

*Selections from the Classic*

# Ministry of Healing

**How you can defeat cancer, sickness, and disease through healthy lifestyle choices**



*Selections from*

# **The Ministry of Healing**

*Abridged and adapted from the classic bestseller*

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## **Part One – Diet and Health**

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 various parts of the body, but this process is going on continually, supplying each nerve, muscle, and tissue with life and strength.

Those foods that best supply the elements needed for building up the body should be chosen. In this choice, the appetite is not a safe guide. Through poor eating habits, the appetite becomes perverted. It often demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that exist all around us are largely due to popular errors in regard to diet.

In order to know what the best foods are, we must study God's original plan for man's diet. He who created man, and who understands his needs, appointed Adam his food. God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food." Genesis 1:29. After leaving Eden to work by tilling the ground under the curse of sin, man received permission to also eat "the herb of the field." Genesis 3:18.

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared as simple and natural as possible, are the most healthful and nourishing. They give the strength, power of endurance, and vigor of intellect which are not obtained by a more complex and more stimulating diet.

But not all foods that are naturally healthy are fit for our needs under all circumstances. We should be careful in our 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. Also, there are different foods best suited for people in different occupations. Often food that can benefit those engaged in hard physical labor is unsuitable for people who work in a sedentary environment or for intense mental work. God has given us an ample variety of healthy foods, and everyone should choose from these foods things that experience and judgment have proven to be best suited to his or her own necessities.

Nature's supply of fruits, nuts, and grains is abundant. Each year, products from other lands are distributed around the world. As a result, many foods which were regarded as expensive luxuries in the past are now within reach of all, for everyday use. This is especially true of dried and canned fruits.

Nuts and nut foods are largely used to take the place of meat. Nuts may be combined with grains, fruits, and some roots, to make foods that are healthy and nourishing. We should be careful, however, not

to use too many nuts. Those who are adversely affected by the use of nut foods may find certain problems remedied by using nuts sparingly and with caution. It should also be remembered that some nuts are not as healthy as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.

When properly prepared, olives, like nuts, may supply the place of butter and meat. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. It is beneficial to people with certain diseases, and it can heal an inflamed, irritated stomach.

People who have gotten into the habit of eating a rich, highly stimulating diet have an unnatural taste, and they often cannot bear eating 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 healthy food will eventually find it enjoyable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than that which is derived from unwholesome pleasures. And the stomach, in a healthy condition, neither fevered nor overtaxed, can more easily perform its work.

In order to maintain a healthy life, a sufficient supply of good, nourishing food is needed. If we plan wisely, the foods most conducive to health can be found in almost every country. The various preparations of rice, wheat, corn, and oats are sent across the globe, as well as beans, peas, and lentils. These with native or imported fruits and the variety

of vegetables that grow in each land give an opportunity to choose a diet that is complete, without the use of meat.

Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter by canning, freezing, or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, and blackberries, can be grown in many places where they are hardly used, and their cultivation is often neglected.

Wherever you can find dried fruits at moderate prices, such as raisins, prunes, apples, pears, peaches, and apricots, you can use them as key foods in the diet, with great results to the health and vigor of all classes of workers.

There should not be a great variety at any one meal since this encourages overeating and causes indigestion. It is also not good to eat fruit and vegetables at the same meal. If the digestive system is weak, using both together can cause distress and weaken the mental facilities. 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 be eaten meal after meal and day after day. When the food is varied, the meals are eaten with greater relish, and the body is better nourished.

## **Part Two – Preparation of Food**

While it is wrong to eat simply to gratify the appetite, we should not regard the quality of food or the manner of its preparation with indifference. If the food eaten is not enjoyable, the body will not be as well-nourished. The food should be carefully chosen and prepared with intelligence and skill.

For making bread, fine white flour is not the best. Bread made from fine white flour lacks the nutritional elements that are found in bread made from whole wheat. It is a frequent cause of constipation and other conditions.

