

Vineyard Labourer Bible College

Health and Hygiene Module 7

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” 3 John 1:2

“Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones.”
Proverbs 3:5-8

“Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort.”

Education by E. White, page 195 para. 1.

“When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart. When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body.”

Vol. 6 Testimonies For The Church by E. White, page 327 para. 2.

“Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given.”

Steps to Christ by E. White, page 91 para 1.

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Vineyard Labourer Bible College Training for the Christian Walk

7a - True Medical Missionary Work

TEMPERANCE PART 1

To those whose goal is life with God, temperance does not consist merely in abstaining from intoxicating liquors and tobacco; it extends farther than this. In the Bible sense, temperance concerns the whole man, the mental, spiritual, and physical being. In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God, and to observe strict temperance in all the habits of life. Temperance has to do with every point of living - man's inner self, his thoughts, his eating, resting, working, recreation, in effect his whole life.

The more that is understood of the health message in relation to the total message, the greater will be the understanding of temperance. The laws of health require self-control. Without discipline it will be impossible to successfully obey the instruction on the laws governing life. Temperance therefore is an all-important and vital factor in this life and in preparation for the life to come.

1. He that striveth is temperate.

- 1 Cor. 9:25 "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."
- 1 Cor. 10:31. " Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. "
- "As no general rule can be laid down in reference to the above particulars, there is one maxim of which no Christian must lose sight - that whether he eats or drinks of this or the other kind of aliments, or whatever else he may do, he must do it so as to bring glory to God. This is a sufficient rule to regulate every man's conscience and practice in all indifferent things, where there are no express commands or prohibitions." Clarke's Commentary on the Bible, re. 1 Cor. 10:31.
- C. H. p. 432 para. 2. "The Christian will be temperate in all things--in eating, in drinking, in dress, and in every phase of life. . . . We have no right to indulge in anything that will result in a condition of mind that hinders the Spirit of God from impressing us with the sense of our duty. It is a masterpiece of satanic skill to place men where they can with difficulty be reached with the gospel."
- 2 S. M. p. 416 para. 2. "In order to preserve health, temperance in all things is necessary. Temperance in labor, temperance in eating and drinking."
- C. G. p. 394 para. 4. "Temperance in all things of this life is to be taught and practiced. Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life."
- "Because of the entrance of sin into the world, the thoughts and ideas of men are perverted, and Satan has succeeded in leading men to transgress all the laws of health, so that they generally live in such a way that they hasten their bodily degeneration by their habits of eating, drinking, dressing, sleeping, working, taking recreation, and thinking.
"God requires His people to be conscious of the need for reform in these things and to be active in practising strict self-control in all that pertains to the preservation of health. Man is not at liberty to please himself in the matter of healthful living; he has been purchased by

God, and is under obligation to do all in his power to follow the laws of health in order to maintain his body and mind in the best possible condition. The Christian who is governed by love for the Saviour will not allow his appetites and passions to control him, but will in all things accept the counsel God has given for his mental, physical, and spiritual living." Editor's Comment, SDA Commentary Vol. 6 p. 736.

2. Temperance - its true meaning.

"The principle involved [in temperance] is that of the concentration of all man's powers and capabilities upon the one end of doing God's will, in and through whatever calling God appoints, and the renunciation of everything either wholly or to whatever degree necessary, however innocent or useful it may be in its proper place, that interferes with one's highest efficiency in this calling. Not limited to abstinence, it is rather the power and decision to abstain with reference to some fixed end, and the use of the impulses of physical, as servants for the moral, life. It does not refer to any one class of objects that meets us, but to all; to what concerns speech and judgment, as well as to what appeals to sense." International Standard Bible Encyclopedia on Temperance.

"Temperance - A proper and limited use of all earthly enjoyments, keeping every sense under proper restraints, and never permitting the animal part to subjugate the rational." Clarke's Commentary on the Bible, re. 2 Peter 1:6.

P. P. p. 562 para. 1. "The principles of temperance must be carried further than the mere use of spirituous liquors. The use of stimulating and indigestible food is often equally injurious to health, and in many cases sows the seeds of drunkenness. True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body."

3. What is temperance?

- "Temperance is self-control in the life - the permitting of only those activities which are to the best physical, mental and spiritual interests. It is to maintain the body, mind, and soul at utmost capacity. It is the promotion and maintenance, at all times, of maximum physical function, so that the intellectual and religious faculties may be of the highest quality. It is, then, the life we live guided and moulded by Christian principles."

"Temperance is one of the most commonly misused and abused words in the English language. It is applied to activities that are immoderate and indulgent. It is claimed as a tenet by fanatics who see but one phase of the several fundamentals that underlie healthful living. It is amazing the varying concepts of 'temperance' that exist. Some will declare as an example of temperate living, 'Smoke moderately and drink (alcoholics) only occasionally.' Another, 'Don't drink, but I must admit I am a heavy smoker, although I never go to excess.' Then there are those who class themselves as truly temperate. They avoid the use of tobacco and alcohol but consume large quantities of caffeinated beverages. The mere avoidance of alcohol, tobacco, and caffeinated beverages does not comprise temperance."

"Temperance is more than these. It knocks at the door of every activity of life. For example, it not only asks you what you eat, but why you eat it. It inquires as to how much you eat, and when you eat. It is THE WHAT, THE WHEN, and THE HOW MUCH of everything you do. Twenty-four hours of each day it is by your side. It is a constant interrogator, demanding of your God-endowed intelligence and intellect the answer to many and varied questions - Do you exercise enough? Are you overworking? Do you have sufficient leisure and recreation?"

Is the time you allot to sleep sufficient? Is your food of high quality? Is it what you need? And is it good food?"

"Temperance not only deals with the physical, but delves in to the mental and spiritual phases of your life. The thought you think, and why you think them. Do they strengthen or destroy? It looks at the underlying motives of life, the soul-governing forces, asking whether you are right with God and man, and whether these factors that control your behaviour are weakening or strengthening your physical, mental, and spiritual life."

"As in various games that are played, that they might be enjoyed to their full, rules are drawn up to modify and regulate the different activities of the players; so in your life, temperance is the summum bonum of these rules for regulating all your many activities, which work to produce of you a temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own."

"True temperance is systematic guidance of all thought and action by a strong will, itself controlled by knowledge and ideals which are regulated by fundamental Biblical principles. Its object - to attainment of the highest degree of efficiency in every expression of life."

'Medical Evangelism' by M. G. Hardinge p. 13.

The foregoing statements on 'What is temperance?' are thought provoking and challenging. They come more sharply into focus when we consider man, as God made him, and where intemperance began.

4. Where intemperance began.

- Man in the beginning.
 - Gen. 1:26, 27. Created in God's image.
 - Gen. 1:31. Created perfect.
 - Gen. 2:7. Given life from God.

 - Te. p. 11 para. 1 - 4. "Man came from the hand of his Creator perfect in organization and beautiful in form.
"Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God.
"Adam was a noble being, with a powerful mind, a will in harmony with the will of God, and affections that centered upon heaven. He possessed a body heir to no disease, and a soul bearing the impress of Deity.
"He stood before God in the strength of perfect manhood. All the organs and faculties of his being were equally developed, and harmoniously balanced."

- Satan's master plan of destruction.
 - Gen. 3:1 - 5. The temptation of Eve.
 - an attack on appetite.
 - a subtle attempt to break self-control.

 - Te. p. 273 para. 3 & 4. "Satan was the first rebel in the universe, and ever since his expulsion from heaven he has been seeking to make every member of the human family an apostate from God, even as he is himself. He laid his plans to ruin man, and through the unlawful indulgence of appetite, led him to transgress the commandments of God. He tempted Adam and Eve to partake of the forbidden fruit, and so accomplished their fall, and their expulsion from Eden. How many say, "If I had been in Adam's place, I would never have transgressed on so simple a test." But you who make this boast have a grand opportunity of showing your strength of purpose, your fidelity to principle under trial. Do

you render obedience to every command of God? Does God see no sin in your life? " . . . Satan has planned to ruin man, by leading him away from loyalty to the commandments of God, and one of his most successful methods is that of tempting him to the gratification of perverted appetite."

- Man's failure.
 - Gen. 3:6. She took and did eat, he did eat.
 - the loss of self-control.
 - yields to Satan's temptations.
 - this is where intemperance began.
 - T. 3. p. 139 para. 1. "Through the temptation to indulge appetite, Adam and Eve first fell from their high, holy, and happy estate. And it is through the same temptation that the race have become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and intellect."
 - Te. p. 13 para. 4. "He exulted that Adam and Eve in Eden could not resist his insinuations when he appealed to their appetite. The inhabitants of the old world he overcame in the same manner, through the indulgence of lustful appetite and corrupt passions. Through the gratification of appetite, he had overthrown the Israelites."

