

# Health Nuggets

Spirit of Prophecy quotes that can be used in your church bulletins. Select one for each Sabbath.

Thanks to the Northeastern Conference of Seventh-day Adventists and

*Dr. W. Fitzgerald Kerr, ACS/Health Director*  
*Dr. Keicha Gosling, Secretary*

## EXPECT NO MIRACLE

1. The Lord will not work a miracle to preserve any one in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given. By the study of the human organism we are to learn to correct what may be wrong in our habits, and which, if left uncorrected, will bring the sure result, disease and suffering that make life a burden. . . . Let the mind become intelligent, and the will be placed on the Lord's side, and there will be a wonderful improvement in the physical health. But this can never be accomplished in mere human strength. —*M. M., V. II, p. 216. HL 15*
2. 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.--*U. T., Oct. 12, 1896. HL 11 - 12.*
3. 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.—*H. to L., Chap. 4, p. 64. HL 30*

## HEALTH LAWS ARE DIVINE

4. The transgression of physical law is the transgression of God's law. Our Creator is Jesus Christ. He is the author of our being. He has created the human structure. He is the author of physical laws, 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 physical life and health, sins against God. Many who profess to love Jesus Christ do not show proper reverence and respect for Him who gave His life to save them from eternal death. He is not revered, or respected, or recognized. This is shown by the injury done to their own bodies in violation of the laws of their being. *CD 43*
5. 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. *U. T., Jan. 11, 1897. HL 20.*
6. A continual transgression of nature's laws is a continual transgression of the law of God. The present weight of suffering and 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. *CD 43 - 44*

## COOPERATING WITH GOD AND HEALTH

7. 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 co-operate with him and refuse to work contrary to the laws which govern the human system.—*U. T., Aug. 30, 1896. HL 22*
8. Every misuse of any part of our organism is a violation of the law which God designs shall govern us in these matters; and by violating this law, human beings corrupt themselves. Sickness, disease of every kind, ruined constitutions, premature decay, untimely deaths,—these are a result of a violation of nature's laws.—*U. T., Aug. 30, 1896. HL 24*
9. 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.—*H. R. HL 28.*

## HEALTH TO BE PRESERVED

10. Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in size and strength of the muscles, and will cause the blood to flow sluggishly through the blood-vessels.—*T., V. III, p. 76. HL 28*
11. All who profess to be followers of Savior should feel that a duty rests upon them to preserve their bodies in the best condition of health, that their minds may be clear to comprehend heavenly things. — *T., V. II, p. 522. HL 29.6*
12. Health is a great treasure. It is the richest possession mortals can have. Wealth, honor, or learning is dearly purchased, if it be at the loss of the vigor of health. None of these attainments can secure happiness if health is wanting. It is a terrible sin to abuse the health God has given us. Every abuse of health enfeebles for life, and makes us losers, even if we gain any amount of education. *CE 16*

## HEREDITY NO EXCUSE

13. 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. . . . Many are suffering in consequence of the transgression of their parents. They cannot be censured for their parents' sins, but it is nevertheless their duty to ascertain wherein their parents violated the laws of their being; and wherein their parents' habits were wrong, they should change their own course, and place themselves, by correct habits, in a better relation to health.—*H. R. HL 30 — 31*
  
14. 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. *IT 488*

## HEALTHY MIND HEALTHY BODY

15. The harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness. An aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind.—*R. and H., 1884, No. 31. HL 31*
  
16. Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings--as much a duty as it is to pray.--*MH 251 (1905).*
  
17. The religion of the Bible is not detrimental to the health of the body or of the mind. The influence of the Spirit of God is the very best medicine that can be received by a sick man or woman. Heaven is all health, and the more deeply the heavenly influences are realized the more sure will be the recovery of the believing invalid. *3T 172 - 173*

