

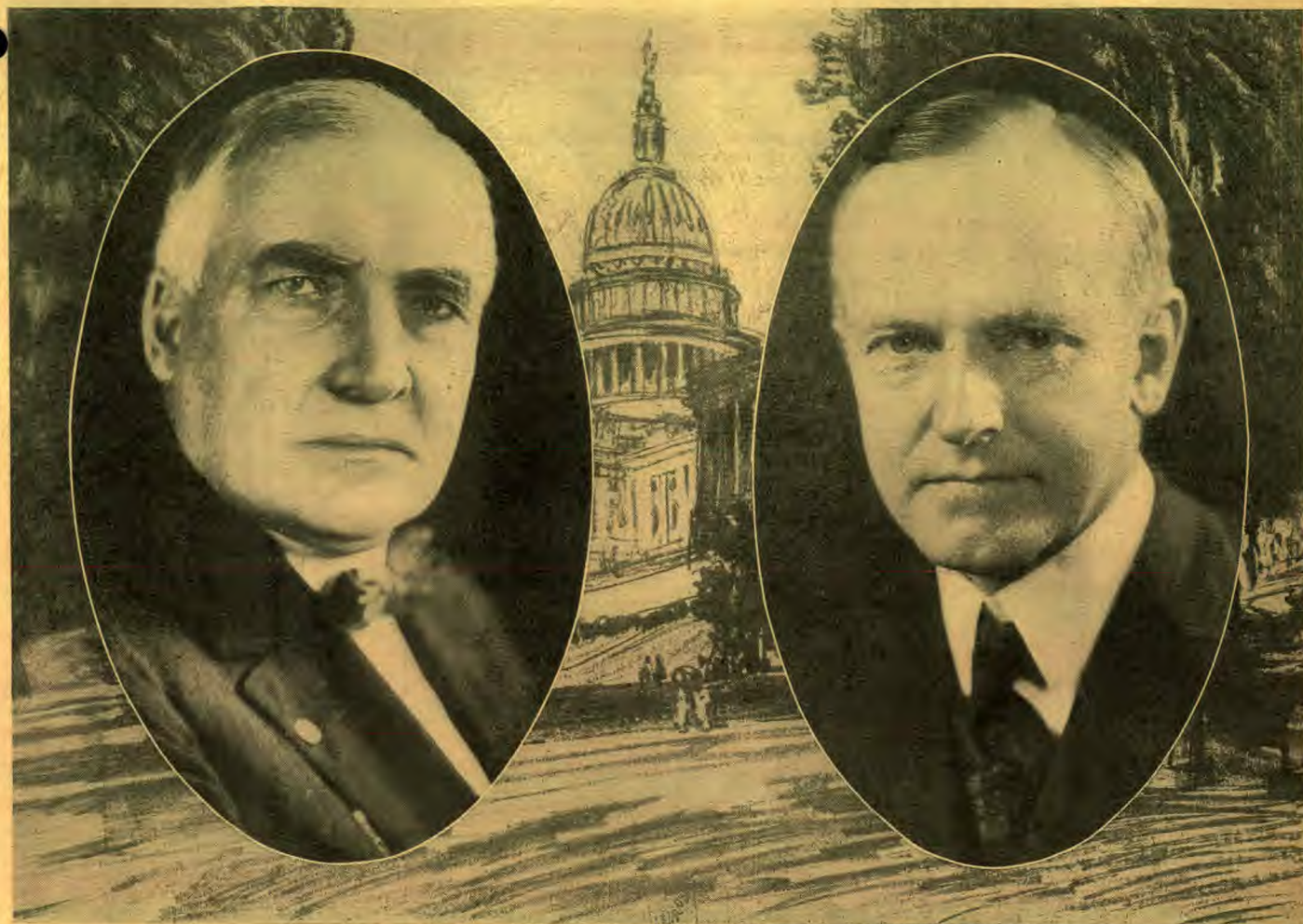
# Signs of the Times

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Senator Warren G. Harding, of Ohio, and Governor Calvin Coolidge, of Massachusetts, elected as President and Vice President of the United States in the national election of November 2. These men, Republicans, were elected by an overwhelming majority.

## Salvation by the Wholesale

By CHARLES F. McVAGH

THE "get rich quick" craze in the business world has its counterpart in the religious world in the various plans of righteousness by wholesale. But just as surely as "there is no royal road to learning," and no sound financial basis for short cuts to wealth, even so there is no trustworthy hope for righteousness and life outside of personal faith in the Lord Jesus Christ for the forgiveness of sin. Just as greed in the economic world begets corruption in politics, radicalism, bolshevism, anarchy, and violence, so the pernicious idea of wholesale salvation breeds moral laxity, intolerance, lawlessness, and destruction.

No thoughtful, sane person would question that "righteousness exalteth a nation: but sin is a reproach to any people." Proverbs 14:34. However, many of the popular plans for bringing about a reign of righteousness, show a great lack of understanding of the real meaning of Christianity and the fundamental differences between Christianity and paganism.

A tree is known by its fruits, and most of the religious systems in the world have existed long enough to demonstrate what they produce. There is but little difference, in the practical result, between the heathen who worships a god that cannot save him, and the professed Christian who believes in a God that does not save him. Christianity is not merely a system of philosophy or of moral teaching. Considered as a code of ethics and morality, the teachings of the Bible may be compared with Buddhism, Confucianism, Mohammedanism, or any other religion; but of the Bible as a means of salvation, it is not possible to make such comparisons, because there are no points of similarity to be compared.

No other religion than Christianity ever had a founder who died and rose again. Other founders and leaders of great religious movements died and are still dead. The nearest possible comparison of practical worth would be as between the efficiency of a living man and that of a dead man. But even



that is no parallel, because Christ is not only a living, glorified man, but He is the ever-living Deity. "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Revelation 1: 18.

#### "NONE OTHER NAME"

The apostles declared, "There is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. He is the Creator. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Colossians 1: 16, 17.

The gospel not only saves people from the penalty of sin, but is the power of God to save from sin itself. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1: 16.

Other religions philosophize, often very truly, about what men ought to do in order to have health and happiness. The gospel does what other religions do not claim to do—it furnishes the power to do what it teaches. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1: 12. The fact that Christianity saves from the bondage of sin here and now, is the evidence that it will save from the penalty of sin in the Judgment. It furnishes the power on condition of belief that Jesus is the Son of God. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

#### AN INDIVIDUAL MATTER

Belief is a personal matter; and while it may be exercised by any number of individuals, it can only be exercised individually. The truths of Confucianism may or may not have originated with Confucius. Whether they did or not, makes no essential difference to any one. Whoever he was, he has been dead for centuries. There is no salvation in the teachings of Confucius. Neither is there any salvation in any teaching apart from the person and atonement of Christ. His ability to save rests entirely on the fact that "He ever liveth." If He is not God—if He did not live in sinful flesh a sinless life by the same power that is available for His followers—if He did not die on the cross and rise again, then the religion that bears His name is a failure and He was an impostor.

He was the Word in the beginning. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1. The same Word who was in the beginning, and who walked upon the earth, and who is now in heaven, still identifies Himself with the Word that He spoke, and with the example that He left on record in the New Testament. The Word is

made the instrument of communication between God in heaven and His people on earth. The way we relate ourselves to the revealed Word is counted as our true relationship to Him personally. "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the Word that I have spoken, the same shall judge him in the last day." John 12: 48.

#### TREMBLING DEVILS

Not merely our mental assent to the truth of the gospel, but the attitude of our will toward that truth, is a manifestation of our belief or unbelief. Assent to the teachings of Mohammed is a mere mental condition. Assent to the teachings of Christ may be the same, and in that case, would bring no real help. Such an assent might leave people not only unconverted but even satanic. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." James 2: 19. Such assent is not belief in Christ or in the gospel in any saving sense. If it were, we might have wholesale salvation of communities, tribes, and nations. Belief that is manifested in submission and obedience brings the power

of God to lift a man out of himself, and do for him what he cannot do for himself—that is, make him a new creature.

But such belief cannot be exercised for another. People are born as individuals, die as individuals, and are judged as individuals. "So then every one of us shall give account of himself to God." Romans 14: 12. In like manner, salvation is individual. "Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time without sin unto salvation." Hebrews 9: 28. "Ye must be born again." Any effort to improve on the "one by one" method in conversion, not only shows a failure to comprehend Christianity, but is, in every essential, downright apostasy. "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me." John 16: 2, 3.

Regeneration is based upon knowledge of truth, plus agreement and submission to all the truth that is known. Cleansing from sin is dependent on walking in the light. "If we walk in the light, as He [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 7.

#### CHRISTIAN NATION FALLACY

There is no such thing as a Christian nation. There are nations that have Christians among their citizens, some more and some less; but religion that consists only in outward correct forms of conduct is not Christianity in very truth. It may have some restraining worth to humanity, but it is not Christianity—it is not "the power of God unto salvation."

History testifies abundantly that culture, refinement, and education are no protection against sin. They do not even predispose to salvation. In every great moral crisis, they fail miserably. The world does not need a correct restatement of theology so much as it needs power to deny selfishness and manifest in life the Golden Rule; and this power is found only in the gospel. This requires a living Christ, received by faith into a living, intelligent being, as an individual experience.

That is the reason why not only is wholesale salvation impossible, but an attempt to effect salvation wholesale is dangerous to the well-being of society in exact proportion to the power that is behind the attempt. It covers up Jesus with words, seeks to place Christianity on an equality with other religions, and in reality promotes heathenism, and ends in disappointment, violence, and destruction. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1: 12. "Whosoever will" may "take the water of life freely."

"PILGRIM'S PROGRESS" has been circulated in no less than 114 languages.

#### "WHITHER WAY?"

By MILTON C. WILCOX

"As one looks ahead there is little light save when dazzling flash on flash writes a great interrogation on the murky background. . . . I still ask myself, 'Whither way?'"—*Sir Auckland Geddes*. "About us is a world of confusion and turmoil; and under the spell of general moral laxity, we are groping in the dark for the ray of light which we have not yet discovered."—*John Grier Hibben*.

The night is dark, storm clouds hang low,  
And fitful lights flash through the gloom.  
Men do not know the way to go.  
The deeper darkness tokens doom.  
Before the darkness, souls are bowed.  
The flashing lights do but betray  
Black question marks upon the cloud;  
And men are asking, "Whither way?"

The lore of man reveals no light;  
Philosophy is blind before  
The growing gloom; and deeper night  
Reveals to straining eyes no door.  
But in the background, on the cloud  
The great interrogations stand,  
And hearts in agony are bound,  
And "Whither way?" the souls demand.

Is there no way? Is there no light?  
No, not of man. But o'er the gloom,  
The voice of God breaks through the night,  
And Triumph paeans o'er the tomb  
Of black dead hopes: God lives and reigns.  
His everlasting tidings bright  
Will heal the wounds and wash the stains,  
And make the sad old dark world light.

Believe in God! Creative power  
Responds to faith, makes strong the soul;  
And in this awful judgment hour,  
No other cure can make thee whole.  
"Fear God," "give glory," "worship Him"—  
Creator of the rolling spheres.  
The light of life shall never dim.  
With Him—joy of eternal years.

