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Ellen White, Lifestyle, and Scripture Interpretation

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Ellen White writes much on the study of the Bible. She carefully spells out the importance and use of proper principles of interpretation. However, it may come as a surprise to some, that, in her opinion, the use of a proper method of interpretation is not the most important factor in arriving at new divine truth.

She indicates that a crucial factor in discovering truth is a lifestyle dedicated to following fully the light that God has already given to the interpreter. The lifestyle determines whether one is able to receive the impulses of the Spirit in the study of Scripture. Lifestyle ultimately impacts the “How readest thou?” Lifestyle, therefore, may explain why interpreters, who apparently use even the same biblical principles to interpret the Bible, arrive at opposite views on the meaning of a text.

Why is lifestyle so significant? This question Ellen White discusses in the context of God's creative design of the human organism. Each human being is governed by laws which deal with the interrelationships regulating the operations between the body, mind and spirit. When God created Adam and Eve, they had a perfect lifestyle which contributed to the harmonious operation of all these faculties. The entrance of sin distorted this relationship, resulting in a

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sinful nature and lifestyle with all their detrimental results on body, mind and spirit.

Through the magnificent plan of redemption Christ has been working incessantly to restore in the fallen race the image of the Creator. Especially since the 19th century God has provided an abundance of scientific knowledge about the laws of health and how they influence the proper function of the human body. This has led to a profound understanding of how the human organism might be restored to some degree to its original purpose—a harmonious operation of all human faculties. In this regard Ellen White provides much information on the best performance of body, mind, and spirit and their effect on the study of the Bible.

The Impact of Lifestyle on Spiritual Discernment

Ellen White presents the view that there exists an intimate relationship between the condition of the body and spiritual discernment. Said she, “Anything that lessens physical strength enfeebles the mind and makes it less capable of discriminating between right and wrong.”¹ This means that “every wrong habit which injures the health of the body, reacts in effect upon the mind.”² For the correct understanding of Bible truth we “need clear, energetic minds.” Wrong lifestyle habits weaken the “intellectual powers.”³ By contrast, “right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws.”⁴

These convictions are based on her understanding of how God communicates His truth to humans. The part of the human body with which He interacts is the mind. Describing physiological processes, she states, “The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind”⁵ This firmly establishes the principle that there is a strong

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relationship between health and spirituality, making it an absolute necessity to have a clear mind when engaged in the study of God's word.⁶ She says, "It is impossible for men and women, with all their sinful, health-destroying, brain-enervating habits, to discern sacred truth."⁷

In analyzing the factors which influence the mind, I discovered that what Ellen White calls "natural remedies," recommended for restoring the sick, also play an important role in assisting the brain to achieve top performance. These "remedies" are frequently listed as nutrition, water, exercise, air, sunlight, temperance, rest, and trust in divine power.

One of these remedies, temperance, regulates most of the others. In defining its scope, she said, "True temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful."⁸ As will be shown below, the impact of these remedies on the brain and the subsequent effect on mind and spirituality is profound.

Physical Habits

Diet. No lifestyle dimension receives as much attention in her writings as that of nutrition. Ellen White points out that a variety of good food provides the necessary nourishment for the efficient operation of the brain. Delivering the nutrients to the mind involves converting food by digestion into basic elements which the blood transports throughout the whole system. The digestive as well as the circulatory systems are in charge of assuring that all brain cells receive adequate fuel for maximum performance. Anything that impairs the brain's function should be avoided. Unhealthful foods jeopardize these functions and "the mind is darkened,"⁹ having in turn a negative effect on the outcome of one's study of the Scriptures.

