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# THE MEDICAL EVANGELIST

A JOURNAL DEVOTED TO THE  
PROMULGATION OF HEALTH REFORM PRINCIPLES

VOL. IX

LOMA LINDA, CALIF., NOVEMBER-DECEMBER, 1922

NUMBER 3

THIS NUMBER IS AN  
**ANTI-MEAT SPECIAL**

No flocks that roam the valley free,  
To slaughter I condemn;  
Taught by the Power that pities me,  
I learn to pity them.

But from the mountain's grassy side,  
A guiltless feast I bring;  
A scrip with herbs and fruits supplied,  
And water from the spring.

—Goldsmith.

# WHY CANDIDATES FOR TRANSLATION SHOULD NOT EAT FLESH EVEN THOUGH CHRIST DID

## --A SUMMARY

BY JULIUS G. WHITE

IT IS not necessary for us to be able to explain or to understand why Christ ate flesh and we be asked not to do so. May we not take the plain word of God and follow it, and leave any unanswered question with Him to explain in His own good time and way? We often have to do this with other points, and if there were no explanation of this question we could leave it in the same way, because the inspired writings given us abound in requests to return to the fleshless diet.

However, God has revealed enough concerning this matter to satisfy those who look into it carefully and who are ready to be convinced. We have, therefore, compiled from the articles in this issue and from other sources a list of points which help us to gladly accept the arrangement God has made for the non-flesh diet of the remnant church.

*First.* The fact that animals are very much more diseased now than at the time of Christ, and consequently the danger in eating their flesh is much greater now than it was then, is worthy of consideration, and would of itself be sufficient reason for us to discard it.

*Second.* Note carefully the answer to this question contained in the article by R. S. Owen found on page 8 of this issue. We will not take the space to repeat it here except in summary, but refer the reader to the article. That which he has presented is sufficient explanation and reason if there were nothing more to be said of the subject.

Christ when here was living in a dispensation and regime which He Himself had instituted, and which permitted flesh eating; and He, therefore, was in harmony with His own arrangement applicable to that time. Its being applicable then is no proof that it would always be in vogue. The one who had authority to grant a permission, would also have authority to withdraw it. This permission has most definitely and clearly been withdrawn so far as the remnant church is concerned. He has a right to withdraw it, and when He does so we ought to recognize it. Christ, then, lived within the law for that time, and were He here now He would live within the law for this

time. God allowed Him to go to the same length He allowed man to go, that He might enter into our experiences, and that we might *know* that He entered into them, and so be able to believe that He can succor us.

*Third.* There was much truth which Christ did not present to that generation because they were not ready to receive it ("I have yet many things to say unto you, but you cannot bear them now." John 16:12). We have come to the time when the fullness of the Gospel light is shining. We know that the remnant church is to have experiences and privileges such as no company of people before them ever had in character development and translation. This is sufficient reason for us to expect to conform more closely to God's original plans for the race than any other company of people before us ever has done. This is why we are told so often by the Spirit of Prophecy that God is to bring the remnant church back to a fleshless diet before translation. We should rejoice for such a plan and such a privilege.

*Fourth.* While in the wilderness Israel was asked to discard the flesh diet of Egypt and to live on manna. They complained bitterly over it, and no doubt told the prophet (as people now do) that they could not see the consistency in the restriction; that angels had eaten flesh with the patriarchs; and surely it must be a mistake to say that God is not willing that we eat flesh because such a restriction does not accord with these illustrious examples. Reader, do you not see that they doubtless used the very same argument some of us use today? Yet we know beyond question that God was in the taking away of flesh then, and was the one who gave them the manna.

It is no more difficult to believe that God is calling us to a fleshless diet notwithstanding those illustrious examples than to believe He did the same with Israel. Belief that God is now calling for this kind of a diet is strengthened by the fact that the experience of Israel on their way to Canaan was a direct type of the experience of the remnant church. (See Vol. 4, p. 27.) Volume 6, page 10, says: "To

(Continued on Page Twenty-six)

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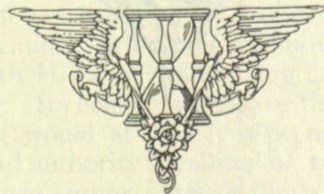


# RESTS



John Ruskin, speaking of forced interruptions in service, said: "There is no music in a rest, but there is the making of music in it." In our whole life-melody the music is broken off here and there by 'rests,' and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral-hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. See Him beat the time with unvarying count, and catch up the next note as if no breaking-place had come between. Not without design does God write the music of our lives. Be it ours to learn the tune, and not be dismayed at the 'rests.' They are not to be omitted. If we look up, God Himself will beat the time for us. With the eye on Him we shall strike the next note full and clear.

—Arthur T. Pierson.



# A Fleshless Diet

J. E. FULTON

THE BIBLE speaks of "riotous eaters of flesh." We believe no such company is associated with a diet of fruits, grains and vegetables. Man's original bill of fare in Eden seems to indicate what God intended for man's subsistence. This was a fleshless diet. Gen. 1:29-31. Sin has marred the divine plan in many particulars, and in relation to diet there is no exception. For many hundreds of years man ate no flesh food, and it was only under certain peculiar circumstances that flesh was permitted to man. See Gen. 9:3 also "Patriarchs and Prophets," p. 107.

That a diet consisting so largely of flesh is followed as the diet so common in civilized countries today, can be accounted for only on the basis of man's slavery to appetite. On the weakness of mankind in regard to appetite we need but refer to the fact that it was on the point of appetite that man fell in the beginning. The history of appetite is a sad one. Other sins have slain their thousands, but this its tens of thousands. Appetite was to be a servant of man, but it became a master,—yes, a tyrant.

Jesus came as man's Redeemer. Where man lost the battle Jesus was victorious, and now assures us of divine help. On the point of appetite where our first parents failed, Jesus came forth a conqueror. See Luke 4.

In these last days God has revealed a special message to prepare a people for the second coming of His Son. Among the doctrines which are to prepare the remnant people, health reform is to be prominent.

"The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent."—Testimonies, Vol. 1, p. 559.

"John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those

living in the last days, to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. And the same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man."—*"Christian Temperance and Bible Hygiene,"* p. 39.

God is calling His people back to the old paths. Jer. 6:16. He has placed in their hearts the blessed hope of being dwellers in Eden restored. The end is near, and our hopes are soon to be realized. No wonder He desires His people to effect reforms in diet.

"Again and again I have been shown that God is trying to lead us back, step by step, to His original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away with: flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh-eating, we are in harmony with the light which God has been pleased to give us."—*"Christian Temperance and Bible Hygiene,"* p. 119.

Since God has given us this light it cannot safely be disregarded. Ministers are told to proclaim the truth and to live it.

"Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example. At our large gatherings, instruction should be given upon health and temperance. Seek to arouse the intellect and the conscience. Bring into service all the talent at command, and follow up the work with publications upon the subject. 'Educate, educate, educate,' is the message that has been impressed upon me."—*"Christian Temperance and Bible Hygiene,"* p. 117.

In the last volume of the Testimonies God's servant left an important message on this much neglected subject. Certainly this chapter

# FLESH--

## A MORAL AND SPIRITUAL QUESTION

D. H. KRESS, M. D.

THE natural tendency has always been to go to extremes in advocating reforms. This has been unfortunate. It has afforded an opportunity for extreme views to be advocated against reforms. I suppose this opposition has, in the providence of God, been permitted to counteract the extremes in reforms and to lead honest hearts to prayerfully investigate and thus arrive at the truth. The important thing always in advocating reforms is to maintain the unity of the spirit, till we all come to the unity of the faith. In the past God has protected the Church through the Spirit of Prophecy from extreme views, or from views correct in themselves, but too far in advance of the people.

covering pages 153 to 166 of volume nine should be diligently and prayerfully read and faithfully followed. In this chapter the danger of following a flesh diet is emphatically stated.

"Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown."—Testimony, Vol. 9, p. 156.

Some claim they feel better on a flesh diet, but God's instructions are better than our own opinions. Eve thought the forbidden fruit would be best. She "saw" it was "good." She felt an exhilaration. "There is a way that seemeth right unto a man, but the ways thereof are the ways of death."

There is only one safe way, and that is to obey God rather than to follow our impulses or perverted appetites. The first leads us upward, the other away from God into slavery and sin.

As an illustration of this, I might refer to the reforms pertaining to the use of swine's flesh. There was a time when some arose who advocated and urged the disuse of swine's flesh. This was premature, but right in itself. The testimony came to these men: "I saw that your views concerning swine's flesh would prove no injury if you have them to yourselves, but in your judgment and opinion you have made this a question of test. If God required His people to abstain from swine's flesh He will convict them on this matter. He is just as willing to show His honest children their duty, as to show their duty to individuals upon whom He has not laid the burden of His work. If it is the duty of the Church to abstain from swine's flesh, God will discover it to more than two or three. He will teach His church their duty."—Testimony, Vol. 1, pp. 206, 207.

God knew when the Church as a body was prepared to take this step in reform, and when it was, He made the duty known through His delegated authority. God is leading a people, not a few separate individuals, here and there. "Some run ahead of the angels that are leading the people, but they have to retrace every step, and meekly follow no faster than the angels lead. I saw that the angels of God would lead His people no faster than they could receive and act upon the important truths that are communicated to them."—Testimony, Vol. 1, p. 207. It is possible for an individual to have light in advance of the body, but it is not right to advocate these too strenuously if the people are unprepared to receive them. This would tend to bring in confusion and division, and more harm would result from such a course to the Church than for its members to remain in ignorance in regard to the reforms.

The time came when God saw that His church was prepared for the light advocated by these men, and then through His delegated means, spoke to the Church and called for a forward movement. To one who continued

the use of swine's flesh after this light had come, Sister White said: "You know that the use of swine's flesh is contrary to God's expressed command, given not because He wished to especially show His authority, but because it would be injurious to those who should eat it. Its use would cause the blood to become impure, so that scrofula and other humors would corrupt the system, and the whole organism would suffer. Especially would the fine sensitive nerves of the brain become enfeebled and so beclouded that sacred things would not be discerned, but be placed on the low level with common things. Light showing that disease is caused by using this gross article of food, has come just as soon as God's people could bear it." (Volume 2, p. 96.) It undoubtedly would have been a blessing to the Church to have received this light earlier; but it could be given only when the Church was prepared for it.

This was the first step taken by the Church in the matter of food reform. Later light came regarding the influence of meats in general. In Volume 9, p. 156, it is stated: "God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. . . . Flesh foods are injurious to the physical well being, and we should learn to do without them." On page 159 it gives reasons for this statement. It says, "I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for everyone, and to give the lower passions control over the higher powers of the being." On page 160 we read: "All are now being tested and proved. We have been baptized into Christ, and if we will act our part by separating from everything that would drag us down and make us what we ought not to be, there will be given us strength to grow up into Christ who is our living head, and we shall see the salvation of God."

On page 153 these words appear: "Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice will not continue to indulge their appetite for foods that they know to be unhealthful. God demands that the ap-

petite be cleansed and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people." In an article which appeared in the "Review and Herald" on November 5, 1896, are found the following words: "If we would allow reason to take the place of impulse, and love of sensual indulgence, we would not taste the flesh of dead animals. What is more repulsive than a shop where flesh meats are kept for sale. The smell of the raw flesh is offensive to all whose senses have not been depraved by culture of the unnatural appetites. What more unpleasant sight to a reflective mind than beasts slain to be devoured. It is a gross, perverted taste that will accept such foods. My position now is to let meat entirely alone. It will be as hard for some to do this as it is for the rum drinker to forsake his dram, but they will be better for the change. Those who eat meat feel stimulated after eating this food, and they suppose they are made stronger. After one discontinues the use of meats he may for a time feel the weakness, but when his system is cleansed from the effects of this diet, he no longer feels the weakness and will cease to wish for that which he pleaded for as essential to his strength."

