

Health Quotes 'n' Notes™

Temperance



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**A compilation of E.G. White,
Bible texts, and more.**

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DISCLAIMER: This booklet is intended to offer general information which is subject to change. We do not make any diagnosis or personal treatment suggestions. This information is not intended to diagnose, treat, or cure any disease. We urge you to learn about health so that you can make informed decisions to preserve or regain the vibrant good health you deserve.

Temperance

What does it entail:

Alcohol: “Let every effort be made to encourage the inebriate’s return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be removed, and their use and sale is at an end.” {GW 388} “Peter says: ‘Abstain from fleshly lusts, which war against the soul.’ 1 Peter 2:11. Every sinful gratification tends to benumb the faculties and deaden the mental and spiritual perceptions, and the word or the Spirit of God can make but a feeble impression upon the heart. Paul writes to the Corinthians: ‘Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.’ 2 Cor 7:1. And with the fruits of the Spirit-- ‘love, joy, peace, long-suffering, gentleness, goodness, faith, meekness’ --he classes ‘temperance.’ Gal 5:22, 23.” {GC 474} “The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. The necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan and resist the least indulgence of perverted appetite is twice as great as it was several generations ago... The only perfectly safe course to pursue is to stand firmly on the side of temperance and not venture in the path of danger.” {3T 488}

Eating Meat, Drinking Tea and Coffee: “Let our ministers and canvassers step under the banners of strict temperance. Never be ashamed to say,”No, thank you; I do not eat meat. I have conscientious scruples against eating the flesh of dead animals.” If tea is offered, refuse it, giving your reason for so doing. Explain that it is harmful, and though stimulating for a time, the stimulus soon wears off, and a corresponding depression is felt.” {CD 402} “Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, but the aftereffect is sad --prostration and exhaustion of the physical, mental, and moral forces. The mind becomes enervated, and unless through determined effort the habit

is overcome, the activity of the brain is greatly lessened. In some cases it is as difficult to break up this tea-and- coffee habit as it is for the inebriate to discontinue the use of liquor...All these nerve irritants are wearing away the life forces, and the restlessness, the impatience, the mental feebleness caused by shattered nerves become a warring element, ever working against spiritual progress...Shall not those who advocate temperance reform awake in regard to these injurious things also? And shall not the pledge embrace coffee and tea as hurtful stimulants?" {CH 441-2} "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:" Jud 13:4. Tea, coffee, and flesh meats produce an immediate effect. Under the influence of these poisons the nervous system is excited, and, in some cases, for the time being, the intellect seems to be invigorated... But there is always a reaction. The nervous system, having been unduly excited, borrowed power for present use from its future resources of strength. All this temporary invigoration of the system is followed by depression... The appetite is educated to crave something stronger which will have a tendency to keep up and increase the agreeable excitement, until indulgence becomes habit, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors." {3T 487-8}

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Our Diet: "God requires continual advancement from His people. They need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. 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... Intemperance begins at our tables when we use an unwise combination of foods. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite." {3SM 291} "We are health reformers, seeking to come back, as far as possible, to the Lord's original plan of

temperance. Temperance does not consist merely in abstaining from intoxicating liquors and tobacco; it extends farther than this. It must regulate what we eat.” {CD 406} “Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system and will blunt the keener and holier emotions... Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of the feebleness which is apparent everywhere. Intemperance commences at our tables in the use of unhealthful food. After a time, through continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite...and there is a craving for more stimulating food.” {3T 487}

In Labor: “We should practice temperance in our labor. It is not our duty to place ourselves where we shall be overworked. Some may at times be placed where this is necessary, but it should be the exception, not the rule. We are to practice temperance in all things. If we honor the Lord by acting our part, He will on His part preserve our health... As a rule, the labor of the day should not be prolonged into the evening. I have been shown that those who do this often lose much more than they gain, for their energies are exhausted, and they labor on nervous excitement. They may not realize any immediate injury, but they are surely undermining their constitution. Those who make great exertions to accomplish just so much work in a given time, and continue to labor when their judgment tells them they should rest, are never gainers. They are living on borrowed capital. They are expending the vital force which they will need at a future time. And when the energy they have so recklessly used is demanded, they fail for want of it. The physical strength is gone, the mental

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powers fail. They realize that they have met with a loss, but do not know what it is. Their time of need has come, but their physical resources are exhausted. Everyone who violates the laws of health must sometime be a sufferer to a greater or less degree. God has provided us with constitutional force, which will be needed at different periods of our lives. If we recklessly exhaust this force by continual overtaxation, we shall sometime be the losers.” {CG 397}