Lesson continued in 7b.

7b - True Medical Missionary Work

TEMPERANCE PART 2

1. Where intemperance began - continued.

- Intemperance - Satan's weapon of destruction.
 - Te. p. 12 para. 2 & 3. "Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale.
"Satan has succeeded in turning the world from God. The blessings provided in God's love and mercy he has turned into a deadly curse. He has filled men with a craving for liquor and tobacco. This appetite, which has no foundation in nature, has destroyed its millions."
 - T. 3. p. 50 para. 3. "Intemperance of any kind benumbs the perceptive organs and so weakens the brain-nerve power that eternal things are not appreciated, but placed upon a level with the common. The higher powers of the mind, designed for elevated purposes, are brought into slavery to the baser passions. 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."
 - C. D. p. 150 para. 1. "Satan is constantly on the alert to bring the race fully under his control. His strongest hold on man is through the appetite, and this he seeks to stimulate in every possible way."
 - Te. p. 14 para. 3. "Satan exults to see the human family plunging themselves deeper, and deeper, into suffering and misery. He knows that persons who have wrong habits, and unsound bodies, cannot serve God so earnestly, perseveringly, and purely as though sound. A diseased body affects the brain. With the mind we serve the Lord. The head is the capital of the body. . . . Satan triumphs in the ruinous work he causes by leading the human family to indulge in habits which destroy themselves, and one another; for by this means he is robbing God of the service due Him."
 - Te. p. 16 para. 2. "Satan knows that he cannot overcome man unless he can control his will. He can do this by deceiving man so that he will co-operate with him in transgressing the laws of nature in eating and drinking, which is transgression of the law of God."
- The destructive effects of intemperance.
 - T. 3. p. 561 para. 3. "Satan comes to man, as he came to Christ, with his overpowering temptations to indulge appetite. He well knows his power to overcome man upon this point. He overcame Adam and Eve in Eden upon appetite, and they lost their blissful

home. What accumulated misery and crime have filled our world in consequence of the fall of Adam. Entire cities have been blotted from the face of the earth because of the debasing crimes and revolting iniquity that made them a blot upon the universe. Indulgence of appetite was the foundation of all their sins. Through appetite, Satan controlled the mind and being. Thousands who might have lived, have prematurely passed into their graves, physical, mental, and moral wrecks. They had good powers, but they sacrificed all to indulgence of appetite, which led them to lay the reins upon the neck of lust. Our world is a vast hospital. Vicious habits are increasing.

- Te. p. 16 para. 3. "Many groan under a burden of infirmities because of wrong habits of eating and drinking, which do violence to the laws of life and health. They are enfeebling their digestive organs by indulging perverted appetite. The power of the human constitution to resist the abuses put upon it is wonderful; but persistent wrong habits in excessive eating and drinking will enfeeble every function of the body. In the gratification of perverted appetite and passion, even professed Christians cripple nature in her work, and lessen physical, mental, and moral power."
- Te. p. 17 para. 4 & 5. "Intemperance in eating and in drinking, and the indulgence of base passions have benumbed the fine sensibilities. . . .
"Those who permit themselves to become slaves to a gluttonous appetite, often go still further, and debase themselves by indulging their corrupt passions, which have become excited by intemperance in eating and in drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits."

2. Temperance essential to restoration.

- Jesus practised temperance.
- Matt. 4:1-4, 11. Christ's victory over appetite - the perfect example in the practice of temperance.
 - temperance possible through Christ.
 - He paved the way for His followers in all ages.
- Te. p. 19 para. 6. "Christ knew that in order to successfully carry forward the plan of salvation He must commence the work of redeeming man just where the ruin began. Adam fell on the point of appetite."
- Te. p. 20 para. 1 & 3. "His first test was on the same point where Adam failed. It was through temptations addressed to the appetite that Satan had overcome a large proportion of the human race, and his success had made him feel that the control of this fallen planet was in his hands. But in Christ he found one who was able to resist him, and he left the field of battle a conquered foe. . . ."
"Satan was defeated in his object to overcome Christ upon the point of appetite. And here in the wilderness Christ achieved a victory in behalf of the race upon the point of appetite, making it possible for man, in all future time in His name to overcome the strength of appetite on his own behalf."

3. Temperance a personal responsibility.

- 1 Cor. 9:27. But I keep under my body, and bring it into subjection.
- T. 4. p. 35 para. 4. "If Christians will keep the body in subjection, and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to

God and to their neighbors to obey the laws which govern health and life, they will have the blessing of physical and mental vigor. They will have moral power to engage in the warfare against Satan, and in the name of Him who conquered appetite in their behalf they may be more than conquerors on their own account. This warfare is open to all who will engage in it."

- T. 6. p. 375 para. 1. "Temperance in all things of this life is to be taught and practiced. Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life. Truth brought into the sanctuary of the soul will guide in the treatment of the body. Nothing that concerns the health of the human agent is to be regarded with indifference. Our eternal welfare depends upon the use we make during this life of our time, strength, and influence."

4. Self-control.

- T. 3. p. 488 para. 2. "The great end for which Christ endured that long fast in the wilderness was to teach us the necessity of self-denial and temperance. This work should commence at our tables and should be strictly carried out in all the concerns of life. The Redeemer of the world came from heaven to help man in his weakness, that, in the power which Jesus came to bring him, he might become strong to overcome appetite and passion, and might be victor on every point."
- C. D. p. 167 para. 1. "And our only hope of regaining Eden is through firm self-control. If the power of indulged appetite was so strong upon the race, that, in order to break its hold the divine Son of God, in man's behalf, had to endure a fast of nearly six weeks, what a work is before the Christian! Yet, however great the struggle, he may overcome. By the help of that divine power which withstood the fiercest temptations that Satan could invent, he, too, may be entirely successful in his warfare with evil, and at last may wear the victor's crown in the kingdom of God."
- P. K. p. 488 para. "The body is a most important medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here often means the surrender of the whole being to evil. The tendencies of the physical nature, unless under the dominion of a higher power, will surely work ruin and death. The body is to be brought into subjection to the higher powers of the being. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in the life. Intellectual power, physical stamina, and the length of life depend upon immutable laws. Through obedience to these laws, man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, of 'the rulers of the darkness of this world,' and of 'spiritual wickedness in high places.' Ephesians 6:12."

Questions on lesson 7a and 7b.

1. What does temperance not consist merely of?
2. What does temperance cover?
3. What are three different concepts of temperance?
4. What three questions does temperance inquire?
5. Where did intemperance begin?
6. What can Satan control through appetite?
7. How does intemperance in eating and drinking affect us?

8. Where did Satan first test Christ and why?
9. As Christians, what is our duty to God and our neighbours?
10. Through what is our only hope of regaining Eden?

MEMORISE:

- 1 Cor. 10:31.
- C. G. p. 394 para. 4. "Temperance in all things of this life is to be taught and practiced. Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life."

7c - True Medical Missionary Work

MENTAL HEALTH PART 1

Mental health has a direct bearing on our well-being, our spiritual life, and our preparation for eternity. As a church God has given us valuable knowledge on this subject but regrettably it has not been searched out and used as it should have been. Every effort, therefore, should be put forth to acquire the knowledge from the Scriptures, the Spirit of Prophecy and other reliable sources for the purpose of achieving maximum personal welfare, and for ministry to our fellow man.

On the subject of mental health we record the following statements:

- From the Spirit of Prophecy.
M. H. p. 241 para. 1. "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."
- From a doctor of medicine.
"Recent studies have demonstrated the existence of physical and chemical links between the mind and the immune system. The connection, and the effect one has on the other, is sometimes called neuroimmunomodulation. That's a fancy word for a simple concept. 'Nero' refers to the brains and its nerve attachments, 'immuno' indicates the immune system and 'modulation' points to the effect of one on the other.
"Don't worry about the ten-dollar words. The key point is that the brain greatly influences the levels of various chemicals throughout your body. Not enough of some chemicals, or too much of others, can incite all kinds of problems, including depression, heart attacks and even cancer. Your thoughts change your biochemistry, and your biochemistry affects your health and happiness. So it behooves us to keep our thoughts as happy and positive as we possibly can." 'Immune for Life' by Arnold Fox, M.D., with Barry Fox, p. 9.
- From encyclopedias.
"Mental health cannot be defined with precision, since it is closely related to the customs and requirements of society. Since customs vary and societies differ, there is a multiplicity of variable factors. Excessive conformity may be as unhealthy as extreme deviation. What is healthy conformity in the person of limited intelligence might be unhealthy stifling to the genius. The physician is apt to think of mental health as the absence of mental illness, and such definition serves his purpose. Mental health in the broader sense suggests a degree of happiness and satisfaction, under conditions that warrant such a state of mind, and a capacity for making satisfactory personal and social relationships. These are a few of the many variables that have to be taken into account in assessing mental health."
'Encyclopedia Britannica' Vol. 15 p. 262.
- "Mental Health - Health implies more than physical fitness. It also implies mental and emotional well-being. An angry, frustrated, emotionally unstable person in good physical condition is not necessarily healthy. Mental health, therefore, has much to do with how a person copes with the world as he or she exists. Some physicians say that a person who is able to function reasonably well is mentally healthy. Others hold that a person is healthy mentally if his behavior is like that of the majority of people. Still others make comparisons with an ideal. According to these physicians, mental healthfulness may be approached but not attained. Another concept stresses the changes in a person's behavior that take place

with the passage of time as criteria of the individual's mental health. Many of the factors that influence physical health also affect mental and emotional well-being." Excerpted from 'Compton's Interactive Encyclopedia,' entitled 'Mental Health.'

