesh. God granted their desire, giving them flesh, and leaving them to eat till their gluttony produced a plague, from which many of them died.

Example after example might be cited to show the effects of yielding to appetite. It seemed a small matter to our first parents to transgress the command of God in that one act,—the eating from a tree that was so beautiful to the sight and so pleasant to the taste,—but it broke their allegiance to God, and opened the gates to a flood of guilt and woe that has deluged the world.

Crime and disease have increased with every succeeding generation. Intemperance in eating and drinking, and the indulgence of the baser passions, have benumbed the nobler faculties of man. Reason, instead of being the ruler, has come to be the slave of appetite to an alarming extent. An increasing desire for rich food has been indulged, until it has become the fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the appetite indulged with but little restraint. Rich dinners and late suppers are served, consisting of highly seasoned meats, with rich sauces, cakes, pies, ices, tea, coffee, etc. No wonder that, with such

a diet, people have sallow complexions, and suffer untold agonies from dyspepsia.

Christian Temperance and Bible Hygiene, 51

It is possible to eat immoderately, even of wholesome food. It does not follow that because one has discarded the use of hurtful articles of diet, he can eat just as much as he pleases. Overeating, no matter what the quality of the food, clogs the living machine, and thus hinders it in its work.

Christian Temperance and Bible Hygiene, 53-54

The apostle Peter understood the relation between the mind and the body, and raised his voice in warning to his brethren: "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." Many regard this text as a warning against licentiousness only; but it has a broader meaning. It forbids every injurious gratification of appetite or passion. Every perverted appetite becomes a warring lust. Appetite was given us for a good purpose, not to become the minister of death by being perverted, and thus degenerating into "lusts which war against the soul." ...

The strength of the temptation to indulge appetite can be measured only by the inexpressible anguish of our Redeemer in that long fast in the wilderness. He knew that the indulgence of perverted appetite would so deaden man's perceptions that sacred things could not be discerned. Adam fell by the indulgence of appetite; Christ overcame by the denial of appetite. And our only hope of regaining Eden is through firm self-control. If the power of indulged appetite [156] was so strong upon the race, that, in order to break its hold, the divine Son of God, in man's behalf, had to endure a fast of nearly six weeks, what a work is before the Christian! Yet, however great the struggle, he may overcome. By the help of that divine power which withstood the fiercest temptations that Satan could invent, he too may be entirely successful in his warfare with evil, and at last may wear the victor's crown in the kingdom of God.

Christian Temperance and Bible Hygiene, 75-76

Many a mother, even among those who profess to be Christians, is daily setting before her household rich and highly seasoned food, which tempts the appetite and encourages overeating. In some families, flesh-meats constitute the principal article of diet, and in consequence, the blood is filled with cancerous and scrofulous humors. Then when suffering and disease follow, Providence is charged with that which is the result of a wrong course. I repeat: intemperance begins at the table, and, with the majority, appetite is indulged until indulgence becomes second nature.

Whoever eats too much, or of food which is not healthful, is weakening his power to resist the clamors of other appetites and passions.

Christian Temperance and Bible Hygiene, 79-80

Satan sees that he can not have so great power over minds when the appetite is kept under control as when it is indulged, and he is constantly working to lead men to indulgence. Under the influence of unhealthful food, the conscience becomes stupefied, the mind is darkened, and its susceptibility to impressions is impaired. But the guilt of the transgressor is not lessened because the conscience has been violated till it has become insensible.

Since a healthy state of mind depends upon the normal condition of the vital forces, what care should be exercised that neither stimulants nor narcotics be used! Yet we see that a large number of those who profess to be Christians are using tobacco. They deplore the evils of intemperance yet while speaking against the use of liquors, these very men will eject the juice of tobacco. There must be a change of sentiment with reference to tobacco-using before the root of the evil will be reached. We press the subject still closer. Tea and coffee are fostering the appetite for stronger stimulants. And then we come still closer home, to the preparation of food, and ask, Is temperance practiced in all things? are the reforms which are essential to health and happiness carried out here?

Every true Christian will have control of his appetites and passions. Unless he is free from the bondage of appetite, he can not be

a true, obedient servant of Christ. The indulgence of appetite and passion blunts the effect of truth upon the heart.

Christian Temperance and Bible Hygiene, 83

Many students are deplorably ignorant of the fact that diet exerts a powerful influence upon the health. Some have never made a determined effort to control the appetite, or to observe proper rules in regard to diet. They eat too much, even at their meals, and some eat between meals whenever the temptation is presented. If those who profess to be Christians desire to solve the questions so perplexing to them, why their minds are so dull, why their religious aspirations are so feeble, they need not, in many instances, go farther than the table; here is cause enough, if there were no other.

Many separate themselves from God by their indulgence of appetite. He who notices the fall of a sparrow, who numbers the very hairs of the head, marks the sin of those who indulge perverted appetite at the expense of weakening the physical powers, benumbing the intellect, and deadening the moral perceptions.

Christian Temperance and Bible Hygiene, 150-151

Providence has been leading the people of God out from the extravagant habits of the world, away from the indulgence of appetite and passion, to take their stand upon the platform of self-denial, and temperance in all things. The people whom God is leading will be peculiar. They will not be like the world. If they follow the leadings of God, they will accomplish His purposes, and will yield their will to His will. Christ will dwell in the heart. The temple of God will be holy. Your body, says the apostle, is the temple of the Holy Ghost. God does not require His children to deny themselves to the injury of physical strength. He requires them to obey natural law, in order to preserve physical health. Nature's path is the road He marks out, and it is broad enough for any Christian. With a lavish hand God has provided us with rich and varied bounties for our sustenance and enjoyment. But in order for us to enjoy the natural appetite, which will preserve health and prolong life, He restricts the appetite. He says, Beware! restrain, deny, unnatural appetite. If we create a perverted appetite, we violate the laws of our being, and assume the

responsibility of abusing our bodies and of bringing disease upon ourselves.

Christian Temperance and Bible Hygiene, 154

As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of a large share of the feebleness which is apparent everywhere.

[157] ### *Christian Temperance and Bible Hygiene, 155-156*

The abuses of the stomach by the gratification of appetite are a fruitful source of most church trials. Those who eat and work intemperately and irrationally, talk and act irrationally, It is not necessary to drink alcoholic liquors in order to be intemperate. The sin of intemperate eating-eating too frequently, too much, and of rich, unwholesome food—destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment, preventing rational, calm, healthy thinking and acting. In order for the people of God to be in an acceptable state with Him, where they can glorify Him in their bodies and spirits, which are His, they must with interest and zeal deny the gratification of appetite, and exercise temperance in all things. Then they can comprehend the truth in its beauty and clearness, and carry it out in their lives, and by a judicious, straight-forward course give the enemies of our faith no occasion to reproach the cause of truth. God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health, for a solemn and important work is before us. Health of mind and body is required in this work; it is as essential to a healthy religious experience, to advancement in the Christian life, to progress in holiness, as is the hand or foot to the human body. God requires His people to cleanse themselves “from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” All who are indifferent, and excuse themselves from this work, waiting for the Lord to do for them what He requires them to do for themselves, will be found wanting when the meek of the earth, who have wrought His judgments, are hid in the day of the Lord’s anger.

The Ministry of Healing, 176

A pure and noble life, a life of victory over appetite and lust, is possible to every one who will unite his weak, wavering human will to the omnipotent, unwavering will of God.

The Ministry of Healing, 306-307

Many who discard flesh-meats and other gross and injurious articles think that because their food is simple and wholesome they may indulge appetite without restraint, and they eat to excess, sometimes to gluttony. This is an error. The digestive organs should not be burdened with a quantity or quality of good which it will tax the system to appropriate.

Custom has decreed that the food shall be placed upon the tables in courses. Not knowing what is coming next, one may eat a sufficiency of food which perhaps is not the best suited to him. When the last course is brought on, he often ventures to overstep the bounds, and take the tempting dessert, which, however, proves anything but good for him. If all the food intended for a meal is placed on the table at the beginning, one has opportunity to make the best choice.

Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined.

The surplus food burdens the system, and produces morbid, feverish conditions. It calls an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy tax on the digestive organs, and when these organs have accomplished their task, there is a feeling of faintness or languor. Some who are continually overeating call this all-gone feeling hunger; but it is caused by the overworked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort.

These unpleasant symptoms are felt because nature has accomplished her work at an unnecessary outlay of vital force, and is thoroughly exhausted. The stomach is saying, “Give me rest.” But with many the faintness is interpreted as a demand for more food; so instead of giving the stomach rest, another burden is placed upon

it. As a consequence the digestive organs are often worn out when they should be capable of doing good work.

The Ministry of Healing, 308-310

Overeating is especially harmful to those who are sluggish in temperament; these should eat sparingly, and take plenty of physical exercise. There are men and women of excellent natural ability who do not accomplish half what they might if they would exercise self-control in the denial of appetite.

Many writers and speakers fail here. After eating heartily, they give themselves to sedentary occupations, reading, study, or writing, allowing no time for physical exercise. As a consequence, the free flow of thought and words is checked. They can not write or speak with the force and intensity necessary in order to reach the heart; their efforts are tame and fruitless.

Those upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.

Every day men in positions of trust have decisions to make upon which depend results of great importance.... Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral
[158] courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.

Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practice self-control in eating and drinking.

Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person can

not lay down an exact rule for another. Every one should exercise reason and self-control and should act from principle.

The Ministry of Healing, 323

Carefully consider your diet. Study from cause to effect. Cultivate self-control. Keep appetite under the control of reason. Never abuse the stomach by overeating, but do not deprive yourself of the wholesome, palatable food that health demands.

The Facts of Faith 2:15-16

God continued to feed the Hebrew host with the bread rained from heaven; but they were not satisfied. Their depraved appetites craved meat, which God in His wisdom had withheld, in a great measure, from them. "And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away. There is nothing at all besides this manna before our eyes." They became weary of the food prepared for them by angels, and sent them from heaven. They knew it was just the food God wished them to have, and that it was healthful for them and their children. Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. Satan, the author of disease and misery, will approach God's people where he can have the greatest success. He has controlled the appetite in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden fruit. He came with his temptations first to the mixed multitude, the believing Egyptians, and stirred them up to seditious murmurings. They would not be content with the healthful food which God had provided for them. Their depraved appetites craved a greater variety, especially flesh-meats.

This murmuring soon infected nearly the whole body of the people. At first, God did not gratify their lustful appetites, but caused His judgments to come upon them, and consumed the most guilty by lightning from heaven. Yet this, instead of humbling, only seemed to increase their murmurings. When Moses heard the people

weeping in the door of their tents, and complaining throughout their families, he was displeased.

The Facts of Faith 2:18

In this instance the Lord gave the people that which was not for their best good, because they would have it. They would not submit to receive from the Lord those things which would prove for their good. They gave themselves up to seditious murmurings against Moses, and against the Lord, because they did not receive those things which would prove an injury to them. Their depraved appetites controlled them, and God gave them flesh-meats, as they desired, and He let them suffer the results of gratifying their lustful appetites. Burning fevers cut down very large numbers of the people. Those who had been most guilty in their murmurings were slain as soon as they tasted the meat for which they had lusted. If they had submitted to have the Lord select their food for them, and had been thankful, and satisfied for food which they could eat freely of without injury, they would not have lost the favor of God, and then been punished for their rebellious murmurings, by great numbers of them being slain.

The Facts of Faith 2:120

Adam and Eve in Eden were noble in stature, and perfect in symmetry and beauty. They were sinless, and in perfect health. What a contrast to the human race now! Beauty is gone. Perfect health is not known. Everywhere we look we see disease, deformity and imbecility. I inquired the cause of this wonderful degeneracy, and was pointed back to Eden. The beautiful Eve was beguiled by the serpent to eat of the fruit of the only tree of which God had forbidden them to eat, or even touch it lest they die.

Eve had everything to make her happy. She was surrounded by fruit of every variety. Yet the fruit of the forbidden tree appeared more desirable to her than the fruit of all the other trees in the garden of which she could freely eat. She was intemperate in her desires. She ate and through her influence, her husband ate also, and a curse rested upon them both. The earth also was cursed because of their sin. And since the fall, intemperance in almost every form has

existed. The appetite has controlled reason. The human family have followed in a course of disobedience, and, like Eve, have been beguiled by Satan to disregard the prohibitions God has made, flattering themselves that the consequence would not be as fearful as had been apprehended. The human family have violated the laws of health, and have run to excess in almost everything. Disease has [159] been steadily increasing. The cause has been followed by effect.

The Facts of Faith 2:121-122

When the Lord brought His people from Egyptian bondage, He led them through the wilderness to prove them, and try them. He promised to be their God, and to take them to Himself as His peculiar treasure. He did not prohibit their eating meat, but withheld it from them in a great measure. He gave them food which He designed that they should have, which was healthy, and of which they could eat freely. He rained their bread from Heaven, and gave them purest water out of the flinty rock. He made a covenant with them, that if they would obey Him in all things, He would put no disease upon them. But the Israelites were not satisfied with the food which God gave them. They murmured against Moses and against God, and wished themselves back in Egypt, where they could sit by the flesh-pots. God in His anger gave them flesh to gratify their lustful appetite, and great numbers of them died in the act of eating the meat for which they had lusted. While it was yet between their teeth the curse of God came upon them. God here teaches His people that He is displeased with their permitting their appetite to control them. The Israelites at times would prefer slavery, and even death, rather than to be deprived of meat.

The Facts of Faith 2:125-126

Those who do not control their appetites in eating are guilty of intemperance. In those cases where men lose all sense of their obligation to God, their families, and to community, it is a slow process. They are not changed from the kind husband and father at once. It takes time to degrade them to beasts, where they become mere wrecks of humanity. With many, their first error is in making a God of their appetite, subsisting mostly on highly-seasoned animal

food which produces a feverish state of the system, especially if pork is used freely.

The Facts of Faith 2:129-132

There is a class who profess to believe the truth, who do not use tobacco, snuff, tea, or coffee, yet they are guilty of gratifying the appetite in a different manner. They crave highly-seasoned meats, with rich gravies, and their appetite has become so perverted that they can not be satisfied with even meat, unless prepared in a manner most injurious

Because it is the fashion, in harmony with morbid appetite, rich cake, pies, and puddings, and every hurtful thing, are crowded into the stomach. The table must be loaded down with a variety, or the depraved appetite can not be satisfied. In the morning, these slaves to appetite often have impure breath, and a furred tongue. They do not enjoy health, and wonder why they suffer with pains, headaches, and various ills. Many eat three times a day, and again just before going to bed. In a short time the digestive organs are worn out, for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed.

Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any consideration. They would sooner sacrifice health, and die prematurely, than to restrain their intemperate appetite. And there are many who are ignorant of the relation their eating and drinking has to health. Could such be enlightened, they might have moral courage to deny the appetite, and eat more sparingly, and of that food alone which was healthful, and by their own course of action save themselves a great amount of suffering.

Persons who have indulged their appetite to eat freely of meat, highly-seasoned gravies, and various kinds of rich cakes and preserves, can not immediately relish a plain, wholesome, and nutritious diet. Their taste is so perverted that they have no appetite for a

wholesome diet of fruits, plain bread and vegetables. They need not expect to relish at first food so different from that which they have been indulging themselves to eat. If they can not at first enjoy plain food, they should fast until they can. That fast will prove to them of greater benefit than medicine, for the abused stomach will find that rest which it has long needed, and real hunger can be satisfied with a plain diet. It will take time for the taste to recover from the abuses which it has received, and to gain its natural tone. But perseverance in a self-denying course of eating and drinking will soon make plain, wholesome food palatable, and it will soon be eaten with greater satisfaction than the epicure enjoys over his rich dainties.

The stomach is not fevered with meat, and over-taxed, but is in a healthy condition, and can readily perform its task. There should be no delay in reform. Efforts should be made to preserve carefully the remaining strength of the vital forces, by lifting off every over-tasking burden. The stomach may never fully recover health, but a proper course of diet will save further debility, and many will recover more or less, unless they have gone very far in gluttonous self-murder.

Those who permit themselves to become slaves to a gluttonous appetite, often go still further, and debase themselves by indulging their corrupt passions, which have become excited by intemperance [160] in eating and drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits.

The present corrupt state of the world was presented before me. The sight was terrible. I have wondered that the inhabitants of the earth were not destroyed, like the people of Sodom and Gomorrah. I have seen reason enough for the present state of degeneracy and mortality in the world. Blind passion controls reason, and every high consideration with many is sacrificed to lust.

The first great evil was intemperance in eating and drinking. Men and women have made themselves slaves to appetite. They are intemperate in labor. A great amount of hard labor is performed to obtain food for their tables which greatly injure the already over-taxed system. Women spend a great share of their time over a heated cook-stove, preparing food, highly seasoned with spices to gratify the taste. As a consequence, the children are neglected and do not

receive moral and religious instruction. The overworked mother neglects to cultivate a sweetness of temper, which is the sunshine of the dwelling. Eternal considerations become secondary. All the time has to be employed in preparing these things for the appetite which ruin health, sour the temper, and becloud the reasoning faculties.

The Facts of Faith 2:133-134

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 tenfold. 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.

The sufferers in such cases can do for themselves that which others can not 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 to rest. Reduce the feverish state of the system by a careful and understanding application of water. These efforts will help nature in her struggle to free the system of impurities. But generally the persons who suffer pain become impatient. They are not willing to use self-denial, and suffering a little from hunger.