Beyond the turbid, murky cloud,  
There shines the light of endless day;  
Beyond the gloom palls that enshroud,  
Stretches the holy, heavenly way;  
Beyond the anxious questions, rise  
The glorious answers of our God,  
So true, so sure, so just, so wise.  
The way?—The path our Saviour trod.



**A**CUMULATION of factors is working to-day to bring about the complete dissolution of our present system of civilization. By the present system of civilization, I mean the European system of society, which has conquered America, South Africa, and Australia, and exerted deep influence upon Asia. It is sometimes called the Christian civilization, in opposition to the Oriental systems of society, which are built upon other ethical systems, although it has possessed, in all its stages of evolution, many non-Christian elements of which Christianity has not succeeded in purging it.

Our civilization was built up, after the fall of the essentially Oriental ancient societies culminating in Rome, from a composite of their institutions with the traditions of the hardy and uncultured Germanic races, permeated by that new leaven which has made it superior to all previous civilizations,—the religion and ethics of Jesus Christ. Christianity has accomplished much for our society—how much, no one can appreciate who knows nothing of conditions outside of Europe or particularly of America. It has abolished slavery, banned concubinage, killed autocracy. It has exploded the fallacy of caste, taught men that they are all free and equal in the pursuit of happiness and religious conviction; it has convicted men that each is his brother's keeper and that the strong and efficient should provide for the handicapped and incapable. Greatest of all, it has created the *home*. It would have accomplished a great deal more had it not fallen into the prostituting hands of hierarchies and politicians, and been smothered in the embroidered glory of state churches.

#### THE HOME, UNIT OF SOCIETY, ATTACKED

But Christianity has given our civilization its greatest institution, its fundamental unit, the home. Outside of Christendom, there is no home. The Roman, like the Greek and the Egyptian before him, had his *domesticus*. The Asiatic has his harem. The home, that conception of the relation of one man and one woman as equals, and the rights of their offspring to life and happiness as equals, is the unique contribution of Christianity to our civilization. Now, after slow centuries of development, that civilization has passed the crest. Torn by the mad conflict of irreconcilable interests, and attacked in its most vital spot by an increasing and unblushing abandonment to pleasure, of which the passion for luxury is the outgrowth, it seems to be doomed.

The home to-day is established on a quick, unthinking, passionate courtship. It exists only as a place to eat once or twice a day and in which to take a short



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Indulgence by women in cigarette smoking is one of the many indications that there is an influence attacking our civilization which is by no means Christian.

## HEADED FOR THE LAKE of FIRE

By JOSEF W. HALL

nap after the theater at night. Its children are farmed out to tutors and governesses. It is broken up at the least whim. The papers of a few weeks past recorded a divorce granted a woman on the sole ground that her husband snored so long and loud that she could not get her sleep, therefore she wanted a divorce. At the present rate, the real home, where God lives and rules, where love is supreme, where children are reared in the fear of God, and from which upright, principled, substantial citizens are sent forth, will be found only in the museums.

All ages and societies have had their devotees of Venus, their Sodomites. They have always grown more numerous and more boldly philosophical as society decayed. But there is a far more portentous omen than the revelings and philanderings of the openly licentious. It is a universal tendency, hard to point out, but showing in all classes of society—a tendency that is a psychological trait of a decadent people—a tendency to glorify the sex passion, to look always through amative eyes, to make everything in some way pander to the insatiable sexual appetite.

This tendency is not confined to men, whose record for sexual purity in all ages

has been far from unblemished. It is more noticeable and disconcerting in our women. Christianity set up for both sexes the single standard of morality, which has been the bulwark of the Christian home. But next to the purity of both sexes, the best thing is the protection of the woman. There is no just reason why illicit relations should be denied to the woman more than to the man. But history has taught us that there are very great utilitarian reasons. Chinese civilization has persisted the longest of any on earth, because of the vigorous survival of the family—not the home as we understand it, but the family—and the family has survived because of the absolute and uncompromising demand of the Chinese upon their women for purity. They enforce this demand by guarding their women more jealously than their silver—which is saying a good deal—and by exacting immolation for an act savoring of even the appearance of evil.

The slackening of the moral bounds about women, with an accompanying abandon among men, has been a sure precursor of the fall of ancient races. Egypt, Babylon, Persia, Greece, Rome, and the Manchus all rotted with the same spore, and its festering work lies bared in Russia. In Europe, America, and Japan to-day we have the "cultured" and more dilettante classes drugging their consciences and feeding their hungry desires with an "aesthetic morality," while we have a growing minority openly planning the forcible abolishment of the home and the breakdown of all moral restraints.

The glorification of the sex passion does not necessarily involve flagrant acts, immoral philosophy, or self-license. It is commonly the unthought-of tendency of the last decade in art and religion, industry and merchandising, work and play, to "play up to"—in newspaper language—the sex instinct—to put everything, if possible, in terms of appeal to this impulse. The pulpit may hurl the thumping charge of immorality at the stage, but this tendency is as likely to permeate the sermon as the drama. It is the tendency of the age, not confined to any class; and therefore its importance, far beyond that of anything confined to individual cases, as a sign of the times.

In the aesthetic world, the tendency has become the dominant note. The reaction from the classical (which, to tell the truth, was largely the amative of ancient civilizations idealized and cooled off) and the puritanical, is universal. The latest art exhibitions run preponderatingly to the nude, and, that state of bareness having been reached, to some method of draping it up to make it more aesthetically (which means, to a large number, sensually) appealing. The nude need not necessarily be sensual. A face can be



drawn as appealing to that impulse as a figure. And many are so drawn. It is a tendency often unconsciously followed.

In music, we perceive the same tendency, with, however, more hardy standing out against it. Many feature articles have been written on "Why Is Jazz Attractive?" The simple truth is that it is attractive because it excites the sexual instinct. And the same is true of the "modern" dances. The screen and the theater are not usually so bald. But they contain many things that "play up" the sensual impulse; and more insidious and contemptible still, that "play down" the home and standards of purity. One of the most successful farces of the year, with a suggestive name, contains nothing so harmful as the innuendo of the guffaw, in which the audience inevitably join, which follows the statement of a bride to her husband, "And you told me you were pure!" Bare flesh is soon forgotten, but poison philosophy like this never leaves us quite the same again. Orientals are scandalized at our theatricals, not because they disclose license, but because they "play up" and heroize license.

This tendency to glorify the sensual is nowhere else so exhibitory as in dress. The fashions seem designed for the purpose of appeal; and as nothing is more fickle than the sensual appetite, they must be changed constantly to maintain their attraction. The nude itself soon loses its power to stimulate, as those know who live in countries where the common mode of dress shows much of it. It must be decorated—"played up"—in order to be made suggestive.

The proclivity toward the passionate shows itself in our books, periodicals,

and magazines. Fiction writers feel that they must take their characters from the most effete and sensuous class of our society. The same tone permeates our conversation, our jokes, our social and business relations—a veritable propaganda of the devil. Is it by chance that at this time of the decay of our civilization we have idolized upon the stage and the screen the voluptuous scenes of his triumphs, effete Babylonia, Egypt, and Rome? It is a crime that such high-strung and æsthetic civilizations should have been wiped out by barbarians, we are told. To-day we do not need the barbarians. We shall all turn barbarian and wipe one another out.

#### HAVE GONE DOWN UNDER SIMILAR CONDITIONS

The kingdoms and civilizations of the ancients successively fell, debilitated by the same toxins which are poisoning our Euro-American civilization to-day. It has lasted longer than they because it has had the refreshing stimulus of new lands to settle and new blood to absorb; and it has been bolstered by as much of Christianity as it has incorporated. Now there are no new lands to give new breathing space and fresh contact with nature to man; no wild, fresh races to infuse new blood; and the church, although she will busy herself about much serving, will not sit long enough at her Master's feet to do much for society. This civilization, if present tendencies continue, is doomed.

There have been periods before in our civilization when the moral ebb was very low; in England, for instance, in the seventeenth century. These conditions were sectional, confined to one stratum of

society and usually to one country or district. Reactions toward righteousness and wholesomeness have saved the situation. This time the condition is not sectional, but universal. Wholesome and saving efforts we take part and place hope in. We expect to save a throng of persons, mustered from every tribe and people; not the civilization.

Our civilization is decaying. In the natural course of events, as history has taught us, following the period of disintegration there should be long, heart-rending dark ages of flux, germinating recurrent evolution—if, indeed, mankind has enough virility left to germinate another civilization. As already pointed out, there is no new blood left on the face of the earth to infuse into it. All races have equally become effete. But, revelation reassures us, events will not follow their natural course. The premonition is already in all hearts that a supernatural power is going to take hold of the bankrupt mess which man has made, and liquidate it. We shall be spared the long, dark period of flux. But all our institutions are going to be put through the liquidating process, and it is a ruthless process. The church, the state, the home, the individual, will all be passed upon in judgment. And many good things—and persons—will be salvaged and refined for their place in the coming age. And many indifferent and all evil things, "the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars," and death and hates, will be cast "into the lake of fire." This is the final clean-up, even the lake of fire.

**A**N attractive personality was Jesus—at least to the needy and suffering. He belonged to universal humanity. No "silver spoon" of the privileged class was placed in His mouth at birth. No special protection of blood-favoritism was thrown about Him from cradle to grave. He was the masses' Man, circumscribed by association and relation, unprivileged and undistinguished. He hewed His way through sights revolting and sorrowing, sounds hideous and melodious, circumstances right and wrong, conditions provocative and persecutive; yet in all, He shone a light undimmed by the hypocrisy of His times, revealing the principles of beauty, truth, and love which make man universal kin.

Jesus was sea-like in character—stormy sometimes on the surface, tranquil beneath. Science tells us that when the sea is most restless superficially, it is wholly peaceful below, and the tiniest and most fragile shell lies unstirred upon its even and unhardened couch.

Some critics have condemned Jesus for His cutting phrases, and one or two acts that they declare were beneath the dignity of one so divine. They have decried His actions and maligned His character. True, He cried aloud in severest tones against cant, formalism, and hypocrisy. Once He manifested anger (Mark 3: 5), "being grieved"—not anger as we define it; for how could such be united with grief? He was stern even in the use of a cord-scourge (John 2: 15)—treatment severe but just, for such impiety in the house of God. But if on the surface



## THE MASTERFUL CALMNESS OF JESUS

By WILLIAM P. PEARCE

there was sternness and severity, beneath was forgiveness, meekness, and measureless love, undisturbed.

Jesus was, however, the calm man. Serenity may have been a characteristic of His nature. Luke says He was subject to His parents. (Luke 2: 15.) This would indicate He did not fuss, fume, and worry them, but listened, obeyed, and lived the

poised life. As the sterner realities pressed themselves upon Him, or as He came in contact with them, calmness—the flowering of His life and the fruitage of His soul—dominated. He mastered others because He had mastered Himself. Men might disgrace His body; but as Frederick Douglass once said when trainmen made him ride in a baggage car, though he had a first-class ticket, "The soul of Frederick Douglass no man can disgrace." Jesus demonstrated this, thus making it easy for Douglass or any other person to exhibit it.

Let us glance at some outstanding incidents of calmness during the brief ministry of Jesus.

*The storm incident.* It was fearful—must have been, when sons of the sea felt they were about to perish. Winds howled, waves rolled mountain high, and their little craft tumbled like a drunken man. But Jesus, aroused from His slumber, calmly said to wind and sea, "Peace, be still" (Mark 4: 39)—and still they were.