Medicine today recognises that many sicknesses have their origin in the mind. Several decades before this became an accepted scientific fact, God's messenger made these very interesting statements:

- "The state of the mind has largely to do with the health of the body, and especially with the health of the digestive organs." C. D. p. 375 para. 2.
- "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." M. H. p. 241 para. 2.
- "In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease." M. H. p. 241 para. 4.
- "Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here." T. 5. p. 443 para. 4.

1. The Brain

- The capital of the body.
T. 3. p. 69 para. 3. "The brain is the capital of the body, the seat of all the nervous forces and of mental action. The nerves proceeding from the brain control the body. By the brain nerves, mental impressions are conveyed to all the nerves of the body as by telegraph wires; and they control the vital action of every part of the system. All the organs of motion are governed by the communications they receive from the brain."
- The citadel or fortress of the being.
C. T. p. 299 para. 2. "The brain is the citadel of the being. Wrong physical habits affect the brain and prevent the attainment of that which the students desire--a good mental discipline."
- Controls the whole body.
C. H. P. 586 para. 3. "The brain is the organ and instrument of the mind and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy. And in order for the brain to be healthy, the blood must be pure. If by correct habits of eating and drinking the blood is kept pure, the brain will be properly nourished."
- The influence of diet on the brain.
T. 9. P. 159 para. "The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting."

2. How to attain mental efficiency.

- Prov. 4:23. Keep thy heart - that is mind - with all diligence for it has an important bearing on all phases of life.
- Phil. 4:8. Keep the mind on those qualities - true, honest, just, pure, lovely, good report - that will develop right living.

- Prov. 17:22. A merry heart doeth good like a medicine: but a broken spirit drieth the bones. A happy rejoicing heart is a medicine and has a beneficial effect on the entire being - body, mind, and soul.
- Prov. 4:20 - 22. God's Word kept in the heart or mind will bring life and health.

Mental efficiency.

- M. Y. P. p.235 para. 1. "Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically and under the most spiritual influences in order that our talents may be put to the highest use. Anything that lessens physical strength enfeebles the mind, and makes it less capable of discriminating between right and wrong."
- R. C. p. 165 para. 7. "The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. God expects men to use the intellect He has given them. He expects them to use every reasoning power for Him. They are to give the conscience the place of supremacy that has been assigned to it. The mental and physical powers, with the affections, are to be so cultivated that they can reach the highest efficiency. Thus Christ is represented to the world. . . ."
- "Since thought is a product of not merely one small area of the brain, but embraces activity of the body as a whole, the prime requisite for mental efficiency is not merely a healthy mind, but a healthy mind contained in a perfectly functioning body. Thus physical health, so dependent upon the normal functions of the mind; and mental health, as dependent upon the health of the body, must be integrated if true mental efficiency is to be obtained. . . . Thus, in seeking mental efficiency not only must all activities, physical and mental, which might in the slightest degree diminish efficiency be omitted, but everything which will enhance performance must be courted." 'Medical Evangelism' by M. G. Hardinge p. 194-5.

Factors inhibiting efficiency.

- C. W. p. 125 para. 1. "We generally find, even among Seventh-day Adventists, that inclination; habit; delicate, unhealthful preparations in cooking; and unhealthful habits of dress are weakening physical, mental, and moral efficiency, and making it impossible to overcome temptation."
- R.H. August 7, 1894, par. 7. "No living being can do our work for us. We must do our work through a diligent use of the intellect which God has given, gaining in knowledge and efficiency as we make progress in our work. God never designed that another should do our thinking, while we leave our mental powers to rust through inaction."
- Special Testimonies for Ministers and Workers No 6. p. 22 para. 2. "There are large numbers willing to devote their time to home missionary work if they see that it is pleasant and agreeable to them. They wait for something to do, and work to be brought to them; but they lose physical, mental, and moral efficiency in so doing."

"Distractions (any stimulus, internal or external, irrelevant to the activity at hand) - noises, talking, music (when it does not fit into the task at hand), pictures, untidy surroundings, poor illuminations, etc."

"Attitudes (faulty) - suggestions of failure from within or from without, living over past misfortunes, 'I can't do it' attitude."

"Fatigue (physical or mental) - caused by insufficient rest and relaxation or faulty habit of work."

"Emotions - emotional conflicts of life, even if in the background."

"Hypertensions - for any cause; that is working under tension, strain, etc."

'Medical Evangelism' by M. G. Hardinge p. 194-5.

Factors enhancing efficiency.

- M. Y. P. p. 147 para. 3. "The Lord will co-operate with all who earnestly strive to be faithful in His service, as He co-operated with Daniel and his three companions. Fine mental qualities and a high tone of moral character are not the result of accident. God gives opportunities; success depends upon the use made of them."
- C. O. L. p. 334 para. 3. "Those who hunger for knowledge that they may bless their fellow men will themselves receive blessing from God. Through the study of His word their mental powers will be aroused to earnest activity. There will be an expansion and development of the faculties, and the mind will acquire power and efficiency."
- 1 M. C. P. p. 99 para. 1. "It is hard study, hard toil, persevering diligence, that obtain victories. Waste no hours, no moments. The results of work--earnest, faithful work--will be seen and appreciated. Those who wish for stronger minds can gain them by diligence. The mind increases in power and efficiency by use. It becomes strong by hard thinking. He who uses most diligently his mental and physical powers will achieve the greatest results. Every power of the being strengthens by action."
- 5 B. C. p. 1129 para. 6. "He (Christ) came as a divine Teacher, to uplift human beings, to increase their physical, mental, and spiritual efficiency."
- S.T. September 25, 1901 par. 5. "He who desires to grow in physical, mental, and spiritual power must feel every moment his dependence upon the One who provides efficiency for service. In the work of developing and strengthening the faculties of body and mind, men must constantly receive power from on high."

"Physical well-being - a regulated life with sufficient food, exercise, rest, recreation, and sleep.

"Mental well-being - the suppression of worthless and unnecessary emotions and attitudes.

"Motives and incentives - in full harmony with the task at hand.

"Alert body attitude - usually indicative of an alert mental attitude."

'Medical Evangelism' by M. G. Hardinge p. 194-5.

3. The relationship of the mind to the body.

No other church has the inspired knowledge which we possess on the relationship of the mind to the body. The clear points of instruction on this subject, rightly used, will ensure happiness for ourselves with resultant beneficial effects to our fellow men.

- The influence of the mind.
M. H. p. 128 para. 1. "It is the duty of every person, for his own sake, and for the sake of humanity, to inform himself in regard to the laws of life and conscientiously to obey them. All need to become acquainted with that most wonderful of all organisms, the human body. They should understand the functions of the various organs and the dependence of one upon another for the healthy action of all. They should study the influence of the mind upon the body, and of the body upon the mind, and the laws by which they are governed."

- A Contented mind.
M. H. p. 241 para. 3. "Courage, hope, faith, sympathy, love, promote health and prolong 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."
- Condition of the mind affects health.
C. H. p. 28 para. 2. "The condition of the mind affects the health of the physical system. If the mind is free and happy, from a consciousness of rightdoing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others will realize that wondrous blessing in both heart and life."
- Control mind.
T. 2. p. 522 para. 2. "The mind needs to be controlled, for it has a most powerful influence upon the health. The imagination often misleads, and when indulged, brings severe forms of disease upon the afflicted. Many die of diseases which are mostly imaginary. I am acquainted with several who have brought upon themselves actual disease by the influence of the imagination."

4. The relationship of the body to the mind.

With eternity as the ultimate goal, Paul understood the close relationship of the body to the mind when he said, "I keep under my body, and bring it into subjection." 1 Cor. 9:27. He knew that sharpness of intellect and the power to discern spiritual things depended upon the strict discipline and control of the entire body in all phases of living.