The Quality of Food. Nutrition beneficial to the mind is found in a diet which strengthens the operation of the brain. The best foods, Ellen White says, are those that God originally provided for humanity:

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a vegetarian diet without the use of animal products. She writes: "In grains, fruits, vegetables, and nuts are to be found all the food elements that we need."¹⁰ This is "the diet chosen for us by our Creator"¹¹ and contains "all the elements of nutrition."¹²

Nutrition that is detrimental to the brain should be avoided. This includes all flesh foods such as meat, poultry and fish. The exclusion is very important since their use does not provide "pure blood and clear minds."¹³ Contrary to common opinion, flesh food produces "a poor quality of blood and flesh"¹⁴ and "excites the animal propensities to increase activity and strengthens the animal passions."¹⁵ Many fail to see that when this carnal nature is strengthened "the intellectual powers diminish proportionately."¹⁶ This in turn "enfeebles the moral and spiritual nature"¹⁷

Other substances that jeopardize the mind are condiments and harmful spices. The use of "mustard, pepper, spices, pickles, and other things of a like character" irritates the stomach lining and eventually destroys its natural sensitivity.¹⁸ Spices also arouse the animal propensities and consequently weaken "the moral and intellectual powers"¹⁹ and "becloud the reasoning faculties."²⁰

Sugar is also a problem for the mind. It should be used sparingly. Its free use is not good for the stomach because it "clogs the system," "hinders the working of the living machine,"²¹ and causes "fermentation" which "clouds the brain."²² In large quantities it is even "more injurious than meat."²³ Rich, sweet desserts, therefore, should be avoided.²⁴

Meals consisting largely of "soft foods, the soups and liquid foods" are not the best to produce "healthful muscles, sound digestive organs, or clear brains."²⁵ "Improper combinations of food" also create problems for the stomach. They produce "fermentation," causing the blood to be "contaminated and the brain confused."²⁶

Eating Patterns. Ellen White gives much counsel against overeating, calling it "the sin of this age."²⁷ The seriousness of this pernicious habit is underscored by the fact that the Bible puts the sin of gluttony in the same category as drunkenness (Deut 21:20, 21).²⁸

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Too much food overtaxes the stomach and seriously affects the mind. “The brain nerve energy is benumbed and almost paralyzed by overeating.”²⁹ Overeating even leads to “forgetfulness and loss of memory.”³⁰

Eating irregularly or too frequently also affects the mind. “Irregular hours” for eating exhaust “the brain forces”³¹ and “deprave the mind.”³² “The sin of intemperate eating, eating too frequently, too much, and of rich, unwholesome food, destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment, preventing rational, calm, healthy thinking and acting.”³³

The impact of this type of lifestyle disqualifies a person for serious study of the Bible. “If our appetites are not under the control of a sanctified mind, if we are not temperate in all our eating and drinking,” she says, “we shall not be in a state of mental and physical soundness to study the word with a purpose to learn what saith the Scripture.”³⁴ She strongly appeals for the avoidance of all food “that has a tendency to irritate or excite the nerves. Excitement will be followed by depression; overindulgence will cloud the mind, and render thought difficult and confused. No man can become a successful workman in spiritual things until he observes strict temperance in his dietetic habits. God cannot let His Holy Spirit rest upon those who, while they know how they should eat for health, persist in a course that will enfeeble mind and body.”³⁵

“A disordered stomach is productive of a disordered, uncertain state of mind. A diseased stomach produces a diseased condition of the brain and often makes one obstinate in maintaining erroneous opinions.”³⁶ It is not until people deny the gratification of the appetite and practice temperance in all things that they “may comprehend the truth in its beauty and clearness, and carry it out in their lives”³⁷

Persons studying the Bible must keep the mind clear. Those who indulge perverted appetite in eating confuse the brain and will be unable “to bear the strain of digging deep” into the Scriptures.³⁸

Drinking Habits. Drinking habits also affect the proper function of the brain. Water is the drink of choice. Extolling its benefits, Ellen

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White writes, “Pure water is one of heaven’s choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system, and assists nature to resist disease.”³⁹ Water also assists in removing impurities from the blood⁴⁰ and is the “best liquid possible to cleanse the tissues.”⁴¹

She recommends the use of “pure soft water”⁴² but expresses no objection to fruit juices provided they are “pure” and “free from fermentation.”⁴³ Grape juice she describes as a “wholesome drink.”⁴⁴