We have recognized Sister White as the human instrument God raised up to lead and preserve the Church. When she says, "My position now is to let meat entirely alone," it is because the Church is now prepared to take this advance step in reform, and to those who refuse to take it, the same reproof applies that was given to the one who refused to walk in the light when the Church was called upon to forsake the use of swine's flesh. Now, "if the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy."—Testimony, Vol. 6, p. 370.

There are those who say, We cannot get on without meat. My health depends upon meat as a diet. This is no surprise. We are repeating history. "The children of Israel would have flesh meats, and said as many now do, We shall die without meat. God gave rebellious Israel flesh, but His curse was with it. We have the example of ancient Israel, and the warning to us is to do, not as they did."—Volume 3, p. 172.



Others say, God has blessed me so far, and has given me health on a meat diet. This may have been true in the past, but can we expect to enjoy health in the future if we fail to walk in the light as it comes to us? "Those who have the light and do not follow it will find that their blessings will be changed to curses, and their mercies into judgments." Volume 3, p. 172. "He will turn and do you hurt after that He has done you good." Joshua 24:20.

It is true many have gone down to untimely graves as a result of living on an impoverished diet. But while this is true, I think I am not in extreme in saying for every one in America who has gone to an untimely grave by attempting to live on an impoverished diet, nine have gone to an untimely grave by going to the other extreme, and eating foods which were unwholesome. We should avoid both extremes. To do this the Church needs an unerring guide. This we have in the Spirit of Prophecy. "By a prophet the Lord led Israel out of Egypt, and by a prophet was he preserved." Hosea 13:12.

Some may ask, "Is the vegetarian diet a moral question?" To me it is. With the knowledge I possess of the influence of the use of flesh on health and morals, I could not eat flesh without violating my conscience. "To him that knoweth to do good and doeth it not, to him it is sin." I could not eat flesh with a clear conscience merely because I desired it, so long as something more wholesome was obtainable. As a matter of necessity God would undoubtedly justify me in eating flesh. Meat is an unnatural and unwholesome diet, and should only be resorted to in the absence of better foods. When Israel's host found fault with the food God had so graciously provided for them, the best heaven could give, and said, "Our soul loathes this light bread," God gave them what they craved, but it brought leanness of soul and sickness.

It is possible for a person to improve in health on a meat diet, but this is no argument in its favor as a food. To be benefited by the best food, it has to become the food of our choice. This can only be brought about by the transformation of the mind, hence the apostle urges, "Be not conformed to this world, but be ye transformed by the renewing of the mind, that ye may prove what is that good and acceptable and perfect will of God." Rom.

12:1. It is necessary to see the good there is in food in order to derive from its use the best results. It must appeal to the mind, which controls the function of the organs of digestion and of assimilation. Mental influences are a mighty factor in the results obtained from the use of foods, good or bad. Patent medicines have enthusiastic advocates. Who can say patients have not been helped by their use even though they were worthless in themselves? Christian Science has its advocates and exponents by the thousands. It seems almost impossible to convince them that they are deluded. They regained their health and strength by its adoption and this to them is the most convincing argument that can be produced in favor of this deception. We have but one guide, "to the law and to the testimony" of God's Spirit, "if they speak not according to this word, it is because there is no light in them."

Can a strict vegetarian diet be proven by either the Bible or the Testimonies? The Bible and the Testimonies lay down general principles which if accepted will lead one to become a strict vegetarian. Joseph, Moses, Elijah, Abraham, Solomon, and David, and others of God's worthies ate flesh. Some of them also had concubines and many wives and were guiltless. These men are held up before us as worthy examples of faithfulness in their day. They had not the light we have. "The time of their ignorance God winked at, but now commandeth men everywhere to repent." "Greater light shines upon us than shone upon our fathers. We cannot be accepted or honored of God in rendering the same service, or doing the same works, that our fathers did. In order to be accepted and blessed of God, as they were, we must imitate their faithfulness and zeal." In other words, we should not do as they did, but as they would have done had they lived in that they may be introduced into the society of our day and had the light we have.

The question is asked, "Will the people who are preparing to become holy, pure and refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures and subsist on their flesh as a luxury? From what the Lord has shown me, this order of things will be changed, and God's peculiar people will exercise temperance in all things."—Vol. 2, p. 63.

One of the ways to keep at ease in transgression is to refuse to investigate or come to

the light. "If light is turned from in one case it will be disregarded in another. It is just as much sin to violate the laws of our being as to break one of the ten commandments, for we cannot do either without breaking God's law. We cannot love the Lord with all our heart, mind, soul and strength while we are loving our appetites, our tastes, a great deal better than we love the Lord." Vol. 2, p. 70. "Those who indulge appetite and passion, and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance hardens his heart to disregard the light upon other matters." Vol. 3, p. 62.

In a communication to me, written January 10, 1908, Sister White said: "I have been shown that the example of some of our leading workers is not a healthful or praiseworthy one. They are losing ground, backsliding from the principles of health reform, and this is having its effect upon the church members. These brethren are very conscientious in some matters, but on points where they should be very strict, they are very slack. The Lord has instructed me to tell them that their example in the home and in the church and with those with whom they visit is causing the people to lose confidence in the light that God has given on this subject. If they do not arouse to the need of heeding the light upon health reform, they will soon fail to see the importance of other phases of the message."

In the "Review and Herald" of May 27, 1903, are these words: "Great reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not done. There are those who ought to be awake to the dangers of meat eating who are still eating flesh of dead animals, thus endangering the physical, mental and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them." This is a statement that commands serious thought. Evidently a meat diet tends to benumb the mind, making it more difficult to discern the truth through which alone we can be sanctified and prepared for Christ's coming.

"For years the Lord has been calling the attention of His people to health reform. This is one of the great branches of the work of preparation for the coming of the Son of Man.

John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord and to turn the people to wisdom of the just. He was a representative of those living in these last days, to whom God has intrusted sacred truths to present before the people to prepare the way for the second coming of Christ. John was a reformer. His diet, purely vegetable, of locust and wild honey, was a rebuke to the indulgence of appetite and the gluttony that everywhere prevailed. . . .

Those who are to prepare the way for the second coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah for Christ's first advent." Vol. 3, p. 62.

In the land of bliss all will be perfectly content with God's provision. We shall not say as did ancient Israel, "Our soul loathes this light bread." There will be no blood shed there to satisfy the needs of the desires of its inhabitants. "They shall not hurt or destroy in all My holy mountain, for the earth shall be filled with a knowledge of the Lord as the waters cover the sea." As we gain a better knowledge of God and His ways, we will cease to hurt and destroy even here in this life. Our needs will be supplied by the foods designed by the Creator for His masterpiece,—man,—at the beginning.

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# History of Flesh Eating

R. S. OWEN

**F**LESH eating necessitates death, for it cannot be practiced without it. Death exists because of sin. Rom. 5:12.

Sin is not a part of God's original plan, neither is death nor flesh eating, for all three exist as a direct result of departing from that plan.

This is clearly shown in God's Edenic arrangement, where the mineral kingdom was to support the vegetable, and that in turn was to sustain the life of the animal kingdom. Gen. sin, no death, no flesh eating, but life was a gift from God and was to be supported without the loss of life to any conscious creature. Man's diet was fruits, grains, and nuts, while the beasts, etc., were to feed upon the green herbs. Gen. 1:29-31.

God not only imparted to the vegetable kingdom the power to sustain the life of man, but to the tree of life He gave this life-sustaining property to such an extent that as long as man had access to its fruit sinning could not cause his death.

When man did sin, God shut him away from the tree of life, thus limiting the life-sustaining power of his diet so that the ravages of sin would at length prevail; thus man became a dying creature, doomed to die. But at the same time He gave man permission to eat of the green herbs. Both these steps were expressions of God's mercy toward man. It surely is mercy to put an end to a life of sin, which only contributed to its own and others' misery, for many a man even in a life of 100 years or less, by sin, brings himself to a place where he really desires to die; and what wretchedness would inevitably follow if there were no death for them. And, too, when man by his fall became gluttonous in his nature, and it was an act of mercy to make his diet include the coarser vegetables in which he would find food in a less condensed form than in the grains and nuts, and would be less likely to injure himself by overeating.

Under this arrangement, for ten generations or until the flood, the lives of the patriarchs averaged over 900 years, omitting Enoch, who was translated and therefore cannot be counted.

We are told that a factor contributing to the long lives of these antediluvians was the fact that Adam had eaten of the tree of life, and its effect was not lost for generations. If this was the only contributing cause, then Adam's life should have been longer than the life of any of his descendents, and the life of each succeeding generation would have been shortened with some degree of regularity. But as a matter of fact, Jared lived 32 years, Methuselah 38 years, and Noah, the representative of the tenth generation, 20 years longer than did Adam.

During these ten generations the mass of mankind had departed from God's plan and flesh eating was common, although those loyal to God had thus far refrained from it. When Noah and his family came forth from the ark, God gave man permission to eat the flesh of clean beasts and fowls, because the vegetable kingdom was so far destroyed that it could not immediately furnish food for man. But God also designed to give through the history of His people a demonstration of the fact that flesh eating would shorten the lives of men.

Of this fact, however, He gave them fair warning, for He said, "Even as the green herb (i. e., as a matter of expediency) have I given you all things, but flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require at the hand of every beast will I require it, and at the hand of every man." Gen. 9:3-5. In the case of man it was to be life for life, but in the case of a beast it would simply shorten the life of the man. Under this permission the succeeding ten generations illustrate in a marked way the truthfulness of God's words, for while the average length of the lives of the preceding ten generations was 909 years, the average of the ten succeeding generations was only 313 years, and in the last ten we find an almost constant and regular decline of life from 600 in Shem to only 175 in Abraham. Thus in the first twenty generations of earth's history God has given us a marvelous demonstration of the advantage of a purely vegetarian diet over that of a mixed one of vegetables and flesh combined, and striking indeed is the contrast.

God next endeavored to illustrate the great benefit which would come to those who would forsake a diet in which flesh was used, and return to His original plan. This He undertook to do with the nation of Israel. He took them away from the flesh pots of Egypt, separating them from other nations and giving them a diet of His own choosing. How gloriously He portrayed their future! He told them how other nations would recognize them as a great nation and a wise and understanding people, and would say, What nation so great or hath God so nigh unto them. And He promised that there should be none of the diseases of the Egyptians upon them; and as they started out under the blessing and plan of God we are told "there was not a feeble one in all their tribes." See Deut. 4:6-8; 7:14, 15; Ps. 105:37.

But they fell to lusting and cried for flesh, and so God gave them a supply for one day. See Ex. 16:2, 12.

This seemed to satisfy them for a time, but soon again they murmured and demanded more than a supply for a single day. So God said He would supply it for a whole month, and still they would not be satisfied, but that they would cling to it until they should die with the flesh between their teeth, and others would become so sick that flesh would become loathsome to them. Thousands of them thus died as a result of flesh eating and the lack of the approval and blessing of God. See Num. 11:17, 34.

Thus their desire to eat flesh defeated the demonstration of the benefits of a vegetarian diet to one who forsakes flesh. But they did demonstrate the folly of flesh eating.

"Now all these things happened unto them as ensamples, and they are written for our admonition upon whom the ends of the world are come." "Now these things are our example to the intent that we should not lust after evil things as they also lusted." 1 Cor. 10:6, 11.

Thus we see that the experience of the children of Israel is to be a lesson for God's people in the end of the world. God was trying to lead that people back to His original plan. In like manner He is trying to lead us and He has told us so.