The Facts of Faith 2:145

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.

Testimonies for the Church 1:486-4878

Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated. The lower propensities have ruled men and women.

In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, "I will praise Thee, for I am fearfully and wonderfully made." They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body.

Testimonies for the Church 2:38

Esau lusted for a favorite dish, and sacrificed his birthright to gratify appetite. After his lustful appetite had been gratified, he saw his folly, but found no space for repentance though he sought it carefully and with tears. There are very many who are like Esau. He represents a class who have a special, valuable blessing within their reach,—the immortal inheritance, life that is as enduring as the life of God, the Creator of the universe, happiness immeasurable, and an eternal weight of glory,—but who have so long indulged their appetites, passions, and inclinations, that their power to discern and appreciate the value of eternal things is weakened.

Esau had a special, strong desire for a particular article of food, and he had so long gratified self that he did not feel the necessity of turning from the tempting, coveted dish. He thought upon it, making no special effort to restrain his appetite, until the power of appetite bore down every other consideration, and controlled him, and he imagined that he would suffer great inconvenience, and even death, if he could not have that particular dish. The more he thought upon it, the more his desire strengthened, until his birthright, which was sacred, lost its value and its sacredness.

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Testimonies for the Church 2:65

When we realize the requirements of God, we shall see that He requires us to be temperate in all things. The end of our creation is to glorify God in our bodies and spirits which are His. How can we do this when we indulge the appetite to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve that body in the very best condition of health, that we may comply with His requirements. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Testimonies for the Church 2:202-203

If the Saviour of men, with His divine strength, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of prayer,—fervent, constant prayer! When Christ was the most fiercely beset by temptation, He ate nothing. He committed Himself to God, and through earnest prayer, and perfect submission to the will of His Father, came off conqueror. Those who profess the truth for these last days, above every other class of professed Christians, should imitate the great Exemplar in prayer.

"It is enough for the disciple that he be as his Master, and the servant as his Lord." Our tables are frequently spread with luxuries neither healthful nor necessary, because we love these things more than we love self-denial, freedom from disease, and soundness of mind. Jesus sought earnestly for strength from His Father. This the divine Son of God considered of more value, even for Himself, than to sit at the most luxurious table. He has given us evidence that prayer is essential in order to receive strength to contend with the powers of darkness, and to do the work allotted us. Our own strength is weakness, but that which God gives is mighty, and will make every one who obtains it more than conqueror.

Testimonies for the Church 2:368

Some can not be impressed with the necessity of eating and drinking to the glory of God. The indulgence of appetite affects them in all the relations of life. It is seen in their family, in their church, in the prayer-meeting, and in the conduct of their children. It

has been the curse of their lives. You can not make them understand the truths for these last days. God has bountifully provided for the sustenance and happiness of all His creatures; and if His laws were never violated, and all acted in harmony with the divine will, health, peace, and happiness, instead of misery and continual evil, would be experienced.

Testimonies for the Church 2:373-374

Eat what you ought, but eat it at one meal, and then wait until the next. I eat enough to satisfy the wants of nature; but when I get up from the table, my appetite is just as good as when I sat down. And when the next meal comes, I am ready to take my portion, and no more. Should I eat a double amount now and then, because it tastes good, how could I bow down and ask God to help me in my work of writing, when I could not get an idea on account of my gluttony? Could I ask God to take care of that unreasonable load upon my stomach? That would be dishonoring Him. That would be asking to consume upon my lust. Now I eat just what I think is right, and then I ask Him to give me strength to perform the work that He has given me to do. And I have known that heaven has heard and answered my prayer, when I have offered this petition.

Again: when we eat immoderately, we sin against our own bodies. Upon the Sabbath, in the house of God, gluttons will sit and sleep under the burning truths of God's word. They can neither keep their eyes open, nor comprehend the solemn discourses given. Do you think that such are glorifying God in their bodies and spirits, which are His? No; they dishonor Him. And the dyspeptic—what has made him dyspeptic is taking this course. Instead of observing regularity, he has let appetite control him, and has eaten between meals. Perhaps, if his habits are sedentary, he has not had the vitalizing air of heaven to help in the work of digestion; he may not have had sufficient exercise for his health.

Some of you feel as though you would like to have somebody tell you how much to eat. This is not the way it should be. We are to act from a moral and religious standpoint. We are to be temperate in all things, because an incorruptible crown, a heavenly treasure, is before us. And now I wish to say to my brethren and sisters, I

would have moral courage to take my position and to govern myself. I would not want to put that on some one else. You eat too much and then you are sorry, and so you keep thinking upon what you eat and drink. Just eat that which is for the best and go right away, feeling clear in the sight of Heaven, and not having remorse of conscience. We do not believe in removing temptations entirely away from either children or grown persons. We all have a warfare before us, and must stand in a position to resist the temptations of Satan; and we want to know that we possess the power in ourselves to do this.

Testimonies for the Church 2:412-413

My brother, you have much to learn. You indulge your appetite by eating more food than your system can convert into good blood. It is sin to be intemperate in the quantity of food eaten, even if the
[162] quality is unobjectionable. Many feel that if they do not eat meat and the grosser articles of food, they may eat of simple food until they can not well eat more. This is a mistake. Many professed health reformers are nothing less than gluttons. They lay upon the digestive organs so great a burden that the vitality of the system is exhausted in the effort to dispose of it. It also has a depressing influence upon the intellect; for the brain nerve power is called upon to assist the stomach in its work. Overeating, even of the simplest food, benumbs the sensitive nerves of the brain, and weakens its vitality. Overeating has a worse effect upon the system than overworking; the energies of the soul are more effectually prostrated by intemperate eating than by intemperate working.

The digestive organs should never be burdened with a quantity or quality of food which it will tax the system to appropriate. All that is taken into the stomach, above what the system can use to convert into good blood, clogs the machinery; for it can not be made into either flesh or blood, and its presence burdens the liver, and produces a morbid condition of the system. The stomach is overworked in its efforts to dispose of it, and then there is a sense of languor, which is interpreted to mean hunger, and without allowing the digestive organs time to rest from their severe labor, to recruit their energies, another immoderate amount is taken into the stomach, to set the weary machinery again in motion. The system receives

less nourishment from too great a quantity of food, even of the right quality, than from a moderate quantity taken at regular periods.

My brother, your brain is benumbed. A man who disposes of the quantity of food that you do, should be a laboring man. Exercise is important to digestion, and to a healthy condition of body and mind. You need physical exercise. You move and act as if you were wooden, as though you had no elasticity. Healthy, active exercise is what you need

You need to exercise temperance in all things. Cultivate the higher powers of the mind, and there will be less strength of growth of the animal. It is impossible for you to increase in spiritual strength while your appetite and passions are not under perfect control. Says the inspired apostle, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Testimonies for the Church 2:432

Sister R is in poor health. She indulges her appetite and places too heavy a burden upon her stomach. She burdens it by overeating, and by placing in it a quality of food not best calculated to nourish her system. Her food is taken in immoderate quantities and she takes but little exercise; thus the system is severely taxed. According to the light which the Lord has given us, simple food is the best to insure health and strength. Exercise is necessary to her health.

Testimonies for the Church 2:362-365

Many who have adopted the health reform have left off everything hurtful; but does it follow that because they have left off these things, they can eat just as much as they please? They sit down to the table, and instead of considering how much they should eat, they give themselves up to appetite, and eat to great excess. And the stomach has all it can do, or all it should do, the rest of that day, to worry away with the burden imposed upon it. All the food that is put into the stomach, from which the system can not derive benefit, is a burden to nature in her work. It hinders the living machine. The system is clogged, and can not successfully carry on its work. The vital organs are unnecessarily taxed, and the brain nerve-power is

called to the stomach to help the digestive organs carry on their work of disposing of an amount of food which does the system no good....

And what influence does overeating have upon the stomach? It becomes debilitated, the digestive organs are weakened, and disease, with all its train of evils, is brought on as the result. If persons were diseased before, they thus increase the difficulties upon them, and lessen their vitality every day they live. They call their vital powers into unnecessary action to take care of the food that they place in their stomachs. What a terrible condition is this to be in! We know something of dyspepsia by experience. We have had it in our family; and we feel that it is a disease much to be dreaded. When a person becomes a thorough dyspeptic, he is a great sufferer, mentally and physically; and his friends must also suffer, unless they are as unfeeling as brutes. And yet will you say, "It is none of your business what I eat, or what course I pursue?" Does anybody around dyspeptics suffer? Just take a course that will irritate them in any way. How natural to be fretful! They feel bad and it appears to them that their children are very bad. They can not speak calmly to them, nor, without especial grace, act calmly in their families. All around them are affected by the disease upon them; all have to suffer the consequences of their infirmity. They cast a dark shadow. Then, do not your habits of eating and drinking affect others? They certainly do. And you should be very careful to preserve yourself in the best condition of health, that you may render to God perfect service, and do your duty in society and to your family.

[163] But even health reformers can err in the quantity of food. They can eat immoderately of a healthy quality of food.

Testimonies for the Church 3:489-492

Ministers, teachers, and students do not become as intelligent as they should in regard to the necessity of physical exercise in the open air. They neglect this duty, which is most essential for the preservation of health. They closely apply their minds to books, and eat the allowance of a laboring man. Under such habits, some grow corpulent, because the system is clogged. Others become lean, feeble, and weak, because their vital powers are exhausted in throwing off the excess of food; the liver becomes burdened and

unable to throw off the impurities in the blood, and sickness is the result. If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body.... Ministers of Christ, professing to be His representatives, should follow His example, and above all others should form habits of strictest temperance. They should keep the life and example of Christ before the people by their own lives of self-denial, self-sacrifice, and active benevolence. Christ overcame appetite in man's behalf; and in His stead they are to set others an example worthy of imitation. Those who do not feel the necessity of engaging in the work of overcoming upon the point of appetite, will fail to secure precious victories which they might have gained, and will become slaves to appetite and lust, which are filling the cup of iniquity of those who dwell upon the earth.

Men who are engaged in giving the last message of warning to the world, a message which is to decide the destiny of souls, should make a practical application in their own lives of the truths they preach to others. They should be examples to the people in their eating, in their drinking, and in their chaste conversation and deportment. Gluttony, indulgence of the baser passions, and grievous sins, are hidden under the garb of sanctity by many professed representatives of Christ throughout our world. There are men of excellent natural ability whose labor does not accomplish half what it might if they were temperate in all things. Indulgence of appetite and passion beclouds the mind, lessens physical strength, and weakens moral power. Their thoughts are not clear. Their words are not spoken in power, are not vitalized by the Spirit of God so as to reach the hearts of the hearers.

As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion. Abstemiousness in diet, and control of all the passions, will preserve the intellect and give mental and moral vigor, enabling men to bring all their propensities under the control of the higher powers, and to discern between right and wrong, the sacred and the common. All who have a true sense of the sacrifice made by Christ in leaving His home in heaven to come to this world that He might

by His own life show man how to resist temptation, will cheerfully deny self and choose to be partakers with Christ of His sufferings.

The fear of the Lord is the beginning of wisdom. Those who overcome as Christ overcame will need to constantly guard themselves against the temptations of Satan. The appetite and passions should be restricted and under the control of enlightened conscience, that the intellect may be unimpaired, the perceptive powers clear, so that the workings of Satan and his snares may not be interpreted to be the providence of God. Many desire the final reward and victory which are to be given to overcomers, but are not willing to endure toil, privation, and denial of self, as did their Redeemer. It is only through obedience and continual effort that we shall overcome as Christ overcame.

The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character. The continual transgression of man for six thousand years has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome.

The Review and Herald, June 18, 1895, No. 25 (Healthful Living, 10)

Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God.... Man is very dear to God, because he was formed in His own image. This fact should impress us with the importance of teaching by precept and example the sin of defiling, by the indulgence of appetite or by any other sinful practice, the body which is designed to represent God to the world.

Testimonies for the Church 3:561

Satan comes to man, as he came to Christ, with his overpowering temptations to indulge appetite. He well knows his power to overcome man upon this point. He overcame Adam and Eve in Eden upon appetite, and they lost their blissful home. What accumulated

misery and crime have filled our world in consequence of the fall of Adam. Entire cities have been blotted from the face of the earth because of the debasing crimes and revolting iniquity that made them [164] a blot upon the universe. Indulgence of appetite was the foundation of all their sins.

Testimonies for the Church 3:569-570

Our people are constantly retrograding upon health reform. Satan sees that he can not have such a controlling power over them as he could if appetite were indulged. Under the influence of unhealthful food, the conscience becomes stupefied, the mind becomes darkened, and its susceptibility to impressions is blunted. But because violated conscience is benumbed and becomes insensible, the guilt of the transgressor is not lessened.

Satan is corrupting minds and destroying souls through his subtle temptations. Will our people see and feel the sin of indulging perverted appetite? Will they discard tea, coffee, flesh-meats, and all stimulating food, and devote the means expended for these hurtful indulgences to spreading the truth? These stimulants do only harm; and yet we see that a large number of those who profess to be Christians are using tobacco. These very men will deplore the evil of intemperance, and while speaking against the use of liquors will eject the juice of tobacco. While a healthy state of mind depends upon the normal condition of the vital forces, what care should be exercised that neither stimulants nor narcotics be used.

Tobacco is a slow, insidious poison, and its effects are more difficult to cleanse from the system than those of liquor. What power can the tobacco-devotee have to stay the progress of intemperance? There must be a revolution in our world upon the subject of tobacco before the ax is laid at the root of the tree. We press the subject still closer. Tea and coffee are fostering the appetite which is developing for stronger stimulants, as tobacco and liquor. And we come still closer home, to the daily meals, the tables spread in Christian households. Is temperance practiced in all things? Are the reforms which are essential to health and happiness carried out there? Every true Christian will have control of his appetite and passions. Unless he is free from the bondage and slavery of appetite, he can not be a

true, obedient servant of Christ. It is the indulgence of appetite and passion which makes the truth of none effect upon the heart. It is impossible for the spirit and power of the truth to sanctify a man, soul, body, and spirit, when he is controlled by appetite and passion.

Testimonies for the Church 4:44

In the wilderness of temptation Christ met the great leading temptations that would assail man. There He encountered, single-handed, the wily, subtle foe, and overcame him. The first great temptation was upon appetite; the second, presumption; the third, love of the world. Satan has overcome his millions by tempting them to the indulgences of appetite. Through the gratification of the taste, the nervous system becomes excited and the brain power enfeebled, making it impossible to think calmly or rationally. The mind is unbalanced. Its higher, nobler faculties are perverted to serve animal lust, and the sacred, eternal interests are not regarded. When this object is gained, Satan can come with his two other leading temptations and find ready access. His manifold temptations grow out of these three great leading points.

Testimonies for the Church 4:309

Our danger is presented before us by Christ Himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and in indulging perverted appetite in the defiling use of liquor, and the narcotic tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying, "Peace and safety," when destruction is fast coming upon them.

Testimonies for the Church 4:416-417

Our preachers are not particular enough in regard to their habits of eating. They partake of too large quantities of food, and of too great a variety at one meal. Some are reformers only in name. They have no rules by which to regulate their diet, but indulge in eating fruit or nuts between their meals, and thus impose too heavy burdens upon the digestive organs. Some eat three meals a day, when two would be more conducive to physical and spiritual health. If the laws which God has made to govern the physical system are violated, the penalty must surely follow.

Because of imprudence in eating, the senses of some seem to be half paralyzed, and they are sluggish and sleepy. These pale-faced ministers who are suffering in consequence of selfish indulgence of the appetite, are no recommendation of health reform. When suffering from overwork, it would be much better to drop out a meal occasionally, and thus give nature a chance to rally. Our laborers could do more by their example to advance health reform than by preaching it. When elaborate preparations are made for them by well-meaning friends, they are strongly tempted to disregard [165] principle; but by refusing the dainty dishes, the rich condiments, the tea and coffee, they may prove themselves to be practical health reformers. Some are now suffering in consequence of transgressing the laws of life, thus causing a stigma to rest on the cause of health reform.

Excessive indulgence in eating, drinking, sleeping, or seeing, is sin. The harmonious, healthy action of all the powers of body and mind results in happiness; and the more elevated and refined the powers the more pure and unalloyed the happiness.

Testimonies for the Church 4:408-409

The reason why many of our ministers complain of sickness is, they fail to take sufficient exercise, and indulge in overeating. They do not realize that such a course endangers the strongest constitution. Those who, like yourself, are sluggish in temperament, should eat very sparingly, and not shun physical taxation. Many of our ministers are digging their graves with their teeth. The system, in taking care of the burden placed upon the digestive organs, suffers, and a severe

draught is made upon the brain. For every offense committed against the laws of health, the transgressor must pay the penalty in his own body.

Testimonies for the Church 4:454-455

Some do not exercise control over their appetites, but indulge taste at the expense of health. As the result, the brain is clouded, their thoughts are sluggish, and they fail to accomplish what they might if they were self-denying and abstemious. These rob God of the physical and mental strength which might be devoted to His service if temperance were observed in all things. Paul was a health reformer. Said he, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." He felt that a responsibility rested upon him to preserve all his powers in their strength, that he might use them to the glory of God. If Paul was in danger from intemperance, we are in greater danger, because we do not feel and realize as he did the necessity of glorifying God in our bodies and spirits, which are His. Overeating is the sin of this age.