*A sneer incident.* Jesus had freed a poor blind and dumb fellow from a devil. The amazed onlookers asked, "Is not this the Son of David?" But when the hypocritical Pharisees heard of it, they sneeringly said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Matthew 12: 23, 24. Instead of "cutting loose" on those whitewashed sepulchers, Jesus calmly propounded a question which nonplused them: "If I by Beelzebub cast out devils, by whom do

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"What lack I yet?" asked the rich young man of Christ, after assuring Him he had kept the commandments from his youth up. He realized that the law could not save him, so came to Christ for help.

## HOW TO GET RIGHT WITH GOD

By JOHN LEWIS SHULER

**T**HE A B C of Christianity is as follows: A—"All have sinned." B—"Behold the Lamb of God, which taketh away the sin." C—"Come unto Me, . . . and I will give you rest."

When we want to get right with God, we need to face, first of all, the fact that we have gone wrong. "All have sinned." All have swerved from the path of righteousness. (Romans 3:10-12.) "All we like sheep have gone astray; we have turned every one to his own way." Isaiah 53:6.

There is in the hearts of men a consciousness of sin. We know that we have done things which we ought not to have done, and have left undone things which we ought to have done. This brings up that old question, How can a man be just before God? (Job 9:2.)

### MEANING OF JUSTIFICATION

To be justified is to be pronounced free from guilt, to be vindicated and accepted by the Lawgiver and the law. It means that, although we are guilty of sin and deserve punishment, God will treat us as though we had never sinned at all. Is such a thing possible? Is it not impossible?

This brings us face to face with a great problem: How can sinners be accounted righteous before God? How shall we who have sinned and broken the holy law of God, be treated by the Lord as if we had not done so? How shall I, who have wan-

The scriptures found in Romans 7:14, 18; 3:20-25, as quoted in this article, are taken from Dr. James Moffatt's translation of the New Testament. This new translation does not bring out any new ideas in these texts, but it does use language that is plainer and more emphatic.

dered away from God—I, who have done so many things which were displeasing in His sight—be welcomed by my Lord as if I had always lived satisfactorily? Let us look at the answers which God has given to these great questions, in the revelation of His love and grace by Jesus Christ.

### CANNOT MAKE OURSELVES RIGHTEOUS

When we come to solve this problem, we need to realize that for us to make ourselves righteous by our own works is absolutely impossible. I suppose that no man ever tried harder to make himself righteous by his own efforts than did Saul of Tarsus. But all his efforts resulted in failure. In Romans 7:14-16, he confesses his failure in these words: "The law is spiritual; we know that. But then I am a creature of the flesh, in the thrall-dom of sin. I cannot understand my own actions; I do not act as I want to act; on the contrary, I do what I detest."

Did you ever have such an experience? You did not want to do certain evil things, and you resolved that you would never do them, yet you went ahead and did them. There was also in your mind a desire to attain certain good qualities,

but you found that you could not attain to them. Every person who tries to make himself righteous by his own efforts is doomed to just such a failure. In verse 18, Paul says: "For in me (that is, in my flesh) no good thing dwells, I know; the wish is there, but not the power of doing what is right." The power to do right is not in us.

You might as well expect to pick sweet apples off a thorn bush, as to hope that we who are corrupt and sinful by nature could make ourselves righteous by our own efforts. A rotten tree cannot bear sound fruit. (Matthew 7:17, 18.) "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23.

No people ever put forth greater efforts to make themselves good by their own doings than did the Pharisees. But they failed. We simply cannot hope to get to heaven on any such program. "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matthew 5:20.

If we could have saved ourselves by our efforts to do good, Jesus Christ need not have died at all. Those who attempt to save themselves by their morality make the death of Christ of no effect in their lives. "I do not frustrate the grace



of God: for if righteousness came by the law, then Christ is dead in vain." Galatians 2: 21.

On what, then, shall we rely for salvation? Romans 5: 10 will answer the question: "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved"—not by making good resolutions, not by trying to keep the law, not by a large number of good works, but—"we shall be saved by His life."

What kind of life was His life?—The life of Christ was a pure and spotless life. It was just the kind of life God wants us to live. The life of Christ is a demonstration of what man ought to be. It was the kind of life we must possess if we would be ready for His coming. (2 Peter 3: 10, 14; 1 Thessalonians 3: 13; Revelation 14: 5.)

The gospel brings us the good news that God in His mercy proposes to impute that perfect life of Christ to us. He has chosen Jesus to be our substitute. In Romans 5: 19, we read, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Sin, guilt, and death came by the first Adam. Righteousness, justification, eternal life, came by the second Adam. We are all to be made righteous by having the perfect life of Jesus imputed to us.

#### RIGHTEOUSNESS BY FAITH

How is this to be done? A full answer is found in Romans 3: 20-25. Paul begins by saying, "No person will be acquitted in His sight on the score of obedience to law." We cannot save ourselves by obeying any set of rules. It is absolutely im-

possible for us to save ourselves, even by keeping God's law. Why? The next clause explains: "What the law imparts is the consciousness of sin." The law proves us guilty of sin. It shows us where we have gone wrong. The mirror cannot tell you that your face is clean when it is soiled. The carpenter's square cannot say a board is straight when it is crooked. So the law cannot say we are right when we are wrong. Again, the mirror cannot remove the dirt from your face. The square cannot make the board straight. So the law cannot take away our sins. But it does point us to Jesus, who can save us from our sins.

In verse 21, Paul says, "But now we have a righteousness of God disclosed apart from the law altogether." We do not get this righteousness by trying to keep the law. The gospel presents a righteousness which is to come to us entirely apart from any of our efforts to make ourselves right by trying to keep the law. But Paul says, "It is attested by the law and the prophets." Just as the mirror pronounces your face clean after you have properly applied soap and water, so the law will pronounce us righteous when our sins are forgiven.

Notice in verse 22 how this righteousness comes to us: "It is a righteousness of God which comes"—how?—"by believing in Jesus Christ." "It is meant for all who have faith." It is meant for you, it is meant for me, if we will take hold of it. "No distinctions are drawn." It does not make any difference how great sinners we are, or how long we have been sinners. If we take hold of Him, all sin is covered by that beautiful robe of His righteousness.

"All have sinned." We all need this righteousness in order to be accepted by God; because all come short of the glory of God. "Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith by His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God." Verses 24, 25.

To believe on Jesus is to receive Him as our personal Saviour. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1: 12.

When you receive Him by faith, you are made a partaker of His righteousness. "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Corinthians 1: 30. "In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jeremiah 23: 6.

In Romans 2: 13-16, we are taught that those who are found in harmony with the law through Christ's imputed righteousness, will be acquitted in the Judgment. Our only hope is to "be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Philippians 3: 9. "Our only ground of hope is in the righteousness of Christ imputed to us." "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3: 18.

A MOST profound and interesting study is that of the vital organism, the human body—masterpiece of creation—intricate and complicated in its structure and its wonderful workings, yet so simple in its automatic control when adjusted to its original environment, that its laws of health and preservation are really few and simple.

The enemy of mankind seems to have had a studied purpose to keep out of sight the words of God, and bring into view the words of men, thus seeking to hide God in science (so-called); to wit: "A bit of protoplasm; a single cell; cell division and cell multiplication; these are the starting points in the formation of organized matter." All perhaps very good; nevertheless the chemist has tried his best to make protoplasm, and has succeeded in imitating it, but thus far has not been able to produce it. The certain vital principle known only to a creating God, the organizing force, is painfully absent.

Physiology has no real answer to the heartbeats; and finding none, it dodges the point. We know that the stomach is capable of digesting almost every kind of vegetable food, and even raw meat. Then the question, Why does the stomach not digest itself? How do the organs of digestion change bread, apples, potatoes, beans, etc., into blood and tissue? We do not know. We are obliged to acknowledge that there is a power at work here that is invisible to man; as one has well said, "If I could understand God, I would be God, or He would cease to be."



## HEALTH AND NUTRITION

By

H. S. ANDERSON

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It does not follow, however, because our bodies are complex (made up of various organs and tissues), that a great variety of food is necessary in order to sustain them in health. There are millions of people whose dietary consists of few articles, and who maintain better health, and are better developed muscularly, than many of those who think they must draw from "the four quarters of the earth" for their sustenance.

Thus in studying the foods best suited to the health and maintenance of the human body, it is well to bear in mind first and last that primarily the body is nourished by organic products (as in plant

foods), and not by inorganic substances, or even by what we know as "proximate principles" of foods,—protein, carbohydrate, fat, mineral salts, etc.—although a certain per cent of these is absolutely needed by the system.

This truth was brought home in a practical way during the late war. With the rise in price of foods generally, and a shortage of certain articles in particular, the public was advised to consider well the caloric value of the diet, in order that the greatest amount of energy might be obtained for a given expenditure of means. The result was a tendency to purchase food by the calorie rather than by the kind. This would be a most useful aspect of the subject if the body were a mere mechanical contrivance; but such is not the case, as will be readily seen.

The experimental research carried on in this and other lands during recent years has thrown a flood of light on the kind and nature of food best adapted to a healthy existence, and maybe briefly summarized as follows: A diet was constructed in which protein was represented by the casein in milk, carbohydrate by starch, and fat by lard, all carefully purified by chemical treatment, so as to exclude anything but these three substances. This was fed to young rats, in quantity more than sufficient for their daily output of energy.

Such a diet is sufficient, in both quantity and quality, for the nourishment of the animal; but it does not contain any of the vital constituents of fresh foods, the

(Continued on page 11)



# NO POSSI- BILITY OF FAILURE

*The  
Prophecies  
Concerning  
Palestine  
and  
Zionism*

By

FREDERICK C.  
GILBERT



**T**HE Bible makes clear, in repeated statements, that it is not possible for any of God's words to fail. It is written:

"Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant." 1 Kings 8: 56.

"Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23: 14.

"God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Numbers 23: 19.

"Heaven and earth shall pass away, but My words shall not pass away." Matthew 24: 35.

## A SHORTSIGHTED VISION

Still there are many who, on account of a shortsighted vision and a limited perspective, are so easily affected by circumstances and possible environments

that they think, irrespective of God's eternal and immutable Word, that it is possible for men to do a thing which God has determined shall not be accomplished.

There has been nothing, perhaps, since the great world war was under way and the armistice signed, that has had so strong a tendency in this direction as the broadcast sayings of prominent world leaders and thinkers have had with reference to the future of Palestine. Ever since Mr. Balfour, secretary of England's colonies, made a statement that it was England's desire to give Palestine for a "Jewish national home" to the children of Abraham, large numbers of religious people, in addition to the stir and commotion of the Zionists, a prominent and popular Jewish organization working for a Jewish state, have come to the conclusion that this promise of England was part of a program mapped out in the Bible as a fulfillment of prophetic teaching, despite the fact that the prophets of the Old Testament, and the Saviour and the apostles in the New Testament, taught the contrary.

After the Jewish people had returned to Palestine from their captivity in Bab-

ylon for seventy years, the prophet Daniel was told by the angel Gabriel: "After threescore and two weeks shall Messiah be cut off, but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary." Daniel 9: 26.

Every Bible student who is at all acquainted with prophecy and its fulfillment, knows well that the time referred to here is the time of the crucifixion of the Messiah, and the desolation of the holy city after that event. Jerusalem was captured in A. D. 70, by Titus, the Roman general, and more than two million Jews were destroyed and made captives as a result of this defeat.