"Again and again I have been shown that God is trying to lead us back, step by step, to His original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the

Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet." "Christian Temperance and Bible Hygiene," p. 119.

One year before Christ appears, the decree fixing the destiny of each individual and precluding the possibility of a change in character or habits will go forth. "He that is filthy let him be filthy still, and he that is holy let him be holy still, and behold I come quickly, and My reward is with Me to give to every man according as his works shall be." Rev. 22: 11, 12.

Then there will be no more sacrifices for sin. No substitute to bear our sin, no Savior to shed His blood in our behalf. Then the one who sins must bear his own guilt, and is lost. Before that time those who are translated must come into perfect harmony with God's will. Will we be submissive and be led into this perfect accord with God's plan so that we may stand one year in the sight of a holy God without an intercessor, or will we "lust after evil things" and perish in the wilderness in sight of the promised land? Since flesh eating is only possible where sin exists, and since it can not be indulged in without taking the lives of God's creatures, and since all this is so displeasing to God and out of harmony with His plan, can one who eats flesh after probation closes be accepted of God and translated, and if not, when are we going to leave it off?

But some will ask, Why did Jesus eat flesh, and why did not God give through Him the illustration which He has not been able to give through any of the human family. Valuable as an illustration of God's original plan for mankind would have been, yet there is a demonstration still more necessary, and this was given in the earthly life of Christ.

He came into this world to be man's substitute in both life and death. He came into this world to demonstrate how a man can live amidst sinful surroundings under the most unfavorable circumstances, with all man's weakness and sinful tendencies, and still be kept from sinning. He came here to be tempted in all points like as we are, yet without sin. He could not be tempted as men are tempted without assuming all man's infirmities and then placing Himself under all circumstances and in all conditions common to man. He must not only meet conditions as met by the best of

men, but such also as are met by the wickedest of men.

Hence He was born in poverty, but was offered all the glory and power of the world. He lived in the wickedest city, and associated with publicans and sinners. In contrast with John, who was very abstemious, Jesus came eating and drinking, going just as far in every line as God had given permission to men to go, even eating flesh, but not unclean or forbidden flesh, but in all this He never went beyond the permission God had granted to man. Thus He placed Himself in man's stead, just as far as possible without disobeying His Father, and thus He was tempted in all points like as we are, yet without sin. But because He as the substitute for mankind did all this, we do not believe that we should follow His example in all these things. It is not necessary nor wise for us to choose the wickedest city for our home, nor to choose publicans and sinners as our associates, nor to practice all the things which God because of the hardness of the human heart has permitted men to do. We are to follow His example in doing the will of God and in resisting temptation, but not by putting ourselves in the way of temptation.

Jesus gave to the world a more useful demonstration in showing that there is a way for a man who finds himself surrounded by evil companions to be kept from sinning than for him to have demonstrated the value of keeping good company. In showing that there is power to keep a man who is weakened by flesh eating from falling under sin, than to have shown the value of the vegetarian diet. The life of Jesus demonstrated the keeping power of God under every species of test to which a man can be submitted by going to the limit of God's permission, but without sin.

But His life also did demonstrate the fact that if Jesus were here today, and it was revealed to Him that His Father desired Him to return to God's original plan for man, He would gladly forsake all the permissions formerly granted and walk in harmony with His Father's will. Shall we not do the same, and thus be like Him?

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The world needs today what it needed 1900 years ago,—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished.—'Ministry of Healing,' p. 143.

# Health Gospel

SELECTED AND ARRANGED BY MARTHA W. HOWE

1. The great object of health reform is to secure the highest possible development of body, mind and soul.—"Christian Temperance," p. 120.

2. One of the strongest temptations that man has to meet is upon the point of appetite.—Testimony, Vol. 3, p. 485.

3. The liability to take disease is increased tenfold by meat-eating.—Testimony, Vol. 2, p. 64.

4. He who is thoroughly converted will abandon every injurious habit and appetite.—Testimony, Vol. 9, p. 113.

5. Many who are now only half converted on the question of meat-eating will go from God's people to walk no more with them.—"Review and Herald," May 27, 1902.

6. Our habits of eating and drinking show whether we are of the world, or among the number whom the Lord by His mighty cleaver of Truth, has separated from the world.—Testimony, Vol. 6, p. 372.

7. God has pledged Himself to keep this living machinery in healthful action, if the human agent will keep His laws and cooperate with him.—"Healthful Living," par. 65.

8. Each member should work intelligently to put away from his life practice every perverted appetite.—Testimony, Vol. 6, pp. 372-373.

9. The Lord will not work a miracle to preserve anyone in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given.—"Medical Missionary," Vol. 2, p. 216.

10. Those who will not eat and drink from principle, will not be governed by principle in other things.—"Healthful Living," par. 334.

# Flesh Diet Condemned

A. N. DONALDSON, M. D.

**F**LESH diet stands condemned on three counts as judged by the jury of scientific research. They are as follows:

1. It is a factor in the production of organic disease.
2. It is detrimental to the attainment of highest efficiency.
3. An adequate dietary is possible without its use.

## EXCESSIVE PROTEIN SPELLS EARLY DEATH

1. Animal food is a stimulant,—a habit forming stimulant. The extractives, or to be plain, the excretory products present in the roast or steak, belong to the same chemical family as does caffeine—an insidiously working drug. If the extractives were not present, the sale of animal foods would be negligible. They would be about as appetizing as postum is to the coffee fiend, or as satisfying as buttermilk to the cocoa habitue. What is the physiological action of this stimulating element. The central nervous system is stimulated; it is animated as by a spur. Those who argue for the flesh diet hold that flesh eaters are more active, more alert, quicker, keener mentally. Yes, the system is goaded to added effort, to produce an abnormal false energy. The increased efficiency is phantom. And the nervous system that is kept under the whip produces a typical temperament and a pronounced train of nervous disorders. Furthermore these same poisons act as an irritant to the walls of the blood vessels, and accomplish a degenerative change as time goes on which a physician diagnoses as arteriosclerosis with its unfortunate sequelae in heart and kidneys. There seems to be little doubt but that this irritant increases the output of epinephrin from the adrenal glands. Epinephrin is a cardio-vascular stimulant, and causes the blood pressure to be pushed up toward the danger point. If this is continued day in and day out, arteriosclerosis ultimately results. One of the things that epinephrin does that will indicate its presence in unusual quantities, is to cause an increased output of sugar from the liver, thus an amount of blood sugar in excess of normal might indicate over activity of the adrenal glands.

In a series of cases studied from this point of view, we found an average increase of five per cent in blood sugar during a meat diet, over the findings during a lacto-vegetarian regime. On the second day after the beginning of the meat diet, the blood sugar of two men was found to have jumped up seventeen per cent over their vegetarian controls. The remainder showed a remarkable although less striking rise. The blood pressure was higher in all cases. The average with the meat diet was fifteen points higher than the average on the vegetarian diet. The blood pressure of the meat eater is almost invariably found to be higher than that of the vegetarian. Individuals who have an unusually good inheritance can stand years of abuse with not only meat, tea and coffee, but alcohol and vice, and yet pass an insurance examination at forty-five. But these are few. The kind of building material passed on to posterity these days is almost universally faulty, and will stand but little of the kind of life our forefathers bore without signs of impending disaster,—disease of the cardio-vascular system.

Experiments upon rabbits fed on a high meat diet indicate an early development of arteriosclerosis. It can be argued that such a conclusion is impossible because of the work being done on herbivorous animals. However, it is a matter of record that the carnivorous animals on autopsy after death at our zoos, all show degenerative changes in the arteries. Chronic diseases of the cardio-vascular renal type develop insiduously. Mild irritation of the blood vessel walls, more or less continuous, with intermittent rises due to emergencies, ultimately introduces a state of chronic hypertension. The muscle tissue of the blood vessels first enlarges in order to help sustain the increased pressure, and then ultimately undergoes more or less degeneration rendering the blood vessel wall inelastic and hard.

The kidneys cannot stand the excessive strain of high blood pressure and the increased elimination of waste, and they degenerate and we have Bright's disease. At the other end of the system the heart is struggling with a heavy load and weakens, and we have a bad cardio-renal case. One day after a heavy meal the

victim dies suddenly,—the cause, cerebral apoplexy. Do you know that twenty per cent to twenty-five per cent of all death certificates show the cause to be cardio renal disease? It is a fact, and this is increasing every year. We could append a long list of penalties for the excessive consumption of meat proteins, but lack of space forbids.

2. Experiments recently undertaken in our laboratories show that physical efficiency, as determined by exacting tests of strength and endurance, decreased twenty-five per cent to fifty per cent under a meat dietary. A vegetable protein dietary in which an amount of protein equal to the meat protein was fed, and no such decline in strength was noted. Incidentally this same observation was made with reference to the blood pressure. It did not rise under a high vegetable protein diet. Not only was physical strength reduced on a meat diet, but mental and nervous acuity suffered. Nervous reactions were markedly slow, and noticeable sluggishness in mental perception was observed.

Doctor Irving Fisher of Yale arrived at the following more pointed conclusions, after a series of endurance tests, in which he found meat users possessed actually but one-fourth to one-half the efficiency of the flesh abstainers. He says:

(1). "The largest flesh eaters showed far less endurance than the abstainers, even when the abstainers were leading a sedentary life."

(2). "In view of the great extent of superiority shown, and the heavy handicap imposed upon abstainers in the absence of other known factors to account for their superiority it is improbable that this superiority can be explained away by advantageous circumstances.

(3). "It is possible that the superiority is due to the absence of flesh foods or to the use of a smaller amount of proteins or both."

We are thus confirmed in our belief that the extractives in meat are detrimental to the physical and mental efficiency of man, which incidentally constitutes sufficient evidence for its detrimental effect on moral and spiritual growth.

3. The protein ration has constituted the chief point of contention for those opposed to vegetarianism. They have held that the essential building stones are not to be found in vegetable proteins. In other words, it has been alleged that vegetable proteins are not

complete proteins,—that not all the fifteen amino acids necessary for nutrition can be obtained from the vegetable kingdom. Experimental and clinical evidence has shown that if any are left out nutrition suffers, and there is a physical decline which ultimately ends in death.

In answer to the contention, let us note a report from the laboratory of agricultural chemistry of the University of Wisconsin. "It is certain that all the components of a successful diet are present in foods of plant origin." This statement is made after a prolonged series of feeding experiments carried out on animals, and indicates that not only is an essential protein at hand, but fat, carbohydrate, and inorganic salts and vitamins are present in amounts sufficient for growth, development and the maintenance of life.

Chittenden, Fisher, Lusk, and others have by extensive investigation demonstrated that the nutrition of man can be maintained on a fleshless dietary. Note the diet of the Russian peasant in normal times,—vegetables, black bread, milk and leeks. Yet his physical energy is equal to the demand of sixteen to eighteen hour day. The Norwegian peasant is seldom found whose dietary includes animal food, yet his strength and endurance are phenomenal. We could continue ad libitum, always with the same conclusion. Vegetarianism furnishes an adequate diet, a well balanced diet, meeting the full nutritional needs of the body. It is the diet that guarantees physical efficiency, with all the meaning that the word carries. And greater still, it is a telling factor in the perfection of the character that will stand the test in the judgment.

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## Principles of Health Reform

THE Lord has given His people a message in regard to health reform. This light has been shining upon their pathway for thirty years (now sixty years); and the Lord cannot sustain His servants in a course which will counteract it. He is displeased when His servants act in opposition to the message upon this point, which He has given them to give to others. Can He be pleased when half the workers laboring in a place, teach that the principles of health reform are as closely allied with the Third Angel's Message as the arm is to the body, while their co-

# SHALL WE SLAY TO EAT?

H. S. ANDERSON

*"Produce your cause, saith the Lord; bring forth your strong reasons."  
Isa. 41:21*

“WILL the people who are preparing to become holy, pure and refined, that they may be introduced into the society of heavenly angels, continue to take the life of God’s creatures and subsist on their flesh and enjoy it as a luxury? From what the Lord has shown me, this order of things will be changed, and God’s peculiar people will exercise temperance in all things.”