The word of God places the sin of gluttony in the same catalogue with drunkenness. So offensive was this sin in the sight of God that He gave directions to Moses that a child who would not be restrained on the point of appetite, but would gorge himself with anything his taste might crave, should be brought by his parents before the rulers of Israel, and should be stoned to death. The condition of the glutton was considered hopeless. He would be of no use to others, and was a curse to himself. No dependence could be placed upon him in anything. His influence would be ever contaminating others, and the world would be better without such a character; for his terrible defects would be perpetuated. None who have a sense of their accountability to God will allow the animal propensities to control reason. Those who do this are not Christians, whoever they may be, and however exalted their profession. The injunction of Christ is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He here shows us that we may be as perfect in our sphere as God is in His sphere.

Testimonies for the Church 4:515-516

God wants men to cultivate force of character. Those who are merely time-servers are not the ones who will receive a rich reward by and by. He wants those who labor in His cause to be men of keen feeling and quick perception. They should be temperate in eating; rich and luxurious food should find no place upon their tables; and when the brain is constantly taxed, and there is a lack of physical exercise, they should eat sparingly, even of plain food. Daniel's clearness of mind and firmness of purpose, his strength of intellect in acquiring knowledge, were due in a great degree to the plainness of his diet, in connection with his life of prayer.

Testimonies for the Church 4:574

Few have moral stamina to resist temptation, especially of the appetite, and to practice self-denial. To some it is a temptation too strong to be resisted to see others eat the third meal; and they imagine they are hungry, when the feeling is not a call of the stomach for food, but a desire of the mind that has not been fortified with firm principle, and disciplined to self-denial. The walls of self-control and self-restriction should not in a single instance be weakened and broken down. Paul, the apostle to the Gentiles, says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Those who do not overcome in little things will have no moral power to withstand greater temptations.

Testimonies for the Church 5:135

Many are incapacitated for labor both mentally and physically by over-eating and the gratification of the lustful passions. The animal propensities are strengthened, while the moral and spiritual nature is enfeebled. When we shall stand around the great white throne, what a record will the lives of many then present. Then will they see what they might have done had they not debased their God-given powers. Then will they realize what height of intellectual greatness they might have attained, had they given to God all the physical and [166]
mental strength He had entrusted to them. In their agony of remorse they will long to have their lives to live over again.

Testimonies for the Church 5:196, 197

God has granted to this people great light, yet we are not placed beyond the reach of temptation. Who among us are seeking help from the gods of Ekron? Look on this picture—not drawn from imagination. In how many, even among Seventh-day Adventists, may its leading characteristics be seen? An invalid—apparently very conscientious, yet bigoted and self-sufficient—freely avows his contempt for the laws of health and life, which divine mercy has led us as a people to accept. His food must be prepared in a manner to satisfy his morbid cravings. Rather than sit at a table where wholesome food is provided, he will patronize restaurants, because he can there indulge appetite without restraint. A fluent advocate of temperance, he disregards its foundation principles. He wants relief, but refuses to obtain it at the price of self-denial. That man is worshipping at the shrine of perverted appetite. He is an idolater. The powers which sanctified and ennobled, might be employed to honor God, are weakened and rendered of little service. An irritable temper, a confused brain, and unstrung nerves, are among the results of his disregard of nature's laws. He is inefficient, unreliable.

Testimonies for the Church 5:162-163

I have been shown that some of our camp-meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparations of garments for the outward adorning while they entirely forget the inward adorning which is, in the sight of God, of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit.

Often the stomach is over-burdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes the mind to be in such a lethargy that it is difficult to appreciate eternal things, and

the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God.

Testimonies for the Church 6:357

We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten in order that the mind may be clear and vigorous to comprehend spiritual things. Overeating befogs the brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many have done more than they think to dishonor God.

While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather, let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day.

Testimonies for the Church 6:372-373

Many are suffering, and many are going into the grave because of the indulgence of appetite. They eat what suits their perverted taste, thus weakening the digestive organs and injuring their power to assimilate the food that is to sustain life. This brings on acute disease, and too often death follows. The delicate organism of the body is worn out by the suicidal practices of those who ought to know better.

The churches should be staunch and true to the light which God has given. Each member should work intelligently to put away from his life-practice every perverted appetite.

Testimonies for the Church 6:336

In your association with unbelievers, do not allow yourselves to be swerved from right principles. If you sit at their table, eat temperately, and only of food that will not confuse the mind. Keep clear of intemperance. You can not afford to weaken your mental or physical powers, lest you become unable to discern spiritual things.

Keep your mind in such a condition that God can impress it with the precious truths of His word.

Testimonies for the Church 6:343

Needless worries and burdens are created by the desire to make a display in entertaining visitors. In order to prepare a great variety for the table, the housewife overworks; because of the many dishes prepared, the guests overeat; and disease and suffering, from overwork on the one hand and over-eating on the other, is the result. These elaborate feasts are a burden and an injury.

Testimonies for the Church 7:257-258

At bountiful tables, men often eat much more than can be easily digested. The overburdened stomach can not do its work properly. The result is a disagreeable feeling of dullness in the brain, and the mind does not act quickly. Disturbance is created by improper com-
[167] binations of food; fermentation sets in; the blood is contaminated and the brain confused.

The habit of overeating, or of eating too many kinds of food at one meal, frequently causes dyspepsia. Serious injury is thus done to the delicate digestive organs. In vain the stomach protests, and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the improper combination, does its injurious work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the place of health.

Some may ask, What has this to do with board meetings? Very much. The effects of wrong eating are brought into council and board meetings. The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered, uncertain state of mind. A diseased stomach produces a diseased condition of the brain, and often makes one obstinate in maintaining erroneous opinions. The supposed wisdom of such a one is foolishness with God.

I present this as a cause of the situation in many council and board meetings, where questions demanding careful study have been given but little consideration, and decisions of the greatest importance have been hurriedly made. Often when there should have

been unanimity of sentiment in the affirmative, decided negatives have entirely changed the atmosphere pervading a meeting. These results have been presented to me again and again.

I present these matters now because I am instructed to say to my brethren in the ministry, by intemperance in eating, you disqualify yourselves for seeing clearly the difference between sacred and common fire. And by this intemperance you also reveal your disregard for the warnings that the Lord has given you. His word to you is: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God...." Shall we not draw near to the Lord, that He may save us from all intemperance in eating and drinking, from all unholy, lustful passion, all wickedness? Shall we not humble ourselves before God, putting away everything that corrupts the flesh and the spirit, that in His fear we may perfect holiness of character?

Testimonies for the Church 9:153-154

Those who have received instruction regarding the evils of the use of flesh foods, tea, and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetite be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people.

Testimonies for the Church 6:374-375

The apostle Paul writes: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9:24-27.

There are many in the world who indulge pernicious habits. Appetite is the law that governs them; and because of their wrong habits, the moral sense is clouded and the power to discern sacred things is to a great extent destroyed. But it is necessary for Christians to be strictly temperate. They should place their standards high. Temperance in eating, drinking and dressing is essential. Principle should rule instead of appetite or fancy. Those who eat too much, or whose food is of an objectionable quality, are easily led into dissipation, and into other "foolish and hurtful lusts, which drown men in destruction and perdition." 1 Timothy 6:9. The "laborers together with God" should use every jot of their influence to encourage the spread of true temperance principles.

It means much to be true to God. He has claims upon all who are engaged in His service. He desires that mind and body be preserved in the best condition of health, every power and endowment under the divine control, and as vigorous as careful, strictly temperate habits can make them. We are under obligation to God to make an unreserved consecration of ourselves to Him, body and soul, with all the faculties appreciated as His entrusted gifts, to be employed in His service. All our energies and capabilities are to be constantly strengthened and improved during this probationary period. Only those who appreciate these principles, and have been trained to care for their bodies intelligently and in the fear of God, should be chosen to take responsibilities in this work. Those who have been long in the truth, yet who can not distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy and the love of God is clouded, should be relieved of responsibilities. Every church needs a clear, sharp testimony, giving the trumpet a certain sound.

If we can arouse the moral sensibilities of our people on the
[168] subject of temperance, a great victory will be gained. Temperance in all things of this life is to be taught and practiced. Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life. Truth brought into the sanctuary of the soul will guide in the treatment of the body. Nothing that concerns the health of the human agent is to be regarded with indifference. Our eternal welfare depends upon the use we make during this life of our time, strength, and influence.

Testimonies for the Church 2:414

Oh, how many are low in the scale of spirituality, because they will not deny their appetite! The brain nerve energy is benumbed and almost paralyzed by overeating. When such go to the house of God upon the Sabbath, they can not hold their eyes open. The most earnest appeals fail to arouse their leaden, insensible intellects. The truth may be presented with deep feeling; but it does not awaken the moral sensibilities, or enlighten the understanding. Have such studied to glorify God in all things?

Letter 166, 1903

To deny appetite requires decision of character. For want of this decision multitudes are ruined. Weak, pliable, easily led, many men and women fail utterly of becoming what God desires them to be. Those who are destitute of decision of character can not make a success of the daily work of overcoming. The world is full of besotted, intemperate, weak-minded men and women, and how hard it is for them to become genuine Christians.

What does the great Medical Missionary say?—"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." It is Satan's work to tempt men to tempt their fellowmen. He strives to induce men to be laborers together with him in his work of destruction. He strives to lead them to give themselves so wholly to the indulgence of appetite and to the exciting amusements and follies which human nature naturally crave, but which the word of God decidedly forbids, that they can be ranked as his helpers—working with him to destroy the image of God in man.

Through the strong temptations of principalities and powers, many are ensnared. Slaves to the caprice of appetite, they are besotted and degraded....

"What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own. For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's."

Those who have a constant realization that they stand in this relation to God will not place in the stomach food which pleases the appetite, but which injures the digestive organs. They will not spoil

the property of God by indulging in improper habits of eating, drinking, or dressing. They will take great care of the human machinery, realizing that they must do this in order to work in co-partnership with God. He wills that they should be healthy, happy and useful. But in order for them to be this, they must place their wills on the side of His will.

Manuscript 93, 1901

The Lord has instructed me that as a general rule, we place too much food in the stomach. Many make themselves uncomfortable by over-eating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves; and God desires them to realize that pain is the result of transgression.

Many eat too rapidly. Others eat at one meal food which does not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would be brave and self-denying, giving the stomach opportunity to recover its healthy action. While sitting at the table we may do medical missionary work by eating and drinking to the glory of God....

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach affects the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings, when he should say, Yea and Amen, he says, Nay. He makes propositions that are wide of the mark. The food he has eaten has benumbed his brain power.

Self-indulgence debars the human agent from witnessing for the truth. The gratitude we offer to God for His blessings is greatly affected by the food placed in the stomach. Indulgence of appetite is the cause of dissension, strife, discord, and many other evils. Impatient words are spoken and unkind deeds are done, dishonest practices are followed and passion is manifested,—and all because

the nerves of the brain are diseased by the abuse heaped upon the stomach.

Testimonies for the Church 4:96

Close application to severe labor is injurious to the growing frames of the young; but where hundreds have broken down their constitutions by overwork alone, inactivity, overeating, and delicate idleness have sown the seeds of disease in the system of thousands that are hurrying to swift and sure decay.

Gospel Workers, 174 (Old Edition)

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Another cause both of ill health and of inefficiency in labor, is indigestion. It is impossible for the brain to do its best work when the digestive powers are abused. Many eat hurriedly of various kinds of food, which set up a war in the stomach, and thus confuse the brain. The use of unhealthful food, and overeating of even that which is wholesome, should alike be avoided. Many eat at all hours, regardless of the laws of health. Then gloom covers the mind. How can men be honored with divine enlightenment, when they are so reckless in their habits, so inattentive to the light which God has given in regard to these things? Brethren, is it not time for you to be converted on these points of selfish indulgence? "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9:24-27. Study this solemnly.

The Health Reformer, June 1, 1878(Healthful Living, 86)

Gluttonous feasts, and food taken into the stomach at untimely seasons, leave an influence upon every fiber of the system.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 167)

Nearly all the members of the human family eat more than the system requires. This excess decays and becomes a putrid mass.... If more food, even of a simple quality, is placed in the stomach than the living machinery requires, this surplus becomes a burden. The system makes desperate efforts to dispose of it, and this extra work causes a tired feeling. Some who are continually eating call this "all gone" feeling hunger, but it is caused by the overworked condition of the abused digestive organs.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 89)

Often this intemperance is felt at once in the form of headache and indigestion and colic. A load has been placed upon the stomach that it can not care for, and a feeling of oppression comes. The head is confused, the stomach is in rebellion. But these results do not always follow overeating. In some cases the stomach is paralyzed. No sensation of pain is felt, but the digestive organs lose their vital force. The foundation of the human machinery is gradually undermined, and life is rendered very unpleasant.

Unpublished Testimonies, April 6, 1896 (Healthful Living, 88)

There is evil in overeating of even healthful food.... If we overeat, the brain power is taxed to take care of a large quantity of food that the system does not demand, the mind is clouded, and the perceptions enfeebled.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 27)

If appetite, which should be strictly guarded and controlled, is indulged to the injury of the body, the penalty of transgression will surely result.

The Health Reformer, September 1, 1871 (Healthful Living, 28)

God has not changed, neither does He propose to change our physical organism, in order that we may violate a single law without feeling the effects of its violation.... By indulging their inclinations

and appetites, men violate the laws of life and health; and if they obey conscience, they must be controlled by principle in their eating and dressing, rather than be led by inclination, fashion, and appetite.

*2SM 413.4HL**How to Live 1, 54-55***

Men and women who profess to be followers of Christ, are often slaves to fashion, and to a gluttonous appetite. Preparatory to fashionable gatherings, time and strength, which should be devoted to higher and nobler purposes, are expended in cooking a variety of unwholesome dishes. Because it is fashion, many who are poor and dependent upon their daily labor, will be to the expense of preparing different kinds of rich cakes, preserves, pies, and a variety of fashionable food for visitors, which only injure those who partake of them; when, at the same time they need the amount thus expended, to purchase clothing for themselves and children. This time occupied in cooking food to gratify the taste to the expense of the stomach should be devoted to the moral and religious instruction of their children.

Fashionable visiting is made an occasion of gluttony. Hurtful food and drinks are partaken of in such a measure as to greatly tax the organs of digestion. The vital forces are called into unnecessary action in the disposal of it, which produces exhaustion, and greatly disturbs the circulation of the blood, and, as a result, want of vital energy is felt throughout the system. The blessings which might result from social visiting, are often lost, for the reason that your entertainer, instead of being profited by your conversation, is toiling over the cook-stove, preparing a variety of dishes for you to feast upon. Christian men and women should never permit their influence to countenance such a course by eating of the dainties thus prepared. Let them understand that your object in visiting them is not to indulge the appetite, but that your associating together, and interchange of thoughts and feelings might be a mutual blessing. [170] The conversation should be of that elevated, ennobling character which could afterward be called to remembrance with feelings of the highest pleasure.

Review and Herald, January 25, 1881

What if Daniel and his companions had made a compromise with those heathen officers, and had yielded to the pressure of the occasion by eating and drinking as was customary with the Babylonians? That single instance of departure from principle would have weakened their sense of right and their abhorrence of wrong. Indulgence of appetite would have involved the sacrifice of physical vigor, clearness of intellect, and spiritual power. One wrong step would probably have led to others, until, their connection with heaven being severed, they would have been swept away by temptation.

It is impossible for any to enjoy the blessing of sanctification while they are selfish and gluttonous. These groan under a burden of infirmities because of wrong habits of eating and drinking, which do violence to the laws of life and health. Many are enfeebling their digestive organs by indulging perverted appetite. The power of the human constitution to resist the abuses put upon it is wonderful; but persistent wrong habits in excessive eating and drinking will enfeeble every function of the body. Let these feeble ones consider what they might have been, had they lived temperately, and promoted health instead of abusing it. In the gratification of perverted appetite and passion, even professed Christians cripple nature in her work and lessen physical, mental, and moral power. Some who are doing this, claim to be sanctified to God; but such a claim is without foundation.

"A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted Thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person, saith the Lord of Hosts. Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord."

Let us give careful heed to these warnings and reproofs. Though addressed to ancient Israel, they are no less applicable to the people of God today. And we should consider the words of the apostle in

which he appeals to his brethren, by the mercies of God, to present their bodies, "a living sacrifice, holy, acceptable unto God." This is true sanctification. It is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the every-day life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but—"a living sacrifice, holy, acceptable unto God."

Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature.

Testimonies for the Church 9:156

God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite.

Testimonies for the Church 9:163-164

Those ministers who feel at liberty to indulge the appetite are falling short of the mark. God wants them to be health reformers. He wants them to live up to the light that has been given on this subject. I feel sad when I see those who ought to be zealous for our health principles, not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss. If things were as they should be in the households that make up our churches, we might do double work for the Lord.

Letter 158, 1909

Present before the people the need of resisting the temptation to indulge appetite. This is where many are failing. Explain how

closely body and mind are related, and show the need of keeping both in the very best condition....

All who indulge the appetite, waste the physical energies, and weaken the moral power, will sooner or later feel the retribution that follows the transgression of physical law.

Christ gave His life to purchase redemption for the sinner. The world's Redeemer knew that indulgence of appetite was bringing physical debility and deadening the perceptive faculties so that sacred and eternal things could not be discerned. He knew that self-
[171] indulgence was perverting the moral powers, and that man's great need was conversion,—in heart and mind and soul, from the life of self-indulgence to one of self-denial and self-sacrifice. May the Lord help you as His servant to appeal to the ministers and to arouse the sleeping churches. Let your labors as a physician and a minister be in harmony. It is for this that our sanitariums are established, to preach the truth of true temperance....