Drinks to be avoided at all times are tea, coffee and alcoholic beverages. The difference between them is that tea, coffee and alcoholic drinks “are different degrees in the scale of artificial stimulants.”⁴⁵ Describing their far-reaching impact on the body, White writes, “Through the use of stimulants, the whole system suffers. The nerves are unbalanced, the liver is morbid in its action, the quality and circulation of the blood are affected, and the skin becomes inactive and sallow.”⁴⁶

These beverages do not only affect the body but also the mind, distorting one’s judgment. She explains: “The mind, too, is injured. The immediate influence of these stimulants is to excite the brain to undue activity, only to leave it weaker and less capable of exertion. The aftereffect is prostration, not only mental and physical, but moral. As a result, we see nervous men and women of unsound judgment and unbalanced mind.”⁴⁷

As with eating, wrong habits of drinking lead to “errors in thought and action.”⁴⁸ Persons, therefore, whose appetite in drinking is perverted confuse their brain and mind. Consequently they will not be able to engage in deep Bible study.⁴⁹

Physical Activity. Physical activities in the fresh air and sunshine are indispensable to the efficient operation of the mind and the correct interpretation of Scripture. Individuals frequently involved in the study of the Bible—such as students, scholars, theologians and ministers—are often given to a sedentary lifestyle. These occupations, Ellen White warns, are “the most dangerous, for they take men away from the

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open air and sunshine, and train one set of faculties, while other organs become weak from inaction.”⁵⁰

Exercise. The activities Ellen White recommends are those that strengthen the mind. For the greatest benefit these are to be done on a regular basis. She stresses the need for daily physical exercise.⁵¹

Although all physical activities have some benefit, not all forms of exercise are recommended. Exercise should be regulated and balanced. She points out that “the discipline of well regulated labor” is “essential to the securing of a strong and active mind and a noble character.”⁵² For maximum results one should balance activity of mind and body.⁵³ She recommends useful manual labor as the most beneficial exercise, not athletics or sports.⁵⁴

The best place and time for exercise is out in the open air and during sunshine hours.⁵⁵ Gardening, which includes these components, is strongly recommended.⁵⁶ Walking, she considers as the best all-round form of exercise, because it uses “all the organs of the body,” improving greatly the “circulation of the blood.”⁵⁷ This form of exercise is readily available to all persons wherever they reside.

The benefits of exercise are extensive. It increases the circulation of the blood, improves the performance of muscles, veins⁵⁸ and lungs,⁵⁹ aids in “the work of digestion.”⁶⁰ and improves the function of the heart.⁶¹ It also strengthens the liver and kidneys.⁶² “Judicious exercise” will induce “the blood to the surface, and thus relieve the internal organs.”⁶³ The more one exercises “the better will be the circulation of the blood”⁶⁴ which is indispensable for the efficient function and strengthening of the mind. As with all good things, one must take into consideration the principle of temperance. Much exercise without a proportional development of the mental powers forms an unbalanced lifestyle which is likewise detrimental to personal well-being.⁶⁵

The Consequences of Inactivity. All who study the Bible seriously to discover truth must avoid inactivity at all costs, for it “is one of the greatest causes of debility of body and feebleness of mind.”⁶⁶

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The detrimental effects of inactivity are compounded when persons live in unhealthful conditions. Residences which do not provide opportunity for sunshine in the rooms should be shunned.⁶⁷ All rooms should have plenty of light and a good circulation of fresh air.⁶⁸ Places with unhygienic premises should also be avoided because the inhaling of impure air pollutes the lungs, poisons the blood, and makes the whole system diseased.⁶⁹

Persons who do not exercise in the fresh air are undermining their health. The absence of fresh air impedes the function of the skin. The pores of the skin through which the body breathes stay closed, Ellen White says, "making it impossible to throw off impurities." This leads to an overtaxation of "the liver, lungs, kidneys, etc." because these "internal organs are compelled to do the work of the skin."⁷⁰

Prolonged inactivity finally leads to hypotrophy. Bowels become "enfeebled"⁷¹ and muscles "decrease in size and strength," accompanied by a slowing down of the blood circulation.⁷²

One important factor often neglected in obtaining an adequate supply of fresh air is shallow breathing. She remarked, "Stomach, liver, lungs, and brain are suffering for want of deep, full inspirations of air, which would electrify the blood and impart to it a bright, lively color, and which alone can keep it pure, and give tone and vigor to every part of the living machinery."⁷³ In order to have "good blood, we must breathe well."⁷⁴

Thus "neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions"⁷⁵ that will negatively impact the study of Scripture. A lifestyle with good habits of physical activity, therefore, is not optional, but a vital necessity for obtaining a strong, active mind which can clearly distinguish between truth and error.

