

SIGNS



of the TIMES

THE WORLD'S

PROPHETIC WEEKLY



The Age of Miracles

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London
England

*Dreams
Come
True*

The new British
airliner, the
"R-101," sailing
over Ludgate
Circus, with
St. Paul's
Cathedral in
the background.

existence, men were driven to think furiously. Out of the maelstrom came the Zeppelins to spread destruction and terror by night. After the war came the "R-34" to make the first flight across the Atlantic and back. Then came the "Graf Zeppelin" to excite wonder and applause by circling the globe. And now, supreme example of the creative genius of man, those twin queens of the sky; the "R-100" and the "R-101."

Doubtless the end of development in such machines is not yet; but if it were, surely the dream fulfilled is a thousand times more wonderful than the vision itself! For who, in days gone by, ever conceived of an airship with a capacity of five million cubic feet? Who dreamed of one over seven hundred feet in length? Who foresaw a hundred fifty-six tons being lifted bodily into the skies? Who, in his wildest hysteria, ever pictured an electric kitchen in the clouds? or saw three-score people eating, sleeping, dancing, even smoking, as they glide through space in this fairy palace at seventy miles an hour?

It all seems almost too wonderful to be true. If we had not seen it with our own eyes, we might be skeptical. But there it is, slowly swaying at its mooring mast, waiting for all who will to come and look up and wonder.

From mooring hook to tail fin the ship is a compendium of inventions. All phases of scientific knowledge have been brought

WHEN quite a boy I became deeply interested in the subject of balloons. An old book on the subject fell into my hands, and I can still feel the thrill of my first attempt to make one. How well I remember my endeavors to sew the calico together, daubing it with shellac and then trying to fill it with hydrogen by dissolving iron filings in hydrochloric acid! Of course it didn't fly, nor did the one I tried to fill over a gas jet. Then I tried fire balloons, but the only one that ever ascended—tell it not in Gath!—was one I bought at a toy shop.

All of which, of course, happened quite a good while ago, and might have remained in the cemetery of forgotten things had I not dashed off suddenly the other day to see the giant airship "R-101" brought to its mooring mast at Cardington at the conclusion of its first flight over London. The sight of that majestic liner of the skies, moving with grace and power through the darkening heavens, the setting sun shimmering upon its silvery fabric, glinting on its engines, and mystically lighting the windows of its control cabin, revived the old memories and told of a dream come true.

For centuries men have dreamed of such an hour as this. All manner of schemes have been devised to enable human beings to soar into the air. All kinds of receptacles have been filled with all sorts of gases and fitted with the most absurd pieces of machinery to accomplish this end. Some have succeeded in a measure, but many have failed. At the best they have been but dangerous toys.

But still men dreamed on, hoping for the day when some great discovery would make possible the construction of a vessel with lifting and driving power sufficient to make it a useful adjunct to the commerce of the world.

The nineteenth century closed with but little further light having been thrown on the problem that had baffled the minds of men for so long. When we played with balloons, the books available talked of Montpelier and fire balloons and the few successful attempts that had been made to ascend with gas. Comparative darkness reigned on the whole subject, the only faint ray of light being the strange new engine, driven by a strange new fluid, which had just been discovered.

Then came the war and all its intensifying of human thought. Fighting for

to play in its construction. Engines, hull, fuel, fabric, furnishings, have called forth the concentrated brain power of all manner of craftsmen and mechanics. But perhaps the most wonderful thing about it all is the suddenness with which all the outstanding problems of air travel, which baffled our fathers for so many generations, have been solved. Fifteen years ago and less the "R-101" could not have been built. The knowledge available was altogether insufficient for the task. To-day it is here.

Perhaps you have noticed the same phenomenon in other matters. Airplanes, of course, come in the same category. We are getting familiar with them to-day; to some they are as common a means of transport as railway trains. But thirty years ago no man had ever made a flight in a heavier-than-air machine. The universal use of the motor car also belongs to the twentieth century. Electricity, with all its multitudinous uses, belongs to the lifetime of a man still living. Oh no, we haven't always had electric irons and electric washing machines and little buttons to switch on the light. Neither have we long been able to enjoy the delights of wireless, or the conveniences of the telephone and telegraph. Even steamships and railway trains are by no means hoary with age; and if we could suddenly transport ourselves back to the beginning of the nineteenth century, we should find ourselves in a sorry world indeed, bereft of all the comforts and conveniences that we feel so necessary to-day.

WHY THE SUDDEN CHANGE?

All of which is surely not without its significance. Think of mankind stumbling along the dark, tortuous passages of the centuries for well-nigh six thousand years and then suddenly breaking through into a period of unimagined brilliance. For that is what has happened. A century ago men were living, traveling, farming, thinking, in much the same way as when Abraham left Ur of the Chaldees. Occasionally flashes of light had broken through, only to be reëngulfed in the darkness.

Then suddenly a change came. A breath from heaven seemed to blow upon the dry bones of the minds of men. The darkness of centuries was blasted by a dynamic radiance from the throne of God. With leaps and bounds knowledge began to increase. Inventions multiplied. Printing presses scattered ideas. Education was made free and accessible to all. The golden age was approaching. The great renaissance had come at last!

But why? Why, after millenniums of darkness should there come such fullness of light? That the word of the Lord might be fulfilled. Had not the prophet Daniel foretold that a time would come when men would "run to and fro" and knowledge should be increased? Listen to his words. Writing concerning the time of Christ's return, he records a command of the angel who spoke with him: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

The increase of knowledge has come. Men are rushing to and fro throughout the earth as never before. The book of Daniel has been opened. His prophecies have been unsealed. Moreover, the Bible, of which his book is a part, has been scattered by millions during these years of revival. Missionaries by the thousands have carried it to all nations, kindreds, tongues, and peoples. Knowledge of the word of God has increased, as no one ever dreamed it could in days gone by.

Evidently God is behind all this. He is working out His eternal purpose. With infinite justice and wisdom He is preparing for its grand consummation. Knowing that the end is near, and that swift and terrible judgments are soon to fall upon the world, He is making it possible for all men readily to understand His will, that they may be without excuse in that great day.

Some one may say, all this is a long way from balloons and airships. No, it is not. For all such inventions are signs of our

times. They should remind us that God is still in His heaven; that He still holds the reins of human affairs; that the hour of His judgment has come.

Indeed, every new product of science that speaks to us of the increase of knowledge in our day should make more solemn and more real to our hearts those words of the apostle Paul: "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Romans 13:11, 12.

OUR neighbor's debt, our evening's provocation—what are these when weighed against faults toward others and our sins against the mercy of God? How much dost thou receive, my soul, in this unequal matching of forgiveness with forgiveness that leaves such balance in thy favor!—Isaac Edwardson.