The use of baking soda or baking powder in the bread is also harmful and unnecessary. Baking soda causes inflammation of the stomach and often poisons the entire system. Many do not think they can make good bread without baking soda, but this is not true. 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 just an additional expense, and it makes the bread much less wholesome. Milk bread does not stay as sweet after it is baked as 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, as far as possible, the yeast germs will be destroyed. When hot or new, raised bread of any kind is difficult to

digest. You should wait to place it on the table. Of course, this rule does not apply to unleavened bread. Fresh rolls made of wheaten meal, without yeast or leaven, and baked in a well-heated oven, are both healthy and tasty.

Grains used for porridge, or "mush," should be cooked for several hours. But soft or liquid foods are less nutritious than dry foods, which require thorough chewing. Zwieback, or twice-baked bread, is one of the most easily digested and most palatable foods. Ordinary raised bread can be cut into 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.

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

If milk is used fresh from the cow, make sure it is thoroughly sterilized or homogenized. When this precaution is taken, there is less danger of contracting disease from it. Butter is less harmful when eaten on cold bread than when used in cooking, but as a rule, it is better not to use it at all. Cheese is still more objectionable, as it is very hard on digestion.

Scanty, poorly cooked food depraves the blood by weakening the organs which make the blood. It deranges the system and opens the door for disease,

accompanied by irritable nerves and bad tempers. Sadly, growing numbers of people today are victims of poorly cooked food. “Died because of poor cooking,” or “Died of an abused stomach,” may be written over many graves.

It is a sacred duty for those who cook to learn how to prepare healthy food. Many souls are lost as a result of poor cookery. It 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.

Cooking is not something to be taken lightly. It is one of the most essential elements in practical life. It is a science that all 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 food in a simple and healthful manner so that it will be more palatable, as well as more nutritious.

Regular eating habits are extremely important. There should be a specific time for each meal. Then, when eating, everyone should use only what the body requires, and no more, until the next meal. There are many who eat when the body does not need food, at irregular times, and between meals, because they do not have enough strength of will to resist the inclination to eat. When traveling, some are constantly nibbling anything edible that is within reach. This is very harmful to the body. If travelers would regularly eat food that is simple and nutritious,

they would not feel such great exhaustion or suffer so much from sickness.

Another bad habit many have gotten into is that of eating right before bedtime. After they have had their regular meals, they eat again because there is a sense of faintness. By indulgence, this bad practice becomes a habit and often so firmly fixed that they find it nearly impossible to sleep without first eating. As a result of eating late suppers, the digestive process continues working while we sleep through the night, but even though the stomach works constantly, it does not properly accomplish its work. In addition, the sleep is often disturbed with unpleasant dreams, and in the morning, the person awakes unrefreshed and with little interest in breakfast. When we lie down to rest, the stomach should have its work all done so that it, as well as the other organs of the body, can enjoy rest. For people who engage in sedentary work, late suppers are especially harmful. With them, the disturbance created is often the beginning of disease, which could end in death.

In many cases, the faintness that leads people to think they are hungry is felt because the digestive organs have been worked too severely during the day. After the system finishes digesting one meal, the digestive organs need rest. At least five or six hours should intervene between meals, and most who are willing to give it a try will find that two meals a day are better than three.

### **Part Three – Wrong Conditions of Eating**

Food should not be eaten very hot or very cold. If food is cold, the stomach has to warm it before it can begin to digest it. Cold drinks are harmful for the same reason, while the free use of hot drinks is also debilitating. In fact, the more liquid that is used with the meals, the more difficult it is for the food to digest since the liquid must be absorbed before digestion can begin. If you go light on salt, avoid the use of pickled and spiced foods, and eat an abundance of fruit, the necessity to drink at mealtime will largely disappear.

Food should be eaten slowly and should be thoroughly chewed. This is necessary for the saliva to be properly mixed with the food and to help the digestive fluids begin.

Another danger is eating at inappropriate times, like after strenuous or excessive exercise, when the body is exhausted or overheated. Immediately after eating, there is a strong drain on the energies, and when the mind or body is heavily taxed, just before or after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until a moment of rest or relief is obtained.

