

THE TWO MEAL A DAY PLAN

QUESTION: What is a common custom with the people of the world?

ANSWER: "It is quite a common custom with people of the world to eat three times a day, besides eating at irregular intervals between meals; and the last meal is generally the most hearty, and is often taken just before retiring." MM 282 (R. & H., July 29, 1884).

QUESTION: What would greatly improve their health?

ANSWER: "Should these persons change their practice, and eat but two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit, the result would be seen in a good appetite and greatly improved health." MM 282 (R. & H., July 29, 1884.)

QUESTION: Why would it be preferable to eat but two meals a day?

ANSWER: "In most cases, two meals are preferable to three. Supper, when taken at an early hour, interferes with the digestion of the previous meal. When taken later, it is not itself digested before bedtime. Thus the stomach fails of securing proper rest. The sleep is disturbed, the brain and nerves are wearied, the appetite for breakfast is impaired, the whole system is unrefreshed, and is unready for the day's duties." DF 176 (quoted from Education 205, published in 1903).

"The stomach must have careful attention. It must not be kept in continual operation. Give this misused and much-abused organ some peace and quiet and rest. After the stomach has done its work for one meal, do not crowd more work upon it before it has had a chance to rest and before a sufficient supply of gastric juice is provided by nature to care for more food." DF 173 (Letter 73a, 1896).

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's.' Nearly all of the human family eat more than the system requires. This excess decays, and becomes a putrid mass. Catarrhal difficulties, kidney disease, headache, and heart troubles, are the result of immoderate eating. Even so-called health reform needs reforming on this point. When men and women cease to indulge their appetites by eating too largely of food of a questionable quality, when they treat their stomach as respectfully as it deserves to be treated, when they relieve it of one-half to two-thirds of the laborious task they require it to perform, when nature is more respected than taste and perverted appetite, then there will be a change for the better in health and morals."

Spalding-Magan Collection, page 41.

"It has been proved that two meals are better than three for the health of the system." Ms-93-1901.

QUESTION: How many hours should elapse between each meal?

ANSWER: "Five hours at least should elapse between each meal, and always bear in mind that if you would give it a trial, you would find that two meals are better than three." DF 173 (Letter 73a, 1896).

"After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between meals; and most persons who give the plan a trial, will find that two meals a day are better than three." DF 173, 174 (quoted from MH 304 published in 1905).

QUESTION: How many would find that two meals a day are better than three?

ANSWER: "...most persons who give the plan a trial, will find that two meals a day are better than three." Ibid.

QUESTION: Under some circumstances, do some people require a third meal?

ANSWER: "Most people enjoy better health while eating two meals a day than three; others, under their existing circumstances, may require something to eat at suppertime; but this meal should be very light. Let no one think himself a criterion for all, --that every one must do exactly as he does." DF 176 (CH156 and CTBH 58).

"Your imagination is very active....

"Do not drop out the third meal but eat light food. This will call the blood from the brain. Many who eat the third meal would be better without it, but there are cases where three light meals are better than two full meals."
Cooranbong, N.S.W., Nov. 20, 1898.

QUESTION: When should the evening meal be eaten?

ANSWER: "If a third meal be eaten at all, it should be light, and several hours before going to bed." DF 174 (How To Live, Ch. 1, p. 55).

QUESTION: What foods are best suited for the evening meal?

ANSWER: "The practice of eating but two meals a day is generally found a benefit to health; yet under some circumstances, persons may require a third meal. This should, however, if taken at all, be very light, and of food most easily digested. Crackers--the English biscuit--or zweiback, and fruit, or cereal coffee, are the foods best suited for the evening meal." DF 176 (MH 321).

QUESTION: Should food be eaten more often than three times a day?

ANSWER: "Three meals a day and nothing between meals--not even an apple--should be the utmost limit of indulgence. Those who go further violate nature's laws and will suffer the penalty." DF 182 (R & H, May 8, 1883).

"The stomach may be so educated as to desire food eight times a day, and feel faint if it is not supplied. But this is no argument in favor of so frequent eating." DF 175 (R. & H. May 8, 1883).

QUESTION: What is the harm in late suppers?

ANSWER: "As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed, and with little relish for breakfast. When we lie down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death."
MH 303, 304.

"It is quite a common custom with people of the world to eat three times a day, beside eating at irregular intervals between meals; and the last meal is generally the most hearty, and is often taken just before retiring. This is reversing the natural order; a hearty meal should never be taken so late in the day." DF 181 (R. & H., July 29, 1878.)