OBJECTION: *If I keep the seventh-day Sabbath, I won't be able to make a living.*

FRANCIS D. NICHOL

AFTER a man has exhausted every other objection against the Sabbath, and the need of keeping God's holy day forces itself home upon his heart, he may attempt to make a last bold stand with the above objection. But is this really a proper objection to raise against a commandment of God? Should we decide first whether we will profit financially by following God's voice before we obey? What a different story the Bible would tell us of the great men of old if they had all stopped to reason out whether it would pay them to serve God! Men of God are made of a different kind of mettle than that.

What if you cannot make a living, you can make a dying. Nor would you be the first one who has been called on to pay with his life for serving God. The history of the children of God is one long record of martyrdom. There have always been men who would rather die than disobey God. It calls for courage and bravery to serve Heaven.

However, God often does not require the supreme sacrifice in order to serve Him. You say you could not make a living. How do you know? Did God tell you that you would starve to death, or was it just a temptation from the devil to keep you from making the right decision? No, you could not have read any such thought in the Bible, for Christ declares: "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What

shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:30-33. And David, in his old age, wrote: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psalm 37:25.

God still lives and loves those who show their love to Him by obeying His commandments. Why not have faith in Him, and believe that He will enable you to make a living if you keep the Sabbath?

There are many thousands of men and women throughout the world who have displayed just that sort of faith in God, and have stepped out to keep the Sabbath. And has God failed them? He has not. True, some of them have had their faith tested for a time before they were able to find employment as Sabbath keepers. But they have not starved. The testimony of a quarter of a million Sabbath keepers disproves completely the objection we are here examining.

To the objector we would say: If you really think that God would desert you if you turned to serve Him, you need a new idea of God rather than of the Sabbath. But if, as we think is the case, you believe that God will fulfill His promise to provide for those who obey His commandments, and that even if He tests your faith you would rather die than disobey Him, then your duty is clear—keep the Sabbath.

The UNPARDONABLE SIN

Have you committed it?

ALFRED E. HOLST



BRING to you a message of both comfort and warning. To those who feel worried and fearful that they have sinned away their day of grace, I bring comfort from the word of God. To those who are careless and indifferent, feeling good enough or as good as others, I bring a warning. What is the unpardonable sin?

Let us read a few scriptures that clearly prove that it is possible to sin against the Holy Spirit until it is too late to repent. "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Hebrews 10:26, 27. Again in Matthew 12:31: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." From these texts it is plain that the sin against the Holy Spirit is unpardonable.

There are several sins that are, in a sense, unpardonable. For instance: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6:15. An unforgiving spirit toward others will make all your sins unpardonable; but this is not the sin against the Holy Spirit. Sin, too, becomes unpardonable if you refuse to confess it. But in order to understand what the real sin against the Spirit is, we must study the position of each of the Three Persons of the Godhead, the Trinity. We are familiar with the position of the Father, and also of Christ, the Saviour, who redeemed fallen creatures by the sacrifice of Himself. But the work of the Holy Spirit is not so generally known.

THE WORK OF THE HOLY SPIRIT

I read from John 16:8: "When He [the Spirit of truth] is come, He will reprove the world of sin, and of righteousness, and of judgment." The Spirit is the Third Person of the Godhead, who dwells in the hearts of God's people, bringing them into actual contact with God. He is the active agent who pleads with the individual, endeavoring to make him sorry for his sins, making him conscious of his mistakes, troubling his heart until he yields to His pleadings and surrenders to God, repenting of his sins and making restitution. Then that soul is ready to be forgiven, and becomes a partaker of the salvation that Jesus made possible. You can see that without the Spirit there would be no power to bring men to repentance, or bring them to the cross.

We must now notice the relationship existing between the voice of the Holy Spirit and the individual conscience. There is a difference between the conscience and the Spirit's speaking to the soul. Some years

ago, as a missionary in the West Indies, I occasionally met Mohammedans, who are very religious, yet their consciences forbid their speaking the name of Jesus. Is it the Spirit of God who tells them to do this? No, no. The conscience, therefore, is the individual understanding of right and wrong. The same relationship exists between the conscience and the Spirit as exists between my watch and the sun. My watch just now says it is one o'clock. If now my watch is in harmony with the sun, it is perfectly reliable. Otherwise, it is not safe to follow. So it is with the conscience. If it is in harmony with the Bible, it is safe to follow. A healthy conscience will change whenever new light comes to the individual.

THE CONSCIENCE ENLIGHTENED

To illustrate: If I were earnestly trying to do right, but did not know that lying was a sin, and should then read in the Bible that we should not bear false witness, my conscience would immediately change, thereafter forbidding me to lie. And so it is with every honest soul. Just as his understanding of right and wrong progresses through the study of God's word, his conscience changes, embracing the new light received.

The power of the Spirit exerted upon the hearts of men is greatly underestimated. What is this mysterious influence that keeps the sinner awake, restlessly tossing upon his bed? It is the voice of God. A few years ago a man came into the city hall of a certain city, and gave an official five dollars. He explained that he had fifty years before received the wrong change from this man's father when he kept the village store, and he could not rest until he had made this right. How can you explain it? It is the Spirit of God talking to the hearts of men. Our government has a large fund of millions of dollars, which has been sent in by individuals who were conscience stricken for some fraud practiced upon the government or upon others. Criminals who succeeded in evading justice have been known to come to the authorities and give themselves up, explaining that they could endure the torture of remorse and guilt no longer. Silently but persistently the Holy Spirit speaks, pleads, and

reproves, with a power that is strong enough to bring all to repentance if they would but listen to His voice.

But suppose the sinner refuses to listen. Over and over again the Spirit pleads, but he will not repent, he will not yield. The apostle Paul tells us, "Quench not the Spirit." It is as though it were a fire burning in the heart. We must not quench it. Each time we resist, we harden our own hearts, making it harder for Him to impress us the next time.

Stephen said to the Jews who were about to stone him, "Ye do always resist the Holy Ghost." As long as there is hope, the Spirit continues His appeal, and each time our hearts become harder or softer, depending upon whether we are yielding or resisting. The same sun that hardens the clay melts the wax.

CONSCIENCE BECOMES DEADENED

Finally there comes a limit to the mercy and forbearance of God. In the sixth chapter of Genesis, the third verse, we read of the limit of God's mercy at the time of the Flood. "The Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." If there were any hope of the sinner's listening and turning from his evil way, God would be willing to continue calling; but after many refusals the heart of the sinner becomes so hard that it can no longer be touched.

If you set your alarm for five o'clock in the morning and then do not get up, but continue sleeping, you will find that in a few days you will sleep right through the alarm, and never hear it. When the heart is hopelessly hardened, we read in 1 Timothy 4:2 that it is as though seared with a hot iron. You have noticed the hard, feelingless skin that results from touching a real hot iron or a calloused place in the hand from certain work. It cannot feel. You could pierce it with a needle without pain. So it is with the heart. Willful sinning deadens the feelings, finally making it possible to commit the most fearful crimes or resist the most touching appeals. Every soul on earth will either become a Christian or commit the unpardonable sin.