The stomach is closely related to the brain, and when the stomach is diseased, the nerve power is called from the brain to aid the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly overworked and there is a lack of physical exercise, even plain food should be eaten sparingly.

At mealtime, cast off your cares and anxious thoughts. Do not feel hurried, but eat slowly and cheerfully, with your heart filled with gratitude to God for all His blessings.

Many who stop eating meat, and other unhealthy and injurious articles, think that because their food is simple and wholesome, they can indulge appetite without restraint, so they eat to excess and sometimes to gluttony. We must be careful to avoid this danger. The digestive organs should not be weighed down with large amounts of food or with the kinds of food that will damage the system.

Some are in the habit of placing the food on the table in various courses. Not knowing what is coming next, one may eat a sufficient amount of food that perhaps is not best suited to them, then when the last course is brought out, they often overstep the bounds and take the tempting dessert, which proves more harmful than healthful. If all the food intended for a meal is placed on the table at the beginning, one has the opportunity to make the best choice.

Sometimes the result of overeating is felt immediately. In other cases, there is no initial sensation of pain, but the digestive organs lose their vital force, and physical strength is weakened.

Too much food burdens the system and produces morbid, feverish conditions. It brings an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy burden on the digestive organs, and when these organs have finished their work, there is a feeling of faintness or drowsiness. 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 a numbness of the brain, leading to disinterest in mental or physical effort.

These unpleasant symptoms are felt because nature has completed her work. She has used vital force that should not have been necessary 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, it is given another burden of food. As a result, the digestive organs are often worn out when they should be capable of doing good work.

When we see that we have acquired bad dietary habits, we should not delay in making changes. When the abused stomach results in heartburn and other related issues, we should be careful to preserve the remaining strength of the digestive system by removing extra burdens. The stomach of those who have subjected it to years of abuse may never fully recover the damage done, but a good diet will save further problems, and many people will recover more or less fully. It is not easy to prescribe rules for every case, but with attention to the right principles in eating, great reforms can be made so that the cook will not need to be continually working to tempt the appetite.

Abstinence in diet is rewarded with mental and moral strength. It also aids in the control of the passions. Overeating is especially harmful to those with a sluggish temperament. These should eat sparingly and get plenty of physical exercise. There

are men and women with excellent natural abilities who do not accomplish half of what they could if they exercised self-control in the denial of appetite.

Many writers and speakers also fail in this area. After eating a big meal, they return to their sedentary occupations of reading, studying, or writing, with no thought of giving time to physical exercise. As a result, the free flow of thoughts and words are hindered. They cannot write or speak with the same force and intensity necessary in order to reach the heart; their efforts are tame and fruitless.

Those with important responsibilities, and above all, those 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 not be placed on their tables.

Every day, men in positions of trust have decisions to make, with results of great importance. Often they have to think quickly, and this can only be done successfully by those who practice strict temperance. The mind is strengthened under the proper treatment of the physical and mental faculties. If the strain is not too great, new vigor comes with each exercise, but too often, the work of those in important positions, with important decisions to make, is negatively affected by the results of poor diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many plans that would have been a blessing to the world have been set aside. Many unjust, oppressive, and even cruel actions have

been carried out as the result of diseased conditions due to bad habits of eating and drinking.

All whose work is sedentary fields of work which are chiefly mental, who have sufficient moral courage and self-control, should try the following. At each meal, only take two or three kinds of simple food, eat no more than is required to satisfy hunger, do some form of active exercise every day, and see if this change benefits your life.

Strong men who are engaged in physical labor are not compelled to be as careful about the quantity or quality of their food as those with 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 they want someone to tell them exactly what to eat and drink, but one person cannot lay down an exact rule for another. Everyone should exercise reason and self-control and should act from principle.

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 a matter of personal duty. We ourselves must suffer the results of that violated law. We must individually answer to God for our habits and practices. Therefore the question is not, "What is the world's practice?" but, "How shall I, as an individual, treat the body that God has given me?"