“The system must be nourished. Yet we do not hesitate to say that flesh meat is not necessary for health or strength. . . . Its use excites the animal propensities to increased activity, and strengthens the animal passions.”  
—Testimonies, Vol. 2, p. 63.

To the members of the remnant church, who are looking forward to translation to heaven without seeing death, and who realize that in this present world they have a “real live self to conquer” before that event can take place, the above significant words must constitute a most convincing testimony against the use of flesh meat as food.

It is well understood that animal food inflames the passions, and tends to arouse all that is cruel and pugnacious in both men and animals when they are fed upon it. Observation and experience bear record that the strengthening of that which is carnal within us does not promote our moral and spiritual well-being.

The success of religious work depends largely upon the spiritual tone of professing Christians, and while all that is carnal in human beings is fostered and fed by the consumption of the flesh and blood of animals, the work of the Gospel will be hindered to that extent. Christians generally should consider the effect of this practice upon their own lives and upon their influence. Therefore, it is well that we consider what relation the custom of flesh eating bears to the accomplishing of the task Christ has given us, carrying the message of His coming to every nation (Matt. 24:14) as His last witness to men.

When we consider the progress of the gospel in a country like India, where the Braminical law declared centuries before the advent of Christ that it was contrary to the will of a benevolent God to kill animals, and much more so to eat them, it is not hard to see that the practice of Christians in eating meat would, in such countries, constitute a serious hindrance to the acceptance of the Gospel. How can they accept Christianity as a superior religion, when instinct and religious belief lead them to consider the flesh-eating missionary to be on a lower plane of spirituality than themselves. Converts are said to be known by the fact of their adopting this habit, and as the Hindoos take it to be a universal Christian practice, many reject the religion of Christ altogether.

## DO WE NEED FLESH FOODS?

Chemical analysis has established the fact that everything required for the nutrition of man is contained in the vegetable kingdom, and so vindicates the record of man’s original bill of fare. With this agrees the fact that most of the strongest and most useful animals, such as the horse, the ox, the elephant, the enduring camel, and a host of others, are living on vegetable foods. On the other hand, the strongest flesh-eating animals,—the lion and the tiger, are of no use to man, but are fierce, destructive creatures, and are exterminated by man wherever possible.

The elements that enter into the composition of the body are precisely the same as those which compose plants. However, the human body being unable to assimilate the various mineral ingredients in the inorganic form, such as common iron, bone, etc., these elements must therefore be organized, as in plant life, before they can be of use to man. Plants alone have the power to absorb these various mineral ingredients from soil, water and air, and organize them into suitable food for both man and animals.



During growth, the vegetable food products secrete no poisons; whereas in all animals, the very processes of life consist in the breaking down of tissue, and the formation of products of waste and oxidation. Thus, when we eat flesh, in addition to our own body wastes, we ingest, along with muscle and nerve cells, those waste and poisonous substances known as urea, uric acid, creatinine, etc. These poisons taken into the body must be eliminated, together with the normal amount of uric acid formed within the human body; and thus a heavy unnecessary load is placed upon the kidneys and other eliminative organs.

When we consider that more than three-fourths of the food ingested by the animal is burned as fuel, and that in the remnant of food which we call meat, is contained the ashes, or waste substances found in all flesh, we can see that flesh-meat is the most expensive food to be had. In nutritive value, each pound of common cereal is equal to about two and one-half pounds of lean beef, consequently it would seem most reasonable to get the nutriment direct, by using the simple foods as God gave them, rather than feed them first to the animal and receive them in the form of a carcass.

Chemical analysis shows that in our cereal grains we receive about seventy-five per cent of nourishing properties with about twenty-five per cent of waste, as against twenty-five per cent of nourishing properties and seventy-five per cent waste in the animal food. But when we consider the question in the new light of nutrition, we see that the so-called waste of natural foods is not waste at all, as compared with that found in animal flesh, as for instance, the rough coverings of cereals are rich in the essential vitamin. The water found in fruits and vegetables is charged with most cleansing acids and alkaline substances, which fortify the body against the attacks of disease. On the other hand, the water found in animal flesh is filled with refuse material which must be expelled from the system at great expense to the vital organism.

It is an interesting fact that meat-eating, on anything like the present scale, is a custom of comparatively recent growth. Even though we read of the wealthy classes of the middle ages consuming large quantities of flesh-meat, we also read that the diet of the great bulk of the nation consisted principally of such foods as oatmeal, brown bread, milk and vegetables. We read, moreover, that the Roman

soldiers marched, fought and won their battles chiefly on corn. Meat-eating and habits of luxurious living became prevalent only in the latter days of Rome, and the decline and decay of the empire accompanied the introduction of these habits.

#### FLESH FOODS AS A CAUSE OF DISEASE

It is significant that it is precisely during the last few generations, when disease and physical deterioration have become so marked, that flesh eating has become so widespread among the people of civilized countries. How far the diseased and deteriorating physical condition of this and other nations of which so much is heard now days may be traced to the growth of the flesh-eating habit is more or less of a question. However, we know that disease does not form a part of the normal design of nature, for animals of all kinds, under natural conditions, seldom become diseased; it is only under artificial conditions, when the design of nature has been prevented that ill health arises.

President William J. Mayo, in his address before the American Surgical Association, April 9, 1914, said that cancer of the stomach formed nearly one-third of cancer cases of the human body. He stated further, that within the last one hundred years, four times as much flesh-meat has been consumed as before that time, and the inference was that this increase in the consumption of meat undoubtedly had something to do with the prevalence of cancer. It would not be surprising, therefore, if the eating of flesh (for the digestion of which, scientists affirm man's digestive tract is not designed) may be found to be largely to blame for the unsatisfactory and discreditable conditions of health in which so many "civilized" peoples find themselves today.

#### CRUELTY OF FLESH EATING

The custom of eating flesh serves to uphold a great system of slaughter and the infliction of an incalculable amount of suffering on millions of sentient creatures; a practice that is wholly unjustifiable except upon the ground of absolute necessity. As this necessity does not exist, the perpetration of these cruelties appears to be a violation of the Christian principle of showing mercy to dumb creatures. Flesh-meat is an emergency food when other supplies fail, just as church pews and pulpit have constituted the fuel for warmth in times

of fuel shortage; but the continuance of the use of flesh food under the blazing light of Twentieth Century enlightenment, while surrounded by a countless array of wholesome, life-giving vegetable foods, is as needless from the standpoint of necessity as is the act of using mahogany furniture and pipe organ for fuel when there is an abundance of pine, coal, or other cheaper and more serviceable fuel on hand.

With longing heart does the child of God look forward to that golden age pictured so many centuries ago, by the pen of Inspiration, when "The wolf and the lamb shall feed together, . . . they shall not hurt nor destroy in all My holy mountain, saith the Lord." (Isa. 65:25). While the children including those of Christian parents, are taught by early observation that slaughter and cruelty are a part of the established order of things, as ordained of God, then the realization of this cherished ideal seems quite impossible. However, the prophetic vision will ere long now be fully realized, but those who support the custom of killing animals and birds in order to devour their flesh, are, by their influence, and by their support and practice, sustaining a system which tends to bar the progress of a lost race towards that higher and most glorious state, and which system is, and must be, doomed to pass away.

Of the antedeluvians it is written in "Patriarchs and Prophets," page 92, "They delighted in destroying the life of animals; the use of flesh for food rendered them still more cruel and blood-thirsty, until they came to regard human life with astonishing indifference."

From an article written by Mrs. E. G. White, printed in the *Pacific Union Recorder*, Oct. 9, 1902, and quoted in "Outline Studies from the Testimonies," by Clifton Taylor, page 155, we quote the following:

"All are now being proved; many to whom precious light has been given desire to return to the flesh-pots of Egypt. Many who are supported by the tithe of God's storehouse are by self-indulgence poisoning the life-giving current flowing through their veins. Disregarding the light God has given during the past twenty-five or thirty years some continue to gratify their desire for flesh-meat. . . . Those who use flesh-meat disregard all the warnings that God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead

animals. Can we possibly have confidence in ministers who, at tables where flesh is served join with others in eating it?"

A golden health rule which has come to us through Inspiration is a safe and true guide in our choice of food and drink as in every other act of life. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Does the food in question build good blood and healthy tissue? Does its use tend to animalize the nature and thus deaden our spiritual perception of what is right and wrong, or does it tend toward tranquility and pureness of mind, with a love for God and heaven? The answer to these questions have to do with our health in this world and with our preparation for that life which is to come. God has made each one of us a door-keeper in one of His temples; may we prove faithful to our trust.

#### PRINCIPLES OF HEALTH REFORM

(Continued from Page Twelve)

workers, by their practice, teach principles that are entirely opposite? This is regarded as a sin in the sight of God, and is one reason why He could not give greater success to the work in .....

My brother, you must no longer demerit the messengers and message God has sent you in regard to the principles of healthful living. Testimony after testimony has been given, which should have brought about great reforms; but at home and abroad your life has been a decided witness against the warnings which the Lord has sent; and nothing brings such discouragement upon the Lord's watchmen as to be connected with those who have mental capacity, and who understand the reasons of our faith, but by precept and example manifest indifference to moral obligations.

The light which God has given upon health reform cannot be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while, by precept and example, he acts in opposition to the light which God has sent.

The voice of duty is the voice of God,—an in-born, heaven-sent guide,—and the Lord will not be trifled with upon these subjects. He who disregards the light which God has given in regard to the preservation of health, revolts against his own good, and refuses to obey the One who is working for his best good.—Special Testimonies for Ministers and Workers, No. 7, pp. 40, 41.



# TEN REASONS FOR

A. W.

1. THE STRENGTH DELUSION. — Every movement we make, every thought we think, and every heart throb, involves waste and the expenditure of energy. There is a constant breaking down of our tissues; and the food ingested is the source of the material for repair. By its oxidation, digestion, and assimilation, energy is liberated for life's varied activities.

The primary object of taking food is, in the words of the wise man, "for strength, and not for drunkenness." And one who makes the pleasure of eating the chief requisite will some day find, by a disordered stomach and a clogged liver, that eating has ceased to be a pleasure.

The idea has long been current that superior qualities of body and mind come from eating flesh food; but the verdict of science, after long observation and careful investigation and various experiments, is rapidly reversing this opinion. The experiments of Prof. Russell H. Chittenden, president of the American Physiological Society, and director of the Sheffield Scientific School at Yale, are convincing. His elaborate investigations, extending over long periods of time, prove that persons of widely varying habits of life, temperament, occupation, and constitution, can maintain and even heighten their mental and physical vigor while subsisting upon a diet containing but one-half the usual amount of protein, and in which the flesh is reduced to a minimum, or is entirely absent.

The subjects of the first experiment were three physicians, three professors, and a clerk. —men of sedentary and chiefly of mental occupation. For a period of six months, they were required to reduce the amount of meat and other protein food about one half. "Their weight remained stationary; but they improved in general health, and experienced a quite remarkable increase of mental clearness and energy."

## CHITTENDEN'S RESEARCHES

For his next experiment, Professor Chittenden

used a detachment of twenty soldiers from the hospital corps of the United States Army, "representing a great variety of types of different ages, nationality, temperament, and degrees of intelligence." For a period of six months, these men lived upon a ration in which the proteid was reduced to one-third the usual amount, and the flesh to five-sixths of an ounce daily. There was a slight gain in weight, "the general health was well maintained, and with suggestions of improvement that are frequently so marked as to challenge attention." "Most conspicuous, however," remarks Professor Chittenden, "was the effect observed on the muscular strength of the various subjects.