Christ entered upon the test upon the point of appetite, and for nearly six weeks resisted temptation in behalf of man. That long fast in the wilderness was to be a lesson to fallen man for all time. Christ was not overcome by the strong temptations of the enemy, and this is encouragement for every soul who is struggling against temptation. Christ has made it possible for every member of the human family to resist temptation. All who would live godly lives may overcome as Christ overcame, by the blood of the Lamb, and the word of their testimony. That long fast of the Saviour strengthened Him to endure. He gave evidence to man that He would begin the work of overcoming just where the ruin began,—on the point of appetite.

As a people, we need to reform, and especially do ministers and teachers of the Word need to reform. I am instructed to say to our ministers and to the presidents of our conferences: Your usefulness as laborers for God in the work of recovering perishing souls, depends much on your success in overcoming appetite. Overcome the desire to gratify appetite, and if you do this your passions will be easily controlled. Then your mental and moral powers will be stronger. "And they overcome by the blood of the Lamb and the word of their testimony."

* * * * *

Letter 59, 1898

Meat eating should not come into the prescription for any invalids from any physicians from among those who understand these things. Disease in cattle is making meat eating a dangerous matter. The Lord's curse is upon the earth, upon man, upon beasts, upon the fish of the sea and as transgression becomes almost universal, the curse will be permitted to become as broad and as deep as the transgression. Disease is contracted by the use of meat. The diseased flesh of these dead carcasses is sold in the market places, and disease among men is the sure result

I write to you, my brother, that the giving of prescriptions for the eating of flesh of animals shall no more be practiced in our sanitariums. There is no excuse for this. There is no safety in the after-influence and results upon the human mind. Let us be health reformers in every sense of the term. Let us make known in our institutions that there is no longer a meat table, even for the boarders, and then the education given upon the discarding of a meat diet will not only be saying, but doing. If patronage is less, so let it be. The principles will be of far greater value when they are understood, when it is known that the life of no living thing shall be taken to sustain the life of the Christian.

[172] # Chapter 45—Improper Eating a Cause of Disease

How to Live, 49-50

The human family have brought upon themselves diseases of various forms by their own wrong habits. They have not studied how to live healthfully, and their transgression of the laws of their being has produced a deplorable state of things. The people have seldom accredited their sufferings to the true cause—their own wrong course of action. They have indulged in intemperance in eating, and made a God of their appetite. In all their habits they have manifested a recklessness in regard to health and life; and when, as the result, sickness has come upon them they have made themselves believe that God was the author of it, when their own wrong course of action has brought the sure result.

The Facts of Faith 2:129-132

The first great evil was intemperance in eating and drinking. Men and women have made themselves slaves to appetite. They are intemperate in labor. A great amount of hard labor is performed to obtain food for their tables which greatly injure the already over-taxed system. Women spend a great share of their time over a heated cook-stove, preparing food, highly seasoned with spices to gratify the taste. As a consequence, the children are neglected, and do not receive moral and religious instruction. The over-worked mother neglects to cultivate a sweetness of temper, which is the sunshine of the dwelling. Eternal considerations become secondary. All the time has to be employed in preparing these things for the appetite which ruin health, sour the temper, and becloud the reasoning faculties.

The Facts of Faith 2:133-134

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 tenfold. 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.

The sufferers in such cases can do for themselves that which others can not 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

The use of water can accomplish but little, if the patient does not feel the necessity of also strictly attending to his diet.

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.

Spiritual Gifts 4:124

Pork, although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Hebrews from eating swine's flesh merely to show His authority, but because it was not a proper article of food for man. It would fill the system with scrofula, and especially in that warm climate produced leprosy, and disease of various kinds. Its influence upon the system in that climate was far more injurious than in a colder climate. But God never designed

the swine to be eaten under any circumstances. The heathen used pork as an article of food, and American people have used pork freely as an important article of diet. Swine's flesh would not be palatable to the taste in its natural state. It is made agreeable to the appetite by highly seasoning, which makes a very bad thing worse. Swine's flesh, above all other flesh-meats, produces a bad state of the blood. Those who eat freely of pork can but be diseased. Those who have much outdoor exercise do not realize the bad effects of pork eating as those do whose life is mostly indoors, and whose habits are sedentary, and whose labor is mental.

But it is not the physical health alone which is injured by pork-eating. The mind is affected, and the finer sensibilities are blunted by the use of this gross article of food. It is impossible for the flesh of any living creature to be healthy when filth is their natural element, and when they will feed upon every detestable thing. The flesh of
[173] swine is composed of what they eat. If human beings eat their flesh, their blood and their flesh will be corrupted by impurities conveyed to them through the swine.

The Facts of Faith 2:146-148

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.

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 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 can not be made to believe that it is the meat they have eaten, which has poisoned their blood, and caused their sufferings.

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.

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, cramps, 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.

Christian Temperance and Bible Hygiene, 12

Knowledge must be gained in regard to how to eat and drink and dress so as to preserve health. Sickness is the result of violating nature's law. Our first duty, one which we owe to God, to ourselves,

and to our fellowmen, is to obey the laws of God. These include the laws of health.

Christian Temperance and Bible Hygiene, 44

An increasing desire for rich food has been indulged, until it has become the fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the appetite indulged with but little restraint. Rich dinners and late suppers are served, consisting of highly seasoned meats, with rich sauces, cakes, pies, ices, tea, coffee, etc. No wonder that, with such a diet, people have sallow complexions, and suffer untold agonies from dyspepsia.

Christian Temperance and Bible Hygiene, 47-48

Those who use flesh-meats freely, do not always have an unclouded brain and an active intellect, because the use of the flesh of animals tends to cause a grossness of body, and to benumb the finer sensibilities of the mind. The liability to disease is increased by flesh-eating. We do not hesitate to say that meat is not essential to the maintenance of health and strength.

Those who subsist largely upon meat, can not avoid sometimes eating flesh which is more or less diseased. In many cases the process of fitting animals for market produces an unhealthy condition. Shut away from light and pure air, inhaling the atmosphere of filthy stables, the entire body soon becomes contaminated with foul matter; and when such flesh is received into the human body, it corrupts the blood, and disease is produced. If the person already has impure blood, this unhealthful condition will be greatly aggravated. But few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat-eating, when the real cause is scarcely suspected by themselves or others. Some do not immediately feel
[174] its effects, but this is no evidence that it does not hurt them. It may be doing its work surely upon the system, yet for the time being the victim may realize nothing of it.

T. Regarding the Use of Flesh Foods (Eight page tract)

Cancers, tumors, and all inflammatory diseases are largely caused by meat-eating.

From the light God has given me, the prevalence of cancer and tumors is largely due to gross living on dead flesh. I sincerely and prayerfully hope that, as a physician, you will not forever be blind on this subject, for blindness is mingled with a want of moral courage to deny our appetite, to lift the cross, which means take up the very duties which cut across the natural passions. Feeding on flesh, the juices and fluids of what you eat pass into the circulation of your blood, and, as we are composed of what we eat, we become animalized; thus a feverish condition is created, because the animals are diseased, and by partaking of their flesh we plant the seeds of disease in our own tissues and blood. Then when exposed to the changes in a malarious atmosphere these are more sensibly felt, also when we are exposed to prevailing epidemics and contagious diseases the system is not in condition to resist the disease.

I have had the subject presented to me in different aspects. The mortality caused by meat eating is not discerned; if it were we would hear no more arguments and excuses in favor of the indulgence of the appetite for dead flesh. We have plenty of good things to satisfy hunger without bringing corpses upon our table to compose our bill of fare.

Testimonies for the Church 2:61-63

The eating of flesh-meats has made a poor quality of blood and flesh. Your systems are in a state of inflammation, prepared to take on disease. You are liable to acute attacks of disease, and to sudden death, because you do not possess the strength of constitution to rally and resist disease. There will come a time when the strength and health you have flattered yourself you possessed will prove to be weakness....

Sister H is a woman whose blood is corrupt. Her system is full of scrofulous humors from the eating of flesh-meats. The use of swine's flesh in your family has imparted a bad quality of blood. Sister H needs to confine herself strictly to a diet of grains, fruits, and vegetables, cooked without flesh or grease of any kind. It will

take quite a length of time of strictly healthful diet to place you in better conditions of health, where you will be rightly related to life. It is impossible for those who make free use of flesh-meats to have an unclouded brain and an active intellect.

Testimonies for the Church 2:64

Those who subsist largely upon flesh, can not avoid eating the meat of animals which are to a greater or less degree diseased. The process of fitting animals for market produces in them disease; and fitted in as healthful manner as they can be, they become heated and diseased by driving before they reach the market. The fluids and flesh of these diseased animals are received directly into the blood, and pass into the circulation of the human body, becoming fluids and flesh of the same. Thus humors are introduced into the system. And if the person already had impure blood it is greatly aggravated by the eating of the flesh of these animals. The liability to take disease is increased tenfold by meat-eating. The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh-meats.

Testimonies for the Church 9:159-160

I have been instructed that flesh-food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for every one, and to give the lower passions control over the higher powers of the being. If meat-eating were ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat-eating....

Only when we are intelligent in regard to the principles of healthful living, can we be fully aroused to see the evils resulting from improper diet. Those who, after seeing their mistakes, have courage to change their habits, will find that the reformatory process requires a struggle and much perseverance; but when correct tastes are once formed, they will realize that the use of the food which they formerly regarded as harmless, was slowly but surely laying the foundation for dyspepsia and other diseases.

Manuscript 22, 1887

There is now positive need even with physicians, reformers in the line of treatment of diseases, that greater painstaking effort be made to carry forward and upward the work for themselves, and to interestedly instruct those who look to them for medical skill to ascertain the cause of their infirmities. They should call their attention in a special manner to the laws which God has established, which can not be violated with impunity. They dwell much on the working of disease, but do not, as a general rule, arouse the attention to the laws which must be sacredly and intelligently obeyed in such to prevent disease. Especially if the physician has not been correct in his dietetic practices, if his own appetite has not been restricted to a plain, wholesome diet, in a large measure discarding the use of the flesh of dead animals,—he loves meat, he has educated and cultivated a taste for unhealthful food. His ideas are narrow, and he will as soon educate and discipline the taste and appetite of his patients to [175] love the things that he loves, as to give them the sound principles of health reform. He will prescribe for sick patients flesh-meats, when it is the very worst diet that they can have; it stimulates, but does not give strength. They do not inquire into their former habits of eating and drinking, and take special notice of their erroneous habits which have been for many years laying the foundation of disease. Conscientious physicians should be prepared to enlighten those who are ignorant, and should with wisdom make out their prescriptions, prohibiting those things in their diet which he knows to be erroneous. He should plainly state the things which he regards as detrimental to the laws of health, and leave these suffering ones to work conscientiously to do those things for themselves which they can do, and thus place themselves in right relation to the laws of life and health

Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics, opium and tobacco. These hurtful indulgences must be given up, not only one, but all; for all are hurtful, and ruinous to the physical, mental and moral powers, and should be discontinued from a health standpoint. The common use of the flesh of dead animals has had a deteriorating influence upon the morals, as well as the physical constitution. Ill-

health in a variety of forms, if effect could be traced to the cause, would reveal the sure result of flesh eating.

Manuscript 3, 1897

Physicians who claim to understand the human organism ought not to encourage their patients to subsist on the flesh of dead animals. They should point out the increase of disease in the animal kingdom. The testimony of examiners is that very few animals are free from disease, and that the practice of eating largely of meat is contracting diseases of all kinds,—cancers, tumors, scrofula, tuberculosis, and numbers of other like afflictions. If man will subsist on the food that God has so abundantly provided without having it first pass into the animal organism and become sinew and muscle, and then take it second-hand by eating of the corpse, his health would be much better insured.

Unpublished Testimonies, August 25, 1897 (Healtful Living, 74

Many are made sick by the indulgence of their appetite. They eat what suits their perverted taste, thus weakening the digestive organs, and injuring their power to assimilate the food that is to sustain life Thus the delicate machinery is worn out by the suicidal practices of those who ought to know better. Sin indeed lies at the door. The door is the mouth.

Unpublished Testimonies, August 30, 1896 (Healtful Living, 181

Catarrhal difficulties, kidney disease, headache, and heart troubles are the result of immoderate eating.

The Ministry of Healing, 146

There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world.

The Ministry of Healing, 227

Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing, or working.

The Ministry of Healing, 234-235

Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents, and by correct living, place themselves in better conditions.

The greater number, however, suffer because of their own wrong course of action. They disregard the principles of health by their habits of eating, drinking, dressing, and working. Their transgression of nature's laws produces the sure result; and when sickness comes upon them, many do not credit their suffering to the true cause, but murmur against God because of their afflictions. But God is not responsible for the suffering that follows disregard of natural law....

Intemperate eating is often the cause of sickness, and what nature most needs is to be relieved of the undue burden that has been placed upon her.

The Ministry of Healing, 310

A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.

The Youth's Instructor, May 31, 1894 (Healtful Living, 198)

The mind does not wear out or break down so often on account of diligent employment and hard study, as on account of eating improper food at improper times, and of careless inattention to the laws [176] of health Diligent study is not the principal cause of the breaking

down of the mental powers. The main cause is improper diet, irregular meals, and a lack of physical exercise. Irregular hours for eating and sleeping sap the brain forces.

Testimonies for the Church 2:67-70

Last Sabbath, as I was speaking, your pale faces rose distinctly before me, as I had been shown them. I saw your condition of health, and the ailments you have suffered under so long. I was shown that you have not lived healthfully. Your appetites have been unhealthy, and you have gratified the taste at the expense of the stomach. You have taken into your stomachs articles which it is impossible to convert into good blood. This has laid a heavy tax on the liver, for the reason that the digestive organs are deranged. You both have diseased livers. The health reform would be a great benefit to you both, if you would strictly carry it out. This you have failed to do. Your appetites are morbid, and because you do not relish a plain, simple diet, composed of unbolted wheat flour, vegetables and fruits prepared without spices or grease, you are continually transgressing the laws which God has established in your system. While you do this, you must suffer the penalty; for to every transgression is affixed a penalty. Yet you wonder at your continued poor health

There is no treatment which can relieve you of your present difficulties while you eat and drink as you do. You can do that for yourselves which the most experienced physician can never do. Regulate your diet. In order to gratify the taste, you frequently place a severe tax upon your digestive organs by receiving into the stomach food which is not the most healthful, and at times in immoderate quantities. This wearies the stomach, and unfits it for the reception of even the most healthful food. You keep your stomachs constantly debilitated, because of your wrong habits of eating. Your food is made too rich. It is not prepared in a simple, natural manner, but is totally unfitted for the stomach when you have prepared it to suit your taste. Nature is burdened, and endeavors to resist your efforts to cripple her. Chills and fevers are the result of those attempts to rid herself of the burden you lay upon her. You have to suffer the penalty of nature's violated laws. God has established laws in your system which you can not violate without suffering the punishment.

You have consulted taste without reference to health. You have made some changes, but have merely taken the first steps in reform diet. God requires of us temperance in all things. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Of all the families I am acquainted with, none need the benefit of the health reform more than yours. You groan under pains and prostrations which you can not account for, and you try to submit with as good a grace as you can, thinking affliction is your lot, and Providence has thus ordained it. If you could have your eyes opened, and could see the steps taken in your lifetime to walk right into your present condition of poor health, you would be astonished at your blindness in not seeing the real state of the case before. You have created unnatural appetites, and do not derive half that enjoyment from your food which you would if you had not used your appetites wrongfully. You have perverted nature, and have been suffering the consequences, and painful has it been.

Nature bears abuse as long as she can without resisting, then she arouses and makes a mighty effort to rid herself of the incumbrances and evil treatment she has suffered. Then come headache, chills, fevers, nervousness, paralysis, and other evils too numerous to mention. A wrong course of eating or drinking destroys health and with it the sweetness of life. Oh, how many times have you purchased what you called a good meal at the expense of a fevered system, loss of appetite, and loss of sleep! Inability to enjoy food, a sleepless night, hours of suffering,—all for a meal in which taste was gratified! Thousands have indulged their perverted appetites, have eaten a good meal, as they called it, and as the result, have brought on a fever, or some other acute disease, and certain death. That was enjoyment purchased at immense cost. Yet many have done this, and these self-murderers have been eulogized by their friends and the minister, and carried directly to heaven at their death. What a thought! Gluttons in heaven! No, no; such will never enter the pearly gates of the golden city of God. Such will never be exalted to the right hand of Jesus, the precious Saviour, the suffering Man of Calvary, whose life was one of constant self-denial and sacrifice. There is a place appointed for all such among the unworthy, who can have no part in the better life, the immortal inheritance.

Testimonies for the Church 2:427-428

I was shown that your wife does not understand herself. She shunned care-taking in her youth, and is not disposed to engage in it even now. She is inclined to lean upon others, rather than upon her own powers. She has not encouraged a noble independence. She should, for years back, have been educating herself to bear burdens. She is not in health. She is predisposed to torpidity of the liver, and is not inclined to exercise. She has not the faculty of setting herself to work unless she sees that she must. She eats nearly double the amount which she ought to eat. All that she takes into her stomach, above that which her system can convert into good blood, becomes
[177] waste matter, to burden nature in the disposal of it. Her system is clogged with a mass of matter, which hinders her in her work, clogs the machinery, and weakens the life-forces.