QUESTION: Some feel faint at suppertime if they do not eat. What should they do?

ANSWER: "Those who are changing from three meals a day, to two, will at first be troubled more or less with faintness, especially about the time they have been in the habit of eating their third meal. But if they persevere for a short time this faintness will disappear."

"The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping hours. After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of food which produces such feelings, and without giving the stomach time to rest, they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification." How To Live, Ch. 1, p. 56.

"You should not eat more than two meals a day. If you feel that you must eat at night, take a drink of cold water, and in the morning you will feel much better for not having eaten." Quoted from a letter in 4T 502.

QUESTION: For some people, is the third meal a temptation to indulge the appetite?

ANSWER: "Few have moral stamina to resist temptation, especially of the appetite and to practice self-denial. To some it is a temptation too strong to be resisted to see others eat the third meal; and they imagine they are hungry, when the feeling is not a call of the stomach for food, but a desire of the mind that has not been fortified with firm principle, and disciplined to self-denial. The walls of self-control and self-restriction should not in a single instance be weakened and broken down. Paul, the apostle to the Gentiles, says, 'I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.'
"Those who do not overcome in little things, will have no moral power to withstand greater temptations." DF 168 (4T 574).

QUESTION: How often did the Hebrews eat?

ANSWER: "It was customary for the Hebrews to eat but twice a day, their heartiest meal coming not far from the middle of the day."
Vol. 3 of Commentary, page 1165 quoted from H.R. June 1878.

QUESTION: How often did Sister White eat?

ANSWER: "For more than forty years I have eaten but two meals a day. And if I have a specially important work to do, I limit the quantity of food that I take." DF 492 (Letter 50, 1908).

QUESTION: Did she forbid others in her home to eat in the evening if they desired to?

ANSWER: "Our table is set twice a day, but if there are those who desire something to eat in the evening, there is no rule that forbids them from getting it. No one complains or goes from our table dissatisfied." DF 491 (Letter 127, 1904).

QUESTION: Did she make a test out of the number of meals people chose to eat?

ANSWER: "I eat only two meals a day. But I do not think that the number of meals should be made a test. If there are those who are better in health when eating three meals, it is their privilege to have three. I choose two meals. For thirty-five years I have practiced the two-meal system." DF 178 (Letter 30, 1903).

"I present these matters before the people, dwelling upon general principles, and sometimes, if questions are asked me at the table to which I have been invited, I answer according to the truth. But I have never made a raid upon any one in regard to the table or its contents. I would not consider such a course at all courteous or proper." DF 493 (MS. 29, 1897).

QUESTION: At what hours did Sister White have her two meals?

ANSWER: 7 o'clock and 1 o'clock--in the late 1860's--"We breakfast at seven and take our dinner at one." Sp. Gifts, Vol. 4, page 154.

6:30 and 12:30 --Elder James White wrote that they ate at these hours in the book Christian Temperance and Bible Hygiene, page 226, which was in 1870 and 1871.

6:30 and 1:30 -- in 1903--"In our family we have breakfast at half past six o'clock, and dinner at half past one. We have no supper. We would change our times of eating a little, were it not for the fact that these are the most convenient hours for some of the members of the family. I eat but two meals a day, and still follow the light given me thirty-five years ago." DF 490 (Letter 45, 1903).

7:00 and 1:30-- also in 1903 she wrote that she took breakfast at 7:00 and dinner at half past one--Letter 82, 1903.

QUESTION: What kind of work did she do on this program? Did she always go to bed very early?

ANSWER: I have arisen at half past five o'clock in the morning, helped Lucinda wash dishes, have written until dark, than done necessary sewing, sitting up until near midnight; I have done the washings for the family after my day's writing was done. I have frequently been so weary as to stagger like an intoxicated person, but praise the Lord I have been sustained." Letter 1, 1873.

QUESTION: When she traveled, did she stay on the same two-meal plan?

ANSWER: "The weather the first part of our journey was exceedingly oppressive. At one place the thermometer stood at 125 in the shade. In Southern California and Arizona the wind was as hot as though it came from a furnace. This was what I had dreaded; but to my great surprise I was not exhausted with the heat. As usual, we carried with us our own lunch baskets, and ate two meals a day regularly. These meals consisted of fruits and bread, without any tea or stimulant of any kind.

