

Signs of the Times

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PALESTINE AND THE JEWS



ALTHOUGH there are only fifteen million Jews among the billion and a half of the earth's inhabitants, the heavily financed propaganda and news space devoted to this people would indicate a much larger number. Zionism and its related questions just now command attention wherever presented, and every movement among nations or religions concerning the Holy Land at once arrests the notice of all Christianity, Mohammedanism, and Jewry, for that country is the arcana of their faith in things seen which were connected with the leaders and objects of worship now unseen.

Those places once hallowed by the presence of the patriarchs and Christ, and for many centuries the pawns of nations, still excite the deepest veneration; and the books most widely read of any in the world—the Bible, the Talmud, and the Koran—are epitomes of national and individual histories intimately connected with Palestine and adjacent kingdoms. It is not surprising, therefore, if all civilization turns its eyes to the struggle now developing between certain religions and nations and organizations for the control of this Mecca of faiths.

Nationally or politically concerned are: England, which is more or less committed to a protectionist policy for the children of Abraham, because of the announce-

AN EDITORIAL

This is the tree which local tradition of Jerusalem connects with the fate of the Turkish empire. It is so old that no one has been found who can give any knowledge concerning its youth; and for generations, the people have said that Turkey's collapse would be coincident with the dissolution of the tree. When the trunk began to crack, local authorities under the Turkish régime had an iron band placed around it, and the people saw in this a symbol of the help the tottering monarchy was receiving from Germany. An Indian sepoy is now "doing sentry" under its shade in front of the British ordnance workshop.

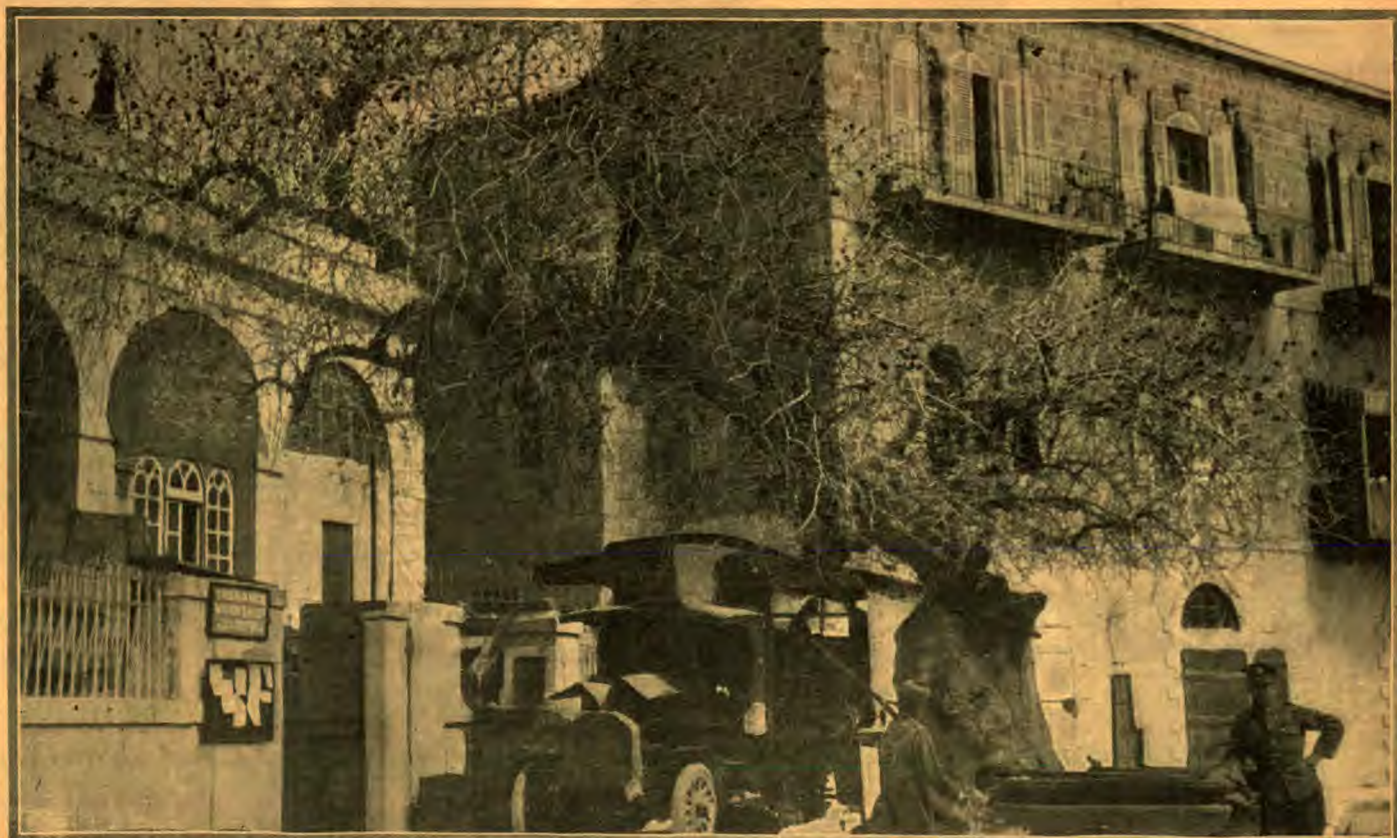
ment of Mr. Arthur Balfour in the early days of the war; France, to which liberal concessions have been granted by the secret Sykes-Picot treaty; the Mohammedan Syrians and