Without exception, we note a phenomenal gain in strength which demands explanation." There was an average gain in strength for each subject of about fifty per cent.

For the third experiment, Professor Chittenden secured as subjects a group of eight leading athletes of Yale, all in training trim. For five months, they subsisted upon a diet comprising from one-half to one-third the quantity of protein food they had been in the habit of eating. "Gymnasium tests showed in every man a truly remarkable gain in strength and endurance."

## FISHER'S EXPERIMENTS

Dr. Irving Fisher, professor of political economy of Yale University, concluded a series of experiments testing the endurance of forty-nine persons, about thirty of the number being flesh abstainers. The first endurance test was that of "holding the arms horizontally." The flesh eaters averaged ten minutes. The flesh abstainers averaged forty-nine minutes. The longest time for a flesh eater was twenty-two minutes. The maximum time for a flesh abstainer was 200 minutes. The second endurance test was that of "deep knee bending." The flesh eaters averaged 383 times, the flesh abstainers 833 times. Professor Fisher ex-



# A FLESHLESS DIET

, M. D.

plains the results on the basis that "flesh foods contain in themselves fatigue poisons of various kinds, which naturally aggravate the action of the fatigue poisons produced in the body."

Dr. J. Ioteyko, head of the laboratory at the University of Brussels, compared the endurance of seventeen vegetarians with that of twenty-five carnivores, students of the University of Brussels. "Comparing the two sets of subjects on the basis of mechanical work, it is found that the vegetarians surpassed the carnivores on the average of fifty-three per cent."

Professor Fisher remarks: "These investigations, with those of Combe of Lausanne; Metchnikoff, and Tisier of Paris, as well as Herter and others in the United States, seems gradually to be demonstrating that the fancied strength from meat is like the fancied strength from alcohol, an illusion."

## TESTS IN GERMANY

Professor Rubner of Berlin, "one of the world's foremost students of hygiene," read a paper before the recent International Congress of Hygiene and Demography on the "Nutrition of the People," in which he said: "It is a fact that the diet of the well-to-do is not in itself physiologically justified; it is not even healthful; for on account of the false notions of the strengthening effect of meat, too much meat is used by young and old, and this is harmful."

In the long distance races in Germany, the flesh abstainers have invariably been easy victors. Upon this point, Professor Von Norden, in his monumental work on "Metabolism and Practical Medicine," says: "In Germany at least, in these competitive races, the vegetarian is ahead of the meat eater. The non-vegetarian cannot compete with the vegetarian in the matter of endurance in these long distance walks. The vegetarian is ahead in the matter of rapid pedestrian feats."

A few years ago, a well-known athlete, Doc-

tor Deighton, walked from the southernmost point of England to the northernmost point of Scotland, a distance of almost 1,000 miles, in twenty-four days and four hours. His chief subsistence en route was a much advertised meat juice. Mr. George Allen, who for a number of years had subsisted upon a strict non-flesh diet, undertook the same task, which he accomplished in a little less than seventeen days,—that is, seven days' less time.

As in the heat engine, energy for light, heat, or power does not come from burning copper, lead, or iron filings, but from carbonaceous materials, as coal, coke, fuel oils, etc., so in the human body, energy for warmth and muscular effort comes not from oxidizing the metal repair foods, the proteins, but from those foods which are rich in carbon, the starches and the sugars, called the carbohydrates.

2. FLESH FOOD A STIMULANT.—Whence then come these "illusions," these "false notions of the strengthening effect of meat?" They come from the fact that foods of this class are stimulating. A stimulant is a counterfeit for strength. It is a physical deceiver. It makes a person believe he is strong because he "feels" strong, when it is not true at all. That which is interpreted as strength is only nervous excitement. A stimulant never builds us; it only stirs up. While pretending to contribute energy, it actually robs the body of strength. The resort to stimulants to whip up the flagging energies of the body is an effort to trick nature in playing the game of life. It is like borrowing money. Some day the principal must be returned with interest to a relentless creditor.

Beef tea contains less than one per cent nourishment, but one can get the same kind of exhilaration from a cup of beef tea as from a cup of brandy. This is due to the drug effect of the beef tea, which is a solution of the waste products, the poisonous extractives, of the meat. Every animal organism is constantly

throwing off these extractives, such as urea, uric acid, creatinine, etc. The kidneys have no other function than the removal of poisons. If an animal is deprived of the use of its kidneys, it will die of self-poisoning in a few days. When an animal is slaughtered and the blood ceases to circulate, this stream of urinary products on its way to the kidneys for excretion stops in the tissues, and is devoured by the consumer with the flesh.

Friedenwald and Ruhrah, in their book, "Diet in Health and Disease," say: "The extractives are probably of no value either as a sources of energy or in the formation of tissues. They act as stimulants and appetizers, and it has been stated that the craving some individuals have for meat is in reality a desire for the extractives."

Armand Gautier, the eminent French dietitian, says on this point: "Like the opium smoker, the individual who accustoms himself to meat, feels that he misses it when he does not take the usual excess."

3. PTOMAINÉ POISONING.—The seeds of death and decay are in every animal organism; and just as soon as the heart ceases to throb, and the arteries cease to pulsate, and the spark of life leaves the animal, decomposition begins. These putrifactive changes often result in the formation of violent poisons, called ptomaines. The word "ptomaine" comes from a Greek word meaning carcass, or cadaver; and the poisons are variously called putrefactive alkaloid, animal alkaloid, etc. The presence of fatal amounts of these poisons in the flesh may not be betrayed by any change in appearance, odor, or taste. The common practice of keeping meat until it becomes tender, or "ripens," is simply waiting for decomposition to advance until the meat fiber is softened by the process of decay. Canned meats are especially liable to contain the poisonous ptomaine.

4. UNBALANCES THE DIET.—It is of primary importance that one should guard against consuming excessive quantities of any kind of food material, but there is a difference. Should we take an excess of starches or sugars, provision has been made for storing a certain amount in the form of fat, or as glycogen in the liver and the muscles; but no provision is found for storing an excess of protein. An excess of this food element is of particular injury to the body. The extensive experiments of Professors Chittenden, Fisher, and other scientific workers, have shown that for effi-

ent nutrition, we require that only one-tenth of the daily intake of food should be of the structure-building, tissue-repairing protein. In the laboratory of nature, the food elements have been so combined by the plants, that the protein element is very low; and thus a diet selected from the natural products of the earth is not only free from uric acid and other waste products, but is already balanced. The addition of flesh food, which does not contain any starch, to the menu, at once raises the protein constituent too high.

5. BRIGHT'S DISEASE AND HIGH BLOOD PRESSURE.—The waste products in the blood arising from the excess of protein are a leading cause of Bright's disease, auto-intoxication, arteriosclerosis, and high blood pressure. These maladies are often associated in the same individual, and frequently have a common origin. Sir William Osler, in his "Principle and Practice of Medicine," writes: "I am more and more impressed with the part played by over-eating in inducing arteriosclerosis." "There are many cases in which there is no other factor." Dr. Alexander Haig, of London, states that uric acid makes the blood "colloemic" or viscous, and then the heart has difficulty to pump it through the capillaries. Hence the blood pressure increases. Isaac Ott in his text book on physiology, says on this point, "Burton-Opitz has shown that hunger reduces viscosity, and meat diet raises it to a great height, whilst carbohydrates and fat diet give average values to it."

In the colon, flesh foods rapidly undergo decomposition, giving rise to numerous poisons, which are absorbed into the blood and are toxic to the nervous system, and cast an additional burden upon the liver and the kidneys. These are a sort of dietetic clinkers which throw nature's delicate machinery out of adjustment, and produce various symptoms of auto-intoxication. Bouchard found that the fecal and urinary excrement of carnivorous animals is twice as poisonous when injected into rabbits as that from a herbivorous animal. The former also emits a strong odor, and the fecal discharges are offensively repulsive. Doctor Haig, before quoted, also asserts that "Bright's disease is the result of our meat-eating and tea-drinking habits; and as these habits are common, so also is the disease."

6. TUBERCULOSIS, ULCER, CANCER, AND APPENDICITIS. — While it is true that tuberculosis is more frequently contracted through the

use of tuberculous milk than from tuberculous meat, the latter source of infection cannot be ignored. Numerous cases of tuberculosis have been reported where the infection could be directly traced to the flesh of tuberculosis animals.

Dr. E. C. Shroeder of the Bureau of Animal Industry of the United States Department of Agriculture, says: "That ten per cent of the dairy cattle in the United States are affected with tuberculosis impresses me as a very conservative estimate in New York State, about thirty-three per cent of all cattle tested were found to be tuberculous." Dr. Julius Rosenberg, of New York City, writes: "Cattle tuberculosis is rapidly increasing. There is scarcely a dairy herd without a number of infected animals. It is an ever growing menace. The health department of Boston estimates the percentage of tuberculous animals producing the city's milk supply to be from twenty to twenty-five per cent. Conservative estimate places the number of cows dying yearly from tuberculosis at one million, were they permitted to die a natural death; but they are killed before drawing the last gasp, and served as prime beef." In one year in the United States, the entire carcasses of 35,103 cattle were condemned because of generalized tuberculosis. In the same year, a portion of the carcass of 99,739 more were rejected because of local tuberculosis.

Professor Ravenal, of the University of Wisconsin, says that of the thirty-five million hogs killed for food annually in the United States, seven million are found to be infected with tuberculosis. Some one has said that meat would sell for a dollar a pound if all the diseased meat were eliminated.

Ulcer of the stomach is one of our most common diseases. Leading surgeons have shown that it is ten times as frequent as was formerly supposed. It is clearly of dietetic origin, and is usually associated with too high consumption of protein, and especially of meat. Starches, sugars, and fats are not digested in the stomach, and require no acid. Proteins, on the other hand, are digested within the stomach, and require for their digestion a high percentage of hydrochloric acid. The excessive production of acid within the stomach, stimulated by too much protein, is probably the chief cause of the formation of ulcers. In 1908, Dr. Fenton B. Turck, of Chicago, said before the American Medical Association:

"Ulcer of the stomach is not found in those countries where the inhabitants eat rice. It is evidently a meat eater's disease. The zone of ulcer is in the meat eater's zone."

Cancer is a disease of modern civilization. It is the one major unsolved problem in the field of medical science today. From the *Journal of the American Medical Association* of June 14, 1913, we quote: "That cancer has increased in recent years is perhaps a commonplace, but the extent of the increase is not generally realized. Under existing conditions, one in seven women and one in eleven men die of cancer." In the *Medical Record*, issue of May 15, 1915, Dr. W. G. Mayo is quoted as saying: "Cancer of the stomach forms nearly one-third of all cancers of the human body. . . . Is it not possible that there is something in the habits of civilized men, in the cooking or other preparation of his food, which acts to produce the precancerous condition? . . . Within the last 100 years, four times as much meat is taken as before that time. If flesh foods are not fully broken up, decomposition results, and active poisons are thrown into an organ not intended for their reception, and which has not had time to adapt itself to the new function."

Dr. L. Duncan Bulkley, senior physician to the New York Skin and Cancer Hospital, says on this point: "Analyzing the various data obtained, we find that cancer has increased in proportion to the consumption of four articles,—meat, coffee, tea, and alcohol."