Mental Habits

Mental activities such as reading and studying also have a profound influence on the mind. Ellen White recommends the reading of the Bible and books related to it as the best mental food for the

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development of the mind. The reading of story books, novels and frivolous exiting tales, however, have a detrimental effect on the mind. She explains that fictitious reading distorts the imagination and ultimately brings about a diseased imagination.⁷⁶ Consequently, it twists reality, leading to incorrect conclusions in the interpretation of the Bible.

Not only the type but also the amount of reading affects the mind. "Much reading" can weaken the moral and intellectual powers of the mind. "Strong minds," she says, "have been unbalanced and partially benumbed, or paralyzed, by intemperance in reading."⁷⁷ "Intemperate habits of reading exert a pernicious influence upon the brain as surely as does intemperance in eating and drinking."⁷⁸ This habit is very detrimental to the brain. She cautions against "the gathering together of many books for study," because these often provide "a mass of knowledge that weakens the mind and makes it incapable of assimilating that which it has already received."⁷⁹ Consequently, "the mind becomes dyspeptic." Wisdom is needed to distinguish between these many authors and the Word of God.⁸⁰

Persons in the habit of constantly studying the opinions of historians, theologians and other scholars are not much better off. She mentions that Christ "did not encourage any to attend the rabbinical schools of His day for the reason that their minds would be corrupted with the continually repeated, 'They say,' or, 'It has been said.'"⁸¹ The sixth chapter of John, she says, has more to offer than "libraries filled with ponderous volumes of historical and theological lore."⁸² "To a large degree theology, as studied and taught, is but a record of human speculation, serving only to darken 'counsel by words without knowledge' Job 38:2."⁸³ The "laborious study of the opinions of men" tends to enfeeble rather than strengthen a person.⁸⁴ She said, "A study of the many different authors confuses and wearies the mind, and has a detrimental influence upon the religious life."⁸⁵

The mental faculties are also weakened by an overload of studies. "Many," she said, "are crowding too many studies into a limited period of time. They are overworking their mental powers; and

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as a consequence they see many things in a perverted light. . . They become unbalanced in mind.”⁸⁶

Ellen White perceives that in the area of mental habits, a person needs to put the Bible in the center of all his/her reading and study. This will strengthen the mind and avoid any distortion of the imagination to prevent unsound conclusions in the interpretation of the Bible.

Pleasure Habits. Ellen White considers the indulgence of the passions very damaging. It “beclouds the mind, lessens physical strength, and weakens moral power.” As a result the “thoughts are not clear.” The subjection of animal passions to the higher spiritual nature is absolutely vital for having correct reasoning powers. Says Ellen White, “the control of all the passions will preserve the intellect and give mental and moral vigor, enabling men to bring all their propensities under the control of the higher powers and to discern between right and wrong, the sacred and the common.”⁸⁷

One passion she specifically identified is excessive sexual activity within marriage. This may cause “paralysis of nerve and brain.”⁸⁸ “Sensual indulgence weakens the mind and debases the soul. The moral and intellectual powers are benumbed and paralyzed by the gratification of the animal propensities.”⁸⁹ Another passion she warns against is the destructive effects of self-pollution, also termed self-abuse (masturbation).⁹⁰

Frivolous, worldly pleasure parties⁹¹ and exciting amusements have an unfavorable influence on physical strength and mental powers. Explaining the effects of these amusements, Ellen White writes, “The mind is not kept in a calm, healthful state for thought, but is, much of the time, under an excitement; in short, is intoxicated with the amusements it craves, which renders it incapable of close application, reflection, and study.”⁹²

Although Ellen White condemns the above pleasure habits, she recognizes that the human body and brain need diversion and rest so they can be restored. Overworking beclouds the intellect and decreases spirituality.⁹³ She says, “If the brain were given proper

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periods of rest, the thoughts would be clear and sharp.”⁹⁴ “Proper periods of sleep and rest” are essential to health of body and mind.⁹⁵ Irregular hours for sleeping impair the brain.⁹⁶

However instead of being involved in amusement that is “sought for the sake of pleasure, and is often carried to excess” she recommends that Christians should spend their leisure time in “recreation” which “when true to its name, recreation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body.”⁹⁷ This form of activity prepares the mind for a renewed invigorating study of the Scriptures.