Arabians and the Christian Syrians, who are opposed to any arrangement that will give the Jews preponderance of power; and the Jewish Zionists, who are looking to Palestine as a national home, the "activist" or radical element among them even proposing an international Jewish militia to replace the British troops and in reality put the country at the mercy of a Jewish military dictatorship.

The Vatican is involved through religious as well as economic and political privileges. "That Jews should have any dominating influence on the holy places is inconceivable," according to the *Catholic Standard and Times*.

There are also a number of influential Christians who are taking part in the Zionist movement purely from humanitarian motives; while others erroneously suppose that any acceleration of the return of the Jews to their ancient home will hasten the fulfillment of certain prophecies, and the bringing in of a millennium of peace, or the setting up of Christ's kingdom on the earth.

In that most excellent treatise of the subject, "Zionism and the Future of Palestine," Professor Morris Jastrow, Jr., writes: "There are



three main aspects of Zionism which need to be sharply differentiated from each other, though in the movement itself they tend to coalesce—religious, economic, and political Zionism. Religious Zionism is an integral part of the orthodox Jewish faith. The hope of a return of the Jews to Palestine rests for the orthodox believer upon his belief in the fulfillment of divine prophecies, which assert that Jehovah will gather His chosen people from the ends of the earth, restore the temple service as of old, . . . and reestablish both the ancient Jewish priesthood and the Jewish kingdom. This belief in the restoration of the Jews is closely bound up with another doctrine, that Jehovah will at the proper time send a Messiah to redeem His people and to bring all mankind to recognize the sway of the one God, who chose Israel to preach His doctrine to the world. Furthermore, these two doctrines, the restoration of the Jews to Palestine, and the belief in a Messiah, are corollaries following from a third doctrine, that the Jews are the chosen people of God. . . . Religious Zionism is, therefore, a doctrine hardly capable of being translated into an active political movement."

Later Professor Jastrow points out the incongruous position of Christian Zionists by saying: "Jewish Zionists are apt to overlook the important fact that from the Christian point of view the restoration of Palestine is the prelude to the second coming of Jesus, and that this will be followed by the disappearance of the Jews through their acceptance of the Messiah whom they once rejected. In so far as official and unofficial Christianity is interested in Zionism, it is because it may be expected to lead to the ultimate triumph of the new covenant over the old. Christian Zionists favor Jewish Zionism as a step leading not to the perpetuation but to the disappearance of the Jews. In this respect the Christian believer places himself, though, of course, involuntarily, in almost the same place as the anti-Semitic agitators of Germany and Austria, who should, consistently, be most enthusiastic Zionists, since the movement, if successful, would afford the possibility of getting rid at least of the 'presence' of the Jews scattered among European nations."

He summarizes by stating: "Religious Zionism should demand the respect of those who cannot accept the doctrine on which it rests. Being purely an ideal, it is an impressive dream—and also innocuous."

"Economic Zionism, involving the further development of Jewish colonization in Palestine, is a movement that merits encouragement and aid in every possible way, not only because it offers free and happy development for Jews attracted for one reason or the other to the Holy Land, but also because it directly conduces to the improvement of economic conditions in Palestine itself."

"Political Zionism, however, is an entirely different matter and must be viewed from a totally different angle. It involves not only difficulties, as the Zionists themselves recognize, but also dangers which in the opinion of non-Zionists are sufficiently serious to condemn the entire movement as unfortunate and as threatening the position of Jews throughout the world."

The arguments against the creation of a Jewish state are assuming very tangible and hostile forms. These have been ably presented in the book already cited, and by other writers. That which concerns us, however, is the attitude taken by the Jews themselves toward their ancient faith and traditions, and the mysterious gathering of certain elements around the old storm center.