Taking more food into the system than it can convert into good blood, causes a depraved quality of blood and taxes the vitality to a much greater degree than labor or physical exercise. This overeating causes a dull stupor. The brain nerves are called upon to aid the digestive organs, and are thus constantly overtaxed, weakened, and benumbed. This leaves a sense of dullness in the head, and makes your wife liable to a shock of paralysis any day.

Testimonies for the Church 2:432-434

Sister R. is in poor health. She indulges her appetite, and places too heavy a tax upon her stomach. She burdens it by overeating, and by placing in it a quality of food not best calculated to nourish her system. Her food is taken in immoderate quantities, and she takes but little exercise; thus the system is severely taxed. According to the light which the Lord has given us, simple food is the best to insure health and strength. Exercise is necessary to her health.... If you had denied your taste for reading and seeking to please yourself, had devoted more time to prudent physical exercise, and had eaten carefully of proper, healthful food, you would have avoided much suffering.

Testimonies for the Church 3:74

Had your physical health been unimpaired, you would have made an eminently useful woman. You have long been diseased, and this has affected your imagination so that your thoughts have been concentrated upon yourself, and the imagination has affected the body. Your habits have not been good in many respects. Your food has not been of the right quantity or quality. You have eaten too largely, and of a poor quality of food, which could not be converted into good blood. You have educated the stomach to this kind of diet. This, your judgment has taught you, was the best, because you realized the least disturbance from it. But this was not a correct experience. Your stomach was not receiving that vigor that it should from your food. Taken in a liquid state, your food would not give healthful vigor or tone to the system. But when you change this habit, and eat more solids and less liquids, your stomach will feel disturbed. Notwithstanding this, you should not yield the point; you should educate your stomach to bear a more solid diet.

Testimonies for the Church 2:364

And what influence does overeating have upon the stomach? It becomes debilitated, the digestive organs are weakened, and disease, with all its train of evils, is brought on as the result. If persons were diseased before, they thus increase the difficulties upon them, and lessen their vitality every day they live. They call their vital powers into unnecessary action to take care of the food that they place in their stomachs. What a terrible condition is this to be in! We know something of dyspepsia by experience. We have had it in our family; and we feel that it is a disease much to be dreaded.

Testimonies for the Church 2:374

Again: When we eat immoderately, we sin against our own bodies. Upon the Sabbath, in the house of God, gluttons will sit and sleep under the burning truths of God's word. They can neither keep their eyes open, nor comprehend the solemn discourses given. Do you think that such are glorifying God in their bodies and spirits, which are His? No; they dishonor Him. And the dyspeptic—what has made him dyspeptic is taking this course. Instead of observing

regularity, he has let appetite control him, and has eaten between meals. Perhaps, if his habits are sedentary, he has not had the vitalizing air of heaven to help in the work of digestion; he may not have had sufficient exercise for his health.

Testimonies for the Church 6:343

Needless worries and burdens are created by the desire to make a display in entertaining visitors. In order to prepare a great variety for the table, the housewife overworks; because of the many dishes prepared, the guests overeat; and disease and suffering, from overwork on the one hand and overeating on the other, is the result. These elaborate feasts are a burden and an injury.

Testimonies for the Church 6:372-373

Many are suffering, and many are going into the grave, because of the indulgence of appetite. They eat what suits their perverted taste, thus weakening the digestive organs and injuring their power to assimilate the food that is to sustain life. This brings on acute disease, and too often death follows. The delicate organism of the body is worn out by the suicidal practices of those who ought to know better.

The churches should be staunch and true to the light which God has given. Each member should work intelligently to put away from his life-practice every perverted appetite.

Testimonies for the Church 7:257

At bountiful tables, men often eat much more than can be easily digested. The overburdened stomach can not do its work properly.
[178] The result is a disagreeable feeling of dullness in the brain, and the mind does not act quickly. Disturbance is created by improper combinations of food; fermentation sets in; the blood is contaminated and the brain confused.

The habit of overeating, or of eating too many kinds of food at one meal, frequently causes dyspepsia. Serious injury is thus done to the delicate digestive organs. In vain the stomach protests, and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the improper combination, does its injurious

work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the place of health.

Testimonies For The Church 1:693-694

The health reform is essential to you both. Sister B has been backward in this good work, and has suffered opposition to arise, when she knew not what she was opposing. She has resisted the counsel of God against her own soul. Intemperate appetite has brought debility and disease, weakening the moral powers, and unfitting her to appreciate the sacred truth, the value of the atonement, which is essential to salvation. Sister B loves this world. She has not separated, in her affections, from the world, and given herself unreservedly to God, as He requires.

Testimonies For The Church 1:548-549

Some think that they can not reform, that health would be sacrificed should they attempt to leave the use of tea, tobacco, and flesh-meats. This is the suggestion of Satan. It is these hurtful stimulants that are surely undermining the constitution and preparing the system for acute diseases, by impairing nature's fine machinery and battering down her fortifications erected against disease and premature decay.

The Ministry of Healing, 295

Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We can not safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.

The Ministry of Healing, 334

Often intemperance begins in the home. By the use of rich, unhealthful food the digestive organs are weakened and a desire is created for food that is still more stimulating. Thus the appetite

is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or less filled with poison, and the more debilitated it becomes, the greater is the desire for these things. One step in the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible. Wrong habits of eating and drinking destroy the health and prepare the way for drunkenness.

Testimonies for the Church 3:136

Children are allowed to eat flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are also allowed to eat irregularly and between meals of unhealthful food. These things do their work of deranging the stomach, exciting the nerves to unnatural action, and enfeebling the intellect. Parents do not realize that they are sowing the seed which will bring forth disease and death.

Testimonies for the Church 4:502

Your children should not be allowed to eat candies, fruit, nuts, or anything in the line of food, between their meals. Two meals a day are better for them than three. If the parents set the example, and move from principle, the children will soon fall into line. Irregularities in eating destroy the healthy tone of the digestive organs, and when your children come to the table, they do not relish wholesome food; their appetites crave that which is the most hurtful for them. Many times your children have suffered from fever and ague brought on by improper eating, when their parents were accountable for their sickness. It is the duty of parents to see that their children form habits conducive to health, thereby saving much distress.

Testimonies for the Church 3:401

If professed Christians would use less of their wealth in adorning the body and in beautifying their own houses, and would consume less in extravagant, health-destroying luxuries upon their tables, they

could place much larger sums in the treasury of God. They would thus imitate their Redeemer, who left heaven, His riches, and His glory, and for our sakes became poor, that we might have eternal riches.

Christian Temperance and Bible Hygiene, 57

Narrow ideas, an overstraining of small points, have been a great injury to the cause of hygiene. There may be such an effort at economy in the preparation of food, that, instead of a healthful diet, it becomes a poverty-stricken diet. What is the result?—Poverty of the blood. I have seen several cases of disease most difficult to cure, which were due to impoverished diet. The persons thus afflicted [179] were not compelled by poverty to adopt a meager diet, but did so in order to follow out their own erroneous ideas of what constitutes health reform. Day after day, meal after meal, the same articles of food were prepared without variation, until dyspepsia and general debility resulted.

The Ministry of Healing, 318-319

Those who have but a partial understanding of the principles of reform are often the most rigid, not only in carrying out their views themselves, but in urging them on their families and their neighbors. The effect of their mistaken reforms, as seen in their own ill-health, and their efforts to force their views upon others, give many a false idea of dietetic reform, and lead them to reject it altogether.

Testimonies for the Church 3:489-490

Ministers, teachers, and students do not become as intelligent as they should in regard to the necessity of physical exercise in the open air. They neglect this duty, which is most essential for the preservation of health. They closely apply their minds to books, and eat the allowance of a laboring man. Under such habits, some grow corpulent, because the system is clogged. Others become lean, feeble, and weak, because their vital powers are exhausted in throwing off the excess of food; the liver becomes burdened and unable to throw off the impurities in the blood, and sickness is the result. If physical exercise were combined with mental exertion, the

blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body.

Testimonies for the Church 7:74-75

When a physician sees that a patient is suffering from an ailment caused by improper eating and drinking, yet neglects to tell him of this, and to point out the need of reform, he is doing a fellow-being an injury. Drunkards, maniacs, those who are given over to licentiousness,—all appeal to the physician to declare clearly and distinctly that suffering is the result of sin. We have received great light on health reform. Why, then, are we not more decidedly in earnest in striving to counteract the causes that produce disease. Seeing the continual conflict with pain, laboring constantly to alleviate suffering, how can our physicians hold their peace? Can they refrain from lifting the voice in warning? Are they benevolent and merciful if they do not teach strict temperance as a remedy for disease?

The Ministry of Healing, 308

Where wrong habits of diet have been indulged, there should be no delay in reform. When dyspepsia has resulted from abuse of the stomach, efforts should be made carefully to preserve the remaining strength of the vital forces, by removing every over-taxing burden. The stomach may never entirely recover health after long abuse; but a proper course of diet will save further debility, and many will recover more or less fully. It is not easy to prescribe rules that will meet every case; but with attention to right principles in eating, great reforms may be made, and the cook need not be continually toiling to tempt the appetite.

Abstemiousness in diet is rewarded with mental and moral vigor; it also aids in the control of the passions.

Chapter 46—Reasons for Reform [180]

The Facts of Faith 2:148, 149

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 can not 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 can not 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.

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 can not 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.

Christian Temperance and Bible Hygiene, 7-11

Man came from the hand of his Creator perfect in organization and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime is conclusive proof of the power of endurance with which he was first endowed. And although the antediluvians generally gave themselves up to sin without restraint, it was more than two thousand years before the violation of natural law was sensibly felt. Had Adam originally possessed no greater physical power than men now have, the race would ere this have become extinct.

Through the successive generations since the fall, the tendency has been continually downward. Disease has been transmitted from parents to children, generation after generation. Even infants in the cradle suffer from afflictions caused by the sins of their parents.

Moses, the first historian, gives quite a definite account of social and individual life in the early days of the world's history, but we find no record that an infant was born blind, deaf, crippled, or imbecile. Not an instance is recorded of a natural death in infancy, childhood, or early manhood. Obituary notices in the book of Genesis run thus: "And all the days that Adam lived were nine hundred and thirty years; and he died." "And all the days of Seth were nine hundred and twelve years; and he died." Concerning others the record states, "He died in a good old age, an old man, and full of years." It was so rare for a son to die before his father, that such an occurrence was considered worthy of record: "Haran died before his father Terah." The patriarchs from Adam to Noah, with few exceptions, [181] lived nearly a thousand years. Since then the average length of life has been decreasing.

At the time of Christ's first advent, the race had already so degenerated that not only the old, but the middle-aged and the young, were brought from every city to the Saviour, to be healed of their diseases. Many labored under a weight of misery inexpressible.

The violation of physical law, with its consequent suffering and premature death, has so long prevailed that these results are regarded as the appointed lot of humanity; but God did not create the race in such a feeble condition. This state of things is not the work of Providence, but of man. It has been brought about by wrong habits,—by violating the laws that God has made to govern man's existence. A continual transgression of nature's laws is a continual transgression of the law of God. Had men always been obedient to the law of the ten commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not exist.

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." When men take any course which needlessly expends their vitality or beclouds their intellect, they sin against God; they do not glorify Him in their body and spirit, which are His.

Yet despite the insult which man has offered Him, God's love is still extended to the race; and He permits light to shine, enabling man to see that in order to live a perfect life he must obey the natural laws which govern his being. How important, then, that man should walk in this light, exercising all his powers, both of body and mind, to the glory of God!

We are in a world that is opposed to righteousness, or purity of character, and especially to growth in grace. Wherever we look, we see defilement and corruption, deformity and sin. How opposed is all this to the work that must be accomplished in us just previous to receiving the gift of immortality! God's elect must stand untainted amid the corruptions teeming around them in these last days. Their bodies must be made holy, their spirits pure. If this work is to be accomplished, it must be undertaken at once, earnestly and understandingly. The spirit of God should have perfect control, influencing every action....

Men have polluted the soul-temple, and God calls upon them to awake, and to strive with all their might to win back their God-given manhood. Nothing but the grace of God can convict and convert the heart; from Him alone can the slaves of custom obtain power to break

the shackles that bind them. It is impossible for a man to present his body a living sacrifice, holy, acceptable to God, while continuing to indulge habits that are depriving him of physical, mental, and moral vigor. Again the apostle says, "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."

Christian Temperance and Bible Hygiene, 15

In the ancient Jewish service it was required that every sacrifice should be without blemish. In the text we are told to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. We are God's workmanship. The psalmist, meditating upon the marvelous work of God in the human frame, exclaimed, "I am fearfully and wonderfully made." There are many who are educated in the sciences, and are familiar with the theory of the truth, who do not understand the laws that govern their own being. God has given us faculties and talents; and it is our duty, as His sons and daughters, to make the best use of them. If we weaken these powers of mind or body by wrong habits or indulgence of perverted appetite, it will be impossible for us to honor God as we should.

Christian Temperance and Bible Hygiene, 25-28

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

Here the good results of self-control and temperate habits are set forth. The various games instituted among the ancient Greeks in honor of their gods, are presented before us by the apostle Paul to illustrate the spiritual warfare and its reward. Those who were to participate in these games were trained by the most severe discipline. Every indulgence that would tend to weaken the physical powers was forbidden. Luxurious food and wine were prohibited, in order to promote physical vigor, fortitude, and firmness.

To win the prize for which they strove,—a chaplet of perishable flowers, bestowed amid the applause of the multitude,—was con-

sidered the highest honor. If so much could be endured, so much self-denial practiced, in the hope of gaining so worthless a prize, which only one at best could obtain, how much greater should be the sacrifice, how much more willing the self-denial, for an incorruptible crown, and for everlasting life!

There is work for us to do—stern, earnest work. All our habits, tastes, and inclinations must be educated in harmony with the laws of [182] life and health. By this means we may secure the very best physical conditions, and have mental clearness to discern between the evil and the good.

In order rightly to understand the subject of temperance, we must consider it from a Bible standpoint; and nowhere can we find a more comprehensive and forcible illustration of true temperance and its attendant blessings, than is afforded by the history of the prophet Daniel and his Hebrew associates in the court of Babylon.

When these youth were selected to be educated in the "learning and the tongue of the Chaldeans," that they might "stand in the king's palace," there was appointed them a daily allowance from the king's table, both of food and wine. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

The food appointed them would include meats pronounced unclean by the law of Moses. They requested the officer who had them in charge to give them a more simple fare; but he hesitated, fearing that such rigid abstinence as they proposed would affect their personal appearance unfavorably, and bring himself into disfavor with the king. Daniel pleaded for a ten days' trial. This was granted; and at the expiration of that time these youth were found to be far more healthy in appearance than were those who had partaken of the king's dainties. Hence the simple "pulse and water" which they at first requested, was thereafter the food of Daniel and his companions.

It was not their own pride or ambition that had brought these young men into the king's court,—into the companionship of those who neither knew nor feared the true God. They were captives in a strange land, and Infinite Wisdom had placed them there. At this trial of their loyalty, they considered their position, with its dangers and difficulties, and then in the fear of God made their decision. Even at the risk of the king's displeasure, they would be true to the religion

of their fathers. They obeyed the divine law, both physical and moral, and the blessing of God gave them strength and comeliness and intellectual power....

God always honors the right. The most promising youth from all the lands subdued by the great conqueror had been gathered at Babylon, yet amid them all, the Hebrew captives were without a rival. The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath—all were so many certificates of good habits—insignia of a nobility with which nature honors those who are obedient to her laws.

The history of Daniel and his companions has been recorded on the pages of the inspired word, for the benefit of the youth of all succeeding ages. What men have done, men may do. Did those youthful Hebrews stand firm amid great temptations, and bear a noble testimony in favor of true temperance?—the youth of today may bear a similar testimony.

The lesson here presented is one which we would do well to ponder. Our danger is not from scarcity, but from abundance. We are constantly tempted to excess. Those who would preserve their powers unimpaired for the service of God, must observe strict temperance in the use of His bounties, as well as total abstinence from every injurious or debasing indulgence.

The rising generation are surrounded with allurements calculated to tempt the appetite. Especially in our large cities, every form of indulgence is made easy and inviting. Those who, like Daniel, refuse to defile themselves, will reap the reward of their temperate habits. With their greater physical stamina and increased power of endurance, they have a bank of deposit upon which to draw in case of emergency.

Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Nature's God will not interfere to preserve men from the consequences of violating nature's laws. There is much sterling truth in the adage, "Every man is the architect of his own fortune." While parents are responsible for the stamp of character, as well as for the education and training, of their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree upon

our own course of action. Daniel and his companions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves—when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. His spirit strengthened every true purpose, every noble resolution.

The Review and Herald, January 25, 1881

The youth (Daniel, Hananiah, Mishael and Azariah), in this school of training were not only to be admitted to the royal palace, but it was provided that they should eat of the meat, and drink of the wine, which came from the king's table. In all this the king considered that he was not only bestowing great honor upon them, but securing for them the best physical and mental development that could be attained.