One is hardly up to date who does not present an abdominal scar caused by an offending appendix. At the fifteenth International Congress of Hygiene and Demography, held in Washington, D. C., Doctor Henning contributed a paper dealing with "statistics upon the increase of appendicitis and its causes." He said: "A meat diet is of great influence in the development of appendicitis. This diet leads to constipation. In most instances, too long retention of intestinal contents in the caecum causes slight inflammation in that region, the results of which are to weaken the appendix, and to render it non-resistant against later infection." When Doctor Lorenz, the celebrated Vienna surgeon, was in the United States, he called attention to the relatively greater prevalence of appendicitis in this country as compared with Europe, and attributed it to the greater consumption of cold storage meats here, which he said rendered Americans un-

duly septic, and especially prone to infection of the appendix. Nicholas Senn was told by the hospital surgeons in Africa that they had never seen a case of appendicitis in a vegetable-eating African.

7. TRICHINAE AND TAPEWORM.—“A story is told of two of the most noted of Germans,—Bismarck, the statesman, and Virchow, the scientist. The latter had severely criticized the former in his capacity as chancellor, and was challenged to fight a duel. The man of science was found by Bismarck’s seconds in his laboratory, hard at work at experiments which had for their object the discovery of a means of destroying trichinae, then making ravages among animals in Germany. ‘Ah,’ said the doctor, ‘a challenge from Prince Bismarck, eh? Well, well, as I am the challenged party, I suppose I have the choice of weapons. Here they are.’ He held up two large sausages, which appeared to be exactly alike. ‘One of these sausages,’ he said, ‘is filled with trichinae. It is deadly. The other is perfectly wholesome. Externally, they can’t be told apart. Let his excellency do me the honor to choose whichever of these he wishes and eat it, and I will eat the other.’ No duel was fought, and no one accused Virchow of cowardice.”

The trichinae is a small, worm-like parasite found in the flesh of “measly pork,” which, when eaten, burrows in the muscles of the human, producing an extremely painful and often fatal affection. About two per cent of hogs, it is estimated, harbor this parasite.

Practically speaking, the human being becomes the host of a tapeworm only by eating underdone flesh containing the larvae of the parasite. (Thoroughly boiled or fried tapeworm is a harmless diet.) The ox, the hog, and the fish frequently harbor the larvae of tapeworms.

8. POOR ECONOMY.—In these days of increased destruction and decreased production of human foods, it is of great importance to know how to secure a maximum amount of nutrition from a minimum expenditure of money. The world is facing a food shortage that in some places has assumed the proportion of the gaunt specter of famine. In view of this fact, it is well to remember that flesh is the most costly source of food. Sixty-two per cent of the best beefsteak is water. Flesh foods contain but twenty-five per cent nourishment, and seventy-five per cent waste matter. The grains

contain seventy-five per cent nourishment, and but twenty-five per cent waste. Now it does not require a knowledge of higher mathematics to determine that since ten pounds of grain, when fed to an animal, make but one pound of flesh, the latter becomes a very costly source of our food supply.

9. THE TESTIMONY OF ANATOMY AND PHYSIOLOGY.—Even a kindergarten study of the structure of the human body reveals the fact that man was not intended to be a carnivorous, a herbivorous, or an omnivorous animal, but rather a frugivorous creature. He does not possess the rough, raspy tongue of the cat family, the long, pointed canine teeth of the lion, the sharp claws of the tiger, or the talons and hooked beak of the eagle. In the carnivora, the alimentary canal is very short, being only three times the length of the body. In herbivora, as the sheep, it is thirty times the length of the body. In frugivora, such as apes, monkeys, and man, it is twelve times the body length. Baron Cuvier, a famous anatomist, writes: “The natural food of man, judging from his structure, appears to consist principally of the fruits, roots, and other succulent parts of vegetables.”

10. FLESH AND MORALS.—The menu provided for man in the beginning did not include animal food. Not until 1656 years of human history had passed was man permitted to eat flesh, and then only after every green thing had been destroyed by the Deluge. What we eat exercises a profound influence upon what we are, how we think, and how we feel. Let us divide the animal kingdom on the basis of diet and disposition. On the one hand, we have the lion, the tiger, the wolf, the bear, the leopard, the panther, etc.; all these are vicious, snarly, crabbed, ferocious beasts. What comprises their diet? We call them “beasts of prey.” They feast upon the bloody, quivering flesh of their victims. On the other hand, we might mention the horse, the ox, the deer, the sheep, the elephant. Think of their dispositions,—calm, quiet, pacific, easily domesticated. May it not be that their diet of cereals and herbs contributes to their peaceful temperament?

Doctor Curtis, the eminent physician to Mr. Garfield, said: “What parent is there who has not viewed with alarm how old Adam enters into the baby along with the first spoonful of chopped beef!” Gautier said, on this point: “The vegetarian regime, modified by the ad-

# Diseases From Meat

E. H. RISLEY, M. D.

**M**EAT is recognized to be the most easily contaminated of all foods. This statement is borne out by Edelman in his text book of Meat Hygiene, as follows: "Of the various classes of foods, meat is one of the most important, and it is certainly the one most subject to conditions rendering it unwholesome or even dangerous." Because of this, a very careful system of inspection has been instituted by the government to protect the consumer against unfavorable conditions in connection with its use as food.

Weinzirl and Newton have shown that the bacterial content of meat is very large. They found that samples of hamburger steak contain bacteria ranging from 269,000 to 525,000,000 per gram. And further they state that over half the samples tested ran over 10,000,000 bacteria per gram. These figures are certainly enormous, and we can hardly appreciate the possibilities for decomposition thus represented. Samples of milk with counts as high as 10,000,000 per gram would be rejected as food products. But the bacteria of milk would probably be less harmful as a rule than the bacteria of dead tissues.

These high bacterial counts in hamburger steak are undoubtedly duplicated in many samples of storage meat after it is removed from storage and put on the market for sale to the public.

Even freshly slaughtered meats are often quickly contaminated. The surroundings of the ordinary slaughter house, together with the odor in the vicinity, are sufficient evidence of the possibilities for contamination of most unfavorable character.

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dition of milk, of fat of butter, of eggs, has great advantage. It adds to the alkalinity of the blood, accelerates oxidation, diminishes organic wastes and toxins. It exposes one much less likely than the ordinary regime to skin maladies, or arthritis, to congestions of internal organs. This regime tends to make us pacific beings, and not aggressive and violent."

To these we may add the testimony of Holy Writ, "Be not among winebibbers; among riotous eaters of flesh."

## DISEASES IN ANIMALS

Many farm animals are today afflicted with diseases which make their tissues a real menace to those who use them as food. These diseases are becoming more numerous, and are thus of greater interest to consumers of flesh foods.

The following are examples of some of the more common diseases in animals:

Tuberculosis.

Pyemia (a general infection characterized by multiple abscesses).

Septicemia (pathogenic bacteria and their poisons in the blood).

Food and mouth diseases.

Trichina (a parasitic disease).

Tapeworm (a parasitic disease).

Great efforts have been and are being put forth to stamp out these diseases, but in spite of all the attempts the diseases are still making marked inroads. In some localities it is said that ten per cent of the cattle have tuberculosis.

In trying to get rid of the latter disease, the infected animals are slaughtered, and unless the disease is generalized in the body, the carcass is sold for meat.

## METHODS OF PREPARING MEAT

Some argue that the methods of preparing meat for human consumption overcome the dangers of transmitting the disease. It has been shown, however, that boiling does not destroy all of the bacteria which are present in the product since the flesh resists the penetration of the heat so that the middle portion of a large piece of meat may not rise to a temperature greater than 55 or 60 degrees C. (131 to 140 degrees F.) which is not sufficient to destroy the bacterial forms, some of which exist in a very resistant form. Baking is said by Gautier to raise the temperature of the deeper parts of meat to 70 or 80 degrees C. (158 to 176 degrees F.).

Then there are many people who do not wish to have their meats fully cooked. They prefer to have them rare done, thus allowing the bacteria to go by unharmed and ready to act in the body of the one who eats the meat.



## MEAT INSPECTION

It is true, as previously stated, that there is an excellent meat inspection carried on by the United States government in the larger packing plants, but a large quantity of meat is slaughtered in the smaller institutions under conditions which do not give the skilled protection which the products of the larger places enjoy. In connection with tuberculosis, the inspectors are permitted to pass for use as food the animals showing only localized involvement. Thus an animal having only a small area of infection in the lung may go on and be used for food by the unsuspecting meat eater.

## PARASITIC DISEASES

Tapeworm and trichina are definitely known to be transmitted through the eating of meats infected by these parasites. Faulty cooking or even ordinary good cooking, if the piece of meat is large, may allow the organism to continue in a living state. These parasites are not destroyed unless the temperature rises to from 62 to 70 degrees C. (144 to 158 degrees F.). Salting and pickling do not destroy trichina in less than fourteen days, it is said.

Trichina infection produces a serious disease. Epidemics have been reported with a mortality as high as twenty to thirty per cent. As to the frequency of these infections in animals, the United States federal inspection statistics have stated that as high as two per cent of hogs have trichina, and close to one per cent of cattle has "beef measles" or tapeworm infection. Even these figures may be low, for in mild cases such infection is very difficult to find unless very careful microscopic examinations are made.

## CANCER IN RELATION TO MEAT EATING

Although from a scientific viewpoint we cannot as yet definitely state that cancer is due to meat eating, yet we have some statistics that are quite suggestive. Cancer is more prevalent in those countries where large quantities of meat are eaten, and it is increasing more rapidly in those countries. Bulkley says: "We find that cancer has increased in proportion to the consumption of four articles,—meat, coffee, tea, and alcohol."

## RELATION TO CHRONIC DISEASES

Meat is the food most subject to putrefaction and decomposition in the human intestinal tract. The compounds thus formed put a greater strain upon the eliminative organs. Meats also contain preformed waste products

which are definitely toxic substances. These substances are stimulants to the body. Sohn says: "In one half pound of meat there is at least one and a half times the nerve stimulation found in one half ounce of dry tea."

Legendre says: "Boullion is a veritable solution of poisons."

In addition to this, flesh is an acid forming food in the body, and an excess of acid production in the body requires more work. All these factors together put a strain upon the organism which may eventually result in serious impairment and the development of definite lesions. All workers recognize the necessity of eliminating flesh foods very largely, if not entirely, from the diet of the individual who is suffering from Bright's disease, high blood pressure, pernicious anemia, gout, rheumatic affections, etc. It seems reasonable on this basis to think that a dietary which is helpful in combating the disease would also be protective against the development of such a malady in the body.

## FOOD POISONINGS

Meats are more common causative factors in food poisoning cases than any others. One of the most dangerous of these is botulism. It is especially likely to occur from the use of spoiled sausages and canned meats. The poison is produced by the bacillus botulinus, and is very dangerous. As high as twenty-five to thirty per cent of the cases poisoned by it die. The elimination of meat from the diet would greatly lessen such accidents.

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# God's Original Bill of Fare vs. Flesh

S. N. HASKELL

**W**HEN God created the world He also created man out of the dust of the earth in His own likeness and image.

He was made a little lower than the angels and crowned with glory and honor. He was made to have dominion over the works of His hands, and God put all things under his feet. (Ps. 8:5, 6.) At this time He gave man the following bill of fare: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." (Gen. 1:29.) This is God's original bill of fare for the human family; no flesh meat is in it.

In Smith's original three-volume Bible dictionary, in commenting on the word "pulse" (Dan. 1:12, 16), we find that it is translated from a plural noun, *zeroim* in Hebrew, meaning seeds. Seed denote grains of any kind, whether barley, wheat, millet, vetches, etc. This same root is found in Gen. 1:29, according to Smith.

Daniel felt that anything different than pulse,—the king's meat or the wine which he drank, even though it came directly from the king's table, would defile his body. (Dan. 1:8.) In 1 Cor. 3:16, 17, we read: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." These words are just as true now as they were when they were inspired by God.