It is a fact that the Jew, under the prosperity and freedom he has enjoyed of late years, especially in America and England, is losing his hold on the peculiar tenets to which he tenaciously clung through centuries of the bitterest oppression and persecution. More and more, like many among his Christian neighbors, he is looking to numbers and political advantage to retain for him the prestige of his religion, and the purity of the latter is suffering accordingly. Not willing to accept the Sabbath-breaking, swine-eating religion of what to

them is a false Messiah, the younger generation are breaking away into rank infidelity or atheism, while the older ones still piteously cling to the forlorn hope of a rejuvenated ritual and a reconstructed polity as a peculiar people separate from the world.

Others, like Dr. Max Nordau, the noted Zionist, see in political movements the fulfillment of Old Testament prophecies, and set their blasted expectations on some mirage which promises a visionary relief. As he was quoted by British papers: "We used to think that Messiah would be an individual person, but we can see now that he is not an individual person, but a collective thing of a large aggregate of individuals. The name of it is the English nation." That men who have read the wonderful prophecies of the seers concerning the personality, nature, and work of the Messiah can so interpret His coming is indeed a sorry comment upon the darkness of the human heart that has rejected its light.

Another utterance credited to Dr. Nordau throws a significant light upon the reasons for the influence and power with which the Vatican is pressing its claims for control of the holy places. The socialist uprisings in Italy have also contributed their share to the anxiety with which the holy see views its present position. It is even hinted, in the press dispatches, that the king of Italy may be forced to take asylum in England.

Dr. Nordau says: "Any claim of the pope to the sovereignty of Palestine, would be hailed with enthusiasm by the Catholics of France, Italy, Belgium, Ireland, Germany, Spain and America. Many desire to transfer the papacy from Rome to Jerusalem in view of the complicated situation in Italy. They consider the Vatican the heir to the traditions of the Crusades. In view of these facts it is advisable to give to Romanism extra territorial right to the holy places, that in this way anti-Jewish persecution in the world at large at the hands of the international Romish octopus might be avoided. Let Catholicism have its own way in Jerusalem. What we Jews want is agricultural land. Some greater towns, sure to develop quickly, would amply suffice for administrative, judicial, military, educational and intellectual activities."

Just what all these rumors portend for the future of Palestine is difficult to say at this time. In view of prominent statements of Holy Writ, however, it is certain that great religious as well as political conflicts are to concentrate

in this little corner of the world. To dogmatize concerning the explanation of these prophecies is unwise, but God has placed them there for a purpose: "I tell you before it come to pass, that, when it is come to pass, ye may believe that I am He." John 13:19. We shall recognize their truthfulness when they are fulfilled.

The individual who scans the newspapers these eventful days in the light of the Holy Bible, and asks for heavenly guidance, will receive sufficient discernment from the Holy Spirit to judge between the true and the false, the genuine and the counterfeit, and to comprehend the portent of movements that are to try men's souls in the climax of the ages.

Still Striking

It is reported that the total number of strikes in England during the year 1919 was 1,413. The number of persons affected directly or indirectly was 2,580,000, according to the minister of labor.

In British India, where strikes have not been of frequent occurrence, 86 were reported for the latter part of 1919 and the first two months of 1920, involving 300,000 persons. In the latter country especially, strikes are called for the most trivial causes, and bid fair to become another plague.

America, it is encouraging to note, has passed the highest temperature of the fever, and is to all indications convalescing after a dangerous attack of this disease.



LIFE'S LESSON

Cloudless skies are not the fairest;
Stormless days are not the best;
Listless moments share no blessing;
Earnest toil brings rest.

Heavy burdens may distress us,
Rugged ways try faith and heart;
Yet by these the careless spirit
Learns a nobler part.

Sweeter rest comes after toiling,
Sweeter pleasure after pain,
Sweeter joy when care is banished,
Sweeter sunshine after rain.

Help me, Lord, to keep my spirit
Calmly brave and patient still;
Whether cloud or sunshine sharing,
Just to do Thy will.

R. Hare.

IS YOUR FRIEND COMING?