In School: “Intemperance in study is a species of intoxication; and those who indulge in it, like the drunkard, wander from safe paths and stumble and fall in the darkness. The Lord would have every student bear in mind that the eye must be kept single to the glory of God. He is not to exhaust and waste his physical and mental powers in seeking to acquire all possible knowledge of the sciences, but is to preserve the freshness and vigor of all his powers to engage in the work which the Lord has appointed him in helping souls to find the path of righteousness.” {CG 396}

In Amusements: “But there is great need of temperance in amusements, as in every other pursuit. And the character of these amusements should be carefully and thoroughly considered. Every youth should ask himself: What influence will these amusements have on physical, mental, and moral health? Will my mind become so infatuated as to forget God?” {4T 652}

In all things: “God requires of us temperance in all things. ‘Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.’” {2T 68} “We do not speak of intemperance as limited only to the use of intoxicating liquors, but give it a broader meaning, including the hurtful indulgence of any appetite or passion. Through intemperance some sacrifice one half, and others two thirds of their physical, mental, and moral powers and become playthings for the enemy. Excessive indulgence in eating, drinking, sleeping, or seeing is sin. The harmonious healthy action of all the powers of body and mind results in happiness; and the more elevated and refined the powers, the more pure and unalloyed

the happiness. 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.” {CG 394} “Our danger is not from scarcity, but from abundance. We are constantly tempted to excess. Those who would preserve their powers unimpaired for the service of God, must observe strict temperance in the use of His bounties, as well as total abstinence from every injurious or debasing indulgence. The rising generation are surrounded with allurements calculated to tempt the appetite. Especially in our large cities, every form of indulgence is made easy and inviting. Those who, like Daniel, refuse to defile themselves, will reap the reward of their temperate habits. With their greater physical stamina and increased power of endurance, they have a bank of deposit upon which to draw in case of emergency.” {CD 29}

All the Details of Home Life: “We urge that the principles of temperance be carried into all the details of home life; that the example of parents should be a lesson of temperance; that self-denial and self-control should be taught to the children and enforced upon them, so far as consistent, from babyhood. In the family circle and in the church we should place Christian temperance on an elevated platform. It should be a living, working element, reforming habits, dispositions, and characters.” {CG 399}

Why is it so Important:

Physical Health: “Strict temperance in eating and drinking is highly essential for the healthy preservation and vigorous exercise of all the functions of the body. 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. As a people...we eat too much.” {3T 487} “In

order to preserve health, temperance in all things is necessary. Our heavenly Father sent the light of health reform to guard against the evils resulting from a debased appetite, that those who love purity and holiness may know how to use with discretion the good things He has provided for them, and that by exercising temperance in daily life, they may be sanctified through the truth.” {CG 396}

It is a remedy for disease: “When a physician sees a patient suffering from disease caused by improper eating and drinking or other wrong habits, yet neglects to tell him of this, he is doing his fellow being an injury. Drunkards, maniacs, those who are given over to licentiousness, all appeal to the physician to declare clearly and distinctly that suffering results from sin. Those who understand the principles of life should be in earnest in striving to counteract the causes of disease...Is he benevolent and merciful if he does not teach strict temperance as a remedy for disease?” {MH 114}

For Disposition: “The observance of temperance and regularity in all things has a wonderful power. It will do more than circumstances

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or natural endowments in promoting that sweetness and serenity of disposition which count so much in smoothing life’s pathway. At the same time the power of self-control thus acquired will be found one of the most valuable of equipments for grappling successfully with the stern duties and realities that await every human being.” {CG 395}

Mental Superiority and Clarity of Mind: “Right

physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws.

There is no happen-so, no chance, about this matter. Nature's God will not interfere to preserve men from the consequences of violating nature's laws. There is much sterling truth in the adage, "Every man is the architect of his own fortune." While parents are responsible for the stamp of character, as well as for the education and training, of their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action. Daniel and his companions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves--when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. His Spirit strengthened every true purpose, every noble resolution." {CD 29} "Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation." {CG 395}

Temperance Precedes Patience: "'And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.' These words are full of instruction, and strike the keynote of victory. The apostle presents before the believers the ladder of Christian progress, every step of which represents advancement in the knowledge of God, and in the climbing of which there is to be no standstill. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of the ladder. We are saved by climbing round after round, mounting step after step, to the height of Christ's

ideal for us. Thus He is made unto us wisdom, and righteousness, and sanctification, and redemption.” {AA 529-30} “‘And to temperance patience.’ An intemperate man never can be a patient man. Temperance comes first, and then patience.” {7BC 944}

Intemperance is the downfall of nations: “The prosperity of a nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable. The history of ancient kingdoms is replete with lessons of warning for us. Luxury, self-indulgence, and dissipation prepared the way for their downfall. It remains to be seen whether our own republic will...avoid their fate.” {GW 388}