The Spirit of Prophecy gives strong support to Paul's statement. "The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being. The tendencies of our physical nature, unless under the dominion of a higher power, will surely work ruin and death." M. H. p. 130 para. 1.

Lesson continued in 7c.

7d - True Medical Missionary Work

MENTAL HEALTH PART 2

1. The body and its effect upon the mind.

- Appetite.
C. D. p. 161 para. 3. "Present before the people the need of resisting the temptation to indulge appetite. This is where many are failing. Explain how closely body and mind are related, and show the need of keeping both in the very best condition."
- Infirmities, disease, etc.
T. 1. p. 304 para. 2. "The infirmities of the body affect the mind."

M. H. p. 128 para. 3. "Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers."

F. E. p. 427 para. 3. "Anything that lessens the physical power enfeebles the mind, and makes it less clear to discriminate between good and evil, between right and wrong."

T. 6. p. 310 para. 1. "Those who are diseased in body are nearly always diseased in mind, and when the soul is sick, the body also is affected."
- Disordered stomach.
M. H. p. 309 para. 3. "A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating."
- Unhealthful food.
C. D. p. 426 para. 3. "Under the influence of unhealthful food, the conscience becomes stupefied, the mind is darkened, and its susceptibility to impressions is impaired."
- Habit.
C. T. p. 298 para. 2. "Every habit that injures the health reacts upon the mind."
- Physical strength.
C. O. L. p. 346 para. 3. "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."

2. How to attain maximum mental health.

- Deut. 6:5; Mark 12:30. Love the Lord thy God with all thy heart, soul, mind, and strength.
- Lev. 19:18; Mark 12:31. Love thy neighbour as thyself.
- Psa. 105:1, 2. Be thankful and appreciative of the abundance of God's love and goodness. Tell and share it with others.
- Eccl. 9:10. If something is worth doing, it is worth doing well!

- Have the mind on eternal interests.
T. 4. p. 417 para. 2. "The powers of the mind should be exercised upon themes relating to our eternal interests. This will be conducive to health of body and mind."
- Be grateful.
M. H. p. 251 para. 1. "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."
- Be content.
T. 1. p. 702 para. 1. "A contented mind, a cheerful spirit, is health to the body and strength to the soul. Nothing is so fruitful a cause of disease as depression, gloominess, and sadness. Mental depression is terrible."
- Have temperate habits.
T. 3. p. 487 para. 1. "Strictly temperate habits, combined with exercise of the muscles as well as of the mind, will preserve both mental and physical vigor, and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary."
- Be temperate in diet.
M. H. p. 308 para. 2. "Abstemiousness in diet is rewarded with mental and moral vigor; it also aids in the control of the passions."
- Pure food.
C. G. p. 188 para. 2. "The mind, like the body, must have pure food in order to have health and strength."
- Have proper periods of rest, sleep, and exercise.
T. 7. p. 247 para. 1. "Proper periods of sleep and rest and an abundance of physical exercise are essential to health of body and mind."

3. Do physical work.

C. T. p. 295 para. 3. "That the balance of the mind may be maintained, a judicious system of physical work should be combined with mental work that there may be a harmonious development of all the powers."

- Be scrupulously clean.
M. H. p. 276 para. 1. "Scrupulous cleanliness is essential to both physical and mental health. Impurities are constantly thrown off from the body through the skin. Its millions of pores are quickly clogged unless kept clean by frequent bathing, and the impurities which should pass off through the skin become an additional burden to the other eliminating organs."
- Understand the value of fresh air.
T. 1. p. 702 para. 2. "The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity."
- Do good.
T. 4. p. 56 para. 2. "The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health."

4. Watch the hindrances to mental health.

- Impure thoughts.
P. P. p. 459 para. 1. "A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption, and crime. It takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed. By the indulgence of impure thoughts man can so educate his mind that sin which he once loathed will become pleasant to him."
- Remorse.
M. H. p. 244 para. 1. "And sometimes it is the case that remorse for sin undermines the constitution and unbalances the mind."
- Dissatisfaction.
T. 1. p. 566 para. 1. "That which brings sickness of body and mind to nearly all is dissatisfied feelings and discontented repinings."
- Overeating.
M. H. p. 307 para. 3. "A clogged stomach means a clogged brain."
- Uncontrolled appetite.
C. D. p. 135 para. 1. "As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of a large share of the feebleness which is apparent everywhere."

C. D. p. 132 para. 3. "Gluttonous feasts, and food taken into the stomach at untimely seasons, leave an influence upon every fiber of the system; and the mind also is seriously affected by what we eat and drink."
- Flesh food.
C. H. p. 575 para. 2. "There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them."
- Ill health.
T. 7. p. 257 para. 4. "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."

5. For the quiet moment.

M. H. p. 257 para. 1. "When the mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being."

C. T. p. 121 para. 1. "Like the body, the mind derives its strength from the food it receives. It is broadened and elevated by pure, strengthening thoughts; but it is narrowed and debased by thoughts that are of the earth earthy."

P. P. p. 222 para. 3. "By adherence to principle in the transactions of ordinary life, the mind becomes accustomed to hold the claims of duty above those of pleasure and inclination."

Ed. p. 189 para. 5. "The mind, the heart, that is indolent, aimless, falls an easy prey to evil. It is on diseased, lifeless organisms that fungus roots. It is the idle mind that is Satan's workshop. Let the mind be directed to high and holy ideals, let the life have a noble aim, an absorbing purpose, and evil finds little foothold."

C. H. p. 628 para. 2. "One whose mind is quiet and satisfied in God is on the highway to health."

M. H. p. 499 para. 1. "The cultivated mind is the measure of the man."

Questions on lesson 7c and 7d.

1. What affects the health to a far greater degree than many realise according to the Spirit of Prophecy?
2. Decades before medicine recognised that many sicknesses have their origin in the mind what were some of the things God's messenger said?
3. What are some factors that inhibit mental efficiency?
4. What are some factors that enhance mental efficiency?
5. What relationship is there between the mind and the body in regards to health?
6. How can we attain maximum mental health according to the Bible?
7. How can we attain maximum mental health according to the Spirit of Prophecy?
8. What are some hindrances to mental health?
9. What sort of mind is Satan's workshop, and how can we prevent it from being thus?

MEMORISE:

- Prov. 17:22.
- C. H. p. 28 para. 2. "If the mind is free and happy, from a consciousness of rightdoing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body."

7e - True Medical Missionary Work

SOCIAL ASPECTS PART 1

Further points that require consideration for successful person-to-person ministry are various social aspects. One of them most important is the deportment of a Christian. His behaviour at all times must be consistent with his profession. Failure here can nullify any attempt he may make to bring men the wonderful news of salvation.

Souls can be lost as a result of coarse conduct, lack of courtesy, careless and incorrect speech, ill-fitting and inappropriate clothing, and an uncleanly person.

The Christian needs to guard well the places he frequents for recreation. His influence for good or ill depends upon the choice he makes. He is safe only if he follows in the footsteps of the Saviour. In the social gatherings in which Christ was found, He mingled with people for the express purpose of desiring their good. Through these friendly contacts He sowed in the minds of men the thoughts of life with God.

In this study consideration will be given to three social aspects - deportment, dress and recreation.

1. Deportment.

The conduct of a Christian should reveal a living contact with Christ. From him should radiate cheerfulness, kindness, a courteous manner, and a geniality and warmth that will encourage an immediate friendly response.

His manner of speech will have power to win or repel. His actions, too, must be consistent with what he says.

- The Christian's speech.
Col. 4:6. Graceful speech.
- Pleasant tones, correct language.
C. O. L. p. 336 para. 4. "The right culture and use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul."
- The Christian's Conduct.
Matt. 5:16. We are to show good works.
Titus 2:7, 8. A pattern of good works and sound speech that cannot be condemned.
- True courtesy.
Ed. p. 240 para. 3. "True courtesy is not learned by the mere practice of rules of etiquette. Propriety of deportment is at all times to be observed; wherever principle is not compromised, consideration of others will lead to compliance with accepted customs; but true courtesy requires no sacrifice of principle to conventionality. It ignores caste. It teaches self-respect, respect for the dignity of man as man, a regard for every member of the great human brotherhood."

- Consideration of others.
Ed. p. 241 para. 3. "The essence of true politeness is consideration for others. The essential, enduring education is that which broadens the sympathies and encourages universal kindness. That so-called culture which does not make a youth deferential toward his parents, appreciative of their excellences, forbearing toward their defects, and helpful to their necessities; which does not make him considerate and tender, generous and helpful toward the young, the old, and the unfortunate, and courteous toward all, is a failure."
- Real refinement.
Ed. p. 241 para. 4. "Real refinement of thought and manner is better learned in the school of the divine Teacher than by any observance of set rules. His love pervading the heart gives to the character those refining touches that fashion it in the semblance of His own. This education imparts a heaven-born dignity and sense of propriety. It gives a sweetness of disposition and a gentleness of manner that can never be equaled by the superficial polish of fashionable society."
- Reverence.
P. K. p. 48 para. 2. "True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened."