Among the viands placed before the king were swine's flesh and [183] other meats which were declared unclean by the law of Moses, and which the Hebrews had been expressly forbidden to eat. Here Daniel was brought to a severe test. Should he adhere to the teachings of his fathers concerning meats and drinks, and offend the king, probably losing not only his position but his life, or should he disregard the commandment of the Lord, and retain the favor of the king, thus securing great intellectual advantages and the most flattering worldly prospects?

Daniel did not long hesitate. He decided to stand firmly for his integrity, let the result be what it might. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

There are many among professed Christians today who would decide that Daniel was too particular, and would pronounce him narrow and bigoted. They consider the matter of eating and drinking of too little consequence to require such a decided stand, one involving the probable sacrifice of every earthly advantage. But those who reason thus will find in the day of Judgment that they turned from God's express requirements, and set up their own opinion as

a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded of God. His requirements should be sacredly obeyed. Those who accept and obey one of His precepts because it is convenient to do so, while they reject another because its observance would require a sacrifice, lower the standard of right, and by their example lead others to lightly regard the holy law of God. "Thus saith the Lord" is to be our rule in all things.

The character of Daniel is presented to the world as a striking example of what God's grace can make of men fallen by nature and corrupted by sin. The record of his noble, self-denying life is an encouragement to our common humanity. From it we may gather strength to nobly resist temptation, and firmly, and in the grace of meekness, stand for the right under the severest trial.

Daniel might have found a plausible excuse to depart from his strictly temperate habits; but the approbation of God was dearer to him than the favor of the most powerful earthly potentate,—dearer even than life itself. Having by his courteous conduct obtained favor with Melzar, the officer in charge of the Hebrew youth, Daniel made a request that they might not eat of the king's meat, or drink of his wine. Melzar feared that should he comply with this request, he might incur the displeasure of the king, and thus endanger his own life. Like many at the present day, he thought that an abstemious diet would render these youth pale and sickly in appearance and deficient in muscular strength, while the luxurious food from the king's table would make them ruddy and beautiful, and would impart superior physical activity.

Daniel requested the matter be decided by a ten-days' trial—the Hebrew youth during this brief period being permitted to eat of simple food, while their companions partook of the king's dainties. The request was finally granted, and then Daniel felt assured that he had gained his case. Although but a youth, he had seen the injurious effects of wine and luxurious living upon physical and mental health.

At the end of the ten days the result was found to be quite the opposite of Melzar's expectations. Not only in personal appearance, but in physical activity and mental vigor, those who had been temperate in their habits exhibited a marked superiority over their companions who had indulged appetite. As a result of this trial, Daniel and his associates were permitted to continue their simple

diet during the whole course of their training for the duties of the kingdom.

The Lord regarded with approval the firmness and self-denial of these Hebrew youth, and His blessing attended them. He "gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the expiration of the three years of training, when their ability and acquirements were tested by the king, he "found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king required of them he found them ten times better than all the magicians and astrologers that were in all his realm."

Here is a lesson for all, but especially for the young. A strict compliance with the requirements of God is beneficial to the health of body and mind. In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God, and to observe strict temperance in all the habits of life. In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh, and remain true to God's requirements, even though it cost them a great sacrifice.

Christian Temperance and Bible Hygiene, 41-42

Only one lease of life is granted us; and the inquiry with every one should be, "How can I invest my powers so that they may yield the greatest profit? How can I do most for the glory of God and the benefit of my fellow-men?" For life is valuable only as it is used for the attainment of these ends.

Our first duty toward God and our fellow-beings is that of self- [184]
development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is used in the establishment and preservation of physical and mental health. We can not afford to dwarf or cripple any function of body or mind. As surely as we do this, we must suffer the consequences.

Every man has the opportunity, to a great extent, of making himself whatever he chooses to be. The blessings of this life, and also of the immortal state, are within his reach. He may build up a character of solid worth, gaining new strength at every step. He may advance daily in knowledge and wisdom, conscious of new delights as he progresses, adding virtue to virtue, grace to grace. His faculties will improve by use; the more wisdom he gains, the greater will be his capacity for acquiring. His intelligence, knowledge, and virtue will thus develop into greater strength and more perfect symmetry.

On the other hand, he may allow his powers to rust out for want of use, or to be perverted through evil habits, lack of self-control or moral and religious stamina. His course then tends downward; he is disobedient to the law of God and to the laws of health. Appetite conquers him; inclination carries him away. It is easier for him to allow the powers of evil, which are always active, to drag him backward, than to struggle against them, and go forward. Dissipation, disease, and death follow. This is the history of many lives that might have been useful in the cause of God and humanity.

Christian Temperance and Bible Hygiene, 44-45

Against every transgression of the laws of life, nature will utter her protest. She bears abuse as long as she can; but finally the retribution comes, and it falls upon the mental as well as the physical powers. Nor does it end with the transgressor; the effects of his indulgence are seen in his offspring, and thus the evil is passed down from generation to generation.

The youth of today are a sure index to the future of society; and as we view them, what can we hope for that future? The majority are fond of amusement and averse to work. They lack moral courage to deny self and to respond to the claims of duty. They have but little self-control, and become excited and angry on the slightest occasion. Very many in every age and station of life are without principle or conscience; and with their idle, spendthrift habits they are rushing into vice and are corrupting society, until our world is becoming a second Sodom. If the appetites and passions were under the control of reason and religion, society would present a widely different aspect. God never designed that the present woeful

condition of things should exist; it has been brought about through the gross violation of nature's laws.

Unpublished Testimonies, January 11, 1897 (Healthful Living, 20)

Every law governing the human machinery is to be considered just as truly divine in origin, in character, and in importance as the word of God. Every careless action, any abuse put upon the wonderful mechanism, by disregarding His specified laws of the human habitation, is a violation of God's law. This law embraces the treatment of the entire being.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 22)

God the Creator of our bodies, has arranged every fiber and nerve and sinew and muscle, and has pledged Himself to keep the machinery in order if the human agent will cooperate with Him and refuse to work contrary to the laws which govern the human system.

The Health Reformer, August 1, 1866 (Healthful Living, 22)

A careful conformity to the laws which God has implanted in our being will insure health, and there will not be a breaking down of the constitution.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 20)

God's law is written by His own finger upon every nerve, every muscle, every faculty which has been entrusted to man.

Unpublished Testimonies, May 19, 1897 (Healthful Living, 11)

The obligation we owe to God in presenting to Him clean, pure, healthy bodies is not comprehended.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 18)

God is greatly dishonored by the way in which man treats his organism, and He will not work a miracle to counteract a perverse violation of the laws of life and health.

Unpublished Testimonies, August 30, 1896 (Healthful Living, 9)

The living organism is God's property. It belongs to Him by creation and by redemption; and by a misuse of any of our powers we rob God of the honor due Him.

Special Testimonies for Ministers and Workers 7, 40 (Healthful Living, 32)

The Lord has given His people a message in regard to health reform. This light has been shining upon their pathway for thirty years, and the Lord can not sustain His servants in a course which will counteract it.... Can He be pleased when half the workers laboring in a place teach that the principles of health reform are as closely allied to the third angel's message as the arm is to the body,
[185] to have their coworkers, by their practice, teach principles that are entirely opposite? ... The light which God has given upon health reform can not be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while, by precept and example, he acts in opposition to the light which God has sent.

The Review and Herald, May 8, 1883, No. 19 (Healthful Living, 39)

One reason why we do not enjoy more of the blessing of the Lord is, we do not heed the light which He has been pleased to give us in regard to the laws of life and health.

Christian Temperance and Bible Hygiene, 52-53

In order to preserve health, temperance in all things is necessary,—temperance in labor, temperance in eating and drinking. Our Heavenly Father sent the light of health reform to guard against the evils resulting from a debased appetite, that those who love purity and holiness may know how to use with discretion the good things He has provided for them, and that by exercising temperance in daily life, they may be sanctified through the truth....

God requires the body to be rendered a living sacrifice to Him, not a dead or a dying sacrifice. The offerings of the ancient Hebrews were to be without blemish, and will it be pleasing to God to accept

a human offering that is filled with disease and corruption? He tells us that our body is the temple of the Holy Ghost; and He requires us to take care of this temple, that it may be a fit habitation for His Spirit. The apostle Paul gives us this admonition: "Ye are not your own; for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." All should be very careful to preserve the body in the best condition of health, that they may render to God perfect service, and do their duty in the family and in society.

It is as truly a sin to violate the laws of our being as it is to break the ten commandments. To do either is to break God's laws. Those who transgress the law of God in their physical organism, will be inclined to violate the law of God spoken from Sinai.

Our Saviour warned His disciples that just prior to His second coming a state of things would exist very similar to that which preceded the flood. Eating and drinking would be carried to excess, and the world would be given up to pleasure. This state of things does exist at the present time. The world is largely given up to the indulgence of appetite; and the disposition to follow worldly customs will bring us into bondage to perverted habits,—habits that will make us more and more like the doomed inhabitants of Sodom. I have wondered that the inhabitants of the earth were not destroyed, like the people of Sodom and Gomorrah. I see reason enough for the present state of degeneracy and mortality in the world. Blind passion controls reason, and every high consideration is, with many, sacrificed to lust.

To keep the body in a healthy condition, in order that all parts of the living machinery may act harmoniously, should be a study of our life. The children of God can not glorify Him with sickly bodies or dwarfed minds. Those who indulge in any species of intemperance, either in eating or drinking, waste their physical energies and weaken moral power.

Christian Temperance and Bible Hygiene, 59

Health reform means something to us, and we must not belittle it by narrow views and practices. We must be true to our convictions of right. Daniel was blessed because he was steadfast in doing what

he knew to be right, and we shall be blessed if we seek to honor God with full purpose of heart.

Christian Temperance and Bible Hygiene, 75

God has permitted the light of health reform to shine upon us in these last days, that by walking in the light we may escape many of the dangers to which we shall be exposed. Satan is working with great power to lead men to indulge appetite, gratify inclination, and spend their days in heedless folly. He presents attractions in a life of selfish enjoyment and of sensual indulgence. Intemperance saps the energies of both mind and body. He who is thus overcome has placed himself upon Satan's ground, where he will be tempted and annoyed, and finally controlled at pleasure by the enemy of all righteousness.

The Facts of Faith 2:144, 145

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 effort 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.

Those who will gratify their appetite, and then suffer because of
[186] 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 of 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.

Testimonies For The Church 1:560-561

The health reform is a branch of the special work of God for the benefit of His people....

I saw that the reason why God did not hear the prayers of His servants for the sick among us more fully was, that He could not be glorified in so doing while they were violating the laws of health. And I also saw that He designed the health reform and Health Institute to prepare the way for the prayer of faith to be fully answered. Faith and good works should go hand in hand in relieving the afflicted among us, and in fitting them to glorify God here, and to be saved at the coming of Christ.

Testimonies for the Church 6:369-370

Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies, and conform to them. Ignorance in these things is sin.

"Know ye not that your bodies are the members of Christ? ... What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." 1 Corinthians 6:15, 19, 20. Our bodies are Christ's purchased property, and we are not at liberty to do with them as we please. Man has done this. He has treated his body as if its laws had no penalty. Through perverted appetite its organs and powers have become enfeebled, diseased, and crippled. And these results which Satan has brought about by his own specious temptations, he uses to taunt God with. He presents before God the human body that Christ has purchased as His property; and what an unsightly representation of his Maker man is! Because man has sinned against his body, and has corrupted his ways, God is dishonored.

When men and women are truly converted, they will conscientiously regard the laws of life that God has established in their

being, thus seeking to avoid physical, mental, and moral feebleness. Obedience to these laws must be made a matter of personal duty. We ourselves must suffer the ills of violated law. We must answer to God for our habits and practices. Therefore, the question for us is not, "What will the world say?" but, "How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practices?"

Christian Temperance and Bible Hygiene, 120

Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come.

Christian Temperance and Bible Hygiene, 150

Health is a treasure. Of all temporal possessions it is the most precious. Wealth, learning, and honor are dearly purchased at the loss of the vigor of health. None of these can secure happiness, if health is lacking. It is a terrible sin to abuse the health that God has given us; such abuses enfeeble us for life, and make us losers, even if we gain by such means any amount of education.

Christian Temperance and Bible Hygiene, 151

God has bountifully provided for the sustenance and happiness of all His creatures; if His laws were never violated, if all acted in harmony with the divine will, health, peace, and happiness, instead of misery and continual evil, would be the result.

Christian Temperance and Bible Hygiene, 159

Those who, having had the light upon the subject of eating and dressing with simplicity, in obedience to moral and physical laws, still turn from the light which points out their duty, will shun duty

in other things. By shunning the cross which they would have to take up in order to be in harmony with natural law, they blunt the conscience; and they will, to avoid reproach, violate the ten commandments. There is with some a decided unwillingness to endure the cross and despise the shame.

The Ministry of Healing, 114-115

God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image. In His written word and in the great book of nature He has revealed the principles of life. It is our work to obtain a knowledge of these principles, and by obedience to co-operate with Him in restoring health to the body as well as to the soul.

The Ministry of Healing, 283

Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object-lesson of health and prosperity. If as a people they had lived according to God's plan they would have been preserved from the diseases that afflicted other nations. Above any other people they would have possessed physical strength, and vigor of intellect. [187]

The Ministry of Healing, 312

By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfill His purpose. The Lord "gave them their request, but sent leanness into their soul." They valued the earthly above the spiritual, and the sacred preeminence which was His purpose for them they did not attain.

The Ministry of Healing, 310

Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of

health should realize their obligation to obey these laws, which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore, the question with us is not "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?"

The Ministry of Healing, 130

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.

Testimonies for The Church 1:485-489

In the vision given me in Rochester, N. Y., December 25, 1865, I was shown that our Sabbath-keeping people have been negligent in acting upon the light which God has given in regard to the health reform; that there is yet a great work before us; and that, as a people, we have been too backward to follow in God's opening providence, as He has chosen to lead us.

I was shown that the work of health reform has scarcely been entered upon yet. While some feel deeply, and act out their faith in the work, others remain indifferent and have scarcely taken the first step in reform. There seems to be in them a heart of unbelief, and as this reform restricts the lustful appetite, many shrink back. They have other gods before the Lord. Their taste, their appetite, is their god; and when the ax is laid at the root of the tree, and those who have indulged their depraved appetites at the expense of health are touched, their sin pointed out, their idols shown them, they do not wish to be convinced; and although God's voice should speak directly to them to put away those health-destroying indulgences, some would still cling to the hurtful things which they love. They seem joined to their idols, and God will soon say to His angels, "Let them alone."

The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one can not do it for another. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated. The lower propensities have ruled men and women.

In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, "I will praise Thee, for I am fearfully and wonderfully made." They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body.

I was shown that there is a much greater work before us than we as yet have any idea of, if we would insure health by placing ourselves in the right relation to life. Dr. A. has been doing a great and good work in the treatment of disease, and in enlightening those who have all their lives been in ignorance in regard to the relation that eating, drinking, and working sustain to health. God in His mercy has given His people light through His humble instrument, that in order to overcome disease they must deny a depraved appetite, and practice temperance in all things. He has caused great light to shine upon their pathway. Shall those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from [188] all iniquity, and purify unto Himself a peculiar people, zealous of good works," be behind the religionists of the day who have no faith in the soon appearing of our Saviour? The peculiar people whom He is purifying unto Himself, to be translated to Heaven without

seeing death, should not be behind others in good works. In their efforts to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they should be as far ahead of any other class of people on the earth, as their profession is more exalted than that of others.

Some have sneered at this work of reform, and have said it was all unnecessary; that it was an excitement to divert minds from present truth. They have said that matters were being carried to extremes. Such do not know what they are talking about. While men and women professing godliness are diseased from the crown of their head to the soles of their feet, while their physical, mental and moral energies are enfeebled through gratification of depraved appetite and excessive labor, how can they weigh the evidences of truth, and comprehend the requirements of God? If their moral and intellectual faculties are beclouded, they can not appreciate the value of the atonement or the exalted character of the work of God, nor delight in the study of His word. How can a nervous dyspeptic be ready always to give an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear? How soon would such a one become confused and agitated, and by his diseased imagination be led to view matters in altogether a wrong light, and by a lack of that meekness and calmness which characterized the life of Christ, be caused to dishonor his profession while contending with unreasonable men? Viewing matters from a high religious standpoint, we must be thorough reformers in order to be Christ-like.

I saw that our Heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which He has upon us, and glorify Him in our bodies and spirits which are His, and finally stand without fault before the throne of God. Our faith requires us to elevate the standard, and take advance steps. While many question the course pursued by other health reformers, they, as reasonable men, should do something themselves. Our race is in a deplorable condition, suffering from disease of every description. Many have inherited disease, and are great sufferers because of the wrong habits of their parents; and yet they pursue the same wrong course in regard to themselves and their children which was pursued toward them. They are ignorant in

regard to themselves. They are sick and do not know that their own wrong habits are causing them immense suffering.

There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. I saw that it is the duty of those who have received the light from heaven, and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering for want of knowledge. Sabbath-keepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed, and ministers and people should feel that the burden of the work rests upon them to agitate the subject, and urge it home upon others.

Testimonies For The Church 1:546

Said the angel, "Abstain from fleshy lusts which war against the soul." You have stumbled at the health reform. It appears to you to be a needless appendix to the truth. It is not so; it is a part of the truth. Here is a work before you which will come closer and be more trying than anything which has yet been brought to bear upon you. While you hesitate and stand back, failing to lay hold upon the blessing which it is your privilege to receive, you suffer loss. You are stumbling over the very blessing which heaven has placed in your path to make your progress less difficult. Satan presents this before you in the most objectionable light, that you may combat that which would prove the greatest benefit to you, which would be for your physical and spiritual health.