## NO PROMISE OF REBUILDING

Nowhere in the Old Testament is it recorded that after the overthrow of the second temple, there would be a rebuilding of the city as in former days, and a government administered by the Jewish people as before. There are many promises God made to Israel concerning the restoration which were fulfilled during the period of the second temple, when Israel was re-located in Jerusalem.



These promises are found all through the books of Haggai, Zechariah, and Malachi, but these were all written after the book of Daniel was given.

When we come to the New Testament, we find little said of the building up of Jerusalem, because the city at that time was flourishing. Just to read the account of Jewry of those days as recorded in the New Testament is sufficient evidence that all Judea, Palestine, and Jerusalem were inhabited. There were many tens of thousands of Jews living in the city of Jerusalem; and at the times of the annual festivals, large numbers gathered from different countries to the holy city for these convocations. It is said that there must have been all of a million people, if not more, in Jerusalem on the Day of Pentecost when the great outpouring of God's Holy Spirit descended upon the early Christian believers.

#### PREDICTED DESOLATION

We find nothing said by the Messiah or by His apostles in reference to the building up of Jerusalem, after it should be destroyed the second time, and the Messiah cut off. The Saviour, however, does say most emphatically: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21:20.

The Lord here speaks of the destruction of Jerusalem; and in the verses following in this same chapter, He tells the people to flee from all parts of Judea, for when that event occurs, those will be the days of vengeance, when the prophecies of the Scripture will be fulfilled. By comparing this scripture of Luke 21 with the fifteenth verse of Matthew 24, it will be seen that Jesus refers to the fulfillment of Daniel 9, mentioned in the earlier part of this article.

In no place does the Messiah speak of the rebuilding of the city of Jerusalem as a national home for the Jews. Nowhere is it recorded in the New Testament, that at any time after the fulfillment of the above scripture, will the city of Jerusalem be in the hands of the Jews as a possession of their own. Nor do the apostles of Christ mention the matter as though such a thing were to take place.

Paul did speak of Jerusalem in his day, in the following language: "This Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Galatians 4:25. He never speaks of her being liberated, for this epistle was written only ten years before the city was taken by the Romans.

He does speak, however, of the heavenly Jerusalem in the following terms: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Hebrews 12:22.

The apostle John, in writing to the Christian church with reference to the future, records the following words of Christ: "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God." Revelation 3:12.

These words were given to the aged apostle when he was on the Isle of Patmos, after Jesus had been in heaven

about sixty years, and Jerusalem had been destroyed some thirty years. This truth was revealed to John by the angel Gabriel, at the command of the Lord Jesus Himself. (See Revelation 1:11-19.) Apparently the Lord and the angel Gabriel had no thought of having the "national home" in literal Jerusalem restored. It is evident that there is not a word in the Holy Scriptures of the New Testament about there being a rebuilding of the literal city of Jerusalem as a national possession of that people.

#### THE SWORD AND CAPTIVITY

The Saviour did make the following statement concerning the future of the Jews and of Jerusalem: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled." Luke 21:24.

From these words of the Messiah, it is evident that when the city of Jerusalem fell into the hands of the gentiles, it was to remain there "until the times of the gentiles be fulfilled." Just what is meant by "the times of the gentiles" is not in the province of this article; that may be considered at some future time. Suffice it to say that the Master said that when the people were scattered among all nations, Jerusalem would be captured by the gentiles; and He does not say that it would be released by the non-Jews.

At the conference held last autumn at San Remo, Italy, by the allied powers, it was decided to give certain territories to various nations, to be held by these nations as a mandatory for the League of Nations. That is to say, these territories, for a time at least, were to be administered by the designated nations as a trust for the allied powers. Mesopotamia and Palestine were given over to England, and she was to hold the mandate for these countries. It was the almost unanimous opinion, immediately at the close of that conference, that now that England was to have the oversight of that territory, Jerusalem would be administered by the British for the Jewish people, and eventually that section of the world would be turned over to the Jewish people as their own land and their own state. This sentiment had grown to such proportions that it had come to be accepted by statesmen as a fact.

#### NO PROMISES TO ZIONISTS

In the House of Lords in England, on June 29, this year, there was a long debate on the future of Palestine. Mr. Gabriel Costa, special representative of the *American Hebrew*, New York, makes the following statement in his report to that paper, in its issue of July 23:

"Lord Lamington, while assuring the House of his sympathy with Zionist aims and ideals, remarked that the British were now undertaking a distinct burden of government in behalf of the Jews, and not of British interests."

"It was impossible to conceive that there would be peace in Palestine so long as there was an idea that the whole of that country was to be under Jewish rule."

In its issue of August 6, 1920, the *American Hebrew* gives the following as part of a statement of Lord Sheffield in that same debate:

"The government are under suspicion by many people of trying to smooth the way so that when things ripen the Jews can step in and take possession of their Promised Land. That would be a thoroughly vicious principle."

It seems that this discussion was opened in the House of Lords by Lord Sydenham, who is reported as follows by this correspondent of the *American Hebrew*:

"Lord Sydenham asked by what means, under the mandate which had been accepted for the government of Palestine it was proposed to safeguard the rights of the immense non-Jewish majority of the population, while setting up a 'national home' for the Jewish race; and whether the term 'national home' implied the exercise of governmental authority over the whole or part of the population of Palestine. . . . After Lord Allenby's brilliant campaign this country had, he said, been regarded by the people of Palestine as their saviors, and our prestige had never before been so high. We had then a clean slate on which we could write, but since then there had been a change. The Moslems said they were prepared to return to Turkish rule and would welcome almost any other mandatory."

#### THE JEWS NOT TO GOVERN

England, therefore, for its own sake, for the sake of the Zionists, for the sake of the entire population in Jerusalem and Palestine, and for the benefit of the entire world, deemed it essential to make a clear statement of the British government's view of the mandate which had been given her over Palestine and Jerusalem. In behalf of the government, Earl Curzon of Kedleston, secretary of state for foreign affairs, replied to the several questions which had been propounded by different speakers concerning the administering of Palestine and Jerusalem. He spoke as follows:

"Lord Sydenham's first question is: 'By what means under the mandate which has been accepted for the government of Palestine is it proposed to safeguard the rights of the immense non-Jewish majority of the population while setting up a "national home" for the Jewish race?' My answer to that is quite simple. We hope to do it by the institution of civil government, and by the provisions which that civil government will make for the internal security and development of the country."

"His second question is: 'Whether the term "national home" implies the exercise of governmental authority over the whole or part of the population of Palestine.' I will say Yes, if the exercise of governmental authority refers to governmental authority by the mandatory, that is to say, the British. I would say No if my noble friend means authority to be exercised by the Jewish minority over the non-Jewish majority."

"There is, however, one remaining point about which the House is entitled to something a little more precise, and that is the point raised by certainly two of the preceding speakers, viz., emigration. I would ask the House not to be unduly frightened by the colossal and really extravagant figures that are bandied about. . . . Our general policy is that no man or woman shall be admitted

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# EDITORIAL

EDITORS

A. O. TAIT

A. L. BAKER

## Secondhand Religion Will Not Do

Most people have a sort of secondhand religion. They get their ideas about God, in the main, from the sermons and the writings of theological teachers and preachers, but do not go to God's Word direct.

It is possible for religious teachers to keep us so incased in prejudices that we fail to see the truth which God would have us receive. But we should learn to study and to think for ourselves. We should break through every form of teaching, and come personally to God's own Word, and allow Him, through His Spirit, to teach us. A priest, a minister, or a theological teacher of whatever sort, if he is following in God's order of things, is leading the individual directly to the great fountain of truth—God's own Book. And if we are not thus studying God's Word for ourselves, then when false teachers of religion set forth their theories, we are unable to bring to bear the tests that will disclose their deceptions.

The individual Christian should become so familiar with God's Word, through a careful study of the sacred pages of the divine Book, that he is able at once to discover whether or not any given teaching is contrary to the Book of God. Jesus

from the ends of the earth, and shall say, Our fathers have inherited naught but lies, even vanity and things wherein there is no profit. Shall a man make unto himself gods, which yet are no gods? Therefore, behold, I will cause them to know, this once will I cause them to know My hand and My might; and they shall know that My name is Jehovah." Jeremiah 16: 19-21.

Our God is seeking to lead us individually into a knowledge of His might and His personal care for us. He is seeking to have us understand, as an individual experience in our own life, that He is our strength and our stronghold, and that He is our "refuge in the day of affliction." However much the priest or the minister or other religious teacher may help us with his sermons or instructions, we cannot get these living experiences with God except by an individual study of the promises and precepts of the divine Book.

Many a professor of Christianity will fail of gaining eternal life, simply because of a neglect of personal study of God's Word. However humble we may be, or however limited may be our education, and facilities for knowledge and study, yet God meets us by His Spirit in His own Word, and teaches us there as no other individual can. At great pains God has preserved His Book to us through all of the centuries; and now, if we would be respectful to Him, we must study that Book for ourselves, and know in a personal way its precious themes.

## "I Never Knew You"

THERE are many people who seem to think that because they are members of a church, and especially of some particular church, therefore they will be saved. But to all such, Jesus in His own words says: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven. Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matthew 7: 21-23.

On the face of things, it is plain, in this text, that these poor, misguided people believed that they belonged to the Lord. They were members of the church. They had even prophesied, or taught, in the name of Jesus; that is, they were ministers of the gospel. And it is not just a few that will be deluded in this way; but Jesus says, "Many will say to Me in that day." Then there will be "many" that will be thus self-deceived.

Following the foregoing warning, which should arouse every believer to an earnest self-examination, the Master gives these words: "Every one therefore that heareth these words of Mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock." Matthew 7: 24.

The word "therefore" introduces the Master's conclusion. That conclusion is that if we hear "these words of Mine," and not only hear them, but do them, we shall find ourselves standing upon the solid rock foundation of eternal truth, and nothing will be able to overthrow it.

Jesus gives us no right to depend upon merely the priest or the preacher for the hearing of His Word. He has placed that Word in more than five hundred languages and dialects, in the hands of all people and tribes throughout the world; and He expects us to hear that Word, and to study it closely for ourselves, so that we may not be deceived—so that we may not be among the "many" to whom He will be compelled to say, in the great day, "Depart from Me, ye that work iniquity," for "I never knew you."

These verses quoted from the seventh chapter of Matthew should make a deep impression upon our minds to this effect. Individuals may be prominently known as religious professors and church members on earth, but not be known in heaven.

UNDER the influence of those who were standing with God, Rahab the Canaanite harlot and Ruth the Moabitess turned from their idolatry to the true worship of the Creator. Our God is no respecter of persons, but saves to the uttermost all who will turn to Him through Jesus Christ His Son, our Lord and Saviour.



Wide World

Although at first glance this queer looking craft might appear to be a new model of submarine, yet it is far from it. This vessel is the first concrete tanker with a cylindrical hull that has ever been launched. It was built in Texas, has a length of near 300 feet, and a cargo capacity of 14,000 barrels of oil.

prayed, "Sanctify them in the truth: Thy Word is truth." John 17: 17.

