

CONSUMPTION AND THE GOSPEL

Ravages of Disease Part of the Penalty of Sin.

RELIGION AND WHITE PLAGUE

Pastor Russell Calls Attention to Sin's Relationship to Sickness and Death. "The Wages of Sin is Death"—Man's Battle Against the Curse a Losing One—"In God Is Thy Help"—God Is For Us—The Result Will Be Glorious.



PASTOR RUSSELL

New York, Dec. 7.—Pastor Russell, speaking from the platform of the new City Temple to a crowded house, announced his text from Leviticus 26:16: "I will even appoint over you terror, consumption, and the burning plague, that which consumeth [before] the eyes, and causeth sorrow of heart." His topic was chosen in harmony with the general movement against consumption, the white plague, which he declared is annually sweeping more millions to the grave than are all the wars of all the world.

True, the Pastor's Divine commission is to preach the Gospel. Nevertheless, since the Gospel is the Good Message of the Divinely arranged recovery from sin and death, he considered it eminently proper to call attention to the ravages of the white plague as a part of the penalty of sin. He would not in this be understood as meaning that all consumptives are especially sinners. Some of the most saintly of God's people have died of consumption and other ailments. The Redeemer is credited with having died of a ruptured heart, a disease not unknown to medical practitioners.

The speaker declared that much confusion prevails amongst Christian people respecting sickness and health. It seems only logical for us to reason that God wishes His creatures to be healthy and happy always, especially such as seek to live in harmony with Him. True, we have received the Bible instruction that sickness is a part of death; that death is the Divine curse, or sentence, or penalty, for sin; that sin entered the world through the disobedience of our first parents; and that all mankind therefore are under the curse, or sentence of death, of which sickness is merely a forerunner—the dying process.

Still it seems natural for us to think that after we turn from sin and consecrate our lives to God, He would relieve us of the penalties of sin and restore us fully to His original favor—to human perfection and to everlasting life and to happy conditions. When we find that some of the best of God's people, including the Savior, the Apostles and the Prophets, have suffered, even unto death, and that none are immune from this penalty, a perplexity takes possession of our minds which only the Bible sets straight.

The Old Covenant and the New.

God first announced to Abraham His ultimate purpose of blessing the world—releasing them from the curse of sin and death. He did not explain how this would be done, except that it would be accomplished by Abraham's posterity, or Seed. Four hundred and thirty years later God proposed to the Israelites that if they wished to inherit the Promise made to Abraham, the door was open for them. God entered into a Covenant with them at Mount Sinai, through Moses, the mediator.

In that Covenant God agreed to certain things, and Israel to other things. Israel agreed to keep the Divine Law perfectly; and God agreed that what he would do, He would bless them with everlasting life, and open the way by which they might be the saviors of the world, to help all out from under the curse and back to the favor of God.

But Israel failed to keep the Divine requirements perfectly, as God foretold they would. Hence they never gained everlasting life for themselves, but died like other men. Hence, also, they were not able to be the world's upholders from sin and death. Later, God explained to them that a greater than Moses would come; namely, Messiah, who would so help, strengthen and uplift from sin and death a select Seed of Abraham that such, with Him, would be qualified to constitute the Kingdom or God—the ruling power which God would use in putting down sin and Satan, ignorance and wrong, and in lifting up mankind under the Law Covenant renewed.

Our text is a part of God's message to Israel, in which He assured them that if they would keep the Law they should have all the blessings of His favor in their earthly lives; but if they were disobedient, various sicknesses would come upon them as chastisements. As for the other nations of the world, they were not in covenant relationship with God, and were subject to the mutations of their dying condition.

Only with the Israelites was consumption specially stated to be the penalty for sin, and only the Israelites were promised immunity from these sicknesses on condition that they would live in obedience to the Divine Law. God never had any such arrangement with any other people. They are all sinners, all under sentence of death, all dying, justly, regardless of whether it be a more gradual wearing out, or instantaneous death—whether it be by hunger, accident, white plague, black plague, or other ailment.