Intemperance is Sin: “Excessive indulgence in eating, drinking, sleeping, or seeing is sin.” {CG 394} “We are not to treat unwisely one faculty of mind, soul, or body. We cannot abuse any of the delicate organs of the human body without having to pay the penalty because of transgression of nature’s laws. Bible religion brought into practical life ensures the highest culture of the intellect. Temperance is exalted to a high level in the Word of God. Obeying His Word we can rise higher and still higher. The danger of intemperance is specified. The advantage to be gained by temperance is laid open before us all through the Scriptures. The voice of God is addressing us, ‘Be ye therefore perfect, even as your Father which is in heaven is perfect’ Mt. 5:48.” {3SM 284} “In the family circle and in the church we should place Christian temperance on an elevated platform. It should be a living, working element, reforming habits, dispositions, and characters. Intemperance lies at the foundation of all the evil in our world.” {SD 212}

To reach the Highest Mark: “In the hope of impressing...the importance of firm self-control, strict temperance, and unflagging zeal in the service of Christ, Paul in his letter to them made a striking comparison between the Christian warfare and the celebrated foot races... Of all the games instituted among the Greeks and the Romans, the foot races were the most ancient

and the most highly esteemed... Those who desired their names entered as competitors for the prize had first to undergo a severe preparatory training. Harmful indulgence of appetite, or any other gratification that would lower mental or physical vigor, was strictly forbidden. For one to have any hope of success in these trials of strength and speed, the muscles must be strong and supple, and the nerves well under control. Every movement must be certain, every step swift and unswerving; the physical powers must reach the highest mark... In referring to these races as a figure of the Christian warfare, Paul emphasized the preparation necessary to the success of the contestants in the race--the preliminary discipline, the abstemious diet, the necessity for temperance. "Every man that striveth for the mastery," he declared, "is temperate in all things." The runners put aside every indulgence that would tend to weaken the physical powers, and by severe and continuous discipline trained their muscles to strength and endurance, that when the day of the contest should arrive, they might put the heaviest tax upon their powers. How much more important that the Christian, whose eternal interests are at stake, bring appetite and passion under subjection to reason and the will of God! Never must he allow his attention to be diverted by amusements, luxuries, or ease. All his habits and passions must be brought under the strictest discipline. Reason, enlightened by the teachings of God's word and guided by His Spirit, must hold the reins of control. And after this has been done, the Christian must put forth the utmost exertion in order to gain the victory...the Christian, as he nears the goal, will press

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onward with even more zeal and determination than at the first of his course.” {AA 309-11}

It affects our eternal interests: “If the moral sensibilities of Christians were aroused upon the subject of temperance in all things, they could, by their example, commencing at their tables, help those who are weak in self-control, who are almost powerless to resist the cravings of appetite. If we could realize that the habits we form in this life will affect our eternal interests, that our eternal destiny depends upon strictly temperate habits, we would work to the point of strict temperance in eating and drinking. By our example and personal effort we may be the means of saving many souls from the degradation of intemperance, crime, and death. Our sisters can do much in the great work for the salvation of others by spreading their tables with only healthful, nourishing food. They may employ their precious time in educating the tastes and appetites of their children, in forming habits of temperance in all things, and in encouraging self-denial and benevolence for the good of others.” {3T 489} “God’s people are to learn the meaning of temperance in all things. . . . All self-indulgence is to be cut away from their lives. Before they can really understand the meaning of true sanctification and of conformity to the will of Christ, they must, by co-operating with God, obtain the mastery over wrong habits and practices.” {CG 396} “The reason why many of us will fall in the time of trouble is because of laxity in temperance and indulgence of appetite.” {Te 150.2}

When and Who should be Temperate:

Women with a pre-natal infant: “Women who possess principle, and who are well instructed, will not depart from simplicity of diet at this time of all others. They will consider that another life is dependent upon them and will be careful in all their habits and especially in diet. They should not eat that which is innutritious and exciting, simply because it tastes good. There are too many counselors ready to persuade them to do things which reason would tell them they ought not to do. Diseased children are born because of the gratification of appetite by the parents. If so much food is

taken into the stomach that the digestive organs are compelled to overwork in order to dispose of it and to free the system from irritating substances, the mother does injustice to herself and lays the foundation of disease in her offspring. If she chooses to eat as she pleases and what she may fancy, irrespective of consequences, she will bear the penalty, but not alone. Her innocent child must suffer because of her indiscretion... The basis of a right character in the future man is made firm by habits of strict temperance in the mother prior to the birth of her child. . . . This lesson should not be regarded with indifference.” {AH 258}

Youth: “God holds everyone responsible for the influence that surrounds his soul, on his own account and on the account of others. He calls upon young men and women to be strictly temperate, and conscientious in the use of their faculties of mind and body. Their capabilities can be properly developed only by the most diligent use of their opportunities and the wise appropriation of their powers to the glory of God and the benefit of their fellow men.” {CT 102}