The Master was praying to the Father. He asked the Father to sanctify His disciples "in the truth," and then immediately affirmed, "Thy Word is truth." We can literally depend upon God's Word in every condition and under every trial and difficulty; and it will ever guide us in the true, right way. But we must know that Word for ourselves. We must learn how to rejoice in the study of that Word and in its great uplifting, upbuilding power.

Said the prophet, "Thy words were found, and I did eat them; and Thy words were unto me a joy and the rejoicing of my heart: for I am called by Thy name, O Jehovah, God of hosts." Jeremiah 15: 16. The prophet found God's words such a great joy that he speaks of eating them. He knew how literally to feed his spiritual nature upon the living Word of the living God. The words of God were the joy and the rejoicing of his heart.

For times of stress and trial, when the forces of wickedness are confronting and working against us, the prophet gives forth the following promise: "I will make thee unto this people a fortified brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith Jehovah. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." Jeremiah 15: 20, 21.

For special days of affliction, the prophet gives these further words: "O Jehovah, my strength, and my stronghold, and my refuge in the day of affliction, unto Thee shall the nations come



# WHAT IS DIVINE HEALING?

By

STEMPLE WHITE



"As Peter took him by the hand and lifted him up, the Lord healed him."

THE gifts of the Spirit which God placed in the early church, and all of which are to be found in the remnant, commandment-keeping church, who "come behind in no gift; waiting for the coming of our Lord Jesus Christ," include the gift of divine healing. The Lord also positively declared that just before His personal return, "many" would come in His name, and "deceive many" with "great signs" (Matthew 24: 5, 11, 24), and with false "miracles" and "lying wonders" (Revelation 16: 13, 14; 2 Thessalonians 2: 9, 10). In this time, "spirits of devils" are counterfeiting the gifts of the Holy Spirit, and all manner of so-called "divine healers" abound. Every soul should be able to distinguish the true from the false; and the only infallible test is the Holy Scriptures. So it is written: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20. We are to test all spirits by the Word, but never the Word by the spirits.

The Creator desires that His children shall be in health. But if we would reap health, we must sow for it. Galatians 6: 7. It was because of disobedience that the death penalty was passed upon the race. It is because of continued disobedience that the whole race of mortals is so continuously, distressingly, and increasingly beset by disease of every description.

In the days of Abraham, it was so remarkable for a son to die before the father, that an instance of it was specially noted in Holy Writ. To-day, not only do half of all who are born die in their youth, but infantile paralysis and newer maladies tend to increase the death rate among children. Saint and sinner die this first death. It is particularly from the second death that the divine Physician will save all believers.

In the rational treatment of the sick, we can but assist nature in the working out of natural law. So we are to work

in harmony with the Creator. When real divine healing is performed, we call it supernatural. That is, God does quickly what the laws of nature could not do thus quickly if at all, because of spent strength and infirmity of the sick. At the Cana wedding, Jesus turned water into wine (unfermented grape juice). Through nature, He is still doing much the same work every year. Men speak of the former act as being a miracle, while the latter is regarded as but the operation of the laws of nature; yet the same power is back of both. It is thus with divine healing. Only the Creator can truly heal.

## HEALING AND LAW

Real divine healing does not antagonize true medical science. As in the case of the blind man whose eyes Jesus anointed with clay, telling him to wash in the Pool of Siloam; of Naaman, whom Elisha told to dip seven times in the river Jordan; and of Hezekiah, whom Isaiah told to use a fig poultice on the boil;—we are to understand, as well, in this connection, the curative benefits that may be obtained through surgery, hydrotherapy, and the practical use of nature's simple remedies. But "man's extremity is God's opportunity;" and it is when the needed help is beyond the power of man, that the sick can most reasonably expect to be divinely and miraculously healed.

Jesus asked the people to roll away the stone from the grave of Lazarus. *They* could do that. Then *He* raised the dead. He further asked them to unwrap the graveclothes, for *they* could do that. It is presumption, and not faith at all, to ask the Lord to heal miraculously some little ailment that could be easily remedied through simple practical treatments. That would be doing as the lazy little girl did who, having fallen in the mud, "pwayed" for the Lord to lift her up, and then complained that her prayers were not answered.

The Son of God came to do the will of the Father, and to "magnify the law," not to do away with it. (Matthew 5: 17-19.) His primary mission was to give God's Word to the people. He was "the Word" "made flesh," and will eternally remain such. Miracles of healing were secondary. He healed bodies in order to prove that He can heal souls. It was "that ye may know that the Son of man hath power on earth to forgive sins" (Matthew 9: 5-7) that He healed the incurable palsied man. He would prove to the Jews His Messiahship. Hence, the first commission to the twelve and the seventy who were to go to the lost sheep of the house of Israel, especially emphasized divine healing. In the world-wide commission, it is also specified that "signs shall follow them that believe." But we must remember that teaching the Word is always the main thing. Whatever miracles God shall perform through His servants, it is particularly that men may believe in Jesus. The miracles of Jesus themselves were recorded for this purpose. (John 20: 30, 31.)

## DID NOT ADVERTISE

Jesus never advertised Himself as a healer. "See thou tell no man," He said to the cleansed leper. We read the account of how Jesus at the sheep pool healed the impotent man who had an infirmity of thirty-eight years' standing. Yet the healed man did not at the time learn the name of the divine Physician. Afterwards Jesus said to him in the temple, "Sin no more, lest a worse thing come unto thee"; thus teaching that when the sick are divinely healed, they should thereafter avoid the cause, by obeying the laws of health. The world needs more sanitariums and treatment rooms conducted by real Christian physicians and nurses, where the sick may be not only healed, but taught as well how to live.

Philip went down to Samaria to preach Christ. Though he never posed as a healer, yet many were miraculously healed. Philip was later called by the Spirit to go to the Gaza desert, not to perform miracles of healing, but to preach Christ and baptize an Ethiopian. It was Simon the sorcerer who for a long time in Samaria gave out that "himself was some great one."

Peter and John had little gold and silver to give to the poor lame man, but they were glad to minister freely the healing power of God. Peter did not say to the cripple: "You think you are sick. Say 'I am not sick.'" No, he did not instruct the poor man to tell a falsehood; but he did say, "In the name of Jesus Christ of Nazareth . . . walk." As Peter took him by the hand and lifted him up, the Lord healed him, and he ran into the temple, praising God.

Again we read of Peter's visit to Lydda. One Aeneas had been bedfast of palsy for eight years. The Lord healed him, and all at Lydda "turned to the Lord." But Peter did not suggest that healing missions be started.

## HEALING NOT THE MAIN THING

When at Lydda, Peter received word of the death of Tabitha, a pillar in the church at Joppa. But Tabitha's funeral was indefinitely postponed; for Peter "kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And

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## Health and Nutrition

(Continued from page 6)

vitamines. In theory, this should form an ideal food; but in practice, the animals soon ceased to grow, and also developed certain diseases, notably rickets and scurvy. When this stage had been reached, a small quantity of *fresh* uncooked food was added, with the result that growth was resumed, and the animals became healthy again.

Further experiments brought to light three very important additional facts; namely, that animals fed on chemically pure foods showed a markedly diminished power of resistance to infectious diseases; and in the case of female rats, the offspring was but poorly developed; and the mothers were unable adequately to suckle their young.

### MUST PASS THROUGH THE VEGETABLE

The immutable law of nature has designed that life must pass from the mineral kingdom into the vegetable kingdom; hence the nutritive elements that the system requires must be taken in the organized state. For example, wheat or corn, if ground entire and made into good bread, will, with water, nourish the system for an indefinite period of time; but if separated into its proximate principles, and thus robbed of its life-giving mineral and vitamins, it ceases to be a proper food, and when the diet is limited to such devitaminsed foods, it is unsuited to the vital organism, and death inevitably results.

Thus we may say positively that what is craved by the unperverted appetite, and fills such an important place in the vital economy, is not the white sugar of commerce, but the saccharine elements in fruits and other succulent food products. It is not the starch of refined white flour or rice that is needed to nourish the body and develop strength, but the amylaceous (starchy) matter and the oily constituents found in foods proper, which, when combined in the food entire, give honest, all-round building food.

### ANIMAL FOOD

Animal flesh of all kinds consists essentially of nitrogenous matter (protein) and fat. Protein is that element in our food which builds new tissue and repairs the body waste. It is therefore a very necessary constituent of our food, yet only a comparatively small amount is needed. Too large a supply of protein is detrimental to health, because an excess cannot be stored in the body, as can carbonaceous foods, but must be carried off by the excretory organs; and as they become weakened by overwork, and are unable to dispose of it, rheumatism, gout, and other disorders naturally result.

### TOO MUCH PROTEIN

Careful experiments have clearly demonstrated that for efficient nutrition, only one tenth of the total food units consumed should be of the tissue-forming material, protein. In the vegetable kingdom, the food elements are so combined that the protein average is low. In other words, when we combine the nutritious grains with the bulky vegetables, or the juicy fruits with the concentrated pecan or walnut, the diet is already balanced.

Fortunately, all the natural foodstuffs contain varying amounts of protein. It is found in large proportion in milk, es-

pecially in the curd (the part utilized in cottage cheese), and in the white of egg; in the various pulses, as dried peas, beans, lentils, etc.; also in nuts, most of which are rich in protein. It is also found in lesser quantities in all of our common foods. The grains, for instance, constitute one of the most perfectly balanced articles of diet, especially when used in conjunction with the more watery and bulky foods. Wheat, rye, oats, and barley are perhaps the most important as well as the most widely distributed grains, and contain not only the maximum amount of nutrition, but also, so far as starch and protein are concerned, nearly the ideal proportion.

Well baked entire wheat, rye, or corn breads may be justly regarded as "the staff of life." These, with the addition of fruits or vegetables and wholesome fats, contain the various constituents, mineral elements, and vitamins so essential for growth and the sustenance of life. Strictly speaking, we may regard meat as a secondhand food. Originally the elements that compose it were taken from the vegetable kingdom; and considering the prevalence of disease among animals, the evidence is conclusive that it is a poor food, to be resorted to only when purer and more wholesome food is not obtainable.

### A RENOWNED VEGETARIAN

The prophet Daniel, while attending court in the kingdom of Babylon, requested for himself a vegetable diet, in preference to the meats and wine served him from the king's table; basing his request upon physiological requirements. (Daniel 1: 8-21; 1 Corinthians 10: 31.) His consequent good health and physical vigor made possible a great intellect; and at the end of three years, he had ten times as much wisdom and understanding as the great men of the king's realm. His intellectual ability not only won and maintained for him the highest position in statesmanship, but it made possible great spiritual development. He walked so close to God, and had such communion with Him, that he "had understanding in all visions and dreams," with the result that through him, a knowledge of a true God was presented to all the world of that time.

One of the chief disadvantages of a flesh diet is its stimulating character, due to its xanthines (wastes); and like all artificial stimulants, it creates a desire for further stimulation—that is, for more meat, or for alcohol or tea stimulation—and is recognized as a predisposing cause of alcohol drinking. People who subsist upon a vegetarian diet, not feeling the need of stimulation so much as do flesh-eaters, seldom if ever take to alcoholic drink.