As we give study to our personal deportment let us make sure that our conduct will be in harmony with Scripture and the Spirit of Prophecy instructions. Especially do we need to watch ourselves at social gathering where food is being served. The menfolk will stand back or serve the ladies, and when others' need have been met, tend to their own requirements, always remembering that love has good manners.

2. Dress.

As in all other matters concerning preparation for eternity, the Christian needs to give careful thought to the question of dress and its relationship to the spiritual life, character, morals, and health. The guiding principles of Scripture and the Spirit of Prophecy will govern his choice. Clothes will not be way out of extreme, not gaudy or loud. The clothes chosen by a Christian will be consistent with a Christlike character.

- The Bible counsel on dress.
 - 1 Tim 2:9, 10. Women should wear modest apparel, not with extravagance, expensive clothing or jewellery.
 - Prov. 7:10 Harlots are known by their dress.
 - 2 Kings 9:30. Wicked Jezebel painted her face.
- Spirit of Prophecy statements on dress.
 - Relation to fashions.
M. Y. P. p. 350 para. 1. "Christians should not take pains to make themselves gazing-stocks by dressing differently from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. But they should manifest a noble independence and moral courage to be right, if all the world differs from them. If the world introduces a modest, convenient, and healthful mode of dress, which is

in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straight-forward course, irrespective of applause or of censure, and should cling to the right because of its own merits."

- Character and dress.
Ed. p. 248 para. 5. "A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."
- Morals and dress.
T. 4. p. 645 para. 2. "The love of dress endangers the morals and makes woman the opposite of the Christian lady characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer and awakens base passions in the heart of the beholder."
- The influence of dress.
T. 4. p. 633 para. 3. "The words, the dress, the actions, should tell for God."

T. 4. p. 641 para. 3. "Our words, our actions, and our dress are daily, living preachers, gathering with Christ or scattering abroad. . . . The subject of dress demands serious reflection and much prayer."

T. 4. p. 643 para. 4. "Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."
- Guiding points on dress.
 - Appropriate and becoming.
T. 4. p. 641 para. 5. "We would not by any means encourage carelessness in dress. Let the attire be appropriate and becoming."
 - Neat and modest.
M. Y. P. p. 349 para. 2. "In their (Christians) dress they avoid superfluity and display; but their clothing will be neat, not gaudy, modest, and arranged upon the person with order and taste."
 - Clean and healthful.
M. H. p. 288 para. 2 & 3. "Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. 'Ye are the temple of God. . . . If any man defile the temple of God, him shall God destroy.' 1 Corinthians 3:16, 17. "In all respects the dress should be healthful. 'Above all things,' God desires us to 'be in health'--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress."
 - Adequate.
M. H. p. 293 para. 1. "Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this

cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs."

- Quality and durability.
M. H. p. 288 para. 1. "But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs 'is not afraid of the snow for her household: for all her household are clothed with double garments.' Proverbs 31:21, margin."
- Grace and beauty.
M. H. p. 289 para. 1. "It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, 'Even Solomon in all his glory was not arrayed like one of these.' Matthew 6:29. Thus by the things of nature Christ illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him."
- Finally -
 - Give careful study to the needs of the body.
M. H. p. 293 para. 3. "In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted."
 - Remembering :-
T. 4. p. 644 para. 3. "When the mind is fixed upon pleasing God alone, all the needless embellishments of the person disappear."

Lesson continued in 7f.

7f - True Medical Missionary Work

SOCIAL ASPECTS PART 2

1. Recreation.

In these days of intense activity and stress, recreation is essential to balance and temperate living. Time should be set aside to give opportunity to gain refreshment of strength after toil, or to be renewed in mind and spirit following periods of mental effort.

Recreation has a wide connotation and it is possible that the Christian may have difficulty in determining what is right or what is wrong in this important phase of living. It is always safe, therefore, to seek the guidance and counsel given to the church, and to pray for wisdom to apply the principles that the utmost benefit may be gained for one's well-being and preparation for eternity.

1. True recreation.

- Recreation = Re-creation.
Ed. p. 207 para. 1. "There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure and is often carried to excess; it absorbs the energies that are required for useful work and thus proves a hindrance to life's true success."
- Good Health (periodical), July 1, 1880 para. 8. "True recreation is obtaining fresh vigor of mental, moral, and physical power. This can never be gained by selfish gratification or indulgence. Life was given these youth for nobler purposes. By their habits they are placing themselves among those whom the apostle names as being lovers of pleasures more than lovers of God."
- Should benefit self and others.
C. T. p. 336 para. 1. "While we are seeking to refresh our spirits and invigorate our bodies we are required of God to use all our powers at all times to the best purpose. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence will be more beneficial upon those with whom we associate. We can return from such occasions to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage."
- To refresh and invigorate.
A. H. p. 493 para. 2. "It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God. Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to more successfully attend to the duties devolving upon us as Christians."

- Upbuilding for body, mind, and soul.
A. H. p. 501 para. 2. "In this age life has become artificial, and men have degenerated. While we may not return fully to the simple habits of those early times, we may learn from them lessons that will make our seasons of recreation what the name implies--seasons of true upbuilding for body and mind and soul."
- Gathers Divine strength, courage, and power.
R. H. July 25, 1871 para. 3. "Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to more successfully attend to the duties devolving upon us as Christians. We cannot be excusable in the sight of God if we engage in amusements which have a tendency to unfit us for the faithful performance of the ordinary duties of life, and thus lessen our relish for the contemplation of God and heavenly things. The religion of Christ is cheering and elevating in its influence. It is above everything like foolish jesting and joking, vain and frivolous chit-chat. In all our seasons of recreation we may gather from the Divine Source of strength fresh courage and power, that we may the more successfully elevate our lives to purity, true goodness, and holiness."
- Determining right and wrong recreations.
A. H. p. 513 para. 2 & 3. "Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint and leave a sad after-influence to destroy self-respect or bar the way to usefulness. If they can take Jesus with them and maintain a prayerful spirit, they are perfectly safe.
"Any amusement in which you can engage asking the blessing of God upon it in faith will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting is not safe, but dangerous."
- The Sabbath-keeper and recreation.
C. H. p. 195 para. 1. "I was shown that Sabbathkeepers as a people labor too hard, without allowing themselves change or periods of rest. Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes."

2. Guiding points on true recreation.

- Christ found recreation amidst the scenes of nature. M. H. p. 52 para. 1.
- Recreation = re-creation. Ed. p. 207 para. 1.
- Marked contrast between Christian and worldly recreation. C. T. p. 336 para. 3.
- Recreation essential for those engaged in physical and mental labour. T. 1. p. 514 para. 1.
- Recreation in open air and the contemplation of the works of God in nature are of highest benefit. T. 4. P. 653 para. 1.
- Benefits self and others. C. T. p. 336 para. 1.
- Builds up body, mind and soul. Ed. p. 211 para. 3.
- Improves mind and refreshes body. C. T. p. 336 para. 1.
- So conduct recreation that conscience is void of offence toward God and man. C. T. p. 336 para. 3.
- Test recreation to see if it imparts moral and spiritual vigour and leads to purity of thought and action. T. 5. p. 218 para. 1.

3. What to avoid.

- The opera, dance, card table.

A. H. p. 515 para. 3. "Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card table, Satan employs to break down the barriers of principle and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul."

A. H. p. 516 para. 3. "In many religious families dancing and card playing are made a parlor pastime. It is urged that these are quiet home amusements, which may be safely enjoyed under the parental eye. But a love for these exciting pleasures is thus cultivated, and that which was considered harmless at home will not long be regarded dangerous abroad. It is yet to be ascertained that there is any good to be obtained from these amusements. They do not give vigor to the body nor rest to the mind. They do not implant in the soul one virtuous or holy sentiment. On the contrary, they destroy all relish for serious thought and for religious services. It is true that there is a wide contrast between the better class of select parties and the promiscuous and degraded assemblies of the low dance house. Yet all are steps in the path of dissipation."

A. H. p. 517 para. 2. "Card playing should be prohibited. The associations and tendencies are dangerous. The prince of the powers of darkness presides in the gaming room and wherever there is card playing. Evil angels are familiar guests in these places. There is nothing in such amusements beneficial to soul or body. There is nothing to strengthen the intellect, nothing to store it with valuable ideas for future use. The conversation is upon trivial and degrading subjects. . . . Expertness in handling cards will soon lead to a desire to put this knowledge and tact to some use for personal benefit. A small sum is staked, and then a larger, until a thirst for gaming is acquired, which leads to certain ruin. How many has this pernicious amusement led to every sinful practice, to poverty, to prison, to murder, and to the gallows! And yet many parents do not see the terrible gulf of ruin that is yawning for our youth."