## **Part Four – Flesh as Food**

The diet God gave to people in the beginning of time did not include meat. It was not until after the Flood when every green thing on the earth had been destroyed, that people were allowed to eat meat.

In choosing our food in Eden, the Lord showed what the best diet was. He also taught the same lesson in the choice made for Israel. He brought the Israelites out of Egypt and began their training so that they might be His chosen people. Through them, He wanted to bless and teach the world how to live. He provided them with the best food for a maximum life; not meat, but manna, “the bread of heaven.” It was only because of their discontentment and their complaining for the fleshpots of Egypt that animal food was given to them, and this was only for a short time. When it was given, it brought disease and death to thousands. Still, the meatless diet was never fully accepted by the Israelites, and it continued to cause dissatisfaction. The Israelites continued to complain over the restriction, whether in open or in secret, and it was not made permanent.

When they finally settled in Canaan, they were permitted to use animals for food, but only under careful restrictions, which would ease the harmful results. The use of swine’s flesh was prohibited, as well as that of certain other animals, birds, and fish whose flesh was declared unclean. Still, of the meats that were permitted, the fat and the blood of the meat were strictly forbidden.

Only animals that were in good condition could be used for food. Animals that were torn, died of unknown natural causes, or did not have the blood carefully drained, could not be used as food.

Those who eat meat are getting their grains and vegetables second-hand. The animal gets the nutrition that produces growth from these things. The life that was in the grains and vegetables passes into the eater; then, we receive it by eating the meat from the animal. It would be much better to eat the food that God provided for our use, directly from the source!

Meat was never the best food, but its use is now twice as bad as before since disease in animals is rapidly increasing. Those who use flesh foods do not realize what they are eating. If they saw the animals when they were living and knew the quality of the meat they ate, most people would turn away from it with loathing. People are continually eating meat that is filled with tuberculous and cancerous germs. As a result, tuberculosis, cancer, and other deadly diseases are passed to us through animals.

The tissues of pigs are swarming with parasites. God said, "the swine is unclean for you... you shall not eat their flesh or touch their dead carcasses." Deuteronomy 14:8. This command was given because the flesh of pigs is unfit for food. Pigs are scavengers. This is the only use they were intended to serve. Never, under any circumstance, was their flesh to be eaten by people. It is impossible for the flesh of any living creature to be wholesome when filth is its natural element and when it feeds on any and every revolting thing.

Animals are often taken to the market and sold for food when they are so diseased that their owners are afraid to keep them any longer. And some of the processes of fattening them for the market create disease. Shut away from the light and pure air, breathing in the atmosphere of filthy stables, and perhaps fattening on decaying food, the entire body soon becomes contaminated with filth.

Animals are often transported long distances and subjected to great suffering in reaching a market. Taken from the green pastures and traveling for 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 so people can feast on their carcasses.

In many places, fish become so contaminated by the filth they feed on that they contract diseases. This is especially true when fish come in contact with the sewage from large cities. The fish that are fed on the contents of the drains may pass into distant waters and get caught where the water is pure and fresh. As a result, they bring sickness, disease, and even death to those who do not suspect any danger from them.

We may not immediately realize the effects of a meat diet, but this does not mean it is not harmful. Sadly, few can be convinced that the meat they have eaten has poisoned their blood and caused their suffering. Many die of diseases that are entirely due to eating meat, while no one ever suspects the real cause.

The moral dangers of a meat diet are just as bad as the physical dangers. Meat injures the 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 it, as well as those who watch it. It destroys the tenderness that we should feel for these creatures of God.

The intelligence displayed by many animals is so close to human intelligence that it is a mystery. The animals see and hear, love and fear, and suffer. They use their bodies far more faithfully than many humans use theirs. They manifest sympathy and tenderness toward their companions in suffering. Many animals even show affection for their owners, far superior to the affection shown by some people. They form attachments to humans that are not broken without great suffering to them.

What person with a sympathetic heart, who has ever cared for domestic animals, could look into their eyes, so full of confidence and affection, and willingly give them over to the butcher's knife? How could he devour their meat as a delicious delicacy?