How long, my brother, my sister, has the voice been pleading with you to turn to God? Are you resisting the only means God has of saving your soul? Can you afford thus to play with your chance for eternal life? How much longer will you have opportunity to repent? Dear reader, surrender to Him just now.

THE men whom Jesus made over went on to make the world over. This is the method of Jesus to-day.—*Ozora S. Davis.*

Is Resurrection *from Death* Possible?

TYLER E.
BOWEN

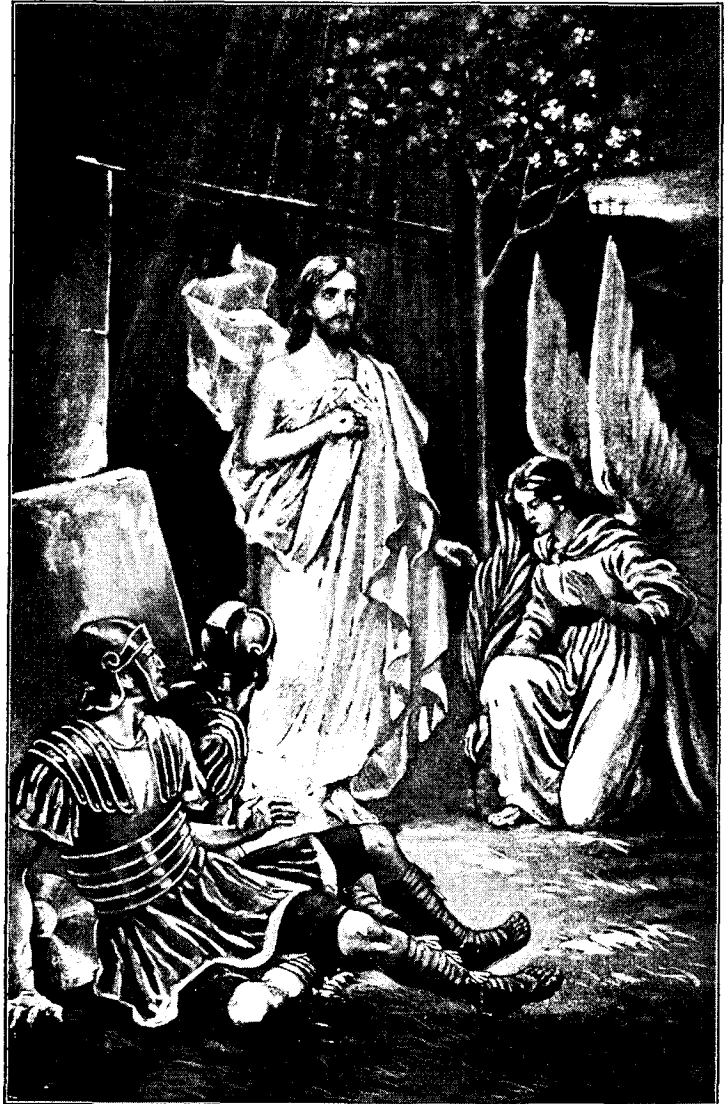
BEFORE King Agrippa, Paul, the prisoner of the Lord, cried out in self-defense of his faith: "Why should it be thought a thing incredible with you, that God should raise the dead? . . . Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people." Acts 26:8, 22, 23.

The real issue in his defense centered around his belief and teaching that Christ Jesus died and rose again, and that through Him should come the resurrection of the dead. The Jews wanted this thing hushed up; for they said such teaching brought the blood of this Man upon them. They commanded, therefore, that the apostles cease preaching that He rose from the dead, that through this name all must be saved.

IN EZEKIEL'S DAY

The resurrection incredible? Yes, many people back there doubted that such a thing could be possible. Even before Jesus came people so thought. In Ezekiel's day the people said: "Our bones are dried, and our hope is lost: we are cut off for our parts." Ezekiel 37:11. A whole sect of people in Christ's day believed that there were no angels, neither would there be a resurrection of the dead. Incredible? Yes, many so thought. Paul wrote of some who asked, "How are the dead raised up? and with what body do they come?" 1 Corinthians 15:35. Those who raised these questions were those who believed that their friends and loved ones actually died. The thought with them was, "We know that they are dead, but shall they again live?"

This is now changed into, "How do you know they die at all? We rather believe they go right on living about us, or in heaven, or somewhere,—dying not at all." But Paul taught that people *actually die*, nor thought he that it should be a thing "incredible" "that God should raise the dead." He knew it to be a mystery. It could not be fully understood nor explained how Jesus came forth out of Joseph's sealed tomb placed under Roman soldier guard, but he knew it had been done; for had he not seen Him shining above the noonday sun as he was stricken to earth as one dead, as he neared Damascus? Paul questioned not the mighty power of God in bringing again from their graves glorified all who had gone to sleep in Jesus. Not at all a thing incredible with Him. Had he not in vision been caught up to the third heaven, into the paradise of God, and there seen and heard "unspeakable words, which it is not lawful for a man to utter"? 2 Corinthians 12:2-4.



The resurrection of Jesus Christ was the central truth in the preaching of all the apostles.

It is a wonderful description the prophet gives of this resurrection scene, ere long actually to take place here on the earth. Let us read the promise of it: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me, Son of man, can these bones live? And I answered; O Lord God, Thou knowest. Again He said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." Ezekiel 37:1-6.

Then, still in vision, the Lord took His

servant Ezekiel through the resurrection scene itself. Hear the prophet's description of how God made these dry bones live: "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said He unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Verses 7-10.

GRAVES TO BE OPENED

Then to those who had said, "Our bones are dried, and our hope is lost," this word of living hope and promise from God was

given: "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

And this same promise is ours. It is through Him who went into Joseph's new tomb and came forth bringing the keys of the grave, when He returns to earth in power and great glory (1 Thessalonians 4:16, 17), that this actual resurrection scene is made possible, at which time both the righteous living and dead receive immortality. And this day is near.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:51-57.

The resurrection incredible? Ah, no! No more so than that Jesus, the Son of God, should have been born of the virgin Mary, thus becoming a man of near kin to us that He might bear our sins in His own body on the tree, and thus make possible our redemption. The whole plan of the gospel is a mystery beyond the comprehension of mortal minds. Yet this detracts not one iota from the blessed fact that the gospel is true, —its central, eternal fact being "that Christ died for our sins" on the cross, and rose again. Hear the apostle Paul sum up these facts of the gospel story:

HUNDREDS OF WITNESSES

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time." 1 Corinthians 15:1-8.