- Billiard hall, bowling saloon.

A. H. p. 515 para. 4. "The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God. He will not be found at the theater, the billiard hall, or the bowling saloon. He will not unite with the gay waltzers or indulge in any other bewitching pleasure that will banish Christ from the mind."

- The theatre.

A. H. p. 516 para. 2. "Among the most dangerous resorts for pleasure is the theater. Instead of being a school for morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements. The love for these scenes increases with every indulgence as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement."

- Ordinary parties.
A. H. p. 514 para. 2. "As ordinarily conducted, parties of pleasure . . . are a hindrance to real growth, either of mind or of character. Frivolous associations, habits of extravagance, of pleasure seeking, and too often of dissipation are formed that shape the whole life for evil. In place of such amusements parents and teachers can do much to supply diversions wholesome and life giving."

A. H. p. 515 para. 1. "Many such gatherings have been presented to me. I have seen the gaiety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merrymaking, they do their best to forget God. The scene of pleasure is their paradise. And Heaven is looking on, seeing and hearing all."

- Extreme views regarding recreation.
A. H. p. 493 para. 1. "There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Such are constantly mourning over their depravity and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled by the innocent laugh from the youth or from anyone. They consider all recreation or amusement a sin and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme. Others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement and are uneasy without it. Such are not true Christians. They go to another extreme. The true principles of Christianity open before all a source of happiness, the height and depth, the length and breadth of which are immeasurable."

Questions on the lesson.

1. What are the three main social aspects discussed in this and the previous lesson?
2. How should we accustom ourselves to speak?
3. What so-called culture for youth is a failure?
4. What inspires true reverence for God?
5. What should Christians not take pains to make themselves?
6. What does the choice of simple and appropriate attire reveal?
7. List six guiding points on dress.
8. According to the book 'Education' what is the true definition of recreation?
9. List four things that good recreation will do for you.
10. List at least five of the recreations we are counselled to avoid.

MEMORISE:

- Isa. 28:11, 12.
- Ed. p. 207 para. 1. "Recreation, when true to its name, re-creation, tends to strengthen and build up."

Further Study.

1. Read M. Y. P. p. 363-400; C. H. p. 179-198; Ed. P. 207-213.

7g - True Medical Missionary Work

STIMULANTS AND NARCOTICS PART 1

Long before science brought to view the irrefutable evidence of the destructive effects of smoking, instruction was given to the church to discard tobacco. In actual point of time it was in 1848, more than one hundred years ago.

Significantly, tea and coffee were coupled with the instructions, and there was evident reason for this. In 1875 Mrs. E. G. White wrote:-

T. 3. p. 563 para. 3. "By the use of tea and coffee an appetite is formed for tobacco, and this encourages the appetite for liquors."

In counsel to the church tobacco is referred to as a slow, insidious poison, and of one of its prominent ill-effects, it is stated:-

T. 3. p. 562 para. 1. "Tobacco using is a habit which frequently affects the nervous system in a more powerful manner than does the use of alcohol. It binds the victim in stronger bands of slavery than does the intoxicating cup; the habit is more difficult to overcome. Body and mind are, in many cases, more thoroughly intoxicated with the use of tobacco than with spirituous liquors, for it is a more subtle poison."

The origin of alcohol and its evil consequences we are told:-

Te. p. 12 para. 2. "Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale."

Tea and coffee are clearly stated to contain poisons, and are not conducive to good health. There are also the milder intoxicants and about which church members need to be informed.

1. Tobacco.

The *National Cancer Institute* (U.S.) and the *U.S. Department of Health and Human Services* give the following facts about tobacco:-

- Tobacco is one of the strongest cancer-causing agents. Tobacco use is associated with a number of different cancers including lung cancer, as well as chronic lung disease and cardiovascular diseases.
- Cancer is the second leading cause of death and was among the first diseases causally linked to smoking.
- Cigarette smoking remains the leading preventable cause of death in the United States, causing an estimated 438,000 deaths - or about 1 out of every 5 - each year.

- In the United States, approximately 38,000 deaths each year are caused by exposure to secondhand smoke.
- Lung cancer is the leading cause of cancer death among both men and women in the United States, with 90 percent of lung cancer deaths among men and approximately 80 percent of lung cancer deaths among women attributed to smoking.
- Smoking also increases the risk of many other types of cancer, including cancers of the throat, mouth, oesophagus, stomach, pancreas, kidney, bladder, cervix and acute myeloid leukaemia.
- In 2003, an estimated 30,700 new cases of pancreatic cancer were diagnosed, attributing to 30,000 deaths. The median time from diagnosis to death from pancreatic cancer is about 3 months.
- People who smoke are up to six times more likely to suffer a heart attack than nonsmokers, and the risk increases with the number of cigarettes smoked. Smoking also causes most cases of chronic obstructive lung disease, which includes bronchitis and emphysema.
- Cancer-causing agents (carcinogens) in tobacco smoke damage important genes that control the growth of cells, causing them to grow abnormally or to reproduce too rapidly.

The *Australian Bureau of Statistics* in a publication called 'Tobacco Smoking In Australia: A Snapshot, 2004-05' states:-

- Tobacco smoking is the largest single preventable cause of death and disease in Australia (Cancer Council 2006).
- Smoking in pregnancy increases the risk of health problems for both mother and child. (DoHA 2006).
- The 2003 Australian Burden of Disease Study indicates that tobacco smoking was second behind overweight among the leading causes of burden of disease in Australia. It was estimated that tobacco smoking was responsible for about 8% of the total burden of disease and injury for all Australians (9.5% of total for males and 6.1% of total for females) (AIHW 2006: Begg et al in press).
- The breathing in of tobacco smoke by non-smokers can lead to harmful health effects in the unborn child, and middle ear infections and bronchitis, pneumonia, asthma and other chest conditions in children. It is also linked to sudden infant death syndrome (SIDS). In adults, passive smoking can increase the risk of heart disease, lung cancer and other chronic lung diseases (Queensland Health 2006).
- 15% of all deaths (approximately 19,000 deaths) were due to tobacco smoking in 1998.
- Of these, approximately 13,000 were male deaths and 6,000 were female deaths.
- Cancer was responsible for 40% of these tobacco-related deaths, the majority of which were lung cancer.
- Ischaemic heart disease (also known as coronary heart disease), chronic obstructive pulmonary disease and other causes (including stroke) were responsible for the remaining 60% of tobacco-related deaths.

- An estimated 21% of current smokers reported drinking at risky or high risk levels, compared with 16% of ex-smokers and only 8% of those who reported never smoking, after adjusting for age differences.
- Current smokers were also more likely to report fruit and vegetable intake which was under recommended levels. Approximately 63% of current smokers reported consuming less than two serves of fruit per day (the recommended daily intake), compared with 39% of those who had never smoked. Similarly 26% of current smokers reported consuming less than two serves of vegetables per day, compared with around 18% of those who had never smoked, after adjusting for age differences.
- Adults who smoked also tended to report lower levels of exercise. Around 77% of current smokers reported either no exercise or a low level of exercise, compared with 67% of ex-smokers and 69% of those who reported never smoking, after adjusting for age differences.
- In 1997-98 an estimated 97,000 hospital separations for males, and 45,000 for females were attributable to tobacco (Ridolfo and Stevenson 2001).
- Of the total health care costs resulting from all forms of drug abuse in 1998-99, approximately 80% were attributable to tobacco. In that year costs attributable to tobacco were \$1094.4 million net, including medical, hospital, nursing home and pharmaceutical costs (Collins and Lapsley 2002).

2. Tobacco and the Spirit of Prophecy.

- A slow, insidious, malignant poison.
M. H. p. 327 para. 1. "Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow and at first hardly perceptible. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful manner than does intoxicating drink. It is more subtle, and its effects are difficult to eradicate from the system. Its use excites a thirst for strong drink and in many cases lays the foundation for the liquor habit."
- Inconvenient, expensive, uncleanly and defiling.
M. H. p. 328 para. 1. "The use of tobacco is inconvenient, expensive, uncleanly, defiling to the user, and offensive to others. Its devotees are encountered everywhere."
- Untold harm.
M. H. p. 328 para. 2. "Among children and youth the use of tobacco is working untold harm. The unhealthful practices of past generations affect the children and youth of today. Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to children. And the same practices, continued by the children, are increasing and perpetuating the evil results. To this cause in no small degree is owing the physical, mental, and moral deterioration which is becoming such a cause of alarm."
- Affect brain.
Te. p. 59 para. 3. "The use of liquor or tobacco destroys the sensitive nerves of the brain, and benumbs the sensibilities. Under their influence crimes are committed that would have been left undone had the mind been clear and free from the influence of stimulants or narcotics."