It is a mistake to think that we need to eat meat to gain strength. Without it, the needs of the body can be better supplied, and more vibrant health can be enjoyed. The grains, along with fruits, nuts, and vegetables, contain all the nutrients necessary to make good blood. These things are not supplied as fully or completely by a meat diet. If the use of meat had been essential to health and strength, animal food

would have been included in the original diet appointed to man by God in the beginning.

When people decide to stop eating meat, they often feel a sense of weakness and a lack of vigor. Many use this as evidence that meat is essential, but it is simply because these foods are stimulating and they fever the blood and excite the nerves that they are so desperately missed. Some will find it as difficult to stop meat as it is for an alcoholic to give up the bottle, but they will be far better off for the sacrifice in the long run.

When meat is given up, it should be replaced with a variety of grains, nuts, vegetables, and fruits that are nourishing and appetizing. This is especially necessary in the case of those who are weak or overworked. In some poverty-stricken countries, meat is the cheapest food. Under these circumstances, it will be much more difficult to make the change, but it can still be made. We should, however, consider the situation of the people and the power of lifelong habit, and be careful not to overly urge our ideas on others, even if they are right and good. No one should be urged to make the change abruptly. Nutritious foods that are inexpensive should be supplied in the place of meat. This will depend largely on the cook. With care and skill, dishes may be prepared that are both nutritious and delicious and will, to a great degree, take the place of meat.

When we educate the conscience, enlist the will, and supply good nutritious food, then the change will be made, and the desire for meat will soon disappear.

## **Part Five – Extremes in Diet**

Not all who claim to believe in health reform are really reformers. With many, the reform simply consists of giving up certain unhealthy foods. They do not understand health principles, and their tables, still loaded with harmful delicacies, are far from being an example of Christian temperance and moderation.

Another class goes to the opposite extreme in their desire to set a good example. They cannot get the best foods, so instead of using things that would supply the lack, they adopt an insufficient diet. Their food does not supply the needed elements to make good blood. Their health suffers, their efficiency is impaired, and their example is more harmful than helpful to the cause of health reform.

Others think that since health requires a simple diet, there should be little care in selecting or preparing food. Some restrict themselves to a meager diet without the proper variety to supply the body's needs. As a result, they suffer.

Those who only have a partial understanding of the principles of reform are often the strictest, not only in carrying out their views themselves but also in urging them on their families and neighbors. The effect of their mistaken reforms, as seen in their own poor health and their efforts to force their views on others, give many a bad view of health reform and lead them to reject it altogether.

Those who understand the laws of health are guided by principle and will avoid both extremes,

that of indulgence and restriction. Their diet is not to be chosen just to gratify the appetite, but for the building of the body. They should seek to keep their bodies in the best condition for maximum service to God and man. The appetite should not be led by passion, but it should be controlled by reason and conscience. Those who keep this in mind will be rewarded with a healthy body and mind. While the health reformer should not urge their views offensively on others, their example should testify in favor of good health principles. These people will have a great influence for good.

Common sense is needed in health reform. We should consider this theme seriously and study its principles earnestly. No one should criticize another because their practice is not exactly like their own. It is impossible to make an unvarying rule to regulate everyone's habits, and no one should think they are the standard for everyone. Not everyone can eat the same things. Foods that taste good and are healthy to one person may be distasteful and harmful to another. Some people cannot use milk, while others thrive on it. Some people cannot digest peas or beans, while others find them energizing. For some, the coarser grains are good food, but others cannot use them.

Those who live in new countries or in poverty-stricken districts, where fruits and nuts are scarce, should not be urged to get rid of milk and eggs from their diet. It is true that some people who are easily excited or aroused should avoid the use of eggs and stimulating foods, but in the case of people whose blood-making organs are weak—especially if other

foods to supply the needed elements cannot be obtained—milk and eggs should not be completely discarded. We should be careful, however, to obtain milk from healthy cows and eggs from healthy birds or chickens that are well fed and cared for. In addition, the eggs should be cooked in such a way that they can be easily digested.