Then hear the apostle sum up how your salvation and mine centers around the fact of Jesus' resurrection, even though the false report said that His disciples had come and

stolen His body out of Joseph's tomb while the soldiers slept:

"If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming. Then cometh the end." Verses 16-24.

Despite what in these days may be taught to the contrary, the Scriptures make clear that the restoration of the body fallen in death as the result of sin is made an integral part of the gospel. True, the resurrection fact sets at naught with one stroke all we hear about the spirit life of the dead, people going to heaven as they die, and so on; yet if the Scriptures are silent upon such teaching, while teaching the very opposite, what are Christians to do? In such a dilemma we are told precisely what to do, and what is more, upon the very point of the living consulting the dead as if they could give us wisdom or guidance. Hear what God says to you: "When they shall say unto you,

(Continued on page 9)

REJUVENATION A HOAX

FIFTH IN A SERIES
OF ARTICLES ON
THE GLANDS OF
THE BODY

ARTHUR N. DONALDSON
M. D.



THE art and science of keeping young has occupied the attention of a great many people for years, and has been approached from many angles. None of us appreciate the idea of narrowing activities as the years pile up. We all would defy age if we could. And so it is quite natural that the spectacular work of certain eminent scientists in the field of gland physiology should arouse a world of interest when it touches the idea of longevity. Many brilliant minds have been focused upon the problem of the restoration of dimming vital forces through gland treatment, but as yet, and as it will ever be, the transplantation of glands offers no solution to the problem. Sound, sane, decent, clean living,—that is the only elixir of youth; and men who are studying gland treatment from the bottom attest to the fact.

Interesting results have been obtained in gland treatment of aging men and women for many years. Four decades ago a French physician (Brown-Séquard) published his observations that extract of fresh testis when injected under the skin or into the blood enhanced physical and mental vigor. Men have done a tremendous amount of work on monkeys and apes; have planted gland tissue removed from these animals into the human being, all with failure;—except a few spectacular but temporary results,—nothing approaching the desired physical and mental rejuvenation so diligently sought.

QUACKS HAVE CAPITALIZED

But quacks have been quick to seize the opportunity to commercialize the efforts of scientific minds, and the Sunday magazine section has given them plenty of publicity. "Doctors" of questionable repute have made, are making, and will continue to make money by transplanting or injecting monkey glands or what not for men and women of good, fair, or average intelligence, who are grasping at anything that intimates of possibility of continued youth.

But God never ordained that such a plan should work. In spite of everything, save the creative power of the Great Physician Himself, man's body will age,—his tissues will become progressively less responsive to the call of his surroundings. These extracts and these trans-

plants temporarily stimulate the aging tissues; but the transplant will not become a part of the individual into which it is placed,—it is a foreign body, and gradually it is absorbed, carried away, and its effect lost. So learn the art of growing old gracefully, and get out of the notion of defying nature,—it cannot be done.

VALUE OF GLAND TREATMENT

Somewhere between the ages of thirty-eight and fifty, men and women pass through a period that is marked by a decided alteration in the chemistry of the body. The gonads (ovary and testis) gradually stop their work, and the other glands endeavor to readjust their activity to meet the change. This means "nerves" in every sense of the word. Women are much more profoundly affected than men. Some individuals have an organization of glands that readjust with hardly a quiver, and others go through years of torture. Irritable, jumpy, self-conscious, temperamental, emotional, cannot sleep, perspire without provocation, chill for no reason,—it is all due to a gland upset.

At this time when the organism is topsy-turvy, we often find rheumatism beginning. The germs that cause it have been hanging around for a long time, and just now when the physical forces are at a low ebb, they are offered a fine opportunity to begin work; and they do.

A very recent development in scientific medicine has given us a standardized secretion of the ovary that will tide the woman over this uncomfortable period. Her vitality and poise may be maintained through carefully balanced and supervised glandular treatment, and many untoward results may be thus prevented.

Obesity is often associated with defunction of the gonads in conjunction with other glands, and in the treatment of the disease we must consider this possibility and, if necessary, this additional extract should be given. There are other more or less serious conditions associated with these particular glands that may be controlled beautifully with proper gland therapy.

Gonad treatment, therefore, has its place, and, apart from the silly effort of numerous fakers to commercialize false hope, it should be known that help awaits those suffering of the effects of unbalance in the work of these glands.

The Carefulness of Bible Revisers

In this
article

WILLIAM W. PRESCOTT

*tells some of the methods
and with what great care
the various revisions of the
Scriptures have been made.
It is also interesting to note
that all revisions have been
opposed by a few ultracon-
servatives.*

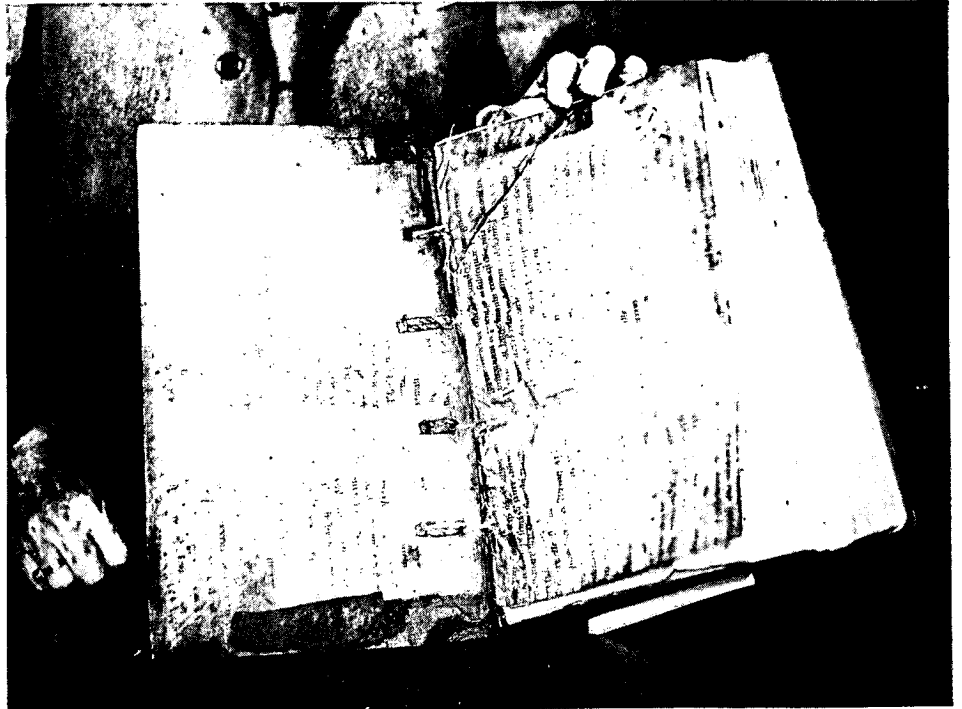
IN REVIEWING the history of the reception accorded to the various editions of the Bible since the days of the apostles, I have noted some experiences that clearly indicate the attitude of conservative scholars toward any change in the particular translation to which they had become accustomed. This disinclination to discard the old for a new rendering is not at all surprising, and has doubtless served as a safeguard against too radical changes in the various revisions that have been made.