The blessing of the Lord continued to rest upon me, and I grew stronger every day." R. & H., Sept. 15, 1855.

QUESTION: Many people eat but two meals a day--they have one meal at noon and the other in the evening. Is this a satisfactory plan?

ANSWER: "It is the custom and order of society to take a slight breakfast. But this is not the best way to treat the stomach. At breakfast time the stomach is in a better condition to take care of more food than at the second or third meal of the day. The habit of eating a sparing breakfast and a large dinner is wrong. Make your breakfast correspond more nearly to the heartiest meal of the day." DF 173 (Letter 3, 1884).

QUESTION: Was the two-meal plan an important part of the health reform message?

ANSWER: D. E. Robinson writes in The Story of Our Health Message, page 142: "Whatever we today may think of the merits of the two-meal-a-day system, there is no questioning the fact that it constituted an important part of the reform message then."

QUESTION: Did the Seventh-day Adventists adopt this plan?

ANSWER: To find the answer to this question, we will quote from the book, Christian Temperance and Bible Hygiene, published in 1890. It is a compilation of the writings of Ellen G. White as well as several articles by James White and the personal experiences of Elder H. N. Andrews and Joseph Bates, two of the pioneers in the health movement among Seventh-day Adventists. In the preface of the book is this statement: "The work of compilation has been done under the supervision of Mrs. White, by a committee appointed by her for the purpose, and the manuscript has been carefully examined by her."

Elder James White wrote the following quotations in the chapter entitled, "Hygienic Reform: its rise and progress among Seventh-day Adventists."

"Seventh-day Adventists have adopted two meals a day instead of three. But this is not a denominational law with them, as their church organization and discipline have nothing to do with regulating such matters. Yet in most cases they discard flesh-meats, and partake of food but twice each day. These facts we have learned from personal observation in holding campmeetings with them from Maine to Kansas during the past summer. Our ministers preach hygienic reform and live it wherever they go. And our many publications carry it to the doors of all our people." CTBH 216

Elder White wrote: "When the subject of healthful diet and two meals a day was first introduced among Seventh-day Adventists, it was favorably received by the majority. This was owing, in a great measure, to the manner in which it was presented. Mrs. White was the first to speak upon the subject among our people. She went from state to state, speaking once or twice at each of our large gatherings. She appealed to the people upon the

subject of Bible temperance, dwelling upon the great benefits and blessings to be derived from correcting bad habits of life. The subject was a fruitful one, and was presented in a happy, earnest style. She spoke to men and women who held the Bible as the highest and safest authority, and there were few who objected to her teachings. Many immediately left the use of fleshmeats, and adopted the two-meal system. Several of our ministers, who had been afflicted with disease, soon reported a better state of health as the result of changing their habits of life. The interest was very general, and seemed to be steadily increasing." CTBH 219.

QUESTION: Was this program a benefit to the laboring man as well as to the professional?

ANSWER: James White continues: "Thousands have testified to the benefits of the changes they have made. They report better health, and an increase of physical strength. Ask them if they can perform as much labor without meat and without the third meal as they could before they made these changes, and they will tell you that since their present habits have become fully established, they can endure more labor, and that they enjoy life much better. This is the experience of all, professional or laboring men." CTBH 216.

QUESTION: What did Elder White have to say about the third meal?

"God designed our sleeping hours to be a period of complete rest to the entire being, stomach and all. But let one eat the third meal, and then go to bed; do the digestive organs rest?--No. Other parts of the system rest; but that mill of a stomach must grind the grist on hand, or still greater evils will result. So it grinds, while its owner imperfectly sleeps. He turns restlessly from side to side. The brain sympathizes with the overworked stomach. Bad dreams follow, perhaps nightmare; and in the morning the supper-eater wakes with bad feelings in the stomach, faintness, fowl breath, depression of spirits, and perhaps sick-headache. He feels condemned for something, he knows not what. In fact, if domestic matters do not move off smoothly he is decidedly cross. The birds sing, but he does not hear them. The glorious sun comes up, but what of that? This is no more than it has done every morning for six thousand years. With a heavy heart and a sad countenance he takes up the duties of the day.