## HEALTH MESSAGE AND SUCCESSFUL WORK

18. 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 cannot 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, to have their co-workers, by their practice, teach principles that are entirely opposite? . . . The light which God has given upon health reform cannot 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.—*Special Testimony for Ministers and Workers, No. 7, p. 40. HL 32*
19. There are those who have stood directly in the way of the advance of health reform. They have held the people back by their indifferent or depreciatory remarks, and their supposed pleasantries and jokes. . . . Had all walked unitedly in the light, from the time it was first given on the subject, there would have been an army of sensible arguments employed to vindicate the work of God. But it has only been by the most aggressive movements that any advance has been made. . . . *HL 33*
20. The principles of health reform . . . which are adopted by him, who gives the word of God to others, will have a molding influence upon his work, and upon those with whom he labors. If his principles are wrong, he can and will misrepresent the truth to others; if he accepts the truth which appeals to reason rather than to perverted appetite, his influence for the right will be decided.—*S. T., No. 7, p. 41. HL 38*

## HEALTH & SPIRITUALITY

21. It is not possible for us to glorify God while living in violation of the laws of life.—*H. R. HL 39*  
Anything that lessens the physical power enfeebles the mind and makes it less clear to discriminate between good and evil, between right and wrong.—*S. T., on E., p. 35. HL 38*
  
22. If our physical habits are not right, our mental and moral powers cannot be strong; for great sympathy exists between the physical and the moral. . . . Habits which lower the standard of physical health enfeeble the mental and moral strength.—*T., V. III, pp. 50, 51. HL 39*
  
23. 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.—*T., V. II, p. 66. HL 39 — 40*
  
24. True sanctification 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.”—*R. and H., 1881, No. 4. HL 42*

## PHYSIOLOGY

25. Those who make great exertions to accomplish just so much work in a given time, and continue to labor when their judgment tells them they should rest, are never gainers. They are living on borrowed capital. They are expending the vital force which they will need at a future time. And when the energy they have so recklessly used, is demanded, they fail for want of it. If all the hours of the day are well improved, the work extended into the evening is so much extra, and the overtaxed system will suffer from the burden imposed upon it. I have been shown that those who do this often lose much more than they gain, for their energies are exhausted, and they labor on nervous excitement. They may not realize any immediate injury, but they are surely undermining their constitution.—*C. T.*, p. 65. *HL 47 — 48*
  
26. The violation of physical law, and the consequence, human suffering, have so long prevailed that men and women look upon the present state of sickness, suffering, debility, and premature death as the appointed lot of humanity.—*T.*, V. III, p. 139. *HL 52*
  
27. Mothers are slow to learn that the suffering and death of their children is the result of their own course. They do not become intelligent upon the subject of how to live to prevent disease and premature death. What a thought! Mothers are the murderers of their own children, and are mourning over their death, and are trying hard to be reconciled to Providence, which they think has bereaved them.—*H. R.* *HL 53*

## DISEASE TRANSMITTED

28. As a rule every intemperate man who rears children transmits his inclinations and evil tendencies to his offspring; he gives them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son, and from generation to generation, and this brings anguish and suffering into the world.—*T., V. IV, p. 30. HL 57*
  
29. Parents sin not only against themselves in swallowing drug poisons, but they sin against their children. The vitiated state of the blood, the poison distributed throughout the system, the broken constitution, and various diseases, as the result of drug poisons, are transmitted to their offspring, and left to them a wretched inheritance, which is another great cause of the degeneracy of the race.—*H. to L., Chap. 3, p. 50. HL 57 — 58*
  
30. Through disease transmitted to them from their parents, and an erroneous education in youth, they have imbibed wrong habits, injuring the constitution, affecting the brain, causing the moral organs to become diseased, and making it impossible for them to think and act rationally upon all points.—*R. and H., 1880, No. II. HL 60*

## DIET AND HEALTH

31. 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.—*T.*, *V. II*, *p. 61*. *HL 63*
  
32. 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 practice of those who ought to know better. Sin indeed lies at the door. The door is the mouth.—*U. T.*, *Aug. 25, 1897*. *HL 74*
  
33. This [cooking] 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 have read to practice. Many are suffering because they will not take the trouble to do this. . . . 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. . . . What branch of the education of a young lady can be so important as this?—*T.*, *V. I*, *pp. 681- 682*. *HL 77*
  
34. People cannot all eat the same things. Some articles of food that are wholesome and palatable to one person may be hurtful to another. So it is impossible to make an unvarying rule by which to regulate every one's dietetic habits.—*C. T.*, *p. 157*. *HL 78*