CONSENSUS OF OPINION DEMANDED

One of the rules adopted by the committee of the revision that resulted in giving us the Authorized Version, and also of the committee that has more recently revised that revision, was that no change should be made in the text unless authorized by a two-thirds vote, and that no reading should be noted in the margin unless authorized by a majority vote. It would, of course, follow that a rendering that was approved by even 60 per cent of the revisers would fail to be adopted, and such a rule might be condemned by many who could not be counted as radical critics, but with such a rule enforced there arises in consequence a probability amounting almost to certainty that the changes actually made would be fully warranted by the carefully sifted evidence. It by no means follows that the same degree of certainty attaches to translations or revisions made by individuals or small groups on their own responsibility. Such work must be vindicated by its inherent merit in each particular case.

THE SCHOLARLY JEROME

Perhaps the earliest instance of a scholarly revision was that of the Old Latin by Jerome, which was made at the close of the fourth century. His translation of the Old Testament and his revision of the New Testament "encountered much opposition, which greatly irritated his temper and betrayed him into contemptuous abuse of his opponents, whom he styled '*bipedes asellos*' [little asses with two feet]. But by inherent virtues, rather than by external authority, it passed into such current use that in the eighth century it was the Vulgate, the common version, in the Western churches."—*Schaff*. This case of emphatic, and perhaps unreasonable, criticism of a scholar's faithful work in seeking to provide a better edi-



KEYSTONE PHOTO

This Bible, now in the Cambridge, Massachusetts, library, was the first Protestant version of the Latin Vulgate, and is said to be one of the four extant volumes that came from the hand press of Peter Quentels in Cologne.

tion of the Bible is not an isolated one. The history of revisions from the time of Tyndale down to our day furnishes further illustrations of the same attitude, two of which I shall now mention.

OPPOSITION TO KING JAMES VERSION

When the Authorized, or King James, Version appeared in 1611, Hugh Broughton, an outstanding scholar of his time, who was not made a member of the committee on revision because of his peculiar temperament, was greatly stirred. He gave vent to his feelings in a letter to "a right worshipful knight, attendant upon the king," James I, from which the following extract is taken: "The late Bible was sent me to censure, which bred in me a sadness that will grieve me while I breathe. It is so ill done. Tell His Majesty that I had rather be rent in pieces with wild horses than any such translation by my consent should be urged upon poor churches."

Such was the decided preference of the common people for the earlier translations to which they had become accustomed that it required a full half century before the new translation, the Authorized Version, supplanted them; but in spite of Broughton's very severe criticism and his willingness to sacrifice himself to prevent the circulation of this latest product of English scholarship, the good judgment of English-speaking Christendom in due time prevailed. For more than two centuries the Authorized Version was the standard Bible for English readers in all parts of the world.

In view of the facts that I have just recited it will not unduly startle my readers to be told that the English Revised Version, issued in 1881 and 1884, was subjected to strong criticism. Perhaps the most bitter opposer was John W. Burgon, Dean of

Chichester, who made what has been designated as "his savage attack" upon it. He was ably assisted by Mr. E. Miller, who survived him and continued his work. These two scholars presented to the public the results of their critical studies in several books dealing with the different phases of the main question, and made the most determined effort to discredit the work of the revisers. In view of the importance of the issue at stake, and of the scholarly way in which these men prosecuted their work by collating and examining a large number of manuscripts, it seems advisable to notice here the estimate placed upon the foundation and the method of their criticism by later textual critics. I will submit an extract from a book by a recognized English scholar:

"The propositions upon which Burgon and Miller based their defense of the traditional text, reduced to their simplest form, are two in number: (1) that the universal acceptance of it by the church from the fourth century to the nineteenth is in itself proof of its superiority, since the church must have been divinely guided in its dealings with the sacred word of God; (2) that, apart from such considerations, it can be shown to be both older and intrinsically better than its rival, which they call the 'neologian' text. . . .

NO UNIFORMITY PRESERVED

"The selection of the traditional type of text by the church was gradual and informal, and therefore cannot claim the sanction of a deliberate decree. Nor is the argument that God would certainly secure the preservation of the true form of His word much more pertinent. We may indeed believe that He would not allow His word to be seriously corrupted, or any part of it essential to man's salvation to be lost or obscured; but the difference between the rival types of text

is not one of doctrine. No fundamental point of doctrine rests upon a disputed reading; and the truths of Christianity are as certainly expressed in the text of Westcott and Hort as in that of Stephanus (the basic text of the Authorized Version). It is, moreover, a perversion of the facts of history to speak of the text of the Scriptures as preserved in a uniform shape from the fourth century to the present day, as the argument of Burgon requires. While the substance of the sacred text, and its general type, have been so preserved, a very great amount of variation in detail has been admitted. The manuscripts of the Greek Testament differ considerably from one another. The manuscripts of the Vulgate [the Latin translation] differ from those of the Greek Testament, and have suffered even more corruption among themselves. We have seen in an earlier chapter how the history of the Vulgate text is one of widespread depravation and of repeated attempts at restoration. The Syriac and Coptic texts, again, differ in many particulars from both Greek and Latin. Still more great and deep-seated is the difference in the text of the Old Testament. The text of the Septuagint, which was and is the Bible of the Greek-speaking churches, differs widely from the Masoretic Hebrew. In short, the first of Burgon's main propositions is neither convincing *a priori* nor in fact reconcilable with history. History makes it clear that God in His wisdom has permitted great deviations in the tradition of the sacred text through the frailty of its human trustees, though always so that its substance was not lost or seriously endangered.

EARLY MANUSCRIPTS MORE RELIABLE

"Dismissing, then, the *a priori* argument that the church would certainly be divinely guided in her choice of a text, we are forced to deal with the problem in accordance with the established principles of textual science. Here, too, Burgon and Miller claim a verdict, and that principally on the ground of the enormous numerical preponderance of witnesses in their favor. Again and again they contrast the hundreds of manuscripts found upon the one side with the mere handful which is opposed to them, and to which modern editors have almost unanimously pinned their faith. 'Is it likely,' says Burgon, 'is it in any way credible, that we can be warranted in rejecting the testimony of (suppose) 1490 ancient witnesses, in favor of the testimony borne by (suppose) ten?' 'What' asks Mr. Miller, 'would an editor of Sophocles do under such circumstances?' The answer to this query is simple. He would do precisely as Hort and the majority of editors have done. There are about 104 MSS. of Sophocles; yet the evidence of a very large majority of these is wholly disregarded by all editors. One manuscript (L, in the Laurentian library at Florence) is of predominant authority; two others are of considerable value; the rest have little independent worth but only support one or other of the leaders, or diverge into palpable error. . . . So, in fact, with every other classical author; in every case where any considerable number of MSS. exists, it is found that nearly everything depends upon a few leading authorities, all the rest being relegated to the background and consulted only under special circumstances.