Diet reform should be progressive. As disease in animals increases, the use of milk and eggs will become more and more unsafe. We should make efforts to replace them with other things that are healthy and inexpensive. People everywhere should be taught how to cook without milk and eggs, as much as possible, while still keeping their foods healthy and tasteful.

The practice of eating only two meals a day is generally a great benefit to health, but under some circumstances, people may require a third meal. If this is needed, it should be a light meal consisting of food that is easily digested. “Crackers”—the English biscuit—or zwieback, and fruit or cereal, are foods best suited for an evening meal.

Some are constantly fearful that their food, however simple and healthy, might hurt them. We should not fear that our food will injure us; don't think about it at all. Eat according to your best judgment, then when you have asked God to bless the food for the strengthening of your body, believe that He hears your prayer, and rest in Him.

Because principle requires us to discard those things that irritate the stomach and impair health, we should remember that a poor diet produces bad blood.

Some of the most difficult diseases to cure come from bad blood. The body is not sufficiently nourished, resulting in indigestion and general weakness. All who eat this kind of diet are not always forced to do so because of poverty. Many choose it through ignorance or negligence or simply do so to carry out their mistaken ideas of health reform.

God is not honored when we neglect or abuse our body and make it unfit for His service. To care for the body by providing food that tastes good and strengthens is one of the first duties of the home. It is far better to have less expensive clothing and furniture than to skimp on a healthy food supply.

Everyone should learn what to eat and how to cook it. Men, as well as women, need to understand the simple, healthy preparation of food. Even if your spouse normally does the cooking, business may call you to places where you cannot get healthy food. If you know how to cook, this skill will come in handy.

Carefully consider your diet. Study from cause to effect. Cultivate self-control. Keep your appetite under the control of reason. Never abuse the stomach by overeating, but also do not deprive yourself of the healthy, tasty food that good health demands.

The limited ideas of some who claim to be health reformers have been a terrible injury to the cause. Those interested in promoting health should remember that health reform will be judged, to a great degree, by what they put on their tables. Instead of doing something that will harm the cause, they should be an example in principle, which will inspire others with a desire for reform. Many will oppose

any reform movement, no matter how reasonable, if it puts restrictions on the appetite. They first consult their taste buds instead of reason or the laws of health. These people will consider everyone who promotes a slightly different diet than what they are accustomed to, or what other health leaders have suggested, as radical, no matter how reasonable it is. For this reason, those who promote health reform should not try to see how different they can be from others. As far as possible, they should do all they can to leave no room for criticism, seeking common ground and getting as close to the common health reform movements of the day as possible, without sacrificing principle.

When those who advocate health reform go to extremes, it is no wonder that the people who look to them as representing healthy principles end up rejecting the reform altogether. These extremes often do more harm in a short period of time than a lifetime of consistent living could do.

Health reform is based on principles that are broad and far-reaching, and we should not hurt the cause with our narrow views and practices. Still, no one should let opposition, ridicule, or desire to please or influence others turn them from true principles of health reform or cause them to lightly regard these principles. Those who are guided by principle will be firm and decided in standing up for what is right, but in all their associations, they will manifest a generous, Christ-like spirit and true moderation.

## **Part Six – Stimulants and Narcotics**

Under the topic of stimulants and narcotics are a great variety of foods and drinks that irritate the stomach, poison the blood, and excite the nerves. People often seek the excitement of stimulants because the initial results appear beneficial, but there is always a counter-reaction. The use of unnatural stimulants always leads to excess. This plays an active role in physical deterioration.

Coffee, tea, and other caffeinated drinks act as stimulants and, to some degree, produce intoxication. The first effect is exhilarating. The nerves of the stomach are excited, which conveys irritation to the brain. The brain is then aroused, increasing the action to the heart and producing short-lived energy to the entire system. Fatigue is forgotten, strength seems to be increased, the intellect is aroused, and the imagination becomes more vivid.