But should not the followers of Christ expect exemption? some inquire. We answer, No! Quite to the contrary, these enter into a special Covenant of Sacrifice—surrendering or resigning all their claim to an earthly life, earthly hopes, earthly joys, in exchange for the heavenly ones which God has prom-

ised to all the followers of Jesus. Only those who suffer with Him will reign with Him. Only those who die with Him to the earthly nature, etc., will live with Him on the Heavenly plane, and be kings and priests and joint-heirs with Christ in the Heavenly Kingdom which is to bless the world and restore it to human perfection.

Few seem to have noticed that Jesus neither heeded Himself nor any of the Apostles. The miracles of healing were performed on outsiders, with a view to evidencing the Redeemer's teachings; and even these attesting miracles, as St. Paul pointed out, ceased after they had accomplished their work—after the Church had been established. But, we are asked, did not Jesus say in Mark 16:17, 18, that the healing power would be an evidence of discipleship throughout this Age? No, we answer. All scholars now agree that no part of the 18th chapter of Mark after the 8th verse was written by St. Mark. That the portion from the 9th verse to the end of the chapter was added long centuries after St. Mark was dead is clearly evidenced by the fact that those verses do not occur in any manuscript of earlier date than the fifth century.

The rewards of this Age, offered to the Church, are Heavenly, spiritual, to be attained fully in the resurrection change of the Church. Nevertheless, the faithful followers of Jesus enjoy certain special blessings of mind and body in their present life, such as "the peace of God, which passeth all understanding," a rest from the worrying care common to the remainder of the world. These, indeed, bring often a measure of health to persons previously annoyed by every trying difficulty of life, but now enabled, through faith in Christ and acceptance of the Divine promises through the Holy Spirit, to take no anxious care in respect to the future, knowing that their Father caret for them and has promised that all things shall work together for their good, whether it be sickness or poverty, or what not.

The Gospel Respecting the Plague. The Gospel has a special Message to every one smitten with the white plague or the black plague, or any other of the hundreds of forms of death. That Message is that the present life is but transitory, a vestibule to a more glorious life, an anteroom of instruction, preparatory to entering the life which God has provided for all of our race who are willing to accept it on His terms through the merit of His sacrifice.

The broad Message of the Gospel, while it has only one offer in the present time, assures us of a future opportunity for all. Those who now accept the grace of God have the great privilege of becoming members of the Church in Glory. Others have the assurance that there will be a resurrection, not only of the just, but also of the unjust; and that this signifies an opportunity of rising up out of sin and death conditions to human perfection. But even to attain that blessing would mean to attain an earthly instead of a Heavenly inheritance.

Moreover, that blessed message of attaining eternal life and earthly perfection will not mean an escape from the penalty of willful sins of the present life. It is a part of the Divine Law that whosoever sins shall suffer; and that "whatsoever a man soweth, that shall he also reap." But those who have known the Master's will, and failed to do it, will receive more and severer "stripes," more punishments, than others who have not known His will, and have done equally evil things—the heathen, for instance.—Luke 12:47, 48.

The Morning is Dawning. The light of the Millennial Morning, gradually breaking through the darkness, ignorance and superstition of the past, is showing us more particularly what disease is and how it should be combated. And although we cannot hope to accomplish great results, it is our duty to do our best in opposing the reign of Sin and Death—to do all in our power to stamp them out. All the diseases of our bodies are aggravated by sin and more or less relieved by proper living, proper thinking, and a mind and heart-relasting in faith upon the Redeemer, and His glorious provision for our future.

We are learning, too, that as the sunlight of Truth is good for our minds and morals, so the natural sunlight is good for our bodies. It is an important factor in the healing of all diseases. As the Word of God is the pure Food which builds us up spiritually and makes us strong in the Lord, so pure foods, nourishing foods, are necessary for our physical bodies—the more so if they are afflicted with the white plague—consumption. In a word, cleanliness, pure air, and pure, nourishing food, are the most prominent factors for the relief of sufferers from this plague. These may be supplemented by a tablespoonful of pure glycerine, three times a day, and by a biochemical salt, calcarious phosph.