"When, therefore, Burgon and Miller condemn the modern editors of the New Testament, from Lachman [1831] to Hort, for their preference of a few generally early MSS. and versions to the great mass of later authorities, they are in fact impugning the universally accepted principles of textual criticism. The earliest printed texts of the classical authors were in nearly all cases based upon comparatively late manuscripts, because these were the most numerous and

accessible at the time; but scientific criticism has uniformly shown that the texts so obtained were unsound, and that recourse must be had to a select group of a few authorities, generally those of earliest date. In some instances a single manuscript is held to outweigh all its rivals, except where it is manifestly corrupt."—*Handbook to the Textual Criticism of the New Testament*, Sir Frederic G. Kenyon, K. C. B., F. B. A., second edition, pp. 316-320.

(Continued on page 9)

Who Is Your Neighbor?



The Samaritan "went to him, and bound up his wounds."

QUITE often we hear this question asked by men and women who have heard about the story of the good Samaritan, "Who is my neighbor?" Like the lawyer who came to Jesus, there are men who come to-day asking, "Master, what shall I do to inherit eternal life?" The one and only answer is given: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.

DOES GOD EXPECT IT?

It is easy for me to love the Lord, because I know Him. He is my Saviour and my Redeemer. He loved me and gave His life for me, for "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8. Why should I not love the Lord with all my heart, soul, strength, and mind? But "who is my neighbor?" I know nothing about this stranger, and why should I love some one about whom I know nothing? Does the Lord really mean for me to love a stranger as I do myself? Surely the Lord does not expect me to love this person with queer habits and customs, who comes from across the waters, bringing strange ways to me. I cannot understand his language, although he is my neighbor. Why, I have never had any contact with persons having such queer-shaped faces and of such colors! I cannot even tolerate their presence in my neighborhood; and how shall I learn to love even one of them? Does Jesus my Saviour really expect me to love such a person whom He calls my neighbor? Let Jesus answer your question, my friend.

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on

HERBERT D.
GREENE

his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?' Luke 10:30-35.

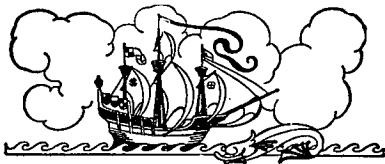
There are three persons mentioned in this Bible story who passed by this unfortunate man who lay upon the ground naked, wounded, and half dead,—the priest, the Levite, and the Samaritan. The priest, no doubt, was too busy to waste his precious time with this stranger. The Levite was too proud to be seen in the company of this degraded person. But the Samaritan, the least of the three in the world's estimation, had a good heart, cared nothing about the traditions of the world, ignored public sentiment, did not stop to inquire as to his ancestry or position in life, and ministered unto this poor, suffering stranger. He acted the part of a Christian, showing love for his neighbor by making all provisions for the care and medical treatment of this stranger. He believed in the brotherhood of man. Although he did not make an outward profession of belonging to any particular sect, yet he had love in his heart.

THE WORLD'S NEED

And this is the great need of the world to-day,—men and women who have the love of Jesus Christ in their hearts. What difference does it make whether or not I know a neighbor if he is suffering or is in need? He is my brother, and I must help him out of his trouble. He may be an atheist, but I can talk to him about my God, after revealing the Spirit of Christ in helping him. He may not understand my language, but the Spirit will enable him to understand the language of love.

What would you do, dear reader, if you should have such an experience as this? Would you show the spirit of the priest, who saw him but passed by on the other side? Or would you do as did the Levite, who came and looked on him, and then passed by on the other side? Or would you reveal the spirit of your Saviour Jesus Christ, and do unto this stranger as you would have some one do unto you? Would you do as did the good Samaritan,—bind up his wounds, take him to your home or to a hospital, reach into your pocket, pay for his treatment, and then say, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee?"

Jesus recognized the good deeds of the Samaritan, the one who showed mercy on this stranger. And He says to you: "Go, and do thou likewise." Verse 37.



MORE than a quarter of a century elapsed after the resurrection of Jesus Christ before there was a meeting for religious worship in the Christian church on Sunday, or the first day of the week. There is no record in the New Testament that there was ever another such meeting held afterwards in the apostolic church; and but for a very peculiar circumstance there would never have been this one Sunday meeting. And it is only because of this singular circumstance that Luke, the early church historian, records this Sunday meeting at all.

To understand the occasion for this Sunday meeting, it is important that the background of this incident be considered. Just prior to this Sunday meeting Paul had spent three months in Greece. (Acts 20:2, 3.) At the close of his three-month ministry there he made arrangements to set sail for Palestine; but upon learning of a plot by the Jews to kill him, he decided that by going around by the way of Macedonia he could ward off the plotters. (Verse 3.) With Paul and Luke were Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus. (Verse 4.)

At Philippi, a Roman military city in Macedonia, where Paul had previously been imprisoned (Acts 16:12-40), Paul and Luke stayed until "after the days of unleavened bread," that is, until after the Passover, but the other members of Paul's company sailed ahead of Paul and Luke for Troas, where they waited for them. (Acts 20:5, 6.) Troas was in northern Asia Minor just across the Aegean Sea from Philippi. Then after spending the Passover at Philippi, Paul and Luke also set sail for Troas to join their companions. The trip from Philippi to Troas usually consumed two days, but Luke says that it took them five days to make the trip. This unforeseen delay was probably caused by storms and a rough sea. (Verse 6.)

ON SATURDAY NIGHT

The Sabbath closed at sundown Saturday night. Sunday, or the first day of the week, began at the same time, according to the Bible computation. It was on this part of the first day, or what we moderns call Saturday night, that the only meeting on Sunday in the New Testament is mentioned. The record is: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Verse 7. But our English translation is unfortunate in that it gives the idea that the disciples gathered to this place of meeting on the first day of the week. The Interlinear Translation by Hinds and Noble gives the following literal translation of the Greek text:

"On the first day of the week the disciples *having been assembled* to break bread, Paul discoursed to them, about to depart on the morrow." This shows that the disciples did not assemble on the first day of the week,

The ONLY SUNDAY



UNDERWOOD PHOTO

for they were already assembled when that day came; and, therefore, since the day before the first day was the Sabbath, this meeting on the first day was but the *continuation of a Sabbath service*. The reason that the Sabbath service did not break up and that the meeting continued was that this was Paul's last meeting with the disciples at Troas, and therefore this meeting on the first day of the week does not indicate that it was a weekly custom, as some have supposed. The word "when," in Acts 20:7, has been gratuitously supplied by the translators of both the Authorized and the Revised Version. It is not in the Greek.