Because of these results, many think their coffee is doing more good than harm, but this is a mistake. Caffeinated beverages do not nourish the system. Their effect is produced before the drink has had time to digest and assimilate into the body, and what feels like strength is only nervous excitement. When the influence of the stimulant is gone, the unnatural excitement dies off, which results in a corresponding level of sluggishness and weakness.

The continued use of these nerve irritants is often followed by headache, wakefulness, heart palpitations, indigestion, trembling, and many other problems, as 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 aggravated by the use of stimulants, one may accomplish more for a season, but as the body becomes weakened 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 finally overcome, and there seems to be no power to resist the unnatural cravings. The body demands stronger and stronger stimulants until exhausted nature can no longer respond.

Tobacco is another dangerous addiction. It is a slow, insidious, but malignant poison. In whatever form it is used, it wears on the body. What makes it even more dangerous is the fact that its effects are slow and hardly perceptible at first. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful way than alcohol. It is more subtle, and its effects are difficult to remove from the system. Its use excites a thirst for alcohol and, in many cases, lays the foundation for the drinking habit.

The use of tobacco is inconvenient, expensive, unclean, defiling to the user, and offensive to others. Its users are everywhere. In some places, you can hardly pass through a crowd without a smoker puffing his poisoned breath in your face. It is unpleasant and unhealthful to remain in a car or in a room where the atmosphere is tainted with the fumes of alcohol and tobacco. Though many persist in using

these poisons themselves, what right do they have to defile the air that others have to breathe?

Among children and youth, the use of tobacco is causing severe harm. The unhealthy practices of past generations are passed down, affecting the children and youth of today. Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to their children. And the same practices, often continued by the children, increase and perpetuate the evil results. Much of the physical, mental, and moral deterioration that is seen in society today is the result of these harmful habits.

I appeal to those who profess to believe and obey God's word: Can you, as Christians, indulge in a habit that is robbing the body of power and keeping the mind from rightly estimating eternal realities?

Have you considered your responsibility as God's stewards, for the means in your hands? How much of the Lord's money do you spend on tobacco? Add up what you have spent during your lifetime. How does the amount consumed by this defiling lust compare with what you have given to relieve the poor and spread the gospel?

No one needs tobacco, but multitudes are dying for lack of the necessities that are wasted by its use. Have you been misusing the Lord's goods? Have you been guilty of robbery toward God and your fellow men? "Or do you not know that... you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's." 1 Corinthians 6:19, 20.

## Part Seven – Intoxicating Drinks

“Wine is a mocker, strong drink is a brawler, and whoever is led astray by it is not wise.” “Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who has wounds without cause? Who has redness of eyes? Those who linger long at the wine, those who go in search of mixed wine. Do not look on the wine when it is red, when it sparkles in the cup, when it swirls around smoothly; At the last it bites like a serpent, and stings like a viper.” Proverbs 20:1; 23:29-32.

No human hand has ever etched a more vivid image of the debasement and slavery of the victim of alcohol. Enslaved and degraded, even when awakened to a sense of his misery, he has no power to break free from the deadly grip. He awakens only to “seek another drink.” Verse 35.

We don’t need to give an argument to prove the horrible effects of alcohol on those who use it. The great masses of humanity that have been destroyed by it—souls for whom Christ died and over whom angels weep—are everywhere. They are a stain on civilization. They are the shame, curse, and peril of every nation.

Just look at all the misery, agony, and despair that are hidden in the home of those who are drowned under the influence of the bottle. Think of the wife, delicately raised, sensitive, cultured, and refined, tied to someone whom the drink transforms into a lazy, belligerent, or even violent partner. Think of the children robbed of home comforts, parental time,

basic necessities, and perhaps fearful of the father, who should be their pride and protection, thrust into the world bearing the brand of shame, often living under the hereditary curse of the alcoholic.

While many excuse social drinking, moderate drinking is the school where men and women are educated for the alcoholic's career. Sadly, the danger of milder stimulants is so subtle that by the time the poor victim suspects their danger, they are already making their way down the highway to drunkenness.