Testimonies For The Church 1:618-619

I saw that the Lord was giving us an experience which would be of the highest value to us in the future in connection with His work. We are living in a solemn time, amid the closing scenes of this earth's history, and God's people are not awake. They must arouse and make greater progress in reforming their habits of living, in eating, in dressing, in laboring and resting. In all these they should glorify God and be prepared to give battle to our great foe, and to enjoy the precious victories which God has in reserve for those

who are exercising temperance in all things while striving for an incorruptible crown.

I saw that God was fitting up my husband to engage in the solemn, sacred work of reform which He designs shall progress among His people. It is important that instructions should be given by ministers in regard to living temperately. They should show the relation which eating, working, resting, and dressing, sustain to health. All who believe the truth for these last days, have something
[189] to do in this matter. It concerns them and God requires them to arouse and interest themselves in this reform. He will not be pleased with their course if they regard this question with indifference.

The abuses of the stomach by the gratification of appetite, are the fruitful source of most church trials. Those who eat and work intemperately and irrationally, talk and act irrationally. An intemperate man can not be a patient man. It is not necessary to drink alcoholic liquors in order to be intemperate. The sin of intemperate eating, eating too frequently, too much, and of rich, unwholesome food, destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment, preventing rational, calm, healthy thinking and acting. And this is a fruitful source of church trials. Therefore, in order for the people of God to be in an acceptable state with Him, where they can glorify Him in their bodies and spirits which are His, they must with interest and zeal deny the gratification of their appetites, and exercise temperance in all things. Then may they comprehend the truth in its beauty and clearness, and carry it out in their lives, and by a judicious, wise, straightforward course, give the enemies of our faith no occasion to reproach the cause of truth. God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health, for a solemn and important work is before us. Health of body and mind is required for this work; it is as essential to a healthy religious experience, to advancement in the Christian life, and progress in holiness, as is the hand or foot to the human body. God requires His people to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. All those who are indifferent and excuse themselves from this work, waiting for the Lord to do for them that which He requires them to do for themselves, will be found wanting when the meek of the

earth, who have wrought His judgments, are hid in the day of the Lord's anger.

I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Testimonies for the Church 2:45

Your calling is a high, and elevated one, to glorify God in your body and spirit which are His. You are not to measure yourself by others. The word of God has presented you an unerring pattern, a faultless example. You have dreaded the cross. It is an inconvenient instrument to lift, and because it is covered with reproach and shame, you have shunned it. You need to carry out the health reform in your life; to deny yourself, and eat and drink to the glory of God. Abstain from fleshly lusts which war against the soul. You need to practice temperance in all things. Here is a cross which you have shunned. To confine yourself to a simple diet, which will preserve you in the best condition of health is a task to you. Had you lived up to the light which heaven has permitted to shine upon your pathway, much suffering might have been saved your family. Your own course of action has brought the sure result. While you continue in this course God will not come into your family, and especially bless you, and work a miracle to save your family from suffering. A plain diet, free from spices, and flesh-meats, and grease of all kinds, would prove a blessing to you, and would save your wife a great amount of suffering, grief and despondency.

Manuscript 50, 1904

I accepted the light on health reform as it came to me. It has been a great blessing to me. I have better health today, notwithstanding I am seventy-six years old, than I had in my younger days. I thank God

for the principles of health reform, and if there are any here today who have back-slidden in this respect, I say to them that God calls upon them to be converted, and to take their position in accordance with the light He has given. In denying perverted appetite, you will place yourself where God can co-operate with you.

Testimonies for the Church 2:60

The light has been shining upon your pathway in regard to health reform, and the duty resting upon God's people in these last days to exercise temperance in all things. You, I saw, were among the number who would be backward to see the light, and correct your manner of eating, and drinking and working. As the light of truth is received and followed out, it will work an entire reformation in the life and character of all those who are sanctified through it.

Testimonies for the Church 2:66-67

Dear Brother and Sister I,

The Lord has shown some things in regard to you which I feel it a duty to write. You were among the number who were presented before me as backward in health reform. Light has shone upon the pathway in which the people of God are traveling, yet all do not walk in the light and follow as fast as the providence of God marks out and opens the way before them. Until they do this they will be
[190] in darkness. If God has spoken to His people, He designs that they shall hear and obey His voice. Last Sabbath, as I was speaking, your pale faces rose distinctly before me as I had been shown them. I saw your condition of health, and the ailments you have suffered under so long. I was shown that you have not lived healthfully. Your appetites have been unhealthy and you have gratified the taste at the expense of the stomach. You have taken into your stomachs articles which it is impossible to convert into good blood. This has laid a heavy tax on the liver, for the reason that the digestive organs are deranged. You both have diseased livers. The health reform would be a great benefit to you both, if you would strictly carry it out. This you have failed to do. Your appetites are morbid, and because you do not relish a plain, simple diet, composed of unbolted wheat flour, vegetables and fruits prepared without spices or grease, you

are continually transgressing the laws which God has established in your system. While you do this, you must suffer the penalty; for to every transgression is affixed a penalty. Yet you wonder at your continued poor health.

Be assured that God will not work a miracle to save you from the result of your own course of action.

Testimonies for the Church 2:70-71

It is a duty to know how to preserve the body in the very best condition of health, and it is a sacred duty to live up to the light which God has graciously given. If we close our eyes to the light for fear we shall see our wrongs, which we are unwilling to forsake, our sins are not lessened, but increased. If light is turned from in one case, it will be disregarded in another. It is just as much sin to violate the laws of our being as to break one of the ten commandments, for we can not do either without breaking God's law. We can not love the Lord with all our heart, mind, soul, and strength, while we are loving our appetites, our tastes, a great deal better than we love the Lord. We are daily lessening our strength to glorify God, when He requires all our strength, all our mind. By our wrong habits we are lessening our hold on life, and yet professing to be Christ's followers, preparing for the finishing touch of immortality.

Testimonies for the Church 2:399-400

You have not regarded the light that the Lord has graciously given you upon the health reform. You have felt to rise up against it. You have seen no importance in it, no reason why you should receive it. You have not felt willing to restrict your appetite. You could not see the wisdom of God in giving light in regard to the restriction of appetite. All that you could discern was the inconvenience attending the denial of the taste. The Lord has let His light shine upon us in these last days, that the gloom and darkness which have been gathering in past generations because of sinful indulgences, might in some degree be dispelled, and that the train of evils which have resulted because of intemperate eating and drinking, might be lessened.

The Lord in wisdom designed to bring His people into a position where they would be separate from the world in spirit and practice,

that their children might not so readily be led into idolatry, and become tainted with the prevailing corruptions of this age. It is God's design that believing parents and their children should stand forth as living representatives of Christ, candidates for everlasting life. All who are partakers of the divine nature will escape the corruption that is in the world through lust. It is impossible for those who indulge the appetite to attain to Christian perfection.

Testimonies for the Church 2:404

Brother and Sister G, arouse yourselves, I beg of you. You have not received the light of health reform and acted upon it. If you had restricted your appetites, you would have been saved much extra labor and expense; and what is of vastly more consequence, you would have preserved to yourselves a better condition of physical health, and a greater degree of intellectual strength to appreciate eternal truths; you would have a clearer brain to weigh the evidences of truth, and would be better prepared to give to others a reason of the hope that is in you.

Manuscript 120, 1901

A failure to care for the living machinery is an insult to the Creator. There are divinely-appointed rules which if observed will keep human beings from disease and premature death.

Testimonies for the Church 3:61-64

For years the Lord has been calling the attention of His people to health reform. This is one of the great branches of the work of preparation for the coming of the Son of man. John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in these last days, to whom God has intrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. John was a reformer. The angel Gabriel, direct from heaven, gave a discourse upon health reform to the father and mother of John. He said that he should not drink wine or strong drink, and that he should be filled with the Holy Ghost from his birth.

John separated himself from friends, and from the luxuries of life. The simplicity of his dress, a garment woven of camel's hair, was a standing rebuke to the extravagance and display of the Jewish priests, [191] and of the people generally. His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite, and the gluttony that everywhere prevailed. The prophet Malachi declares, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Here the prophet describes the character of the work. Those who are to prepare the way for the second coming of Christ, are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent. The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, and their extravagance in dress and other things.

The self-denial, humility, and temperance required of the righteous, whom God especially leads and blesses, is to be presented to the people in contrast to the extravagant, health-destroying habits of those who live in this degenerate age. God has shown that health reform is as closely connected with the third angel's message as the hand is with the body. There is nowhere to be found so great a cause of physical and moral degeneracy as a neglect of this important subject. Those who indulge appetite and passion, and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance hardens his heart to disregard the light upon other matters. Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests. Our bodies are not our own. God has claims upon us to take care of the habitation He has given us, that we may present our bodies to Him a living sacrifice, holy and acceptable. Our bodies belong to Him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving them from decay. If we enfeeble the body by self-gratification, by indulging the appetite, and by dressing in accordance

with health-destroying fashions, in order to be in harmony with the world, we become enemies of God.

Brother and Sister K. have not appreciated the light upon health reform. They have not seen a place for it in connection with the third message. Providence has been leading the people of God out from the extravagant habits of the world, away from the indulgence of appetite and passion, to take their stand upon the platform of self-denial and temperance in all things. The people whom God is leading will be peculiar. They will not be like the world. But if they follow the leadings of God, they will accomplish His purposes, and will yield their will to His will. Christ will dwell in the heart. The temple of God will be holy. Your body, says the apostle, is the temple of the Holy Ghost. God does not require His children to deny themselves to the injury of physical strength. He requires them to obey natural law, to preserve physical health. Nature's path is the road He marks out, and it is broad enough for any Christian. God has, with a lavish hand, provided us with rich and varied bounties for our sustenance and enjoyment. But in order for us to enjoy the natural appetite, which will preserve health and prolong life, He restricts the appetite. He says, Beware; restrain, deny, unnatural appetite. If we create a perverted appetite, we violate the laws of our being, and assume the responsibility of abusing our bodies and of bringing disease upon ourselves.

The spirit and power of Elijah have been stirring hearts to reform, and directing them to the wisdom of the just. Brother and Sister K. have not been converted to the health reform, notwithstanding the amount of evidence that God has given upon the subject. Self-denial is essential to genuine religion. Those who have not learned to deny themselves, are destitute of vital, practical godliness.

Testimonies for the Church 3:161-162

December 10, 1871, I was again shown that the health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of ten commandments has been lightly regarded by man; but the Lord would not come to punish the transgressors of that law without first sending them a message of

warning. The third angel proclaims that message. Had men ever been obedient to the law of ten commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not be.

Men and women can not violate natural law by indulging depraved appetite and lustful passions, and not violate the law of God. Therefore He has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws which He has established in our being. All our enjoyment or suffering may be traced to obedience or transgression of natural law. Our gracious Heavenly Father sees the deplorable condition of men, who, some knowingly but many ignorantly, are living in violation of the laws that He has established. And in love and pity to the race, He causes the light to shine upon health reform. He publishes His law, and the penalty that will follow the transgression of it, that all may learn, and be [192] careful to live in harmony with natural law. He proclaims His law so distinctly, and makes it so prominent, that it is like a city set on a hill. All accountable beings can understand it if they will. Idiots will not be responsible. To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord.

Adam and Eve fell through intemperate appetite. Christ came and withstood the fiercest temptation of Satan, and, in behalf of the race, overcame appetite, showing that man may overcome. As Adam fell through appetite, and lost blissful Eden, the children of Adam may, through Christ, overcome appetite, and through temperance in all things regain Eden.

Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant, for the great God Himself is man's instructor. All are bound by the most sacred obligations to God to heed the sound philosophy and genuine experience which He is now giving them in reference to health reform. He designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enervating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory.

The inhabitants of the Noachian world were destroyed, because they were corrupted through the indulgence of perverted appetite. Sodom and Gomorrah were destroyed through the gratification of unnatural appetite, which so benumbed the intellect that they could not discern the difference between the sacred claims of God and the clamor of appetite. The latter enslaved them, and they became so ferocious and bold in their detestable abominations that God would not tolerate them upon the earth. God ascribes the wickedness of Babylon to her gluttony and drunkenness.

The apostle Paul exhorts the church, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Men, then, can make their bodies unholy by sinful indulgences. If unholy, they are unfitted to be spiritual worshipers, and are not worthy of heaven. If man will cherish the light that God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality. But if he disregards that light, and lives in violation of natural law, he must pay the penalty.

Testimonies for the Church 3:164-165

Christ has here left us a most important lesson. He does not in His teaching encourage indolence. His example was the opposite of this. Christ was an earnest worker. His life was one of self-denial, diligence, perseverance, industry, and economy. He would lay before us the danger of making eating and drinking paramount. He reveals the result of giving up to indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crimes are winked at, and base passions control the mind, until general corruption roots out good principles and impulses, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things which He declares will exist at His second coming.

Will men and women be warned? Will they cherish the light, or will they become slaves to appetite and base passions? Christ presents to us something higher to toil for than merely what we shall eat, and what we shall drink, and wherewithal we shall be clothed. Eating, drinking, and dressing are carried to such excess that they become crimes, and are among the marked sins of the last days,

and constitute a sign of Christ's soon coming. Time, money, and strength, which are the Lord's, but which He has intrusted to us, are wasted in needless superfluities of dress, and luxuries for the perverted appetite, which lessen vitality and bring suffering and decay. It is impossible to present our bodies a living sacrifice to God, when they are filled with corruption and disease by our own sinful indulgence.

Knowledge must be gained in regard to how to eat, and drink, and dress so as to preserve health. Sickness is caused by violating the laws of health; it is the result of violating nature's law. Our first duty, one which we owe to God, to ourselves, and to our fellow-men, is to obey the laws of God, which include the laws of health. If we are sick, we impose a weary tax upon our friends, and unfit ourselves for discharging our duties to our families and to our neighbors. And when premature death is the result of our violation of nature's law, we bring sorrow and suffering to others; we deprive our neighbors of the help we ought to render them in living; we rob our families of the comfort and help we might render them, and rob God of the service He claims of us to advance His glory. Then, are we not, in the worst sense, transgressors of God's law?

But God is all-pitiful, gracious, and tender, and when light comes to those who have injured their health by sinful indulgences, and they are convinced of sin, and repent and seek pardon, He accepts the poor offering rendered to Him, and receives them. Oh, what tender mercy that He does not refuse the remnant of the abused life of the suffering, repenting sinner! In His gracious mercy, He saves [193]
these souls as by fire. But what an inferior, pitiful sacrifice at best, to offer to a pure and holy God! Noble faculties have been paralyzed by wrong habits of sinful indulgence. The aspirations are perverted, and the soul and body defaced.

Testimonies for the Church 3:171-172

God, in His providence, has given us the light upon health reform, that we may understand it in all its bearings, follow the light it brings, and by rightly relating ourselves to life, have health that we may glorify God and be a blessing to others.

The church in general at Battle Creek have not sustained the Institute by their example. They have not honored the light of health reform by carrying it out in their families. The sickness that has visited many families in Battle Creek need not have been, if they had followed the light God has given them. Like ancient Israel, they have disregarded the light, and could see no more necessity of restricting their appetite than did ancient Israel. The children of Israel would have flesh-meats, and said, as many now say, We shall die without meat. God gave rebellious Israel flesh, but His curse was with it. Thousands of them died while the meat they desired was between their teeth. We have the example of ancient Israel, and the warning for us not to do as they did. Their history of unbelief and rebellion is left on record as a special warning that we should not follow their example of murmuring at God's requirements. How can we pass on so indifferently, choosing our own course, following the sight of our own eyes, and departing farther and farther from God, as did the Hebrews? God can not do great things for His people because of their hardness of heart and sinful unbelief.

God is no respecter of persons; but in every generation they that fear the Lord and work righteousness are accepted of Him; while those who are murmuring, unbelieving, and rebellious, will not have His favor nor the blessings promised to those who love the truth and walk in it. Those who have the light and do not follow it, but disregard the requirements of God, will find that their blessings will be changed into curses, and their mercies into judgments. God would have us learn humility and obedience as we read the history of ancient Israel, who were His chosen and peculiar people, but who brought their own destruction by following their own ways.

Testimonies for the Church 3:311

God has given us great light upon the health reform, which He requires us all to respect. He does not send light to be rejected or disregarded by His people without their suffering the consequences.

Testimonies for the Church 3:560-561

January 3, 1875, I was shown that none of us realize the perils that attend us at every step. We have a vigilant foe, and yet we are

not awake and in earnest in our efforts to resist the temptations of Satan and to overcome his devices.

God has permitted the light of health reform to shine upon us in these last days, that by walking in the light we may escape many dangers to which we will be exposed. Satan's temptations are powerful upon the human family to lead them to indulge appetite, gratify inclination, and live a life of heedless folly.... In this fast age, the less exciting the food the better. Temperance in all things and firm denial of appetite, is the only path of safety.

Testimonies for the Church 4:141

Our Heavenly Father sent the light of health reform to guard against the evils resulting from a debased appetite, that those who love purity and holiness may use with discretion the good things He has provided for them, and by exercising temperance in their daily lives, may be sanctified through the truth.