"There is no good excuse for habitual morning headache. When you sleep, let the stomach rest, as well as all other parts of the system. Take two full, healthful meals each day, and let all your other habits be temperate and correct, and we shall hear as little of headache as of handache or footache. Labor, physical or mental, may throw the blood to the brain, and the weary man may go to rest with aching head. But if his stomach be not loaded with the third meal, and if the entire man be permitted to enjoy rest while he sleeps, the blood will retire from the head, and he will awake in the morning free from pain, rested and refreshed with sleep, from the crown of his head to the sole of his foot. He feels not only

the restoring influence of sweet sleep in his entire being, but he is in possession of a moral benefit which is beyond price. He wakes with a clean stomach, a clear head, a free heart, a clear conscience (if he deals justly, loves mercy, and walks humbly with God), and a buoyant spirit. The language of his soul is, 'Let everything that hath breath praise the Lord.' How delightful to such a man is the dawn of a summer morning! He wakes to join the happy songsters as they warble forth their morning praise to nature's God. He meets the rising sun again with gladness, and greets the members of his household with feelings of tenderness and love. And thus he goes forth to the duties of the day, enjoying health of body and mind, feeling that he is a man, and competent for the tasks of life.

"It is true that the miseries of this life are made up of the natural results of many sins; but we solemnly believe that prominent among these is the sin of gluttony, especially in the form of the third meal. In a moral point of view, this sin is a terrible one. It debases the man, and makes him earthly, sensual, devilish. To eat and drink fashionable,--that is, of that which was not designed as food for man,--and too often, is an outrage upon the stomach. It deranges the digestive machinery, benumbs and beclouds the moral and intellectual powers, strengthens and inflames the passions. That which is Godlike in man is brought down to serve the lower instincts."

CTBH 216-218 by Eld. James White.

QUESTION: What experience did Elder J. N. Andrews have with the two-meal system?

ANSWER: "We adopted the two-meal system, and have strictly adhered to it till the present time. We put away from our table, spice, pepper, vinegar, etc. We also put away butter, meat, and fish, and substituted graham for fine flour. But we endeavored to secure plenty of good fruit, and with our vegetables and grains we have always used some milk and a very little salt. We have strictly abstained from eating anything except in connection with our meals, and have taught our children to act on this plan. For a space of time we took a brief season for rest each day, before the second meal. This plan of rest-hour, however, we have not regularly followed for several years past, but have occasionally regarded it, as necessity has demanded. But we have tried faithfully to follow the hygienic system in every essential point. And now to state its consequences in my own case:--

"1. One of the first results which I observed upon the change made in my diet, was that my food had once more the keen relish which I can remember it possessed in my childhood, but which it had long since lost.

"2. Headache, dizziness, nausea, and the like, were gone.

"3. But several months elapsed before I found any increase of strength. Nor is this strange when I state that, though I made so great a change in my living, and withal omitted the third meal, I did, nevertheless, continue my labors as before the change. But after some months I became sensible of an increase of strength, and this continued to be the case till I could say in strict truth that I possessed greater

strength and power of endurance than at any former period of my life.

"4. One of the immediate consequences of omitting my third meal was entire freedom from morning faintness. When I dispensed with suppers, I also closed my acquaintance with what seemed to be a living creature gnawing in my stomach each morning before breakfast. I thus found that it was not the lack of food of which my stomach complained, but quite the reverse. It had toiled all night to dispose of the supper, when it should have had rest.

"5. And as to the strength derived from a hygienic diet, I have this testimony to bear, that whereas I often suffered from faintness under the common method of living, I have no recollection of one case of this kind in my own experience for the whole period of my present course of life. I have often remarked that I can omit one of my two meals with less inconvenience than formerly I could one of the three."
Experience of Eld. J. N. Andrews, CTBH, pp. 266, 267.

QUESTION: Was the two-meal plan presented as being a benefit for children?

ANSWER: "The first education that children should receive from the mother in infancy should be in regard to their physical health. They should be allowed only plain food, of that quality that would preserve to them the best condition of health, and that should be partaken of only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined aright, they will soon learn they can receive nothing by crying and fretting.

"A judicious mother will act in training her children, not merely in regard to her own present comfort, but for their future good. And to this end she will teach her children the important lesson of controlling the appetite, and of self-denial, that they should eat, drink, and dress in reference to health." How To Live, Ch. 2, page 47; Healthful Living, page 146.

"The term properly called infancy, requires several changes as to the periods of taking food. Before birth it is receiving nourishment constantly. And the changes from this to the establishment of only two meals a day, which may, in most children, be done from the ages of one to three years, must be gradual." 1 PH 79.

QUESTION: What counsel was given to parents in helping their children to go on the two-meal plan?