## FOOD PREPARATION

35. 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 vigor of intellect that are not produced by a stimulating diet.—C. T., p. 47.
36. Unless the food is prepared in a wholesome, palatable manner, it cannot be converted into good blood, to build up the wasting tissues.—T., V. II, p. 538. {HL 80.3}
37. 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. . . . Milk should not be used in place of water in bread making. All this is extra expense, and is not wholesome. If the bread thus made is allowed to stand over in warm weather, and is then broken open, there will frequently be seen long strings like cobwebs. Such bread soon causes fermentation to take place in the stomach. . . . Every housekeeper should feel it her duty to educate herself to make good sweet bread 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.—U. T., Jan. 11, 1897. HL 80 — 81
38. Saleratus (*Sodium or potassium bicarbonate used as a leavening agent; baking soda*) 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 cannot make good bread and gems unless I use soda or saleratus.” You surely can if you 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?—T., V. II, p. 537. Variety. {HL 81.2}

*Saleratus a white crystalline substance having an alkaline taste and reaction, consisting of sodium bicarbonate (see under [Sodium](#).) It is largely used in cooking, with sour milk (lactic acid) or cream of tartar as a substitute for yeast. It is also an ingredient of most baking powders, and is used in the preparation of effervescing drinks <http://dict.die.net/saleratus/>*

## TWO MEALS BETTER

39. 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.—Y. I., May 31, 1894. {HL 83.1}
40. The stomach must have careful attention. . . . After it has done its work for one meal, do not crowd more work upon it before it has had a chance to rest and before a sufficient supply of gastric juice is provided. 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 two meals better than three.—*U. T., Aug. 30, 1896. HL 83 — 84*
41. 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.—*R. and H., 1884, No. 31. HL 84*
42. 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. — *T., V. II, p. 373 HL 85 — 86.*
43. 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.—  
*R. and H., 1883, No. 19. HL 86*

## EAT SLOWLY

44. 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.—*R. and H., 1884, No. 31. HL 86*
45. In order to have healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia, and those who realize the 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 eat slowly.—*R. and H., 1884, No. 31. HL 86*
46. 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. . . . The benefit you derive from your food does not depend so much on the quantity eaten, as on its thorough digestion, nor the gratification of the taste so much on the amount of food swallowed as on the length of time it remains in the mouth.—*R. and H., 1884, No. 31. HL 86 — 87*

## OVEREATING AND HEALTH

47. If more food is eaten than can be digested and appropriated, a decaying mass accumulates in the stomach, causing an offensive breath, and a bad taste in the mouth. The vital powers are exhausted in an effort to throw off the excess, and the brain is robbed of nerve force.—*S. T. on E., p. 32. HL 87*
48. Nearly all the members of the human family eat more than the system requires. . . . Even so-called health reform needs reforming on this point. . . . 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 a desperate effort to dispose of it, and this extra work causes a weakly feeling. Some who are continually overeating call this all-gone feeling hunger, but it is caused by the overworked condition of the abused digestive organs.—*U. T., Aug. 30, 1896. HL 87*
49. 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 the 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 cannot be made into either flesh or blood, and its presence burdens the liver, and produces a morbid condition of the system.— *HL 88 - 89*

## EATING AND DRINKING

50. 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. *HL 89 - 90*
51. 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. . . . Hot drinks are debilitating; and besides, those who indulge in their use become slaves to the 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.  
*HL 90*

## HOT AND COLD

52. Very hot food ought not to be taken into the stomach. Soups, puddings, and other articles of the kind, are often eaten too hot, and as a consequence the stomach is debilitated. Let them become partly cooled before they are eaten.—*R. and H., 1884, No. 31. HL 91*
  
53. 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. *T., V. II, p. 603. HL 91*
  
54. 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 to the stomach to enable it to take up its work again. Masticate slowly, and allow the saliva to mingle with the food. *CTBH 51*
  
55. 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. Do not eat largely of salt; give up spiced pickles; keep fiery food out of the stomach; eat fruit with the meals, and the irritation that calls for so much drink will cease to exist. But if anything is needed to quench thirst, pure water is all that nature requires. Never take tea, coffee, beer, wine, or any spirituous liquor. {CTBH 51.3}