This may serve to explain the fact that meat-eaters often feel a craving for food soon after a meal. Such a craving being interpreted as hunger, meat-eaters as a class are found to partake of more meals a day than do vegetarians. Among the millions of Asiatics, for instance, quite a general rule is said to be two meals a day, and often only one; whereas in countries where meat-eating is prevalent, "three square meals" a day may be considered as

the minimum, while four or five meals a day are common. The stimulating nature of flesh foods may thus be regarded as one of the principal causes of overeating, which is recognized as one of the most prevalent as well as the most harmful of dietetic indiscretions.

### GAUTIER ON FLESH FOODS

Professor Armand Gautier, of the Faculty of Medicine, Paris, France, in his book "Diet and Dietetics," page 416, says about flesh food:

"A meat diet acidifies the blood and diminishes oxidation. It charges the humors of the system with a superabundance of nitrogenous waste, uric acid in particular; it increases the urinary alkalis; it congests the liver; it brings an obstinate constipation and causes dyspepsia, gastric difficulties and enteritis. It develops rheumatic, arthritic, gouty and nervous tendencies. An alimentation, not even exclusive, but only too rich in meat, could not be endured for long. It produces arterial hypertension and heart fatigue, and becomes one of the most active predisposing causes of arteriosclerosis [hardening of the arteries]."

Viewing the matter from any standpoint, it may be said that foods taken first-hand from nature's laboratory,—grains, fruits, vegetables, etc.,—are purer, better, more nourishing, and more economical than flesh foods. It has been said that from one fourth to one half of the money spent for food goes to the butcher. Meat is the most expensive part of the average bill of fare; and considerably more nourishment can be obtained for a given sum when buying non-flesh food than when buying meat. There is, moreover, more variety and satisfaction in the use of first-hand products when once the appetite is trained to detect their natural flavors; the blood becomes purer, and there will be less undue hunger than when eating flesh.

There are other factors that must be considered in reference to human nutrition. In the first place, no matter how wholesome the food is, one must relish it in order to be benefited thereby. Palatability is one of the first essentials of a good dietary. The meals should be made to please not only the taste, but all the senses, if possible. A clean table and dishes and immaculate glasses, a sprig of green or a friendly flower, the salad bowl, a stand of fruit on the sideboard, are all within the reach of most persons, and serve to enhance the pleasure of all at the family board.

While it is unwise to use harmful and highly seasoned foods, we must recognize the need of providing foods that please the eye and the palate. A small portion of tasty soup or attractive salad at the beginning of the meal will often create an appetite that will lead to the enjoyment of the entire meal. A vegetable roast, or something that takes the place of meat, with two nicely cooked vegetables, gravy, entire wheat or corn bread, and a simple dessert, will prove an abundance.

The above articles may not all be absolutely necessary; but for those who have been accustomed to stimu-

lating foods, they will be pleasing, and will tend to make the change to a non-flesh diet easier.





The following are suggested as appropriate for the autumn and holiday season:

### Savory Meatless Roast

(All measurements are level full)

4 cups stale bread cut into dice, 2 cups hot milk, 2 tablespoons vegetable fat, 4 tablespoons chopped onion, scant  $\frac{1}{2}$  teaspoon sage or sweet marjoram, 1 cup coarsely chopped walnuts, 2 cups cooked brown beans or lentils, 4 tablespoons flour, 2 eggs, salt to taste.

Put the onion, the savory, and the shortening into a small saucepan, and let simmer over the fire for a few minutes to soften the onion, but do not brown; add  $\frac{1}{2}$  teaspoon salt and the milk, bring to a boil, and pour over the diced bread. Sift the flour into a fry pan, and stir constantly over the fire until a light brown color; add the chopped walnuts, and continue stirring until they are well warmed through, but not browned at all. Beat the eggs slightly, and add to the milk and bread mixture; then add the browned flour and nuts, and mix. Have the cooked beans or lentils drained and mashed very fine, or put through a colander, and blend with the above. Add more salt if necessary, and pour into a well oiled (2 pound) bread tin or other deep pan, and bake in a medium oven until set and a light brown. Remove from the oven, and set aside for thirty minutes; then turn out in an oiled baking pan, add a thin brown gravy, and bake in a good oven for half an hour, basting it over the top occasionally with the gravy. Lay on a platter, and serve with the gravy and cranberry sauce or jelly or baked apple, and garnish with a few sprigs of parsley if at hand.

### Brown Gravy

Put  $2\frac{1}{2}$  tablespoons vegetable fat into a small fry pan, and when hot, add 4 tablespoons flour, and stir continuously until a nice brown color. Add 2 tablespoons diced onion, and a raw tomato peeled and quartered, and stir for five minutes; then add 1 cup of the bean or lentil broth, and stir until smooth and free from lumps. Add  $1\frac{1}{2}$  cups water, and let boil slowly ten minutes. Salt to taste, strain, and pour over the above vegetable roast.

### Rice and Nut Patties

2 cups dry-boiled rice, 1 cup zwieback crumbs,  $\frac{3}{4}$  cup milk,  $1\frac{1}{2}$  tablespoons vegetable fat, 4 tablespoons chopped onion, scant  $\frac{1}{2}$  teaspoon sage or sweet marjoram, 1 cup chopped walnuts, salt to taste.

Wash the rice thoroughly, and cook over an open fire in three times its quantity of water. Let boil (with salt to taste) until the liquid is reduced about dry. Then cover and let stand on the edge of the stove to steam for fifteen minutes.

Put the onion, the savory, and the vegetable fat into a small saucepan, and let simmer a few minutes to soften the onion, but do not brown. Add the milk and  $\frac{1}{4}$  teaspoon salt, bring to a boil, and pour over the crumbs. Let stand ten minutes, then add the coarsely chopped walnuts and the rice, and mix lightly with a silver fork. Shape into round cakes, and brown in a quick oven or in a skillet. Serve plain, or with any gravy or sauce.

## ARE YOU ONLY A PRIVATE?

BY WILLIAM G. WIRTH

HAVE you ever felt, when you have been alone with yourself, that after all, your life does not amount to much—that you are not of much service to your fellows? Have you ever wondered, tucked away as you are in an obscure niche of the world's work, unknown and unnoticed, what earthly good you were? We all understand; it is not that you want to be some great one, not that you want to be one of the chief actors on the stage of public life. It is the perfectly natural desire we all have, to be a benefit, and not a burden; to be a moving force, and not a mass of inertia; to be a channel of blessing to those around us, and not a clog. If you knew that even in your small sphere you were these, you would be content, whether known or unknown.

I read a story not long ago that helped me in this regard, and I want to pass it on to you. It related to the capture of Port Arthur by the Japanese in the Russo-Japanese War. Before the Japanese could take this fortress, they had to take a certain strategic eminence, known as 203-meter hill. Military experts declared the hill impregnable. For the Japanese to send their men up the exposed slopes in the face of the slaughtering fire of the Russians would be to make the men cannon fodder without results. But if Port Arthur was to be taken, 203-meter hill had to be taken. The order went out from the staff office. Assault after assault was made. The slaughter was terrible. But the hill was won, and with it Port Arthur. After the battle, one of the military observers came to a Japanese colonel, and said: "Colonel, how did you do it? Why, the capture of that hill seemed to be impossible." The Japanese officer replied slowly and with deep feeling, "Yes, it would have been impossible, but for the bodies of the dead Japanese over which we climbed."

We do not know the names of those men who willingly gave up their lives that their comrades in arms coming on behind them might climb over them to victory; but we do know that one of the greatest military achievements in history would never have occurred had it not been for their devotion.

What a lesson for us! It may be that we are the men in the ordinary ranks of life, called by the officer above us to do hard, sacrificing work. The work is accomplished; our superiors, the officers, get the glory, while we, the ordinary workers—the privates, if you please—are unheralded and unknown. Ah, the officers would never get the victory, the Port Arthur would never be won, but for our faithful attention to duty. This is our satisfaction, our joy, then, in the humblest station of life.

Jesus, our Captain, bids us, His followers and coworkers, charge the 203-meter hill of sin. It must be captured if His will is to "be done on earth." Assault after assault must be made upon the stronghold of evil before it is taken. Possibly we shall have to sacrifice ourselves in order that God's workers coming on behind may climb over us. But we can afford to do all this for the sake of hearing Christ say, "Yes, it would have been

impossible without the devotion of My soldiers in the ranks who willingly gave up their lives that those following after might go on to triumph." And what supreme satisfaction will be ours, when, turning to us, He adds: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matthew 25: 23.

## Forgiveness for All

"ALL manner of sin and blasphemy shall be forgiven unto men," says the Saviour. A minister has pictured Peter preaching on the Day of Pentecost somewhat as follows:

"A man pushed his way through the crowd, and said: 'Peter, do you think there is hope for me? I am the man who made that crown of thorns and placed it upon Christ's brow. Do you think He will save me?'"

"Yes," said Peter; "whosoever shall call on the name of the Lord shall be saved." You are a "whosoever"; if you call, He will hear your cry. He will answer your prayer, and save you. The man might have cried then and there, and the Lord would have saved him.

"Another man pushed his way up and said to Peter: 'I am the man who took that reed out of His hand, and drove it down upon that cruel crown of thorns, sending the thorns into His brow. Do you think He will save me?'"

"Yes," said Peter; "He told us to go into the world and preach the gospel to every creature, and He did not mean any to be left out. Salvation is for you. He did not come to condemn men; He came to get His arm under the vilest sinner and lift him up toward heaven."

"Another man, elbowing his way through the crowd, pushed up to Peter, and said: 'I am the Roman soldier who took the spear and drove it to His heart, when there came out blood and water. Do you think there is hope for me?'"

"Yes," said Peter. "There's a nearer way of reaching His heart than that. 'Whosoever shall call on the name of the Lord shall be saved.'" And the Roman soldier might have cried then and there, and obtained forgiveness and salvation."

Truly there is pardon for the chief of sinners. There is no sin of such turpitude that the Lord will not forgive, if we call upon Him with a true heart, and by faith claim His promise.

GEORGE B. THOMPSON.

"We know that all things work together for good to them that love God." This is one of the most encouraging texts in the Scriptures. We must primarily ascertain if we really love God. In this connection, it is well to remember Christ's words, "If ye love Me, keep My commandments." We must love God; and if we do love Him, we will manifest it by obeying His precepts. When this is accomplished, we must believe that all things that happen to us are for our good. Trials, temptations, and difficulties are to be included among blessings, for they are sent to mold us in God's fashion. We can be assured that God is constantly working for us. Every act in our lives will be overruled by the God who is able to keep us from falling.

W. E. BELLEAU.



ROBERT did not feel any too well acquainted with the young people of the college. When, therefore, he received an invitation to a social gathering to be held at one of the most prominent homes of Oakland, he decided he would go, for the wider acquaintance it might give him. He went alone, having neglected to speak to Mr. Newton regarding it; and he was somewhat surprised and shocked when he found what he had got into.

When he arrived, he was welcomed by the host and the hostess, and some other very prominent citizens of the town who were aiding in this work. He was pleased with the hearty, thorough welcome he received along with the other students who came, a large company of them in all.

But he was puzzled and somewhat shocked at what he saw in the parlors and other rooms of the beautiful residence. Here the young people were divided into small companies and most of these were very busy and engrossed in the progress of a game of bridge, where ordinary playing cards were mostly in evidence.

As he stood somewhat embarrassed and hesitant, a fashionably dressed and well painted young lady noticed him, and at once sought his company. He remembered her as a member of one of his classes, and she was not at all backward in taking advantage of this acquaintanceship.