That this meeting was on what we to-day call Saturday night is evident from the fact that this farewell meeting was held on the night part of the first day of the week, for Paul "continued his speech *until midnight*." And there were *many lights* in the upper chamber, where they were gathered together." Verses 7, 8. The Biblical reckoning of days being from sunset to sunset (Genesis 1:5; Leviticus 23:32; Deuteronomy 16:6; Mark 1:32), in order for this meeting to be held on the night part of the first day of the week, the meeting could only have been held *after sunset* Saturday afternoon.

Conybeare and Howson, noted Bible authorities, in their "Life and Epistles of the Apostle Paul," say of the time of the meeting in Acts 20:7, "It was the evening which succeeded the Jewish Sabbath."—Chapter 20, page 520.

Horatio B. Hackett, Professor of New Testament Greek, Rochester Theological

Seminary, makes this statement: "The Jews reckoned the day from evening to morning [that is, evening first and morning, or day, last], and on that principle the evening of the first day of the week would be our Saturday evening."—"Commentary on Acts," page 329.

PREACHED TILL MIDNIGHT

The time of this meeting established, let us notice the events of the night. Paul "preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights ["lamps," Greek] in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted." Acts 20:7-12.

Luke's next words have created much comment. They are: "And we went before to ship ["having gone before to the ship," Greek], and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in." Verses 13, 14.

MEETING

in the
New Testament,
and WHY
it was
held on that
day . . .

L. ERVIN
WRIGHT

The harbor of Assos
as it appears to-day.
This is the city to
which Paul walked
after his sermon
Saturday night
in Troas.

Paul preached until dawn, and departed. Dawn at that time of the year at Troas comes about five o'clock in the morning. If the ship in which Luke and the others made the journey from Troas to Assos was in the harbor that Sunday morning at dawn, there seems to be no good reason why Paul should have chosen to walk twenty miles across the peninsula to Troas when he could have taken passage on the ship. It would seem that Luke and the others had left some hours before dawn, and some think, with good reason, that the ship left the harbor of Troas soon after sundown Sabbath, or at the time Paul was holding his farewell meeting. By water, Assos was about forty miles from Troas, as the headland of Lectum had to be doubled, while by land the two cities were about twenty miles apart. Paul, knowing this and desiring to have a few more hours with the brethren at Troas, doubtless told Luke and the others, as they left, that he could tarry at Troas and walk to Assos where he could arrive at about the same time the ship would. The use of the words "the disciples" and "they" instead of "we" by Luke in his account of the night meeting, as given in the Authorized Version and in many Greek texts, would indicate that Luke and the others were not present at the night meeting, but had sailed sometime on the night part of Sunday, leaving Paul alone.

In any case, on the day part of Sunday, Paul did not stop to hold further religious meetings, for he spent most of Sunday on the lonely Roman road alone as he walked twenty miles to Assos. He could not have

regarded Sunday as sacred, or he would have stayed at Troas until the day was past. And Luke and the others did not regard Sunday as holy for they evidently set sail on that day for Assos.

But for the singular circumstance of Paul's stopover at Troas, there would not have been recorded a single Sunday meeting in the New Testament.

The last mention of the first day of the week is in 1 Corinthians 16:1, 2. These verses, written twenty-eight years after the resurrection, are sometimes used to bolster up the Sunday sabbath. Let us examine them. They read: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

NOT A PUBLIC OFFERING

The idea that these verses teach that there were regular public offerings taken up in the apostolic churches every Sunday is erroneous. The term translated "by him" in the Greek New Testament is also found in John 20:10. There the term in our English Bibles is translated "unto their own home." Thus understood, 1 Corinthians 16:2 would read: "Upon the first day of the week let every one of you lay by him at home, as God hath prospered him," etc. "Greenfield, in his Lexicon, translates the Greek term, with one's self, *i. e.*, at home; two Latin versions, the Vulgate and that of Castellio, *apsud se*, with one's self, at home; three French translations, those of Martin, Osterwald, and De Sacy, *chez soi*, at his own house, at home; the German of Luther, *bei sich selbst*, by himself, at home; the Dutch, *bij zich zelven*, same as the German; the Italian of Diodati, *appresso di se*, in his own presence, at home; the Spanish of Phelipe Scio, *en su casa*, in his own house; the Portuguese of Ferreira, *para isso*, with himself; the Swedish, *naer sig sjelf*, near himself."

The Greek word "*thesaurizon*" translated "lay . . . in store" in our English versions means "to treasure up." This word refers



to a private collecting or laying up of funds, not to a public collection. The Christians at Corinth at the beginning of each week were to figure up their profits and losses for the week just past, and were to "lay . . . in store" or "treasure up" at home some portion of their material blessings for the fund

that Paul was raising for the poor brethren at Jerusalem.

Dr. Augustus Neander well remarks: "Paul, if we examine his language closely, says no more than this: that every one should lay by in his own house on the first day of the week, whatever he was able to save."—"History of the Planting and Training of the Christian Church," Vol. 1, page 158. He further says, on the same page of this volume, "In this passage we can find no evidence for the religious distinction of Sunday."

In this respect this passage is just the same as every other passage used in an attempt to make a common day holy.

Resurrection From Death

(Continued from page 5)

Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? 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 8:19, 20.

Let us believe what God says. Let us believe in Him. He is able to perform all that He has promised. And He will bring again all our loved ones from the land of the enemy in His own good time. Jesus said, "I am the resurrection, and the life." John 11:25. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His [the Son of man's] voice, and shall come forth." John 5:28, 29. In that day the resurrection will not be thought incredible by anyone.

Bible Revisers

(Continued from page 7)

The principle of textual criticism here explained by Kenyon has been tested and proved sound by many editors of ancient manuscripts, both in the classical and in the Biblical field, and I have therefore given considerable space to his presentation of it. But Burgon and Miller did not represent any large school of critical thought, and their work did not make a permanent impression upon Biblical scholars. F. H. Scrivener, who as a member of the revision committee also opposed the conclusions of Westcott and Hort, modified his views considerably before his death.

Andrew's Beautiful Example

"WHAT did you preach about on Sunday?" was the question asked of a city pastor the other day.

"I preached about Andrew," was the reply; "and, do you know, I found him a most interesting character."

"What was there about him that was remarkable?"

"Well, I do not suppose you would call him a great man, but the significant thing about him was that every time he is mentioned in Scripture he was introducing some one to Jesus."

This was certainly a beautiful occupation, and yet it does not call for any wonderful talents. It is work that any one of us can do. —Westminster Teacher.