Colporteurs: “In his association with those whom he meets, the canvasser can do much to show the value of healthful living. Instead of staying at a hotel, he should, if possible, obtain lodging with a private family. As he sits at the table with the family, let him practice the instruction given in the health works he is selling, holding up the banner of strict temperance. As opportunity is offered, let him speak of the value of a healthful diet. He should never be ashamed to say, ‘No, thank you; I do not eat meat.’ If tea is offered, let him refuse it, explaining that it is harmful, that though for a time stimulating, the stimulating effect passes off, and a corresponding depression is left. Let him explain the injurious effect of intoxicating drinks, and of tobacco, tea, and coffee, on the digestive organs and the brain.” {CH 463}

ALL Leaders: “Above all other places having to do with secular interests only, legislative halls and courts of justice should be free from the curse of intemperance. Governors, senators, representatives, judges, men who enact and administer a nation’s

laws, men who hold in their hands the lives, the fair fame, the possessions of their fellows, should be men of strict temperance. Only thus can their minds be clear to discriminate between right and wrong. Only thus can they possess firmness of principle, and wisdom to administer justice and to show mercy.” {MH 345}

All God’s People: “There is no man whose interests the liquor traffic does not imperil. There is no man who for his own safeguard should not set himself to destroy it.” {MH 345} “ They should uplift the standard of temperance from a Christian point of view, showing that the body is the temple of the Holy Spirit and bringing to the minds of the people the responsibility resting upon them as God’s purchased possession to make mind and body a holy temple, fit for the indwelling of the Holy Spirit. When temperance is presented as a part of the gospel, many will see their need of reform. They will see the evil of intoxicating liquors and that total abstinence is the only platform on which God’s people can conscientiously stand. As this instruction is given, the people will become interested in other lines of Bible study.” {7T 75}

How can we be Temperate:

“Students, if you will watch and pray, and make earnest efforts in the right direction, you will be thoroughly imbued with the spirit of Christ. ‘Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.’ Rom 13:14... If you will heed the instruction given in the word of God you may go forth with a development of intellectual and moral power that will cause even angels to rejoice, and God will joy over you with singing. Under such discipline you will secure the fullest development of your faculties. Let not the buoyancy and the lust of youth through manifold temptations make your day of opportunity and privilege a failure. Day by day put on Christ, and in the brief season of your test and trial here below maintain your dignity in the strength of God...” {CT 103}

Self-Denial and Self-Control: “This work must to a great degree

devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and train these children, in the fear of God, to habits of self-denial and self-control.

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Youth who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society.” {GW 388}

Simple Foods: “The children need to be given lessons that will nurture in them courage to resist evil. . . . Parents should exercise great care in regard to the food placed before their children.

Drunkards are only too often made by lessons of intemperance learned in the home. Let the children be given food that will build up mind and body, but keep away from them the highly seasoned dishes that would arouse a desire for still stronger stimulants.” {SD 212.3}

Miscellaneous/Summary

“As Christians, we should stand firmly in defense of temperance. There is no class of persons capable of accomplishing more in the cause of temperance, than our God-fearing youth. If the young men who live in our cities would unite in a firm, decided army, and set their faces as a flint against every form of selfish, health-destroying indulgence, what a power they might be for good! How many they might save from becoming demoralized by visiting the halls and gardens that are fitted up with music and every attraction to allure the youth! Intemperance, Licentiousness, and Profanity are sisters. Let every God-fearing youth gird on the armor and press to the front... Work for the good of your own souls and the good of others. Never let an opportunity pass to cast your influence on the

side of strict temperance.” {CH 441}

Live it and Preach it: “There is need now of...men who have the self-denial and the courage to be radical temperance reformers. Let every Christian see that his example and his influence are on the side of reform. Let ministers of the gospel be faithful in instructing and warning the people.” {Te 237} “ In connection with the presentation of spiritual truths, we should also present what the word of God says upon the questions of health and temperance. In every way possible, we must seek to bring souls under the convicting and converting power of God. I have heard some, when speaking in reference to temperance, say, “I have not time. I have so much to do in preaching here and there upon the third angel’s message...” If these men would cut their sermons short about one third, the people would receive more benefit from them, and they would then have time to speak upon this question.” {Te 237} Brethren and sisters, we want you to see the importance of this temperance question...and to know that it is just as much connected with the third angel’s message as the right arm is with the body. We ought to make advancement in this work. To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel’s message to prepare a people for the coming of the Lord...The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, and their extravagance in dress and other things.” {Te 238}

“As we near the close of time we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by our words, but by our practice. Precept and practice combined have a telling influence.” {6T 112.2}

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Temperance

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Never touch?**

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