- Contributing factor to disease and crime.
Te. p. 59 para. 2. "The use of tobacco and strong drink has a great deal to do with the increase of disease and crime."
- Creates taste for liquor.
Te. p. 72 para. 3. "Those who use tobacco can make but a poor plea to the liquor inebriate. Two thirds of the drunkards in our land created an appetite for liquor by the use of tobacco."

For further detailed information read M. H. p. 327-330, and Te. p. 55-72.

3. Alcohol.

Although this drug was outlawed in America until the 1890's, it has become one of the most commonly used drugs worldwide today. It has been reported that about 70% of the adult population in Western societies drink alcohol - some in moderation, many in excess.

'Bible Readings for the Home Circle' 1915 Edition, printed by Review and Herald Publishing Assoc., page 746 states:-

"Notes - The effects of alcoholic liquors are thus described in the American Publication Year Book of 1912, pages 26, 27:-

"*On the Individual.* Alcoholic liquors, whether fermented, brewed, or distilled, are poisonous, increasing greatly the liability to fatal termination of diseases, weakening and deranging the intellect, polluting the affections, hardening the heart, and corrupting the morals, 'bequeathing to posterity' a degeneration of physical and mental character.

"*On the Family.* A disturber and destroyer of its peace, prosperity, and happiness and thus removing the sure foundation for good government, national prosperity and welfare.

"*On the Community.* Producing demoralisation, vice, and wickedness, counteracting the efficacy of religious efforts and of all means for the intellectual elevation, moral purity, social happiness, and eternal good of mankind.

"*On the State.* Promoting crime and pauperism, paralysing thrift and industry, corrupting politics, legislation, and the execution of laws."

The *National Alcohol Strategy 2006-2009*, published by the Ministerial Council on Drug Strategy, states:-

- Alcohol is in the 12 selected risk factors as global causes of disease burden.
- Drinking alcohol causes violence, property damage, anti-social behaviour, and perceptions of safety.
- Short term health impacts are:- road injuries; assaults; drownings; suicides; falls; fire/smoke injuries; and sexually transmitted infections (due to lack of inhibitions).
- Long term health impacts are:- cancers, cirrhosis of the liver, dependence on alcohol, and mental illness.
- Total adult per capital pure alcohol consumption for selected countries (Source - World Health Organisation 2005):-

Ireland approx. 14.5 litres.
 France approx. 13.5 litres.
 United Kingdom approx. 10.5 litres.
 New Zealand approx. 10 litres.
 Australia approx. 9 litres.
 United States Of America approx. 8.5 litres.
 Canada approx. 8 litres.
 Japan approx. 7 litres.
 Sweden approx. 6.5 litres.

- Estimated number of deaths from acute conditions due to drinking at levels risky or high risk to health, Australia, 1992-2001 (Source Chikritzhs et al 2003.) :-

Road crash injury -	male	4,500	female	990
Suicide -	male	2,000	female	400
Other injury -	male	1,500	female	400
Homicide -	male	900	female	400
Alcohol abuse and Psychosis -	male	800	female	100
Alcohol overdose -	male	700	female	300
Other acute medial -	male	2,200	female	1,500

- Intoxication also causes an enormous amount of preventable illness and injury requiring medical treatment, which puts an immense strain on the health system.
- Queensland' fire service estimates 20 percent of fire deaths are alcohol-related, and this is higher for males and those aged 25-29 years. The majority of these deaths occur in accidental/preventable fires and at night, particularly between the hours of 9.30pm and 5.00am.

The NSW Drug Summit reported that 44 percent of fire injuries are associated with alcohol consumption.

Victoria' metropolitan fire service reported that two out of six preventable fatalities from fire in 2004 were alcohol-related.

- Estimated number of hospitalisations from acute conditions due to drinking at levels risky or high risk to health, Australia, 1993-4 to 2000-01 (Source Chikritzhs et al 2003.) :-
 47, 167 road crash injury
 20, 374 attempted suicide
 76,115 assault
 116,177 Other injury
 10,094 alcohol overdose
 85,355 alcohol abuse and psychosis
 36, 002 other acute medical

With statistics like these one would expect to find information easily and readily available as the health risks of drinking alcohol. Sadly this is not the case. It has become a booming industry which all governments want to keep running. Also, it has become so entrenched in our culture that many people cannot imagine not drinking alcohol or that life - especially parties, social gatherings, etc. - would be boring without it.

Uchee Pines Institute a health educational and treatment facility in Georgia, U.S.A., use simple natural methods in helping people to regain health. On their web site they offer 'counselling sheets'. One of these is entitled 'Alcohol'. Some of the fact stated in this sheet are:-

- Alcohol injures every cell it touches. It interferes with the enzyme system of cells, and is classed as a poison by physicians and pharmacologists. It is as reasonable to take some other poison such as arsenic, cyanide, or strychnine as to take alcohol. Even though drinking is a commonplace practice, we should train ourselves to feel uneasy or even shocked when somebody takes a drink.
- One of the little-known injuries of alcohol is that it causes clustering of red blood cells which block tiny blood capillaries, resulting in a reduction of blood to the brain and muscles, and reduced muscular coordination, mental activity, and an impairment of judgment.
- Since alcohol directly damages brain cells, learning is decreased in those who drink. The injured brain cells are unable to form the protein material needed for the elaboration of memory particles.
- A most serious influence of alcohol is on the unborn child. Even small amounts of regular drinking can result in observable deficiencies in the child. The development of the brain is severely affected; various other tissues, the facial bones, the eyes, teeth, and skin may be affected.
- Using alcohol causes an increase in all kinds of diseases of the digestive tract, ranging from esophagitis, gastritis, and peptic ulcer to colon disease and cancer of the rectum. There is a great increase in liver malfunction, even if one drinks "only socially." Not only is there an increase in cirrhosis, the classic end-stage of liver damage from alcohol, but many of the ordinary functions of the liver are altered, such as blood clotting, production of antibodies, and the preparation of raw products for the formation of a variety of essential hormones and chemicals for the body.
- Most people do not realize that alcohol use increases the risk of many different cancers: pancreas, stomach, liver, and breast. And the more consumed, the greater the risk. But recently, a report showed that there is a significant risk of breast cancer in women who drink only "mild to moderately" (no more than two drinks a day).
- The heart is specifically injured by alcohol. "Beer drinker's heart" is a common term among physicians.
- It is well recognized now that chronic alcohol use is a major cause of impotence and decreased libido.

It concludes with :-

- As a physician and counsellor, I recommend a pattern of total abstinence from alcohol. How could any person ever recommend taking a poison!

Lesson continued in 6h.

7h - True Medical Missionary Work

STIMULANTS AND NARCOTICS PART 2

1. Alcohol and the Spirit of Prophecy.

- Alcohol dethrones reason.
Te. p. 228 para. 2. "The use of intoxicating liquor dethrones reason, and hardens the heart against every pure and holy influence."
- Pollutes blood.
Te. p. 57 para. 4. "Alcohol and tobacco pollute the blood of men, and thousands of lives are yearly sacrificed to these poisons."
- Weakens body, confuses mind.
P. P. p. 362 para. 1. "When intoxicants are used, the same effects will follow as in the case of those priests of Israel. The conscience will lose its sensibility to sin, and a process of hardening to iniquity will most certainly take place, till the common and the sacred will lose all difference of significance."
- A poison.
Te. p. 103 para. 2. "Why do they not advocate reform by planting their feet firmly on principle, determined not to taste alcoholic drink or to use tobacco? These are poisons, and their use is a violation of God's law."
- Beclouds faculties.
Te. p. 103 para. 4. "Do you use tobacco or intoxicating liquor? Cast them from you; for they becloud your faculties."
- Wretched home life.
M. H. p. 331 para. 2. "And who can picture the wretchedness, the agony, the despair, that are hidden in the drunkard's home? Think of the wife, often delicately reared, sensitive, cultured, and refined, linked to one whom drink transforms into a sot or a demon. Think of the children, robbed of home comforts, education, and training, living in terror of him who should be their pride and protection, thrust into the world, bearing the brand of shame, often with the hereditary curse of the drunkard's thirst."