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Christ Our Substitute

THERE is a story told of a Frenchman who was drafted during the Napoleonic wars into the French army. He claimed that he was exempt from service, and when asked what was the ground of his exemption, he said:

"I'm dead. I was drafted before, and I procured a substitute, and my substitute went to battle and was killed. He died in my place, and hence I'm a dead man as far as conscription goes."

The officer to whom he applied for relief from conscription would not listen. The man appealed to the emperor, and the emperor acknowledged the plea, saying, "Yes, judicially you are dead, and you may go to your home; you are perfectly free."

He obtained that freedom because he claimed it through the work of another. We can do the same thing; *we can claim redemption from the power of sin through the work of Jesus Christ, who died to redeem us from sin.*—Canon F. E. Howitt.

God wants us to live our life joyously, but He also expects us to take life seriously. Sometimes a little thing will happen—ever so trifling and ever so annoying—but God has permitted it as a part of His great plan for your life. You cannot understand what it will mean to you ultimately, for life is very mysterious. But we can never get entirely away from the thought that "life is real, life is earnest." It is often in the little things of life that we can see most clearly the hand of God.—Arkansas Methodist.

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Clinic of the White Memorial Hospital, Los Angeles, California

Spiritual Ministry

ANOTHER call for the SIGNS OF THE TIMES comes to us; this time from the White Memorial Hospital, Los Angeles, California. This hospital, in its clinical service, relieves hundreds and thousands of people suffering of various physical ailments. Those in charge of the clinic are just as anxious to minister to the spiritual needs of the people, and are appealing to us to supply a club of the SIGNS OF THE TIMES regularly. The supervisor says: "We find that our patients like the SIGNS very much, and many are telling of their interest."

We are answering this call, feeling sure that friends of the SIGNS here and there will be happy to send some amounts that will total enough to meet the expense. Any part you may wish to take will be greatly appreciated. Your gift can be marked "For White Memorial," and be addressed, Coöperation Corner, SIGNS OF THE TIMES, Mountain View, California.

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Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

A. O. TAIT, A. L. BAKER, Editors
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The WORLD OUTLOOK



DOES GOD HEAL THE SICK?

NEW ENGLAND is experiencing a great deal of excitement over purported miraculous cures effected by visiting the grave of a Roman Catholic priest, Patrick J. Power, in the Holy Cross Cemetery, Malden, Massachusetts. As many as 100,000 persons have filed past the grave in one day. The sick and afflicted are brought in ambulances, on stretchers, in wheel chairs, and carried in the arms of their friends. It is said that especially efficacious is a drop of rain water caught in a chalice on the grave when touched to a diseased part of the body. Others report themselves helped when laid upon the tablet over the grave. Bits of earth from the grave also act as healers, it is said.

It is a bit difficult to comment upon such occurrences as this, and for several reasons. First, we would not be guilty of disparaging or discrediting the simple faith of any in the healing power of God. We hold that faith is too little exercised in these skeptic and materialistic days. This generation has about exiled the supernatural and the miraculous from the world, and we feel in accord with Roman Catholicism to the extent that it postulates ever and anon the possibility and the actuality of the supernatural in human experience.

Again, we believe that the average man and woman of this generation spends too little time in prayer, and we therefore could not condemn unqualifiedly the practice of prayer and meditation, which Catholicism emphasizes and demands. The Scriptures assure us that "the effectual fervent prayer of a righteous man availeth much." James 5:16.

We also believe that God can and does heal. In some cases where the best physicians are powerless the power of God has done the work of healing restoration. "Is any among you afflicted? let him pray. . . . Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:13-15. We have the indisputable evidence of divine healing in the case of one elderly man of our personal acquaintance whose abdomen was filled with a cancer (proved to be a cancer by laboratory tests), and who was given up to die after a well-known surgeon had opened the abdomen and had

seen that the cancer was in its last stages, but who called in the elders of the church and, after prayer and searching of heart, the man was healed.

But we would make a few adverse observations on the question. We believe that few if any good results come from the work of the so-called popular healers of the day. Careful study of people who have declared themselves "healed" by some such "healer" as Aimee MacPherson prove that the alleged benefits are questionable. Some persons under emotional stress of the high pitch of the meeting receive temporary strength or alleviation from pain, but this is psychological rather than physiological. Others suffering from some nervous complaint are, in a revival, given a certain confidence and morale, which is all they need to overcome their complaint. In other words, their illness is due more to wrong mental processes than to germs. Few if any real organic sicknesses are ever cured by professional "healers."

Now, in the case of Roman Catholicism we have additional factors involved. At Lourdes, France, and the shrine of St. Anne de Beaupré in Quebec, are two established centers of healing for the Catholic world. Priest Power's grave promises to be a third. Rome does her utmost to promote pilgrimages to these

wonder-working shrines of "healing."

Our heaviest count against such practices is the fact that Roman Catholicism puts its faith in some human being rather than in God for healing. It focuses the attention of the sick on a miraculous drop of blood from an image, or upon a bone from a medieval "saint," or some rain water, or some dirt, or some other "relic" (ofttimes spurious), rather than upon the Great Physician. It implants faith in amulets and charms rather than in the power of the Almighty.

We believe that nothing should stand between man and God, and that God ministers direct to the human heart. Catholicism, to our mind, has set up too great a human barrier between the sinner and his Saviour, between the sick and his Healer. Its legion of human intermediaries act only as insulation between earth and heaven. We have one advocate, Jesus Christ, and Him only. Our faith must not be deflected from divinity to humanity, no matter how great that human being is or claims to be. No one on earth can take the place of God. When God heals, He does not do it through the medium of magic rain water or relics or by pilgrimages to shrines. His healing flows direct into the diseased body, and the one healed knows he has a personal God and a personal healer.

Satan is perfectly willing that we should have the form of religion and spend ever so much time in the practice of religion, if that religion leads us to faith in some one other than God. Such is one of his master strategies for this day. And it matters not whether that substitute be a priest, a minister, a rabbi, a scientist, a popular revivalist, or some wonder-working thing, so long as it is not God Satan is satisfied. He has achieved his end.

In fact, the time is coming when Satan himself, clothed as a being of light, and purporting to be from heaven, will appear in person on the earth performing wonders, healing the sick, and working miracles of all sorts. He will attempt to deceive "the very elect," and unless they have their faith grounded in the word of God and their eyes fixed on heaven only, they will fall prey to his deceptions.

May God fortify us for that day, and give us such a discrimination between truth and error, between the genuine and the counterfeit, that we may walk straight through the sophistries of the devil to the kingdom of God.

B.



Prof. Albert Einstein, the German scientist made famous by his ideas on relativity, standing before the microphone in Berlin, through which he addressed 30,000,000 people in America at the time of the Edison light jubilee.