Spiritual Habits

The spiritual habits of persons in search of truth are the key to a total Christ-like lifestyle. Those imitating such a lifestyle realize that in themselves they are incapable of living the life which would place them in a position to receive new light on the Scriptures. They know that they must have the grace of God in order to be fully obedient to the laws of life. “Men will never be truly temperate,” she says, “until the grace of Christ is an abiding principle in the heart,” and “their hearts are transformed by the grace of God.”⁹⁸ It is the outworking of this grace which brings the desired results about. “The minds of all who are renewed by grace will be an open medium, continually receiving light, grace, and truth from above, and transmitting the same to others.”⁹⁹

A Relationship with Christ. Persons with a vital connection with Christ will receive further light. Ellen White says, “new light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness.”¹⁰⁰ The results are far-reaching. When the believer has such a relationship with Christ so that it can be said he/she eats His flesh and drinks His blood, as it were, “the old truths will be presented, but they will be seen in a new light. There will be a new perception of truth, a clearness and a power that all will

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discern.”¹⁰¹ As long as persons are growing in grace “they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths.”¹⁰²

Obedying the Light Already Revealed. Obedience to the light God has already given determines whether the interpreter will receive further light. Ellen White points out that “it is when we walk in the light that shines upon us, obeying the truth that is open to our understanding, that we receive greater light.”¹⁰³ “Those only who faithfully accept and appreciate the light God has given us, and who take a high, noble stand in self-denial and self-sacrifice, will be channels of light to the world.”¹⁰⁴ Those who do not follow the light as fast as the providence of God reveals it will be “in darkness.”¹⁰⁵

Depending on God. A lifestyle of continued dependence upon God is more significant than all education and scholarship. Ellen White explains: “It is sometimes the case that men of intellectual ability, improved by education and culture, fail to comprehend certain passages of Scripture, while others who are uneducated, whose understanding seems weak and whose minds are undisciplined, will grasp the meaning, finding strength and comfort in that which the former declare to be mysterious or pass by as unimportant.”

How is this possible? What makes the difference? She replies: “It has been explained to me that the latter class do not rely upon their own understanding. They go to the Source of light, the One who has inspired the Scriptures. and with humility of heart ask God for wisdom, and they receive it.”¹⁰⁶

Respect and Reverence for the Bible. The respectful treatment of the Scriptures is another important factor determining whether the mind will be enlightened during the interpreter’s study. “When the word of God is opened without reverence and without prayer; when the thoughts and affections are not fixed upon God or in harmony with His will, the mind is clouded with doubt; and in the very study of the Bible, skepticism strengthens. The enemy takes control of the thoughts, and he suggests interpretations that are not correct.”¹⁰⁷

Conclusion

From this investigation we have observed that the lifestyle has a very significant impact on the brain/mind and the outcome of the study of Scripture. It is clear that differences in lifestyle can be a determining factor in why interpreters of the Bible come to opposite conclusions on the meaning of Bible passages even when using the same principles of interpretation.

There are, however, so many lifestyle factors which may influence Bible interpretation—such as eating, drinking, level of physical activity, type of reading and amusements, a personal relationship to Christ, obedience to the divine light, an attitude of total dependence upon God and a reverence for the Bible—that it is impossible to draw conclusions regarding the validity of the interpretation simply on the basis of a given exegesis of the text. The difficulty of obtaining accurate information on all those factors is a major reason why Ellen White strongly encourages persons to bring their lives into full harmony with God's moral and health laws, imitate the life of Christ and focus their study on the Scriptures instead of Bible commentaries.