## JESUS STILL HEALS

56. During His ministry, Savior devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Savior and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy. *MH 19-20*
57. Many of those who came to Christ for help had brought disease upon themselves, yet He did not refuse to heal them. And when virtue from Him entered into these souls, they were convicted of sin, and many were healed of their spiritual disease as well as of their physical maladies. *MH 73*
58. The Savior in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him. Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him.  
Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer. *MH 112-113*

## PHYSICIAN TO EDUCATE PATIENT

59. The physician should teach his patients that they are to cooperate with God in the work of restoration. The physician has a continually increasing realization of the fact that disease is the result of sin. He knows that the laws of nature, as truly as the precepts of the Decalogue, are divine, and that only in obedience to them can health be recovered or preserved. He sees many suffering as the result of hurtful practices who might be restored to health if they would do what they might for their own restoration. They need to be taught that every practice which destroys the physical, mental, or spiritual energies is sin, and that health is to be secured through obedience to the laws that God has established for the good of all mankind.  
{MH 113- 114}

## OBEDIENCE AND HEALTH

60. Those who minister to the sick should understand the importance of careful attention to the laws of health. Nowhere is obedience to these laws more important than in the sickroom. Nowhere does so much depend upon faithfulness in little things on the part of the attendants. In cases of serious illness, a little neglect, a slight inattention to a patient's special needs or dangers, the manifestation of fear, excitement, or petulance, even a lack of sympathy, may turn the scale that is balancing life and death, and cause to go down to the grave a patient who otherwise might have recovered. *MH 219*
61. God is just as willing to restore the sick to health now as when the Holy Spirit spoke these words through the psalmist. And Christ is the same compassionate physician now that He was during His earthly ministry. In Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as the disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We have the Holy Spirit's power, the calm assurance of faith that can claim God's promises. The Lord's promise, "They shall lay hands on the sick, and they shall recover" (Mark 16:18), is just as trustworthy now as in the days of the apostles. It presents the privilege of God's children, and our faith should lay hold of all that it embraces. Christ's servants are the channel of His working, and through them He desires to exercise His healing power. It is our work to present the sick and suffering to God in the arms of our faith. We should teach them to believe in the Great Healer. *MH 226*
62. To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken. *MH 228*

## CAUSE OF ILLNESS

63. 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. *MH 234*
64. 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. *MH 234*
65. 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. *MH 235-236*

## WATER

66. 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. Drunk freely, it helps to supply the necessities of the system and assists nature to resist disease. The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood. A cold or cool bath is an excellent tonic. Warm baths open the pores and thus aid in the elimination of impurities. Both warm and neutral baths soothe the nerves and equalize the circulation. *MH 237*
  
67. 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. Drunk freely, it helps to supply the necessities of the system, and assists nature to resist disease. *CD 419*
  
68. Make use of the remedies that God has provided. Pure air, sunshine, and the intelligent use of water are beneficial agents in the restoration of health. But the use of water is considered too laborious. It is easier to employ drugs than to use natural remedies. *HL 247*

## EXERCISE AND HEALTH

69. Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place. The skin, too, becomes inactive. Impurities are not expelled as they would be if the circulation had been quickened by vigorous exercise, the skin kept in a healthy condition, and the lungs fed with plenty of pure, fresh air. This state of the system throws a double burden on the excretory organs, and disease is the result. {MH 238.1}
70. Invalids should not be encouraged in inactivity. When there has been serious over taxation in any direction, entire rest for a time will sometimes ward off serious illness; but in the case of confirmed invalids, it is seldom necessary to suspend all activity. *MH 238*
71. The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death. *MH 241*

## WAY OF THINKING AND HEALTH

72. Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected. Many die from disease the cause of which is wholly imaginary. *MH 241*
73. Courage, hope, faith, sympathy, love, promotes health and prolongs life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. “A merry [rejoicing] heart doeth good like a medicine.” Proverbs 17:22. *MH 241*
74. Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray. If we are heaven-bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father’s house? *MH 251*
75. To the chronic invalid, nothing so tends to restore health and happiness as living amid attractive country surroundings. Here the most helpless ones can sit or lie in the sunshine or in the shade of the trees. They have only to lift their eyes to see above them the beautiful foliage. A sweet sense of restfulness and refreshing comes over them as they listen to the murmuring of the breezes. The drooping spirits revive. The waning strength is recruited. Unconsciously the mind becomes peaceful, the fevered pulse more calm and regular. As the sick grow stronger, they will venture to take a few steps to gather some of the lovely flowers, precious messengers of God’s love to His afflicted family here below. *MH 264*