"Don't you want to join one of the tables?"

"No, thank you," he said, with a blush; "I do not play."

"Don't you know how? That's nothing. There are others, you know. They soon learn. It's really quite simple. Won't you try?"

He was tempted to accept her invitation as the easiest way out, but old habits and principles restrained him. He waited.

"I'll tell you," she exclaimed. "Come and join those who are playing games."

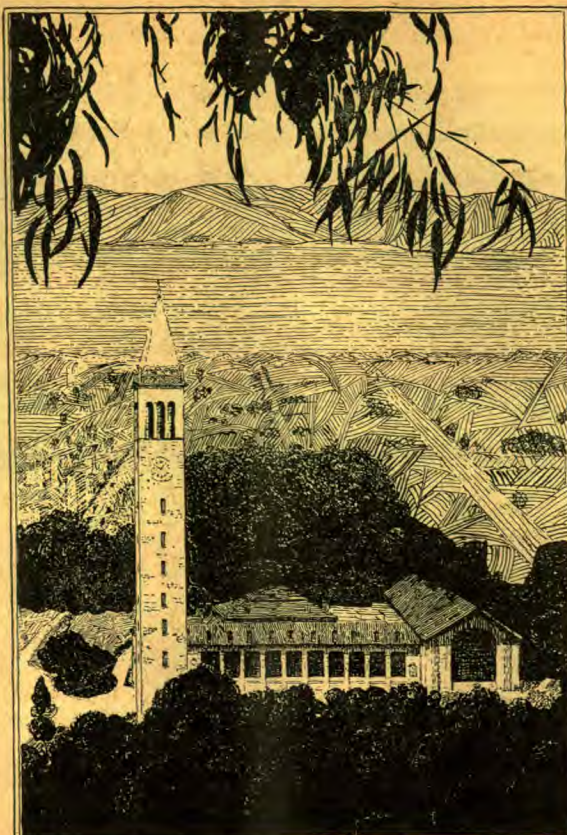
He followed to a large room in another part of the building. She introduced him to several; but she continued near, and kept up a quite constant run of conversation. She was not the sort of company he was accustomed to; but there was little else to do, so he talked with her as well as he could. The subject was such small talk that he was at times put to it to keep the mill going. At last, she reverted to the lecture.

"How did you like the president's talk? Don't you think it was fine?"

"No," he answered, hesitating to find such words as might not seem rude to one who thought so well of the lecture as her question seemed to imply. "No, I don't accept his point of view. I can't say I liked it."

"Well, it does matter a great deal about the point of view. In some ways, I didn't like it either."

A question at once invaded Robert's mind. Was she trying to get on the good side of him by this sudden shift of opinion? He couldn't understand it otherwise. If so, what was her object? At the same time, he remembered seeing Jim looking over his way, apparently displeased at something. Jim was now working nearer.



## MCDONALD— Defender of the Faith

*The story of a battle  
with "liberal theologians"  
of the day.*

by  
LUCAS ALBERT  
REED

### PART SEVEN

Robert was quite sure he had seen him signal or beckon covertly to the girl. She finally excused herself, promising to be back in a few minutes.

From an adjoining room, the noise of music and dancing was wafted to his hearing. Through an open doorway, he saw Jim and the young woman sweep by in the joys of the dance.

Robert decided that it was about time for him to leave. He must go to the head of the stairs for his hat. After making his way there, he could not at once find his hat. There was no one in the room; and he looked about, sorting over a few that looked like his. As he hunted, he heard his own name spoken in an adjoining room. Apparently two young women were in conversation.

"What were you flirting with Robert McDonald for?"

"Flirting! Oh, Beth, you are so wise! Who's been flirting?"

"You have, May, and you know it. You have Jim already fairly wild, and there's no use denying it."

"I don't care if I have. A girl ought to have more than one beau to her string. I think Rob is a regular dear."

"Why, May, what if I tell Jim?"

"Don't you dare. You see, Beth, Rob is so innocent, such a nice little mamma's boy, I just can't keep from wanting to break him in."

"Oh, May, what a girl!"

"I don't care! It's lots of fun. He looks so scared and so shocked! He's a little hayseed, a cute little country Jake. He's all fresh and innocent. I can't help sort of liking him, and it's such fun to try to lead him on!"

There was a laugh at this from the two girls. Robert's face was red, and he shoved the door partly shut. He was ashamed to have them see or hear him.

"He's for all the world like some folks who try to go swimming. They just touch the water with their fingers or toes and jump back. One feels like spattering them all over or pushing them in."

"So you want to push Rob in, eh? Oh, you funny girl! Haven't you got your hair fixed? It must be you're going back to him again, the way you are primping."

There was another laugh as the two girls left the room and ran downstairs.

Robert felt quite a bit plagued for having overheard what was not meant for his ears, and at the opinion the girls held of him. When they were well gone, he went down, and as no one was expecting departures this early, he slipped away unnoticed.

As he lay down that night, there were many thoughts that came for a time to crowd out sleep. Complications seemed to pile upon complications. So this girl wanted to spatter him with the follies and pleasures of a different life, just to see him cringe; or to shove him into it suddenly all over! Forewarned was forearmed. He would watch more carefully what he did. It would be easy to let go, perhaps; but what then? He would wait and study what it all meant. He was an actor in a great drama. He hoped to play his part well. He knew, too, that there were other spectators to this play of life besides those one saw below in the great arena.

But the girl called Beth had spoken of Jim Erskine. Here was evidently more trouble between him and Jim. How would Jim take it? What would happen next? Though he did not know it, a few days would answer the question.

The next evening, before supper, Mr. Blakely seemed in a great hurry to get something off his mind. At the first opportunity after they were seated at the table, he spoke.

"The plot thickens, as they say," he remarked. "What do you think now?"

Robert looked up with plain show of curiosity. Whatever it was that Mr. Blakely had in mind, evidently Mrs. Blakely also was in the secret, for she spoke before Mr. Blakely could start again.

"Mr. Blakely has some news for you," she said.

"All right!" Robert answered. "I'm just full of curiosity to know it. Let it come!"

"Well, sir, the way things stand now, next Sunday night the Bible teacher is to have his turn in the controversy."

"He is to speak, you mean?"

"Yes; and, of course, everybody knows



he'll go after the president's theology hot and heavy, although they never whisper a word of that direct."

"How did it come about?"

"Easy enough. It has been customary once a month for some invited speaker to hold forth at the church Sunday night. There's a committee that looks after it. Last night after prayer meeting, they suggested to some of the leaders that he be allowed to speak. Nobody let on what it all meant. Some showed, however, that they didn't like the idea of having him speak, and tried to hold it up without coming right out in square opposition. But some pretty strong influence was on his side.

"The president happened to be there—his work often keeps him away, you know—and they finally asked him. He hadn't said a word all this time. He's too shrewd to let any of 'em think he cares what a little old Bible teacher might say to all his high and mighty stuff, you better believe.

"Well, he looks up and around at the different ones of the committee, sort of careless like and indifferent, when they ask him, and still looking 'em in the eye cool and clever as you please, he answers 'em.

"Certainly, let him speak. Glad to have him," he says, just like that, without so much as batting an eye. He's bound to have 'em think he's playing on the square, I'll say."

"Well, it's the only thing to do, I should think," Robert remarked. "What else could they do? Hear each side, then decide."

"But that won't do any good for some of 'em, I know that; it won't help 'em at all. The president's popular with a certain set. They don't study into these things; they just follow him."

"Yes," interposed Mrs. Blakely, "and higher criticism and evolution and all that sort is getting to be a kind of fad. It creates a caste all by itself. Many of those who follow that line, think they are superior to the rest, and look with a sort of intellectual contempt on them."

"That's all right," remarked Robert. "Let them follow it, if they want to; but I say it's a burning shame to call such heathenism Christianity. Christ never gave any occasion for anybody's doubting the Bible. He always appealed to it as true. In every controversy and at every crisis, it was with Him the supreme authority. Why, He staked His very life upon it, as the final truth, and

sealed that testimony with His blood."

"I should say!" continued Mr. Blakely. "And now those who claim to follow Him, are forever trying to belittle the Bible, and they even smile and curl the lip at those who believe the Book to be the Word of God. We have come to very strange times."

There was silence for a few moments. They seemed to realize more than ever before the gravity of the situation. Robert was the first to break the silence.

"Do you think the Bible teacher will help matters any?"

"He surely has a big opportunity to. It all depends on how he goes at the matter. It takes faith these days, else one's apt to lose his head. This is a serious business; and as one gets to thinking about it, there is danger of letting feeling get the upper hand of one's Christianity. And if so, that won't help much. People who are prejudiced will resent the harsh, unkind attitude and forget the arguments. Well, we'll soon know; it won't be long."

"No, that's true. We haven't long to wait; but I hope he will go at it right. It is, I think, a very important time, and for him one grand opportunity."

"It surely is, and here's hoping."

(Continued next week)

## What Is Divine Healing?

(Continued from page 10)

she opened her eyes. . . . And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive." As a result, "many believed."

When still at Joppa, Peter was led, through divine vision, to go to minister to the gentiles at Cæsarea—not to work miracles, but to preach the gospel. In his early ministry, God wrought such miracles of healing, that many people felt that if they could be carried where even the shadow of Peter could fall upon them, they should be healed. Yet Peter never claimed to be a divine healer.

Paul's experience along these lines is most interesting. His "thorn in the flesh" dated from his conversion. Thrice did he ask God to heal him. Instead of healing him, God gave him sufficient grace to bear the infirmity. Then read of his healing the cripple at Lystra, of the raising to life of Eutychus at Troas, of the healing of the father of Publius on the island of Melita, and of the "special miracles" which God wrought at his hands, "so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." Yet at another time, Paul left Trophimus "at Miletum sick."

### CALLING THE ELDERS

Instructions concerning divine healing are found in James 5:14-16. The sick person is to call for the elders of the church. After it is clear to the elders that all sins are confessed and forgiven, and that the hearts of all concerned are right before God, and the patient is wholly resigned to the will of God, earnest prayer is offered, while one anoints the sick in the name of the Lord.

The Lord always answers such prayers in one of three manners. Either the sick one is instantaneously healed, or he be-

gins to mend from that very hour, or he receives grace to bear the infirmity. I have witnessed this many times in my experience. Thousands all over the earth, who read these lines, have also witnessed it. But the devil is very busy. As Jesus foretold, all over the world to-day are fake healers, who, in the very name of Christ, perform "signs"; and they are eagerly patronized by the curious.

Let it again be emphasized that neither Jesus nor the apostles advertised themselves as divine healers, or suggested the establishing of healing missions, or received money for such work. Gehazi, the servant of Elisha, would "take something" of Naaman, the healed leper, and took his leprosy. It was Simon the sorcerer who would commercialize the gifts of the Holy Spirit. Closely associated with self-styled healers are usually the so-called "gift-of-tongues" powwows, where, under an evil influence, the participants lose all dignity, and jabber something absolutely unintelligible to themselves or any one else. The Holy Spirit does not lead the believer to act foolishly. The Spirit of God enables the believer to obey the laws of health. He never leads one to be presumptuous.