ANSWER: "Your children should not be allowed to eat candies, fruit, nuts, or anything in the line of food, between their meals. Two meals a day are better for them than three. If the parents set the example, and move from principle, the children will soon fall into line." DF 228, 229 (4T 502).

QUESTION: What experience did Sister White have in her own home with children on a two-meal plan?

ANSWER: "For more than twelve years we have taken only two meals each day, of plain, unstimulating food. During that time, we have had almost constantly the care of children, varying in age from three to thirteen years. We worked gradually and carefully to change their habit of eating three times a day to two; we also worked cautiously to change their diet from stimulating food, as meat, rich gravies, pies, cakes, butter, spices, etc., to simple, wholesome fruits, vegetables, and grains. The consequence has been that our children have not been troubled with the various maladies to which children are more or less subject. They occasionally take cold by reason of carelessness, but this seldom makes them sick.

"We have, as an occasional experiment, changed the number of their daily meals from two to three; but the result was not good. In the morning their breath was offensive; and after testing the matter for a few weeks, we were thoroughly convinced that the children were better upon two meals a day than upon three; and we therefore returned to our former system, with marked improvement in the health of the children as a result.

"If tempted with the sight of food prepared for others, they incline to think they are hungry, but usually they do not miss or think about the third meal. Children reared in this way are much more easily controlled than those who are indulged in eating everything their appetite craves, and at all times. They are usually cheerful, contented, and healthy. Even the most stubborn, passionate and wayward, have become submissive, patient, and possessed of self-control by persistently following up this order of diet, united with firm, but kind management in regard to other matters." E. G. White in Health Reformer, May, 1877.

QUESTION: Would it be good to begin the two-meal plan if one was underweight or overweight?

ANSWER: Experience of James White when he went on the two meal plan: "During the past three years I have dispensed with flesh meats, and have taken but two meals a day. I have worked hard and incessantly as few men do, and have come up from one hundred and thirty-four pounds to one hundred and eighty." CTBH 221 (Eld. White was greatly underweight, due to a serious illness).

Experience of Ellen G. White when she first went on the two-meal plan: "I have lived for eight months upon two meals a day....I have within eight months lost twenty-five pounds of flesh. I am better without it. I have more strength than I have realized for years." Sp. Gifts, Vol. 4, 154.

QUESTION: What counsel was given concerning our preachers' habits of eating?

ANSWER: "Our preachers are not particular enough in regard to their habits of eating. They partake of too large quantities of food, and of too great a variety at one meal. Some are reformers only in name. They have no rules by which to regulate their diet, but indulge in eating fruit or nuts between their meals, and thus impose too heavy burdens upon the digestive organs. Some eat three meals a day, when two would be more conducive to physical and spiritual health. If the laws which God has made to govern the physical system are violated, the penalty must surely follow." DF 140, 141 (4T 416, 417).

QUESTION: Was counsel given that patients at our Sanitariums should be placed on a two-meal program?

ANSWER: "With regard to the diet question, this matter must be handled with such wisdom that no overbearing will appear. It should be shown that to eat two meals is far better for the health than to eat three. But there must be no authoritative forcing seen. No one connected with the sanitarium should be compelled to adopt the two-meal system. Persuasion is more appropriate than force.

"The days are growing shorter, and it will be a good time to present this matter. As the days shorten, let dinner be a little later, and then the third meal will not be felt necessary." DF 177 (Letter 145, 1901).

"In regard to the third meal, do not make eating but two meals compulsory. Some do best healthwise when eating three light meals, and when they are restricted to two, they feel the change severely." DF 178 (Letter 200, 1902).

"The hours for meals should be so arranged that the patients will feel that those in charge of the institution are working for their comfort and health. Then, when they leave the institution, they will not carry away with them the leaven of prejudice. In no case is a course to be followed that will give the patients the impression that the time of meals has been fixed by unalterable laws. If, after dispensing with the third meal in the sanitarium you see by the results that this is keeping people away from the institution, your duty is plain. We must remember that while there are some who are better for eating only two meals, there are others who eat lightly at each meal, and who feel that they need something in the evening. Food enough is to be eaten to give strength to sinew and muscle. And we are to remember that it is from the food eaten that the mind gains strength. Part of the medical missionary work that our sanitarium workers are to do is show the value of wholesome food. It is right that no tea, coffee, or flesh meat be served in our sanitariums. To many, this is a great change and a severe deprivation. To enforce other changes, such as a change in the number of meals a day, is likely, in the cases of some, to do more harm than good." DF 282, 283 (Letter 213, 1902).