All should know that this dreadful disease, which literally burns up the vitality of the patient, is highly contagious through the excrement. All discharges contain the elements of disease liable to spread the contagion. Discharges from the head should preferably be on paper, which should be burned in the fire before becoming dry. When dry, the dust carries the infection to whoever may breathe it. This also reminds us that sin is like disease. It is contagious. Every sinner, therefore, who realizes his condition, will strive against contaminating others. Indeed, who does not know that the impression made by words may do far more harm in the hearts and minds of others than all the fleshly diseases we could imagine? Oh, how careful we should be that evil coming into our minds should be put away, that we do not spread the contagion of moral sin, even as we should be careful to avoid spreading the contagious physical ailments; and thus will our influence for evil be minimized!

Leprosy Also Typed Sin. Under the Mosaic Law, leprosy seems to be indicated as a special type of sin. When in India nearly two years ago, I was invited to the Leper Hospital to address the poor inmates. I tried to tell them of the love of God and the glorious provision made for all mankind through the death of Jesus, not only for the healing of leprosy and all diseases, but for the healing

and overthrow of sin; and that all this is near at hand, to be brought to mankind by Messiah's Kingdom. But alas, poor creatures! I could see that although they understood the words of the interpreter they had no hearing ears or seeing eyes of the heart.

The Apostle's words came to mind: "The god of this world hath blinded the minds of them that believe not." Oh yes, I said, it is only he that hath an ear that can hear; only he that hath an eye that can see! Where Satan's work has been so fully accomplished, and men are blinded by ignorance and superstition, the Gospel Message can do nothing. We must wait for the Kingdom power. We wait in full assurance of faith, knowing that He who has given His Son gave Him not in vain, noting also that the Son, "who gave His life a ransom for all, to be testified in due time," will yet "see of the travail of His soul and be satisfied."—1 Timothy 2:13; Isaiah 53:11.

Oh, what a blessing is knowledge in association with faith in God! How differently we can look upon all the dreadful evils which afflict the world, mentally, morally, physically, than before our eyes were opened! What manner of persons ought we to be in "showing forth the praises of Him who hath called us out of darkness into His marvelous light!" How generous and sympathetic we should be to all who are in any trouble, physical or moral or mental! We should be like unto our Father in Heaven, who is kind to the unthankful, and sends His sunshine and rain upon the evil and the good. How we should prepare ourselves at any and every cost that we might be accounted worthy of a share with our Redeemer in His excellent glory!—Romans 8:17, 18.

Cancer Also Represents Sin.

Another dreadful disease, often considered incurable and therefore like sin, is cancer. Consumption (tuberculosis) is a disease of the blood, which afflicts more or less every part of the body. Cancer, on the contrary, appears to be fungus growth which feeds upon the human tissue, and propagates itself at the expense of those parts of the body which it attacks. This more particularly corresponds to the vices which attach themselves to humanity, and are destructive to our usefulness in respect to those parts of our character which are especially affected.

Only a most radical treatment seems to affect the cancer. Ordinarily, it is claimed, only the surgeon's knife, pursuing every root and branch of the cancer, will arrest its growth. And often this is ineffectual. So in the treatment of vice: If we find that it has attached itself to us personally, or to our city or village, drastic measures are the only ones which will give relief.

In the interests of many who are suffering from cancer, let me here mention that quite recently I came into possession of a cancer cure. It can be used only for cancers upon the surface of the body, and not for those which fasten themselves upon the internal organs. It is highly recommended by many who have used it. We are informed that the recipe was sold on one occasion to a physician for a thousand dollars, after he had seen the good results. We are informed that he has erected a sanatorium for the treatment of cancer and is meeting with success.

The death of the doctor who discovered the remedy brought it into the hands of a relative. That relative gave it freely to me, and I am offering it free to all who desire it. I would publish the recipe, but experience teaches me that more will likely be benefited by it if obliged to write for it. Any reader of this sermon is welcome to the recipe, and he can purchase the ingredients of his own druggist for a dime. I may be addressed either at the Brooklyn Tabernacle, Brooklyn, New York, or at the London Tabernacle.

While urging all to help themselves and each other in the fight against the ailments of the flesh, the dying conditions of the present time, I still more particularly urge that we all fight sin and assist one another in finding the remedy which God has provided in Christ. "The blood of Jesus Christ His Son cleanseth us from all sin." But we can have access to that blood only by faith now, and by becoming footstep followers of the Redeemer, counting the present life and interests as loss and dross in comparison with the glory, honor and immortality promised to the faithful beyond the veil.