I know of persons who wrote testimonials for some "practitioner" or "faith healer," saying they had been wholly cured of cancer, who at the same time were dying of that very disease. Such cheap testimonials are not hard to procure. I know of a person who gave such a testimonial rather than pay the accumulated bill of the "healer." Again, the devil at times unbinds what he has previously bound, and this looks like healing, though it is not such in reality. "Lying wonders" are at times performed, which men cannot explain. Yet they are done by the devil, and are not of God. The person who obeys the Word of God, and follows in the footsteps of Jesus, will have no part in such work, and put no credence whatever in that which does

not exalt Jesus Christ, nor teach full loyalty to His written Word.

The only infallible test in things religious is this: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." He who truly builds upon the Word of God, will not be tossed about by every wind of doctrine.

## The Masterful Calmness of Jesus

(Continued from page 4)

your children cast them out?" (Verse 27.) And they were dumb.

*The mob incident.* The soul of Jesus was greatly perturbed in Gethsemane; but when the betrayer kissed Him and spoke aloud, "Hail, Master," the Betrayed One, instead of slapping his face, calmly said, "Friend, wherefore art thou come?" Matthew 26: 49, 50. And when the mob with weapons and clubs came to take Him, Jesus reached a perfect spirit balance as He calmly asked, "Are ye come out, as against a thief, with swords and with staves to take Me?" Mark 14: 48. And they became weak-kneed and spineless—"they went backward, and fell to the ground." John 18: 6.

*The trial incident.* There was quailing among the apostles when the Roman legionaries arrested Jesus; and trouble convulsed the mind of the corrupt and sensual Pilate, and dismayed the autocratic Herod, in the trial proceedings. But the unarmed Prisoner quailed not. Before the Sanhedrin, at the judgment seat of Pilate, in Herod's court, He equivocated nothing, retracted nothing, let fall no word of complaint at the legal travesty. Insulted by base courtiers of the Galilean king, scourged by brutal soldiery, mocked and spit upon by the human tigers of the Jewish Tammany, Jesus exhibited the same calm spirit—not a word escaped His lips.



*The murder incident.* When suffering a malefactor's death, from the brutal throw upon the crossbeams, till the rejection of the customary drink for the relief of pain, Jesus was every inch a hero—calmest when heartquakes and earthquakes were greatest. So impressed was one of the criminals who was crucified at the same time as Jesus, that amid his pangs of pain, he cried, "This man hath done nothing amiss." Luke 23: 41. And a veteran centurion, watching His last agonies and the calm surrender of His spirit to God, declared, "Truly this was the Son of God." Matthew 27: 54.

The calmness of Jesus teaches us to "keep a still tongue," and in the midst of all turmoil—mental, social, business, political, or religious—to exhibit a like poise, which cannot do otherwise than win the approbation of the most contrary, by softening the hardest of hearts.

It is said that the pious St. Claude was unjustly imprisoned in the Bastille with a ferocious, blasphemous human brute whom no one dared to approach. After a while, the revilings and blows gave place to silence and mildness, and the brute became entirely changed through the meekness, calmness, and devotion of the saint. Calmness is victory in strife, power in perplexity, and might in seeming defeat. May our lives be as

"When storms have gone,  
When warring winds have died away,  
And clouds, beneath the dancing ray,  
Melt off, and leave the land and sea  
Sleeping in bright tranquillity."

## No Possibility of Failure

(Continued from page 8)

whom the country is incapable of supporting, and that indiscriminate mass immigration, whether of Jews or non-Jews, whether of Jews from Russia or other parts of the world, will most certainly not be permitted."

"There was another point about which I was asked. Non-Jewish landowners will not be compelled to give up their property for the benefit of the Jews."

After the earl had concluded his lengthy speech in behalf of the government, two members of the House of Lords summed up the speech.

Lord Sheffield said in part: "The government should administer Palestine under the mandate for the benefit of all the people there. The Jews comprise only one tenth of the inhabitants. They are not an important part of the people. . . . The noble earl said they would not allow Palestine to be the dumping ground for all the rowdies of Europe. Respectable Jews should come in as other people, but there should be no attempt to prevent others from coming in. There ought to be perfectly fair play."

### STILL WITH THE GENTILES

Lord Sydenham closed the debate thus: "My lords, I think that the speech of the noble earl, the leader of the House, will reassure many people who have felt anxiety over this matter. He has told us plainly that there is to be no Zionist government in Palestine, that the antecedents of immigrants will be scrutinized, and that no rush of unruly people into the country will be allowed. The noble earl has also said that there will be no preferential treatment with regard to the purchase of land. All those things

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J. H. COCHRAN, Circulation Manager

will do away with a great deal of the alarm which is being felt in that country."—"American Hebrew," August 6, 1920.

From the foregoing, it is plainly seen that "Jerusalem is still in the hands of the gentiles," and is likely to remain there. The gentile nations are still controlling the land of Palestine, and they expect to continue to do so in the future. The Jews who go there will be treated as courteously as they would be were they to come to America or to go to any other civilized country. There is to be no Jewish nation nor any Jewish state. The country is to be administered by England for the League of Nations, or for the allied powers. God's Word will not and cannot fail. The hope of the Jew is not a return to Jerusalem, with his own government to control that strip of land. His hope is in his own Messiah, who has promised to give to all the seed of Abraham, at His glorious return, the eternal inheritance, the earth made new in all its glory, and the new and heavenly Jerusalem, the capital city of that redeemed earth. May all the readers have a share in that glorious city and most glorious country!

## November "Life Boat"

THE November number of the *Life Boat* is a special Bible number. Here are some of the titles to articles it contains:

"The Mountaineers and the Bible," by Arthur W. Spalding.

"The Volume Library," by William P. Pearce.

"Putting Bible Stories into Practice," by E. A. Sutherland.

"Human Variations of a Divine Theme," by Alfred W. McCann.

"The Mayflower Tercentenary," by the editor.

"Heart-Touching Experiences," by M. W. Cobb.

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## Words with Spirit and Life

WE have many infallible proofs given to us by our heavenly Father, by which we may convince ourselves that His Word is true. One of these proofs is contained in the following sentence: "The words that I have spoken unto you are spirit, and are life." John 6: 63.

This text is one of the great statements of Jesus made by Him while He was here upon earth teaching in person. His affirmation is that His words are both spirit and life. The very vitality, the quivering life, of His utterances is a satisfying and at the same time an incontestable proof of the source from which they come. A man may say that these words of Jesus are not true, and may seek to drive them out of his way; but despite all of his efforts, the living words of the living God are ever with him. They follow him wherever he goes, seeking to make impressions upon his mind, and to lead him to acknowledge the literal truth of the sacred utterances of our heavenly Father.

Every individual has this experience with God's Word if he will but stop to acknowledge it; but we are so bent on sinning, we are so determined to have our own way, we are so inclined to cultivate skepticism and unbelief, that we fail to acknowledge facts that are very apparent in our own experience and life.

On the other hand, if, instead of resisting the living power of God's living Word, we receive it into our hearts and minds, we find an ever deepening and expanding joy through the experience and the intimate knowledge of the spirit and life of the powerful Word. No argument can possibly be formed that can overthrow our living, individual experience; and hence God, in His plan to make our eternal salvation sure, has so planned that we may have a very definite acquaintance with Him through His Word, and thus have an unmistakable knowledge of His truth.

The great question with us, therefore, is not whether or not God's Word be true, but how we as individuals will relate ourselves to what we know personally of the truth of this inspired book.

## Present Peace a Mere Truce

If there is any one epithet more than another that is hurled at those who believe in the premillennial coming of Christ, it is that of "pessimists." But those who are advancing this particular doctrine are not the only ones nowadays who see things as they are. Sisley Huddleston, an eminent journalist, whom no one would class as a premillennialist, or even as a religionist, writes in the *Atlantic Monthly* for November:

"All these fires blazing about the world; and all these treaties which contain only accidental justice, since the guiding principle has always been 'Woe to the vanquished!' and which can only give the impression that war brings its rewards and that what is lost may yet be won back; and all the new nations whose liberation from oppression has only aroused their desire to oppress in their turn; and the general example of egotism set by the big nations, must make

of the present so-called European peace a mere truce, a truce in which to take breath; the hush—a troubled hush, but still an hour of relative quietude—before the last phase of Armageddon: that final battle, in which diabolical contrivances of a potency even now hardly dreamed of will make a desert of a continent, will destroy the cities, the wealth, the life of the Old World!

"This is not lurid imagining: it is as logical as a piece of Euclidean reasoning. Only by a violent effort to change our fashion of seeing things can it be averted. War-making is now a habit: the great war has made war familiar and frequent,



Emir (Prince) Feisal, of Hedjaz, until recently king of Syria and Arabia, has been deposed by the French government, and is in exile in Italy. By a *coup d'état*, he seized the reins of power in Syria and Eastern Anatolia before the peace terms were drawn up; but the French were awarded a protectorate over that region, and so Emir Feisal had to go.

and may assuredly, in a sinister sense of the oft-repeated phrase, prove to be the war which will end war—by ending mankind!"

As an echo of the words of Mr. Huddleston, we submit a prophetic utterance made a half century ago by Mrs. E. G. White:

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. . . .

"My attention was then called from the scene. *There seemed to be a little time of peace.* Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, 'and for looking after those things which are coming on the earth.'"

It seems indeed that the world is now enjoying "a little time of peace," a truce in which to take breath; the hush—a troubled hush, but still an hour of relative quietude—before the last phase of Armageddon: that final battle."

As we consider the conditions of this weary and sin-laden world, the following texts ring in our ears:

"Behold, now is the accepted time; behold, now is the day of salvation," and, "How shall we escape, if we neglect so great salvation?"

## Glory in This

WE do well to ponder a bit of simple yet far-reaching divine philosophy as contained in the following words:

"Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth Me, that I am Jehovah who exerciseth loving-kindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah." Jeremiah 9: 23, 24.

The greatest glory and rejoicing that can come into the heart of the individual comes through literally knowing God. Through His Word and by the exercise of His Spirit, God provides a plan by which we may know Him as definitely and as positively as we know our most intimate acquaintance on earth. And as we learn thus to know our heavenly Father, we find, as the text states, that He exercises "loving-kindness, justice, and righteousness in the earth."

How beautifully expressive is that word "loving-kindness"! And just so truly as we are learning to know God as an actual experience in our lives, we also find developing within us this spirit of loving-kindness. But it is not a loving-kindness that is expressive of some mere passing sentiment; instead, it is founded upon justice and righteousness. We should seek to obtain this wonderful experience with our heavenly Father. We should learn to know Him really and literally, and allow Him to find in each of us a channel through which He can express to the world His loving-kindness, His justice, and His righteousness; and thus we shall enter into the living delight of a true Christian experience.

## The Heavens Declare

"THE heavens declare the glory of God; and the firmament sheweth His handiwork." Such are the impressive words of David in the first verse of the nineteenth psalm.

The heavens do indeed declare God's glory; and the thoughtful mind must be impressed with the fact that such an orderly array of heavenly bodies could not be without an intelligent, all-powerful Creator. The very existence of sun, and planets, and moons revolving around the planets, and all moving with infinite precision, with absolutely dependable accuracy, presents facts which cannot be properly set aside without ultimately acknowledging the presence and power of the supreme Creator. No marvel that David should have said in another psalm, "The fool hath said in his heart, There is no God." Psalm 14: 1.

It is necessary to handle and treat something like one million pounds of carnotite or pitchblende ore to recover a gram of radium.