Her concern is for God's people to grow unitedly in the understanding of the truth as it is in Jesus. She strongly encourages God's remnant to purify their minds so that their blurred vision may clear up. This general lack of clear perception explains why she calls the remnant church Laodicea, a community with a distorted vision and a misconception of their true condition. They think they are rich, but really their poverty is plainly visible because they are naked and have nothing to give (Rev 3:14-19).

True, there are exceptions, but overall the picture is one of poverty. If they listen to the Heavenly Merchant, believe, and do what He tells them, their situation will improve. It is only when His people realize they are nothing in themselves and that their righteous deeds are like filthy rags, that there is any hope. When the truth is perceived as it is in Jesus, when the Lamb of God is lifted up in all His glory,

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then the Savior will disclose Himself with His present truth message.

It is, therefore, of crucial importance for His people to remove the last vestiges of a worldly and unhealthy lifestyle so that the love and righteousness of Christ can shine through their dedicated, transparent lives. Only then will the world see the unity for which Christ prayed—a unity in faith, doctrine, and lifestyle, powerfully proclaiming the good news of His imminent return.

Endnotes

- 1 Christ's Object Lessons, p. 346.
- 2 Healthful Living, p. 195.
- 3 Testimonies for the Church, 2:66.
- 4 Counsels on Diet and Foods, p. 29.
- 5 Testimonies for the Church, 2:347.
- 6 Testimonies for Ministers, p. 114.
- 7 Testimonies for the Church, 3:162.
- 8 Patriarchs and Prophets, p. 562.
- 9 Counsels on Diet and Foods, p. 426.
- 10 Ibid., p. 92.
- 11 Ministry of Healing, p. 296.
- 12 "Practical Thoughts for Camp-Meetings," Review and Herald, May 8, 1883; Education, p. 204.
- 13 Counsels on Diet and Foods, p. 383.
- 14 Testimonies for the Church, 2:61.
- 15 Ibid., p. 63. She says: A meat diet "stimulates into intense activity the lustful propensities"; Healthful Living, p. 102.
- 16 Healthful Living, p. 101.
- 17 Ibid., p. 102. See also Counsels on Diet and Foods, p. 83.
- 18 Ministry of Healing, p. 325.
- 19 Counsels on Health, p. 114.
- 20 Counsels on Diet and Foods, p. 150.
- 21 Testimonies for the Church, 2:369.
- 22 Counsels on Diet and Foods, pp. 331, 534, 535.
- 23 Testimonies for the Church, 2:370.
- 24 She counseled that instead of spending money on unnecessary things like candy, gum, ice cream, and other knickknacks, these savings should be used for God's work (Counsels on Diet and Foods, p. 329).
- 25 Fundamentals of Christian Education, p. 226.

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- 26 Testimonies for the Church, 7:257.
- 27 Testimonies for the Church, 4:454 (She warns that Seventh-day Adventists with all their profession of health reform eat too much. Counsels on Diet and Foods, p. 135).
- 28 Testimonies for the Church, 4:454.
- 29 Testimonies for the Church, 2:414.
- 30 Counsels on Diet and Foods, p. 138.
- 31 "Word to Students," Youth Instructor, May 31, 1894, p. 174.
- 32 Counsels on Diet and Foods, p. 62.
- 33 Testimonies for the Church, 2:618, 619.
- 34 Counsels on Diet and Foods, p. 52.
- 35 Ibid., pp. 55, 56.
- 36 Testimonies for the Church, 7:257.
- 37 Testimonies for the Church, 1:619.
- 38 Testimonies to Ministers, p. 114.
- 39 Ministry of Healing, p. 237.
- 40 My Life Today, p. 139.
- 41 "The Duty to Preserve Health," Review and Herald, July 29, 1884, p. 481.
- 42 Counsels on Diet and Foods, p. 419.
- 43 Ibid., p. 436.
- 44 Ibid., p. 436.
- 45 Ibid., p. 421.
- 46 Ibid., pp. 422, 423.
- 47 Ibid., p. 423. A detrimental practice is the custom of drinking with meals. Using ice water during meals is especially harmful to the digestive system. Thirst can be quenched by drinking water a short time before or after the meal (Ibid., p. 420).
- 48 "Sanctification," Review and Herald, Jan. 25, 1881, p. 50. Irregularity in drinking depraves the mind. (Counsels on Diet and Foods, p. 62).
- 49 Testimonies to Ministers, p. 114.
- 50 Fundamentals of Christian Education, p. 319.
- 51 Gospel Workers (1892), p. 173, "Daily outdoor exercise" she especially emphasized for persons who exercise little and spend much time indoors (Testimonies for the Church, 2:531, 533).
- 52 Patriarchs and Prophets, p. 601.
- 53 "Right Methods in Education," Signs of the Times, Aug. 26, 1886, p. 513.
- 54 Education, pp. 207-222.
- 55 "Right Methods in Education," Signs of the Times, Aug. 26, 1886, p. 513.
- 56 Gospel Workers (1892), p. 174; Ibid., (1915), p. 240.
- 57 Testimonies for the Church, 3:78.