We are learning, too, that as the sunlight of Truth is good for our minds and morals, so the natural sunlight is good for our bodies. It is an important factor in the healing of all diseases. As the Word of God is the pure Food which builds us up spiritually and makes us strong in the Lord, so pure foods, nourishing foods, are necessary for our physical bodies—the more so if they are afflicted with the white plague—consumption. In a word, cleanliness, pure air, and pure, nourishing food, are the most prominent factors for the relief of sufferers from this plague. These may be supplemented by a tablespoonful of pure glycerine, three times a day, and by a biochemical salt, calcarious phosph.

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(By F. A. Henderson, manager advertising department, The Goodyear Tire & Rubber Co., Akron, O.)

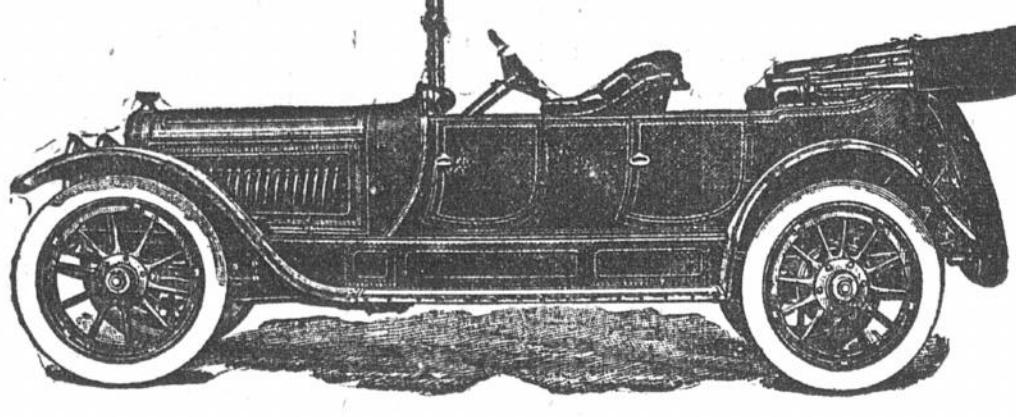
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reaching this end, is the purpose of this article.

The most damaging wear to which a tire can be subject is what it receives when used on a wheel that is not running parallel to its mate, or a condition designated by "wheels out of true." This occurs when the front wheel is not parallel to the rear wheel. The distance between the front wheel and the rear wheel is measured with a tape line the distance from the inner side to the outside of the rim on one wheel and the other side, using points at a distance from the ground equal to the height of the hub. The distance in front of the axle ought to equal the distance behind; if it doesn't, the wheels aren't true.

In the same way, a demountable rim put on crooked or the end of an axle bent causing the wheel to wobble. The sides of the ruts chafe the tire's side walls and lay bare the fabric. The other road to avoid is the last mile's frost has formed a thin crust of ice. The car, in passing over, breaks through the ice and the sharp edges of the ice badly lacerate the side walls.

A peculiar property of rubber due indirectly to its elasticity, is that it can easily be ground or filed while it is being rolled over even a rough surface—the treatment a tire ought to receive when in service—it will last almost indefinitely. For this reason, extending this inspection to the wheels will quickly detect any such condition. This can be tested approximately by

Sometimes the fender becomes loose, so that when you kneel down in front of it and sight back, it just lines up with the rear wheel on the same side. The other front wheel then ought to line up with the corresponding rear wheel. This doesn't mean it isn't true. A more exact method is measurement with a tape line the distance from the inner side of the rim on one wheel to the outside of the rim on the other side, using points at a distance from the ground equal to the height of the hub. The distance in front of the axle ought to equal the distance behind; if it doesn't, the wheels aren't true.

Speeding and use of stoned roads wear the tires faster than moderate driving on sandy roads. But there are two kinds of roads it pays to avoid. One is the road with deep ruts. The sides of the ruts chafe the tire's side walls and lay bare the fabric. The other road to avoid is the last mile's frost has formed a thin crust of ice. The car, in passing over, breaks through the ice and the sharp edges of the ice badly lacerate the side walls.

Similarly, driving in car tracks or against curbs centers the wear on the side of the tire. The remedy is simple—avoid car tracks and curbs.

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