The question may arise, Why then did God ever permit flesh meat to be eaten? The answer can be found in Matt. 19:5-8. God suffered many things because of the hardness of the heart. It should be remembered that God does not condemn man for what he does, which he does not know to be wrong; but that which he does know to be wrong.

The last work of the gospel is to *restore every lost truth*, either lost or permitted to be in disuse because of the hardness of the heart.

This truth is clearly stated in Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." "In the time of the end, *every* divine institution is to be *restored*."—Prophets and Kings, p. 678. (Italics mine.) This will include the original bill of fare.

In Testimonies, Vol. 17, pages 125 and 126, we read: "God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used." This was written March 10, 1900.

We are in the day of atonement or judgment. (Rev. 14:6, 7; 1 Peter 4:17, 18.) In the balances of the sanctuary every character is to be weighed. "God is leading out a people and establishing them upon the one great platform of truth, the commandments of God and the testimony of Jesus. He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin, and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer."—Testimony, Vol. 3, p. 447.

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# DANGER IN DEPARTING FROM THE EXPRESSED WILL OF GOD

BY G. B. STARR

**T**O SHOW that we are handling live wire under heavy voltage when we come in touch with the word of God, is the purpose of this article; and that a careless attitude toward the expressed word of God may result in either physical or spiritual death or both.

The record of Uzzah, who touched the sacred ark containing the law of God, is a case in point. It warns of the danger of the immediate infliction of physical death as a penalty for the transgression of a plain command. God had said, "They shall not touch any holy thing lest they die." Numbers 4:15. This word was given in immediate connection with the care and movement of all the sacred vessels of the sanctuary. Uzzah's solicitation for the safety of the ark proved not to be sufficient ground for the suspension of the death penalty.

To the Church in its wilderness journey from Egypt to Canaan, God expressed His will clearly to His people. To them He said, "I will rain bread from heaven for you." And He rained down manna upon them to eat, and gave them the corn of heaven, angel's food. Ex. 16:4, 5; Numbers 11:4-35.

But some of the mixed multitude that was among them fell a lusting and the children of Israel also wept and said: "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely . . . and now our soul is dried away. There is nothing at all,

beside this manna, before our eyes." Numbers 11:4-6.

David says this people "tempted God in their heart by asking meat for their lust. Yea, they spoke against God; they said, Can God furnish a table in the wilderness? Behold He smote the rock that the waters gushed out, and the streams overflowed. Can He give bread also? Can He provide flesh for His people? Therefore the Lord heard this, and was wroth. So a fire was kindled against Jacob, and anger also came up against Israel. Because they believed not in God and trusted not in His salvation. Yea, they turned back and tempted God, and limited the Holy One of Israel." Psalms 78:18-22; 41.

The inspired application of this experience of God's ancient people is made to His remnant people upon whom the ends of the world are come. Here it is stated that Christ was the invisible leader of ancient Israel. "That Rock that went with them (margin) was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness." In response to their cry and urgency, God gave them the best flesh,—wild quail and they ate to the full. But "while the flesh was yet in their teeth . . . the wrath of God was kindled against the people, and the Lord smote the people with a very great plague and He called the name of that place 'Kibroth-hattaavah,' the graves of lust." (Margin.) Numbers 11:33, 34.

"Now these things were our example to the intent that we should not lust after evil things as they also lusted." "Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come." 1 Cor. 10:4-6, 11.

Jesus Christ is still the leader of His people, and "He is the same yesterday, today, and forever." Heb. 13:8. He will lead the remnant of His people over the same ground He led His people over going toward Canaan. The same tests are to be brought upon them. They

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are being trained for entrance into the heavenly Canaan. No flesh food is to be eaten there, "no death, no pain" there. The appetite of God's remnant people is being changed now to harmonize with the fleshless diet of the new earth. And those who now compose the mixed multitude of spiritual Israel, who cry for the flesh pots of Egypt, must classify themselves either with the multitude who still "fall a lusting" or with that portion of Israel who "weep again" and say, "Who will give us flesh to eat?" Numbers 11:4. "We must have flesh."

#### FLESH EATING NOT CONDUCTIVE TO EITHER PHYSICAL OR SPIRITUAL HEALTH

"The diet appointed man in the beginning did not include animal food. Not till after the flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh.

"In choosing man's food in Eden, the Lord showed what was the best diet; in the choice made for Israel He taught the same lesson. He brought the Israelites out of Egypt, and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with food best adapted for this purpose, not flesh, but manna, 'the bread of heaven'. It was only because of their discontent and their murmuring for the flesh-pots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands. Yet the restriction to a non-flesh diet was never heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent."—"Ministry of Healing," p. 311.

#### FAILURE TO REACH GOD'S IDEAL

"By departing from the plan divinely appointed for the diet the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfil His purpose. The Lord 'gave them their request but sent leanness into their soul,' and the sacred pre-eminence which was His purpose for them, they did not attain."—"Ministry of Healing," p. 312.

Are the remnant people of God to fall on the same point and fail to reach God's ideal for them? He designs to bless them, physic-

ally and spiritually and make them a blessing to all nations and people.

"The light God has given on health reform is for our salvation and the salvation of the world."—Testimony, Vol. 7, p. 136.

By departing from God's plan we may bring disgrace and failure upon ourselves and find a grave along the journey instead of a wreath of victory.

"Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing."

"Those who use flesh foods little know what they are eating. Often if they could see the animals when living and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculous, cancer, and other fatal diseases are thus communicated."—"Ministry of Healing," p. 313.

"Many die of diseases wholly due to meat-eating while the real cause is not suspected by themselves or by others."—Idem., p. 315.

"We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people. I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for every one, and to give the lower passions control over the higher powers of the being. If meat-eating were ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat-eating."—Testimony, Vol. 9, p. 159.

#### THE MORAL EVILS

"The moral evils of a flesh diet are no less marked than are the physical ills. Flesh food is injurious to health, and whatever effects the body has a corresponding effect upon the mind and the soul.

"In many places fish become so contaminated by the filth on which they feed as to be a cause of disease; this is especially the case where the fish come in contact with the sewage of the large cities. The fish that are fed on the contents of drains may pass into distant waters and may be caught where the water is pure and fresh. Thus when used as food they bring disease and death on those who do not suspect the danger."—"Ministry of Healing," pp. 314, 315.

Are men of God who possess in their long years of experience a fund of information valuable to the cause of God warranted in risking that loss to the cause by eating of fish or flesh or fowl, canned or fresh, which may produce a deadly malady, and cut short their work? Have I as the blood-bought servant of Christ to whom He has given forty or more years of experience the right to accept an invitation to ascend in an aeroplane for a momentary pleasure to risk in those few moments all those years of experience, which belong to the work and people of God? Do you answer, "No"? Then have I the right to eat of canned salmon, which has often and may now in my case produce the deadly ptomaine poisoning? Or ought I to partake of what may appear to be healthy flesh of any kind, and by so doing raise my blood pressure, excite the nervous system, risk losing my temper, or control of animal passions, and thus bring disgrace to the Gospel, and to Him whom I claim to love with all my being and to His precious cause?

"Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body? How can they take the life of God's creatures that they may consume the flesh as a luxury? Let them, rather, return to the beginning, and themselves practice, and teach their children to practice, mercy toward the dumb creatures that God has made and has placed under our dominion."—"Ministry of Healing," p. 317.

"Let us teach the people to eat freely of the fresh grapes, apples, peaches, pears, berries, and all other kinds of fruit that can be obtained. Let these be prepared for winter use by canning, using glass as far as possible, instead of tin.

"Concerning flesh-meat, we should educate the people to let it alone. Its use is contrary to the best development of physical, mental, and moral powers."—Testimony, Vol. 7, p. 134.

### **Why Candidates for Translation Should Not Eat Flesh Even Though Christ Did**

(Continued from Inside Front Cover)

the same work He has called His people in this generation." Therefore, this lesson of the

type causes us to expect a diet reform not demanded of our forefathers.

A very precious statement is found in a special testimony concerning this thought, and indicating that the diet of manna given to Israel is paralleled by the light on health reform given to us as a people, and that if we will follow this light it will do for us what the manna did for Israel.

"The light that God has given and will continue to give on the food question is to be to His people today what the manna was to the children of Israel. The manna fell from heaven, and the people were told to gather it, and prepare it to be eaten. So in the different countries of the world light will be given to God's people, and health foods suited to these countries will be prepared."

"The members of every church are to cultivate the tact and ingenuity God will give them. The Lord has skill and understanding for all who will use their ability in striving to learn how to combine the productions of the earth so as to make simple, easily prepared healthful foods, which will take the place of flesh meat."—Special Testimony, MS-78-02.

*Fifth.* It is understood by all that John the Baptist as the forerunner of Christ was a direct type of the people who would herald the second advent of Christ. "In preparing way for Christ's first advent, he (John the Baptist) was a representative of those who are to prepare a people for our Lord's second coming."—"Desire of Ages," p. 101. He lived a most abstemious life, being a strict vegetarian. (See Testimony, Vol. 3, pp. 61, 62.) His message, therefore, was a type of our message, his work a type of our work, himself and his manner of life a representative of our manner of life. He did not complain of his lot, but accepted his mission as a great privilege and welcomed his abstemious life, which was a part of his preparation for his great and holy work. Surely we too are glad for our holy calling and our high privileges.

*Sixth.* In the ancient sanctuary service the day of atonement is a prophecy that the judgment message would contain a diet reform such as had not been required of former generations. See Lev. 23:26-30. On that day of atonement, which prefigured approximately the last generation to live upon the earth, they were asked to do certain things, each of which prefigured experiences in the remnant church; among these was affliction of soul. The Popu-

lar and Critical Bible Encyclopedia says of "affliction of soul" that it meant abstinence from food and probably nothing more. The same author describes "fasting" as "a useful exercise in preparing the mind for special religious impressions." "Patriarchs and Prophets," p. 355, says, "Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God with prayer, fasting, and deep searching of heart." Thus it is clear that fasting was at least a leading feature of what was meant by "affliction of soul." According to Webster, one of the meanings of fasting is "to eat sparingly and only of a specified food."

Ancient Israel were to fast for a day as "a useful exercise in preparing the mind for special religious impressions." Likewise we of the last generation are to "eat sparingly and only of a specified food" as "a useful exercise in preparing the mind for special religious impressions." God has plainly "specified" the "food" or diet for the remnant church.

As Israel's fast for one day stood out as a special requirement in contrast with the preceding days of the year, so this light on healthful living and the required obedience to it stands out as a special requirement in the last generation in contrast with preceding ages. Therefore, we can not say that we can do as past generations of people have done and expect to have our names retained in the book of life in these closing hours.

Thus we can see in the ancient sanctuary service a clear reference to the health reform feature of the Advent Movement.

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# Healthgrams

SELECTED AND ARRANGED BY MARTHA W.  
HOWE

1. Health first, then wisdom. Health,—more precious than wealth.

2. Live stock and crops are fed according to fixed laws. Infants and children, men and women are fed in ignorance and caprice.

3. Few are the homes in which the simple laws of nutrition are understood and practiced.

4. Foods are eaten without question as to whether they will support life or not.

5. There are hundreds of foods on the market which children eat every day, which will destroy health of chickens in six weeks, and in three months will kill them.

6. Avoid FOODLESS foods. Choose foods that feed.

7. A dog fed only white bread and water will die *sooner* than if fed nothing but water.

8. Grind your own wheat, rye, and corn, that you may preserve the vitamins, the mineral salts, and other valuable elements largely removed by the manufacturer.

9. Not lack of food, but wrong choice of food is the great cause of malnutrition.

10. Taste is a matter of education. Let us educate ourselves to like the things that are good for us.

11. It is poor economy to allow valuable mineral salts to be removed from our flour by milling, from rice by polishing, and from vegetables by wrong methods of cooking.