Testimonies for the Church 6:372

When persons are spoken to on the subject of health they often say, "We know a great deal better than we do." They do not realize that they are accountable for every ray of light in regard to their physical well-being, and that their every habit is open to the inspection of God. Physical life is not to be treated in a haphazard manner. Every organ, every fiber of the being, is to be sacredly guarded from harmful practices.

Diet

Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by His mighty cleaver of truth has separated from the world.

Testimonies for the Church 6:112

As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive

continually to educate the people, not only by our words but by our practice. Precept and practice combined have a telling influence.

Testimonies for the Church 7:136-137

The light God has given on health reform is for our salvation and the salvation of the world.... The Lord has been sending us line upon line, and if we reject these principles, we are not rejecting the messenger who teaches them, but the One who has given us
[194] the principles. Reform, continual reform, must be kept before the people, and by our example we must enforce our teaching. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful view of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind. God desires His light-bearers ever to keep a high standard before them. By precept and example they must hold their perfect standard high above Satan's false standard, which, if followed, will lead to misery, degradation, disease, and death for both body and soul. Let those who have obtained a knowledge of how to eat, and drink, and dress so as to preserve health, impart this knowledge to others. Let the poor have the gospel of health preached unto them from a practical point of view, that they may know how to care properly for the body, which is the temple of the Holy Spirit.

Testimonies for the Church 9:112-113

The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church. Teach the people that they can act as God's helping hand, by co-operating with the Master-worker in restoring physical and spiritual health. This work bears the signature of heaven, and will open doors for the entrance of other precious truths. There is room for all to labor who will take hold of this work intelligently.

Keep the work of health reform to the front, is the message I am instructed to bear. Show so plainly its value that a widespread

need for it will be felt. Abstinence from all hurtful food and drink is the fruit of true religion. He who is thoroughly converted will abandon every injurious habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.

I am instructed to say to health reform educators, Go forward. The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who teach the third angel's message stand true to their colors. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 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." Romans 12:1, 2.

Testimonies for the Church 9:153-156

I am instructed to bear a message to all our people on the subject of health reform; for many have backslidden from their former loyalty to health reform principles.

God's purpose for His children is that they shall grow up to the full stature of men and women in Christ. In order to do this, they must use aright every power of mind, soul, and body. They can not afford to waste any mental or physical strength.

The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, for both our physical and our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed.

Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people.

The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time.

There are some professed believers who accept certain portions of the Testimonies as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare, and the welfare of the church. It is essential that we walk in the light while we have the light. Those who claim to believe in health reform, and yet work counter to its principles in the daily life-practice, are hurting their own souls and are leaving wrong impressions upon the minds of believers and unbelievers.

A solemn responsibility rests upon those who know the truth that all their works shall correspond with their faith, and that their lives shall be refined and sanctified, and they be prepared for the work that must rapidly be done in these closing days of the message. They have no time or strength to spend in the indulgence of appetite. The words should come to us now with impelling earnestness. "Repent
[195] ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. There are many among us who are deficient in spirituality, and who, unless they are wholly converted, will certainly be lost. Can you afford to run the risk?

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with Him of the new life in the kingdom of heaven. "Except a man be born again," the Saviour has said, "he can not see the kingdom of God." John 3:3. The religion that comes from God is the only religion that can lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all His requirements. This is true worship.

God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite.

Testimonies for the Church 9:158-160

Seventh-day Adventists are handling momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please, and work as they please.

Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve themselves.

I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then. There are some who have never followed the light given on the question of diet. It is now time to take the light from under the bushel, and let it shine forth in clear, bright rays.

The principles of healthful living mean a great deal to us individually and as a people. When the message of health reform first came to me, I was weak and feeble, subject to frequent fainting spells. I was pleading with God for help, and He opened before me the great subject of health reform. He instructed me that those

who are keeping His commandments must be brought into sacred relation to Himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service. This light has been a great blessing to me. I took my stand as a health reformer, knowing that the Lord would strengthen me. I have better health today, notwithstanding my age, than I had in my younger days.

It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true....

All are now being tested and proved. We have been baptized into Christ, and if we will act our part by separating from everything that would drag us down and make us what we ought not to be, there will be given us strength to grow up into Christ, who is our living head, and we shall see the salvation of God.

Only when we are intelligent in regard to the principles of healthful living, can we be fully aroused to see the evils resulting from improper diet. Those who, after seeing their mistakes, have courage to change their habits, will find that the reformatory process requires a struggle and much perseverance; but when correct tastes are once formed, they will realize that the use of the food which they formerly regarded as harmless, was slowly but surely laying the foundation for dyspepsia and other diseases.

Testimonies for the Church 9:164-166

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God.

If, after so much light has been given, God's people will cherish wrong habits, indulging self and refusing to reform, they will suffer
[196] the sure consequence of transgression. If they are determined to

gratify perverted appetite at any cost, God will not miraculously save them from the consequences of their indulgence. They "shall lie down in sorrow." Isaiah 50:11.

Those who choose to be presumptuous, saying, "The Lord has healed me, and I need not restrict my diet; I can eat and drink as I please," will ere long need, in body and soul, the restoring power of God. Because the Lord has graciously healed you, you must not think you can link yourselves up with the self-indulgent practices of the world. Do as Christ commanded after His work of healing,—"go, and sin no more." John 8:11. Appetite must not be your god.

The Lord gave His word to ancient Israel, that if they would cleave strictly to Him, and do all His requirements, He would keep them from all the diseases such as He had brought upon the Egyptians; but this promise was given on the condition of obedience. Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity. The Israelites failed of fulfilling God's purpose, and thus failed of receiving the blessings that might have been theirs. But in Joseph and Daniel, in Moses and Elijah, and many others, we have noble examples of the results of the true plan of living. Like faithfulness today will produce like results. To us it is written, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light. 1 Peter 2:9.

O how many lose the richest blessings that God has in store for them in health and spiritual endowments! There are many souls who wrestle for special victories and special blessings that they may do some great thing. To this end they are always feeling that they must make an agonizing struggle in prayer and tears. When these persons search the Scriptures with prayer to know the expressed will of God, and then do His will from the heart without one reservation or self-indulgence, they will find rest. All the agonizing, all the tears and struggles, will not bring them the blessing they long for. Self must be entirely surrendered. They must do the work that presents itself, appropriating the abundance of the grace of God which is promised to all who ask in faith.

"If any man will come after Me," said Jesus, "let him deny himself, and take up his cross daily, and follow Me." Luke 9:23. Let us follow the Saviour in His simplicity and self-denial. Let us lift up the Man of Calvary by word and by holy living. The Saviour comes very near to those who consecrate themselves to God. If ever there was a time when we needed the working of the Spirit of God upon our hearts and lives, it is now. Let us lay hold of this divine power for strength to live a life of holiness and self-surrender.

Manuscript 27, 1906

The light on the subject of health reform was given by the Lord, and we are not to depart from it.

Letter 34, 1892

Will those who claim to believe the solemn, sacred truth for this time, arouse their sluggish energies and place themselves in the channel where they can gather to themselves every ray of light that shines upon their pathway? God calls upon all who claim to believe advanced truth, to exert every power to the utmost in gaining knowledge. If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits. Virtue of character depends upon the right action of the powers of the mind and body.

Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived. Those who teach the truth to others and who should be shepherds to the flock, will be held accountable for their willing ignorance and disregard of nature's laws. This is not a matter to be trifled with, to be passed off with a jest. As we approach the close of this earth's history, selfishness and violence and crime prevail as in the days of Noah, when the Old World perished in the waters of the flood. As Bible believers, we need to take our position for righteousness and truth.

As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have

the opportunity, become intelligent in regard to disease, its causes, prevention and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth.

Letter 3, 1884

We have been going back to Egypt rather than to Canaan. Shall we not reverse the order of things? Shall we not have plain, wholesome food on our tables? Shall we not dispense with hot biscuits, which only cause dyspepsia?

Those who elevate the standard as nearly as they can to the order of God, according to the light God has given them through His word and the testimonies of His Spirit, will not change their course of [197] action to meet the wishes of their friends or relatives, be they one or two or a host, who are living contrary to God's wise arrangement. If we move from principle in these things, if we observe strict rules of diet, if as Christians, we educate our tastes after God's plan, we shall exert an influence which will meet the mind of God. The question is, "Are we willing to be true health reformers?"

Manuscript 48, 1902

We have been given the work of advancing health reform. The Lord desires His people to be in harmony with one another. As you must know, we shall not leave the position in which, for the last thirty-five years, the Lord has been bidding us stand. Beware how you place yourself in opposition to the work of health reform. It will go forward; for it is the Lord's means of lessening the suffering in our world, and of purifying His people.

Be careful what attitude you assume, lest you be found causing division. My brother, even while you fail to bring into your life and into your family the blessing that comes from following the principles of health reform, do not harm others by opposing the light God has given on this subject.

Manuscript 3, 1897

I was awakened at 11:30 last night, and commenced writing. We were in a meeting where important instruction in many lines was being given. Among those assembled were physicians, editors, publishers, ministers, and a large number of other persons. We were considering many things in regard to health reform. The matters of exercise and reformatory methods in regard to the foods we eat were under discussion. Some were advocating a flesh-meat diet. Speaking in support of this diet, they said that without it they were weak in physical strength.

But the words of our Teacher to us were, "As a man thinketh, so is he." The flesh of dead animals was not the original food for man. Man was permitted to eat it after the flood because all vegetation had been destroyed. But the curse pronounced upon man and the earth and every living thing has made strange and wonderful changes. Since the flood the human race has been shortening its period of existence. Physical, mental and moral degeneracy is rapidly increasing in these latter days.

The educational work in the medical missionary line is a great advance step toward awakening man to his moral responsibilities. Had the ministers taken hold of this work in accordance with the light that God has given them in various lines, there would have been a most decided reformation in eating, in drinking, and in dressing. But there are those who have stood directly in the way of the advance of health reform. They hold the people back by their indifferent or depreciatory remarks and their supposed pleasantries and jokes. They themselves and a large number of others have been sufferers, even unto death, but all have not yet learned wisdom.

The Lord would vindicate the word He has given to His servants. Had all united to walk in the light, from the time the light was first given on this subject, there would have been an army of sensible arguments employed to vindicate the work of God. But it has been by most aggressive warfare that any advancement has been made. The souls and bodies of the people have been fast becoming corrupted, a mass of disease. This would not have been the case, if those who claimed to believe the truth had lived out its sacred principles in their lives. But these were unwilling to deny self, unwilling to yield

their mind and will to the will of God; they were determined to have their own way, and they have realized in their own sufferings the sure results of such a course.

God has claims upon all who are engaged in His service. He desires that every power and endowment shall be under the divine control, and that they shall be as healthy as careful, strictly temperate habits can make them. We are under obligation to God to make an unreserved consecration of ourselves to Him, body and soul, with all the faculties appreciated as God's entrusted gifts, to be employed in His service. All our energies and capabilities are to be constantly strengthened and improved during this period of probationary time.

But those who have occupied positions of influence have not appreciated the work which has been so long neglected. They have not become interested and diligent students of the building which God has made for His habitation. They consider it far more important to become learners upon subjects of less consequence to the human agent. Thousands upon thousands know nothing of the body, and how to care for it. David declared, "I am fearfully and wonderfully made." And when God has given us such a habitation, why should not every apartment be critically examined. The chambers of the mind and the heart apartment are the most important. Why should men and women continue in ignorance, and live in the basement of the house, enjoying sensual and debasing pleasures? ...

The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God pledged Himself to keep this human machinery in healthful action if the human agent will obey His laws and co-operate with God. Every law governing the human machinery is to be considered just as truly divine in origin, in character and in importance as the Word of God. Every careless, inattentive action, any abuse put upon the [198]
Lord's wonderful mechanism, by disregarding His specified laws in the human habitation, is a violation of God's law. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful.

Manuscript 93, 1901

Many make fatal mistakes by following human maxims. They fail to distinguish between the frauds of men and the truths of God. The failure to follow sound principles has marred the history of God's people. Shall we who have had such great light allow those who have not been so favored to go in advance of us in health reform? Shall we cheapen our minds and abuse our talents by a wrong course of action? Shall we continue to transgress God's holy law by following selfish practices? Shall our inconsistence become a byword? Shall we live such unchristlike lives that the Saviour is ashamed to call us brethren?

O, shall not the people of God do the medical missionary work which is the gospel in practice? Shall they not live so that the peace of God can rule in their hearts? Shall they not remove every stumbling block from the feet of unbelievers, ever remembering what is due to a profession of Christianity?

Letter 135, 1902

Only when we are intelligent in regard to the principles of health reform can we be fully aroused to see the evils resulting from an improper diet. Those who, after seeing their mistakes, have courage to change their habits, will find that the reformatory process requires a struggle and much perseverance. But when correct tastes are formed, they will realize that the use of food which they have formerly regarded as harmless was slowly but surely laying the foundation for dyspepsia and other diseases.

Our work is to show the people how they can obtain and prepare wholesome food, how they can cooperate with God in restoring in themselves His image.

My dear brethren and sisters in -----, many have been rebelling against health reform. Many have been warring against Dr. -----, as if he were the one who originated the principles of health reform. To such ones I would say, In treating these principles as something that you should resist, have you not acted foolishly? In rejecting health reform, you have not been rejecting Dr. -----, but rather the One who in mercy has given you these principles. For about forty years, the Lord Himself has been sending you instruction, line upon

line, precept upon precept. You need to practice health reform just as conscientiously as does Dr. -----. It will lead to the restoration of both physical and spiritual health. When you place yourselves in right relation to God, you will accept the medical missionary work as a work to which you have been appointed by the great Master-Worker.

Those who live in the last days of this earth's history need to be fully established in the principles of health reform. They need to recognize that the medical missionary work is ordained of God. Because the avenues of the soul have been sealed by the tyrant, Prejudice, many are painfully ignorant of the principles of healthful living. In their religious life they have become sour and uncongenial. May God forgive them.

God approves of the work that has been done in behalf of suffering humanity. Those who have stood opposed to the principles of health reform have stood where the Lord could not fulfil His purpose to work for them or through them. God says, "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." It is intemperance in eating that causes so much invalidism, and robs the Lord of the glory due Him. Because of a failure to deny self, many of God's people are unable to reach the high standard of spirituality He has set for them, and though they repent and are converted, all eternity will testify to the loss they have sustained by yielding to selfishness.

The Lord calls for volunteers to enter His army. Sickly men and sickly women need to become health reformers. God will cooperate with His children in preserving their health, if they eat with care, refusing to put unnecessary burdens on the stomach. He has graciously made the path of nature sure and safe, wide enough for all who walk in it. He has given for our sustenance the wholesome and health-giving productions of the earth.

He who does not heed the instruction God has given in His word and in His works, he who does not obey the divine commands has a defective experience. He is a sickly Christian. His spiritual life is feeble. He lives, but his life is devoid of fragrance. He fritters away precious moments of grace.

Many have done the body much injury by a disregard of the laws of life, and they may never recover from the effects of their neglect;

but even now they may repent and be converted. Man has tried to be wiser than God. He has become a law unto himself. God calls upon us to give attention to His requirements, no longer to dishonor Him by dwarfing the physical, mental and spiritual capabilities. Premature decay and death are the result of walking away from God to follow the ways of the world. He who indulges self must bear the penalty. In the judgment we shall see how seriously God regards
[199] the violation of the laws of health. Then, as we take a retrospective view of our course of action, we shall see what knowledge of God we might have gained, what noble characters we might have formed, if we had taken the Bible as our counselor.

The Lord is waiting for His people to become wise in understanding. As we see the wretchedness, deformity, and disease that have come into the world as the result of ignorance in regard to the proper care of the body, how can we refrain from giving the warning? Christ has declared that as it was in the days of Noah, when the earth was filled with violence and corrupted by crime, so shall it be when the Son of Man is revealed. God has given us great light, and if we walk in this light, we shall see His salvation.

There is need of decided changes. It is time for us to humble our proud, self-willed hearts, and seek the Lord while He may be found. As a people we need to humble our hearts before God; for the scars of inconsistency are on our practice.

The Lord is calling upon us to come into line. The day is far spent. The night is at hand. The judgments of God are already seen, both on land and sea. No second probation will be granted us. This is no time for making false moves. Let every one thank God that we still have an opportunity to form characters for the future eternal life.

Testimonies for the Church 3:140-141

The strange absence of principle which characterizes this generation, and which is shown in their disregard of the laws of life and health, is astonishing. Ignorance prevails upon this subject, while light is shining all around them. With the majority, their principal anxiety is, What shall I eat? What shall I drink? and wherewithal shall I be clothed? Notwithstanding all that is said and written in

regard to how we should treat our bodies, appetite is the great law which governs men and women generally.

The moral powers are weakened, because men and women will not live in obedience to the laws of health, and make this great subject a personal duty. Parents bequeath to their offspring their own perverted habits, and loathsome diseases corrupt the blood and enervate the brain. The majority of men and women remain in ignorance of the laws of their being, and indulge appetite and passion at the expense of intellect and morals, and seem willing to remain in ignorance of the result of their violation of nature's laws. They indulge the depraved appetite in the use of slow poisons, which corrupt the blood, and undermine the nervous forces, and in consequence bring upon themselves sickness and death. Their friends call the result of this course the dispensation of Providence. In this they insult Heaven. They rebelled against the laws of nature, and suffered the punishment for thus abusing her laws. Suffering and mortality now prevail everywhere, especially among children. How great is the contrast between this generation and those who lived during the first two thousand years!