2. Wine, cider, and beer and the Spirit of Prophecy.

- Sweet cider.
M. H. p. 332 para. 1. "There is danger to health in the use of even sweet cider as ordinarily produced. If people could see what the microscope reveals in regard to the cider they buy, few would be willing to drink it. Often those who manufacture cider for the market are not careful as to the condition of the fruit used, and the juice of wormy and decayed apples is expressed. Those who would not think of using the poisonous, rotten apples in any other way, will drink the cider made from them, and call it a luxury; but the microscope shows that even when fresh from the press, this pleasant beverage is wholly unfit for use."
- Wine, beer, and cider.
M. H. p. 332 para. 2. "Intoxication is just as really produced by wine, beer, and cider as by stronger drinks. The use of these drinks awakens the taste for those that are stronger, and

thus the liquor habit is established. Moderate drinking is the school in which men are educated for the drunkard's career. Yet so insidious is the work of these milder stimulants that the highway to drunkenness is entered before the victim suspects his danger."

- Inherited tendencies aroused.
Te. p. 92 para. 3. "For persons who have inherited an appetite for stimulants, it is by no means safe to have wine or cider in the house; for Satan is continually soliciting them to indulge. If they yield to his temptations, they do not know where to stop; appetite clamors for indulgence, and is gratified to their ruin. The brain is clouded; reason no longer holds the reins, but lays them on the neck of lust. Licentiousness abounds, and vices of almost every type are practiced as the result of indulging the appetite for wine and cider."
- Worst kind of inebriation.
Te. P. 94 para. 5. "Persons may become just as really intoxicated on wine and cider as on stronger drinks, and the worst kind of inebriation is produced by these so-called milder drinks. The passions are more perverse; the transformation of character is greater, more determined, and obstinate. A few quarts of cider or sweet wine may awaken a taste for stronger drinks, and many who have become confirmed drunkards have thus laid the foundation of the drinking habit."

3. Caffeine.

In an article on caffeine found on Wikipedia it states:-

- Caffeine is found in varying quantities in the beans, leaves, and fruit of some plants, where it acts as a natural pesticide that paralyzes and kills certain insects feeding on the plants. It is most commonly consumed by humans in infusions extracted from the beans of the coffee plant and the leaves of the tea bush, as well as from various foods and drinks containing products derived from the kola nut. Other sources include yerba mate, guarana berries, and the Yaupon Holly.
- In humans, caffeine is a central nervous system stimulant, having the effect of temporarily warding off drowsiness and restoring alertness. Beverages containing caffeine, such as coffee, tea, soft drinks and energy drinks enjoy great popularity.
- Caffeine is the world's most widely consumed psychoactive substance, but unlike most others, it is legal and unregulated in nearly all jurisdictions. (Psychosis according to the dictionary, is a mental disorder marked by derangement of personality, loss of contact with reality, and deterioration of normal social functioning.)
- One 2008 study suggested that women consuming 200 milligrams or more of caffeine per day had about twice the miscarriage risk as women who had none, while another 2008 study found no link between miscarriage and caffeine consumption.
- The most commonly used caffeine-containing plants are coffee, tea, and to a lesser extent cocoa. Other, less commonly used, sources of caffeine include the yerba mate and guarana plants, which are sometimes used in the preparation of teas and energy drinks. Two of caffeine's alternative names, mateine and guaranine, are derived from the names of these plants.
- Caffeine is also a common ingredient of soft drinks such as cola, originally prepared from kola nuts. Soft drinks typically contain about 10 to 50 milligrams of caffeine per serving. By contrast, energy drinks such as Red Bull contain as much as 80 milligrams of caffeine per

serving. The caffeine in these drinks either originates from the ingredients used or is an additive derived from the product of decaffeination or from chemical synthesis.

- Chocolate derived from cocoa contains a small amount of caffeine.

Uchee Pines Institute's counselling sheet on 'Caffeine' state:-

- Caffeine has many pharmacologic actions in the body, including excitation of the nerves followed by a sort of paralysis or depression. The stomach and bladder are irritated by caffeine and there is widespread interference in various enzyme systems, damage to the chromosomes of the sex cells and other body cells, and many other unwanted actions.
- Heart disease shows a stronger association with coffee drinking than with obesity according to a study done by Dr. Ogelsby Paul of Western Electric Corporation. Caffeinism is much more important and widespread a disorder than is generally understood. The disease related to caffeine intake involves every organ system, from the nervous system to the skin. Caffeine raises stress hormone levels in the blood, inhibits important enzyme systems having to do with house cleaning in the body, sensitizes nerve reception sites, and is associated with a sense of poor health, anxiety, and depression.
- Psychiatrists are now publishing articles indicating that there are numerous cases of depression and anxiety in mental institutions who need no other treatment than to be taken off caffeine.
- Many people find that caffeine drinks cause them to suffer diarrhoea followed by constipation. Headaches are common among caffeine users, and often clear up after only a short period of caffeine abstinence--a week or two.
- Bladder cancer in women is 2 1/2 times more likely to occur if a woman drinks only one cup of coffee per day.
- Since caffeine first stimulates the nerves than causes depression, presence of fatigue in those who use caffeinated drinks is common.
- While caffeine drinks cause an immediate increase in the learning ability, the overall result is a decrease in learning; the physical fatigue resulting from pharinacologic depression of the nervous system produces emotional depression, leading to a reduction of interest in and retention of new material.

4. Tea and coffee and the Spirit of Prophecy.

- Tea a stimulant.
M. H. p. 326 para. 1. "Tea acts as a stimulants and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain, and this in turn is aroused to impart increased action to the heart and short-lived energy to the entire system. Fatigue is forgotten; the strength seems to be increased. The intellect is aroused, the imagination becomes more vivid."
- Contains poisons.
C. D. p. 420 para. 2. "The stimulating diet and drink of this day are not conducive to the best

state of health. Tea, coffee, and tobacco are all stimulating, and contain poisons. They are not only unnecessary, but harmful, and should be discarded if we would add to knowledge temperance."

- Excites and exhausts.
T. 2. p. 64 para. 1. "The use of tea and coffee is also injurious to the system. To a certain extent, tea produces intoxication. It enters into the circulation and gradually impairs the energy of body and mind. It stimulates, excites, and quickens the motion of the living machinery, forcing it to unnatural action, and thus gives the tea drinker the impression that it is doing him great service, imparting to him strength. This is a mistake. Tea draws upon the strength of the nerves and leaves them greatly weakened. When its influence is gone and the increased action caused by its use is abated, then what is the result? Languor and debility corresponding to the artificial vivacity the tea imparted. When the system is already overtaxed and needs rest, the use of tea spurs up nature by stimulation to perform unwonted, unnatural action, and thereby lessens her power to perform and her ability to endure; and her powers give out long before Heaven designed they should. Tea is poisonous to the system. Christians should let it alone. The influence of coffee is in a degree the same as tea, but the effect upon the system is still worse. Its influence is exciting, and just in the degree that it elevates above par it will exhaust and bring prostration below par."
- Does not nourish.
T. 2. P. 65 para. 1. "Tea and coffee do not nourish the system. The relief obtained from them is sudden, before the stomach has time to digest them. This shows that what the users of these stimulants call strength is only received by exciting the nerves of the stomach, which convey the irritation to the brain, and this in turn is aroused to impart increased action to the heart and short-lived energy to the entire system. All this is false strength that we are the worse for having. They do not give a particle of natural strength."
- Paralyses - mental, moral and physical powers.
C. D. p. 421 para. 6. "Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, but the aftereffect is exhaustion, prostration, paralysis of the mental, moral, and physical powers. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is permanently lessened."
- Causes headache.
C. D. p. 422 para. 2. "The habit of drinking tea and coffee is a greater evil than is often suspected. Many who have accustomed themselves to the use of stimulating drinks, suffer from headache and nervous prostration, and lose much time on account of sickness. They imagine they cannot live without the stimulus, and are ignorant of its effect upon health. What makes it the more dangerous is, that its evil effects are so often attributed to other causes."

The very strong reason why so much specific instruction is given on the evils of tea and coffee is the drug content of these beverages, and the harmful effects they have upon health. The main drug found in these is caffeine. So it behoves us to avoid all drinks and foods containing this drug.

Questions on lesson 6g and 6h.

1. What is the origin of alcohol and its evil consequences?
2. What is one of the strongest cancer-causing agents?

3. Apart from lung cancer, list the nine cancers that smoking increases your risk of getting.
4. What sort of poison is tobacco?
5. List some of the short and long term health impacts of alcohol consumption.
6. What does alcohol injure and interfere with?
7. What does the use of intoxicating liquor do?
8. What is awakened by the taste of wine, beer, and cider?
9. What foods and beverages is caffeine found in?
10. How does tea and coffee injure the system?

MEMORISE:

- Prov. 20:1.
- T. 3. p. 563 para. 3. "By the use of tea and coffee an appetite is formed for tobacco, and this encourages the appetite for liquors."

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