12. There is no economy in buying denatured grains, even though they are put up in cartons at ten times the price of the natural grain.

13. Eat less, breathe more. Change your want—er to a need—er.

14. The diet question deserves careful study.—"Healthful Living," par. 330.

15. Eat, study, and work *understandingly*. Vol. 3, p. 31.

16. If ever there was a time when the diet should be of the most simple kind, *it is now*. Vol. 2, p. 352.

17. As we near the close of time, we must rise higher and still higher upon the question of health reform. Vol. 6, p. 112.

18. In the time of trouble we shall need to eat only enough to keep alive. Vol. 1, p. 206.

19. The Lord will not work a miracle to preserve anyone in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given.—"Medical Missionary," Vol. 2, p. 216.

Question: If my body were an automobile, and I should apply for a license to run it, do I possess sufficient knowledge of how to run it properly to warrant my receiving a license?



# Our Workers at Home and Abroad

Conducted by Newton Evans, M. D., President College of Medical Evangelists

## In the Philippines

*The following excerpts are taken from a recent letter from Doctor Herzer*

THE work here in connection with the Pardy school and the Seventh-day Adventist interests throughout the Islands in general has enlisted my interest considerably. In fact, I believe that if my line were that of a general practitioner, and especially if I had a good preparation in surgery, I should consider very strongly staying here in the Islands, supporting myself and doing the most I could in the interests of our own work and people. I am satisfied that our work (Seventh-day Adventist work) needs a good, general practitioner, medical and surgical, here in the Islands.

In the Pardy school I am sure that I have been of some practical benefit. A general physical examination has been made of every student; also stool examination has been made on a large number, and in general, quite a large number of disabilities have been noted. The chief ones are: dental troubles, hookworm, beri-beri, malaria anemia, hypertrophied tonsils, constipation, and general poor health, due to hookworm, unbalanced diet, etc.

I have not done any of the surgery, principally because I have not given attention to the subject, and also there is a doctor here in the city who does the work for very little remuneration and who is in sympathy with the school. If there were no surgeons in the vicinity, I should of course do my best, but under the circumstances, I consider it better judgment to leave the surgery to the surgeon.

One of the biggest public health measures in the Orient is the introduction of the unpolished rice into the diet. At present, the great mass of the people still continue to eat poorly cooked, highly polished rice and salt fish. Yesterday I had a most interesting and profitable visit with the prison physician at the Bilibid prison here in Manila. I have visited there be-

fore, but this time I went for one purpose,—to study the diet, and to determine where we could purchase unpolished rice for the school out at Pardy. Briefly, this is the diet situation at this old-time prison. For breakfast,—bread and coffee; for dinner and supper,—unpolished rice with occasional vegetable such as greens, beans, etc.

At this prison the principle article is *whole, unpolished* rice. This rice when cooked looks reddish brown. It is steamed three hours, and comes out perfectly soft. Every man has all the rice he wants. The physician tells me that there has not been one case of beri-beri in the last ten years, the interval covering the unpolished diet. Prior to this in the leper colony at ——— and at Bilibid, beri-beri was the greatest cause of death. At present there are 2,200 prisoners here at Bilibid, 5,000 lepers at ———, and 6,000 prisoners at ———, but beri-beri claims no victims. It is really a most interesting human experiment.

Now the thing we are interested in is that our students and all native Seventh-day Adventists adopt the diet. Last night I went out to see Brother Sevrens, and he is going to start it at the school. Next week I am going out and give a short talk to the school on the subject. I hope we can really do something. They told me at Bilibid that the men like their whole rice just as well as the other after a short time. I hope we can actually adopt the whole rice diet as a part of Seventh-day Adventism in the Orient, and believe it is wholly right and not simply a deluded enthusiast's idea.

When I see the awful condition of their teeth, their underweight, the frequent freak cases of beri-beri, the general lack of energy, I think it is one of the most important health measures to be adopted by the Oriental. And all these brilliant ideas about introducing vita-

mine bearing articles into the diet, when you are throwing away the best one known, and when you consider that rice is by all means the staple article of diet for the people, I say it is cowardly dodging the real issue.

These people are not like the Americans or Europeans in their diets, who are always looking for some new article to eat; they are more like the wild western horse, who has been fed on prairie hay all his life, and if you undertake to give him a meal of grain, he refuses to eat it. So with these people, they want fish and rice, and nothing else.

There have been no more cases of typhoid out at the school since we vaccinated everybody. Around 200 were inoculated. Giving the three injections, at weekly intervals, it took quite a little time. In fact, I have been spending a good share of my Sunday afternoons out at the school.

I vaccinated our entire family for both cholera and dysentery, and we drink only distilled or artesian water and also use some for washing the teeth, and we eat no raw fresh

fruit or vegetables that cannot be safely cleaned and sterilized. For example, bananas, tomatoes and cucumbers with a definite intact outer skin we can wash with soap and water and then pour boiling water over them. As for lettuce, celery, green onions, we do not touch unless cooked.

I am convinced that the secret of preventing intestinal parasite infection with the American or European children is *having their own mothers for their nurses*. This has been the rigid plan in our small family, and now Mrs. Herzer has been doing all her own house work for several months, besides having considerable dental trouble, and she feels just as well doing it as having a house boy do it for her. I cannot comprehend how any well informed American can place a few weeks' old baby in the hands of a native nursemaid, 99 per cent of whom are intestinal-parasite-infected and non-sanitary.

FRED HERZER, M. D.

Manila, P. I., September 15, 1922.

## Passing Examinations in Argentine

A FEW weeks ago a letter was received from Dr. Henry E. Herman from Buenos Aires, Argentine Republic, South America. Doctor Herman is a graduate of the College of Medical Evangelists in the class of 1920 and has been for some time working in our sanitarium in Argentine. For some months, however, he has been at the medical college in Buenos Aires, studying and taking his examinations looking to registration in that country. His letter gives some very interesting details of his examinations in histology, embryology, topographical anatomy, and physiology.

The following extracts from his letter will be of interest to our friends: "After the physiology examination was over, I met Housay, the professor of physiology, outside of the hall. He stopped me and wanted to know where I had studied. Then he wanted to know more about the College of Medical Evangelists, being impressed with the fact that the College of Medical Evangelists must give excellent instruction. He asked me finally whether I were an evangelist, and being well

pleased with the information he got, he shook hands with me, wished me good luck, expressed his hope to see me again, and went his way.

"Two-thirds of the whole is done. I finished the first two years. This means that if I am allowed to stay on the job and if it goes on like that, I shall finish in one year from now. I feel that the Lord has helped me wonderfully. The more so, when I see that other men who are revalidating fail in many an examination. From what I have written so far in this letter, you will agree with me that one has to know the 'stuff' and dig it out of the books by hard work in order to get through. And here is where Loma Linda comes in; the benefits derived from instructions received in Loma Linda will bring anyone through anywhere in the world. I was not more than an average student in Loma Linda,—my state board grade of 88 8-9 per cent represented the average grade of all. I believe that a student should be thankful to have the opportunity of a Loma Linda education."



# THE MEDICAL EVANGELIST

A Journal Devoted to the Promulgation of Health Reform Principles

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The Editor, MEDICAL EVANGELIST.

We commit this special issue of THE EVANGELIST to its readers with an earnest prayer that it will bring a great spiritual blessing to the church. J. G. W.

Just as we are going to press the managing board of the College of Medical Evangelists passes an important action looking toward making more of THE EVANGELIST than ever before, and appoints a representative committee of six to formulate plans for the paper and its management. It is hoped that plans will be laid for it to be issued monthly.

J. G. W.

## Doctor Luke--Medical Evangelist

BY ERNEST LLOYD

WE OWE much to Luke, "the beloved physician." To him we are indebted for the wonderful story of how the angels sang, "Glory to God in the highest," and how the shepherds heard the song and hastened to worship the babe who lay in the manger at Bethlehem. Without Luke we should have missed the story of how Christ as a boy of twelve visited the temple at Jerusalem and discussed weighty questions with the doctors of the law. Luke is the only one who tells us the story of the plucky little Zacchaeus, and how he climbed the tree to see his Lord. Without Luke we should have lacked the story of the good samaritan, the story of the prodigal son, the story of the poor publican, and other meaningful incidents.

But who was this Doctor Luke, the man who wrote not only a beautiful biography of our Lord Jesus, but also a history of what befell the Christians who lived in the half

century just following the death of Christ? Someone has said that Luke was so anxious to tell us about Christ and the early Christians that he forgot to tell us about himself. He certainly kept himself in the background, not even mentioning his own name. However, he does let slip a few facts concerning his connection and experience with the early church. In the last part of the Book of Acts you have observed that when he is describing some of Paul's journeys, he says, "We" did so and so; thus we know he was Paul's companion at the time.

But Paul was not so silent about Luke. Whenever the great apostle mentions the doctor he says something kind about him. In the Colossian letter Paul sends greetings from "Luke, the beloved physician." So it is clear that Luke was a medical man, and that he was with Paul in Rome. In the second letter to Timothy, written by Paul shortly before his death, he says, "Only Luke is with me." This is evidence that at the end of Paul's life, when some of his followers had deserted him, Luke was still faithful.

From a close study of all that Luke wrote and that which has been written about him, scholars have gathered many interesting facts concerning him. Dr. James Hastings, an eminent British author, says: "Luke was a Gentile, not a Jew. He first met Paul at Troas. He and Paul made their first missionary journey together into Macedonia. Paul was far from strong, and Luke as physician was a great comfort to him. He not only took care of Paul but helped the great apostle in his work of healing the sick who were constantly brought to him. So we may call Luke 'the first medical missionary.' If you carefully read Luke's Gospel you can't help noticing how many miracles of healing he records, and how he gives details that a doctor naturally notices? When Paul was at last sent as a prisoner to Rome, Luke went with him,—not as a fellow prisoner, but as a friend." Luke's faithfulness to Paul, next, of course to his faithfulness to his Lord, was perhaps the outstanding feature of his noble character. And faithfulness is what God prizes in every one of His sons and daughters. "Thy faithfulness shall be rewarded."

Luke was not only the "beloved physician" and the faithful friend of the Apostle Paul,—he was also an evangelist, "a faithful ambassador of health" to the souls as well as to

the bodies of men. In every land where the Bible is read there are countless numbers of men and women who feel grateful for the messages of consolation in sorrow and affliction that are found in Luke's Gospel. The Bible is a richer book for you and me, dear reader, because of the loving pen and the tender heart of "the beloved physician."

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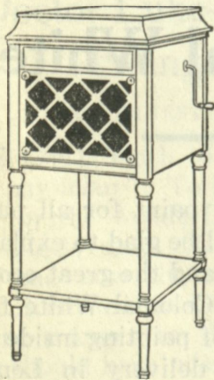
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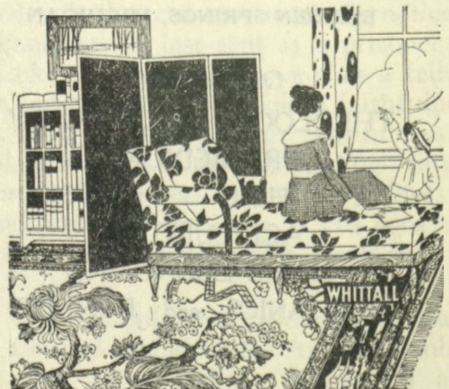
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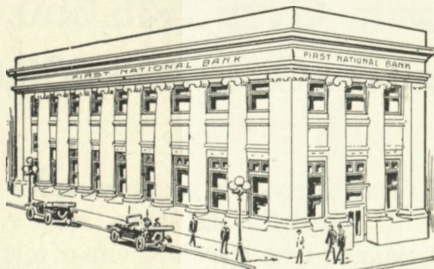
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