## BREATHING AND HEALTH

76. Exercise in the open air should be prescribed as a life-giving necessity. And for such exercises there is nothing better than the cultivation of the soil. Let patients have flower beds to care for, or work to do in the orchard or vegetable garden. As they are encouraged to leave their rooms and spend time in the open air, cultivating flowers or doing some other light, pleasant work, their attention will be diverted from themselves and their sufferings. *MH 265*
77. 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. *MH 271*
78. In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color and send it, a life-giving current, to every part of the body. A good respiration soothes the nerves; it stimulates the appetite and renders digestion more perfect; and it induces sound, refreshing sleep. *MH 272*
79. 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. Sufficient room is not given to the lower part of the chest; the abdominal muscles, which were designed to aid in breathing, do not have full play, and the lungs are restricted in their action. *MH 272-273*

## YOU ARE WHAT YOU EAT

80. Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue. {MH 295.1}
  
81. 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 strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet. MH 296
  
82. 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. *MH 298*
  
83. 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. 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 mealtime will largely disappear. *MH 305*

## EAT SLOWLY

84. 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.
  
85. 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. *MH 305.- 306*

## SYMPATHY BETWEEN STOMACH AND BRAIN

86. 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 mealtime 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. *MH 306*
  
87. 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 over-worked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort. *MH 307*

## TOO LATE FOR FLESH FOODS

88. 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 tuberculosis and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated. *MH 313*
89. The moral evils of a flesh diet are not less marked than are the 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 these creatures of God! *MH 315*
90. 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. *MH 316*
91. 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. *MH 317*

## HEALTH AND MORAL LAWS

92. 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 cooperate 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 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. *CD 17*
93. A large proportion of all the infirmities that afflict the human family, are the results of their own wrong habits, because of their willing ignorance, or of their disregard of the light which God has given in relation to the laws of their being. It is not possible for us to glorify God while living in violation of the laws of life. The heart cannot possibly maintain consecration to God while lustful appetite is indulged. A diseased body and disordered intellect, because of continual indulgence in hurtful lust, make sanctification of the body and spirit impossible. The apostle understood the importance of the healthful conditions of the body for the successful perfection of Christian character. He 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." He mentions the fruit of the Spirit, among which is temperance. "They that are Christ's have crucified the flesh with the affections and lusts." *CD 44*

## HEALTH AND SALVATION

94. 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. *CD 47*
95. 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. *CD 49*
96. Those who bring disease upon themselves, by self-gratification, have not healthy bodies and minds. They cannot weigh the evidences of truth, and comprehend the requirements of God. Our Savior 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. *CD 49*

## DIET AND DISPOSITION

97. 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. *CD 50*
98. 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. *CD 58*

## HEALTH AND THIRD ANGELS MESSAGE

99. The health reform is as closely related to the third angel's message as the arm to the body; but the arm cannot take the place of the body. The proclamation of the third angel's message, the commandments of God and the testimony of Savior, is the burden of our work. The message is to be proclaimed with a loud cry, and is to go to the whole world. The presentation of health principles must be united with this message, but must not in any case be independent of it, or in any way take the place of it. *CD 75*
100. 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. *CD 69*

## MAKING ONESELF SICK

101. 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. *CD 122*
102. 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. *CD 122*
103. 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. *CD 123*
104. At bountiful tables, men often eat much more than can be easily digested. The overburdened stomach cannot 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. *CD 139*

## OVEREATING AND HEALTH

105. 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. *CD 139 - 140*

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. *CD 140*

106. 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 and rest. 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 before a sufficient supply of gastric juice is provided by nature to care for more food. Five hours at least should elapse between each meal, and always bear in mind that if you would give it a trial, you would find that two meals are better than three. *D 173*