The above letter continues in MM 284 with the following: "There are many to whom the supper hour has been the most cheerful hour of the day. Then it is that all the family, the day's work done, have gathered round the table for social intercourse.

"It is plain that two meals a day are better than three. I believe and practice this, but I have no 'Thus saith the Lord' that it is wrong for some to eat the third meal. We are not to be as the Pharisees, bound about by set rules and regulations. God's word has not specified any set hours when food should be eaten. We are to be careful not to make laws like the laws of the Pharisees, or to teach for doctrines the commandments of men." MM 284 (Letter 213, 1902).

This same letter is quoted from again in DF 283, 284: "Those connected with this institution are to remember that God wants them to meet the patients where they are. We are to be the helping hand of God in presenting the great problems of the truth for this time; and we must not attempt to interfere unnecessarily with the habits and customs of those who are in the sanitarium as patients or guests. Many of these people come to this retired place to remain a few weeks only. To compel them, for so short a time, to change their hours for meals, is to subject them to great inconvenience. If you do this, you will find, after test and trial, that you have made a mistake. Learn what you can in regard to the habits of the patients, and do not require them to change these habits when by the change nothing special is gained.

"The atmosphere of the institution should be cheerful and homelike, and as social as possible. Those who come for treatment should be made to feel at home. Abrupt changes in regard to meals will keep them in an unsettled state of mind. Feeling of discomfort will be the result of the interruption of their habits. Their minds will be disturbed, and this will bring about unnatural conditions, by which they will be robbed of the blessings that they might otherwise obtain. When it is necessary to change their habits, do this so carefully and so pleasantly that they will look upon the change as a blessing rather than a discomfort." DF 283 (Letter 213, 1902).

QUESTION: Within a few years after the Lord gave the light on health reform, what sad conditions existed?

ANSWER: "The greatest objection to health reform is that this people do not live it out; and yet they will gravely say they cannot live the health reform and preserve their strength.

"We find in every such instance a good reason why they cannot live out the health reform. They do not live it out, and have never followed it strictly, therefore they cannot be benefited by it." 2T 486 (1870).

"A wonderful indifference has been manifested upon this important subject, by those right at the heart of the work. The lack of stability in regard to the principles of health reform, is a true index of their character and their spiritual strength." 2T 487.

QUESTION: By 1888 it appears that just a few were still on the two-meal program. What suggestion did Sister White make at a campmeeting that year?

ANSWER: The meeting was advancing, and but few privileges were enjoyed by the workers in the kitchen, the question presented itself to my mind, must it continue so? Is it necessary to have three meals a day to go through all this round of cooking and washing dishes, cooking again, so many times during the day? We spoke in behalf of those who were denied the privileges of the meeting on this account; and it was proposed that those on the grounds should share in the self-denial by dispensing with the third meal. This met with approval, and from that time there were but two meals prepared in the tent and the workers were much relieved.

"There will be such a longing for spiritual food, that will impart spiritual strength, that we will not complain because the diet is plain and simple. There were several on the campground who had eaten but two meals a day for twenty years, and were enjoying better health than those who had eaten the third meal." Experience told by Ellen G. White in R. & H., June 26, 1888 about campmeeting, at Selma, California.

QUESTION: Why did Sister White adopt health reform?

ANSWER: "I left off these things from principle. I took my stand on health reform from principle. And since that time, brethren, you have not heard me advance an extreme view of health reform that I have had to take back. I have advanced nothing but what I stand on today." DF 484 (2T 372).

"There is not one woman in a hundred that could endure the amount of labor that I do. I moved out from principle, not from impulse. I moved because I believed Heaven would approve of the course I was taking to bring myself into the very best condition of health, that I might glorify God in my body and spirit, which are His." DF 484 (2T 372).

QUESTION: How did the light on health reform come?

ANSWER: "I have had great light from the Lord upon the subject of health reform. I did not seek this light; I did not study to obtain it; it was given to me by the Lord to give to others." DF 493 (MS 29, 1897).

"True conversion to the message of present truth embraces conversion to the principles of health reform." Notebook Leaflets, #19, p. 4.

"If man will cherish the light God in mercy gives him upon health reform, he may be sanctified through the truth and fitted for immortality. If he disregards light and lives in violation of natural law, he must pay the penalty." Health Reformer, Oct., 1872.