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- 58 Testimonies for the Church, 2:529.
- 59 Ibid., 2:533.
- 60 Ibid., 2:530.
- 61 Testimonies for the Church, 3:490.
- 62 Testimonies for the Church, 2:533.
- 63 Ibid., p. 530.
- 64 Ibid., p. 525.
- 65 Testimonies for the Church, 3:157, 158.
- 66 Testimonies for the Church, 2:524.
- 67 Ministry of Healing, pp. 274, 275; Counsels on Health, p. 57.
- 68 Ministry of Healing, p. 274.
- 69 Healthful Living, p. 172.
- 70 Testimonies for the Church, 2:524.
- 71 Testimonies for the Church, 3:78.
- 72 Ibid., p. 76.
- 73 Testimonies for the Church, 2:67, 68.
- 74 Healthful Living, pp. 171, 172.
- 75 Testimonies for the Church, 3:76.
- 76 "Search the Scriptures," Review and Herald, Nov. 28, 1878. See also Testimonies for the Church, 7:165, 203; Counsels to Writers and Editors, p. 134; Messages to Young People, p. 290.
- 77 Testimonies for the Church, 2:410.
- 78 Fundamentals of Christian Education, p. 164.
- 79 Testimonies for the Church, 7:205.
- 80 Ibid., 7:205. She exhorts, "Let us close the door to so much reading." See also Fundamentals of Christian Education, pp. 446, 447.
- 81 Testimonies for the Church, 8:31.
- 82 Counsels to Parents, Teachers, and Students, p. 379.
- 83 Ibid., p. 380.
- 84 Ibid., p. 379.
- 85 Fundamentals of Christian Education, p. 446.
- 86 Ibid., p. 350.
- 87 Testimonies for the Church, 3:491.
- 88 Testimonies for the Church, 2:477.
- 89 Patriarchs and Prophets, p. 458.
- 90 Testimonies for the Church, 2:481.
- 91 Testimonies for the Church, 8:66.
- 92 "The Life of Christ, No. 9," Youth Instructor, Sept. 1873, p. 69.
- 93 Testimonies for the Church, 1:488; Testimonies for the Church, 2:71.
- 94 Testimonies for the Church, 7:256.

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95 Ibid., p. 247.

96 "Word to Students," Youth Instructor, May 31, 1894, p. 174.

97 Education, p. 207. The recreation she especially recommends takes place in the countryside where one can enjoy the beauty of nature. Family outings where parents and children join each other in healthy picnics and exercise in the open air will bring new life so all can face life's duties with new courage (Adventist Home, pp. 498-520).

98 Counsels on Diet and Foods, p. 35.

99 Testimonies for the Church, 2:488.

100 Counsels to Writers and Editors, p. 35.

101 Christ's Object Lessons, pp. 130, 131.

102 Testimonies for the Church, 5:706.

103 My Life Today, p. 310.

104 Testimonies for the Church, 5:534.

105 Testimonies for the Church, 2:67.

106 Testimonies for the Church, 5:704.

107 Ibid., pp. 704, 705.