Still, there are others who are never really considered drunk, but they are always under the influence of mild intoxicants. They appear feverish, unstable, and unbalanced. Thinking they are safe, they continue down the same path until every barrier is broken down and every principle sacrificed. Their strongest resolutions are undermined, and the highest considerations are not sufficient to keep the corrupted appetite under the control of reason.

Nowhere does the Bible sanction the use of alcohol or intoxicating wine. The wine Christ made from water at the marriage feast of Cana was the pure juice of the grape. This is the "new wine... found in the cluster," of which the Bible says, "Do not destroy it, for a blessing is in it." Isaiah 65:8.

It was Christ who, in the Old Testament, gave the warning to Israel, "Wine is a mocker, strong drink is a brawler, and whoever is led astray by it is not wise." Proverbs 20:1. Clearly, He would not provide a beverage that His word condemns. Satan tempts men to indulgence that clouds the reason and numbs the spiritual perceptions, but Christ teaches us to

bring the lower nature under the control of the higher nature. He never places anything in front of people that would be a temptation. His whole life was an example of self-denial. It was to break the power of appetite that He fasted in the wilderness for forty days. He suffered the most severe test that humanity could endure, for us. It was Christ who said John the Baptist was not to drink wine or strong drink. It was Christ who instructed the wife of Manoaah to refrain from drinking. Christ did not contradict His own teaching. The unfermented wine that He provided for the wedding guests was a healthy, refreshing drink. This is the same wine that Jesus and His disciples used in the first communion. It is the wine that should always be used on the communion table as a symbol of the Savior's blood. The sacramental service is designed to be soul-refreshing and life-giving. There is to be nothing connected to it that could lead to evil.

In light of what the Bible, nature, and common sense tell us concerning the use of alcohol, Christians should not even be involved in raising barley or hops to make beer, or in the manufacture of wine, for the market. If they love their neighbor as themselves, how can they put such a horrible danger in their way?

Intemperance usually begins in the home. By using rich, unhealthy foods, the digestive organs are weakened, creating a desire for food that is more stimulating. In this way, the appetite is educated to continually crave 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 damaged it becomes,

the greater the desire grows for these things. One step in the wrong direction prepares the way for another.

There would be almost no need to teach and preach about temperance if the children who grow up to form and fashion society could learn good principles regarding health and temperance while they were still young. Parents should begin a crusade against intemperance at their own firesides, in the principles they teach their children to follow from infancy. Then their children may hope to grow up and become successful and useful members of society.

There is a great work for parents to do in helping their children form good habits and pure tastes. Educate the appetite. Teach the children to hate alcohol and other stimulants. Raise your children to have the moral stamina needed to resist the evil that surrounds them. Teach them that they are not to be swayed by others, that they are not to yield to bad influences but to influence others for good.

Great effort must be made to fight intemperance, but sadly, much effort is not focused in the right direction. The advocates of temperance reform should be awakened to the evils resulting from the use of unhealthy food and caffeinated beverages. We encourage all to look deeply at the root cause of the problem to ensure that they are being consistent in health reform.

People must understand that the right balance of mental and moral strength depends, to a great degree, on the condition of the physical body. All narcotics and unnatural stimulants that weaken and

destroy the physical nature tend to lower the intellect and morals. Intemperance is the foundation of moral depravity. By the indulgence of a perverted appetite, people lose their power to resist temptation.

Health and temperance reformers have a great work to do in educating the people in these areas. Teach them that health, character, and even life, are endangered by the use of stimulants, which excite the exhausted energies to unnatural, sporadic action.

In relation to coffee, tobacco, and alcoholic drinks, the only safe course is to not touch, taste, or handle them at all. The tendency of coffee and caffeinated drinks works the same as alcohol and tobacco, and in some cases, the habit is as difficult to break as it is for the alcoholic to give up his drink. Those who attempt to give up these stimulants will feel a temporary loss and suffer, to some degree, without them, but by persistence, they will overcome the craving. Nature may require a little time to recover from the abuse she has suffered, but if you give her a chance, she will rally and once again perform her work nobly and well.

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