## OVEREATING

107. 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. *CD 189*

## HEALTH AND SPIRITUALITY

108. The transgression of physical law is the transgression of God's law. Our Creator is Savior Christ. He is the author of our being. He has created the human structure. He is the author of physical laws, 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 physical life and health, sins against God. Many who profess to love Savior Christ do not show proper reverence and respect for Him who gave His life to save them from eternal death. He is not revered, or respected, or recognized. This is shown by the injury done to their own bodies in violation of the laws of their being. *CD 43*
109. A large proportion of all the infirmities that afflict the human family, are the results of their own wrong habits, because of their willing ignorance, or of their disregard of the light which God has given in relation to the laws of their being. It is not possible for us to glorify God while living in violation of the laws of life. The heart cannot possibly maintain consecration to God while lustful appetite is indulged. A diseased body and disordered intellect, because of continual indulgence in hurtful lust, make sanctification of the body and spirit impossible. The apostle understood the importance of the healthful conditions of the body for the successful perfection of Christian character. He 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." He mentions the fruit of the Spirit, among which is temperance. "They that are Christ's have crucified the flesh with the affections and lusts." *CD 44*
110. 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. *CD 43*

## EATING AND THE MIND

111. We should not provide for the Savior 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 Savior, many do more than they think, to unfit themselves for receiving the benefit of its sacred opportunities. *CD 46*
112. Often the stomach is overburdened 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. . . . Let the preparation for eating and dressing be a secondary matter, but let deep heart searching commence at home. *CD 46*
113. 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. *CD 47*
114. 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 that is in reserve for the faithful overcomers. The animal part of our nature should never be left to govern the moral and intellectual. *CD 47*
115. 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. *CD 48 – 48*
116. Those who bring disease upon themselves, by self-gratification, have not healthy bodies and minds. They cannot weigh the evidences of truth, and comprehend the requirements of God. Our Savior 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. *CD 49*

## HEALTH AND THE GOSPEL

117. The health reform is as closely related to the third angel's message as the arm to the body; but the arm cannot take the place of the body. The proclamation of the third angel's message, the commandments of God and the testimony of Jesus, is the burden of our work. The message is to be proclaimed with a loud cry, and is to go to the whole world. The presentation of health principles must be united with this message, but must not in any case be independent of it, or in any way take the place of it. *CD 75*
  
118. 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. *CD 76*
  
119. 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. *CD 77*

## TIME TO RETURN

120. 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. *CD 81*
  
121. 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 up-building of the system. These may be made into healthful, appetizing dishes. *CD 94*
  
122. Respect paid to the proper treatment of the stomach will be rewarded in clearness of thought and strength of mind. Your digestive organs will not be prematurely worn out to testify against you. We are to show that we appreciate our God-given intelligence by eating and studying and working wisely. A sacred duty devolves upon us to keep the body in such a state that we shall have a sweet, clean breath. We are to appreciate the light God has given on health reform, by word and practice reflecting clear light to others upon this subject. *CD 101*

## HEALTH AND COOKING

123. 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. *CD 251*
  
124. 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." *CD 257*
  
125. 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. . . . *CD 253 - 254*
  
126. 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. *CD 254*

## GOD WILL TEACH HOW TO PREPARE

127. 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. *CD 267*
  
128. 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. *CD 267*
  
129. 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. *CD 267 – 268*

## TAKE TIME TO EAT

130. I am instructed to say to the workers in our sanitariums and to the teachers and students in our schools that there is need of guarding ourselves upon the point of appetite. There is danger of becoming lax in this respect, and of letting our individual cares and responsibilities so absorb our time that we shall not take time to eat as we should. My message to you is, Take time to eat, and do not crowd into the stomach a great variety of foods at one meal. To eat hurriedly of several kinds of food at a meal is a serious mistake. *CD 107*
131. 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, cannot supply the necessary digestive fluids. *CD 107*
132. 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 cannot 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. *CD 103*

## EATING AND BOARD MEETINGS

133. 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. *CD 139 – 140*

134. 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. *CD 53*



**NORTHEASTERN CONFERENCE OF SDA**  
**Health Ministries Department**  
*115-50 Merrick Blvd*  
*Jamaica, NY 11434*