There are preachers who tell us the sudden coming of the Lord would derange the affairs of the world and put an end to all human progress. The proposition is pitiable and the objection valueless. If the Lord should come, His coming would put an end to the progress of sin and unrighteousness. It would lift man as man into the perfection of bodily life and existence. It would give him holiness of character and righteousness in dealing man with man. It would put an end to selfishness, ambition, jealousy, envy, and unprincipled rivalry. It would make war and the disasters of war impossible. It would banish poverty and take away the root of evil in money. It would unlock the gates of knowledge, solve the mysteries of nature, and in a moment achieve for man what all his education and science have failed to do. It would make him coheir with God, filled with divine power, and a coworker with the Lord in turning Paradise lost into Paradise regained. It is not by the curricula of the college, nor the enactments of the halls of legislation, that the world is to be swung back to God and to take part once more in the music of the spheres; not by evolution is man to climb to his originally ordained place of dominion as the god of this earth—but by the coming of the Son of man as his very God and Lord. Do you want Him to come? Whom we love we wish, when absent from us, to return. To-day the Lord is saying to the church as of old He said to Simon Peter: "Lovest thou Me more than these?" "Lovest thou Me more than the world and the things that are in the world; more than the work you are seeking to do for Me; more than any ambition or glory that may come to you while I am away?" Would you like to see Him—look into His face, touch His hands wounded for you, have Him look into your face and call you softly and lovingly by your name? If you love Him personally, you will want Him to come, and come personally.—
I. M. Haldeman, pastor First Baptist Church,
New York City.

By

WILLIAM A. WESTWORTH

THEIR hearts were breaking. The experiences of the past few days and weeks had been such hard ones! They had left all and followed Him, with that long taught false notion which from their earliest recollection had been made the basis of their national hope,—that the real Messiah would free the Jews from the hated yoke of Roman bondage, and set up His all-powerful, all-glorious, transcendent kingdom here on earth; and with this idea as their guiding star, they had followed and hoped, and hoped and followed.

Then had come the blasting of their hopes. They had seen Him taken and scourged, condemned, crucified, and buried. And they all forsook Him and fled. Disheartened, discouraged, and crushed, they had sought refuge behind the locked doors of that upper room.

Then He came. He showed them His hands and His side. And while they yet believed not for joy, hope again revived, and again they looked forward to the establishment of an earthly kingdom wherein they, His chosen few, should with Him reign, judging the twelve tribes of Israel.

Then He took them for a walk. Up the beautiful slopes of Olivet they wended their way. Never had nature looked so bright, and never their prospects more sure of realization. Had He not foretold His sufferings and death, and had it not all come true? And now that He was victorious over the grave, they fully expected that the long hoped-for time had come. "They asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?" Alas, no promise



for this was vouchsafed! No—not yet. "You have a work to do. Men need the news of salvation from sin through faith in a crucified and risen Saviour more than they need an earthly kingdom, even though in such they might rise to the very pinnacle among the nations of earth. You must be witnesses unto Me. Go; and, lo, I am with you alway." Again their hopes are blighted; once more their selfish craving for pre-eminence among their fellow men is doomed to disappointment. Oh, for hearts to realize that the winning of souls from the bondage of sin is more than the power to rule from earth's loftiest throne!

And even while He was speaking to them, He was taken from them. No human hands were lifting Him. No visible power was taking from them their Lord. But He went up, higher, higher, still higher; and soon a cloud of dazzling bright-

(Continued on page 7)



ALL CREATION WAITING

"The earnest expectation of the creation waiteth for the revealing of the sons of God. . . . We know that the whole creation groaneth and travaileth in pain together until now." Romans 8: 19, 22.

By A. E. HAGEN

DULL of understanding and hearing is the mortal who fails, in these days, to hear and comprehend the groans of all creation. Daily, as earth's millions pass through their bloody sweat of agony, their groans are ascending. We hear them from widows, orphans, crippled, and insane, left in the wake of hell's jubilee of 1914-18. Despoiled and outraged womanhood and maidenhood are groaning over war's beastly and licentious orgies. Excessive taxation causes the world's burden-bearers to groan. The agony of hunger, cold, and disease is a common sound. Pangs of spirit are manifested by statesmen, financial and labor leaders, as they struggle to bring forth order and stability from an ever increasing chaos. The world is travailing desperately in a futile effort to bring forth a reign of peace and righteousness and love from the womb of hate, war, greed, profiteering, strikes, envy, jealousy, rape, murder, and intrigues of nations and of men.

This direful state, this fearful, groaning agony, will not always be; but it has waited, has been prolonged, until now. Paul says the now is the manifestation of the sons of God. There is only one thing that is to-day holding back the hour and power that shall banish this racking torture of iniquity; and that is the delayed "manifestation of the sons of God."

God Himself, the Lord of glory, and the angels that are sent forth to minister to those who shall be heirs of salvation—even these, the divine Book says, are waiting for this peculiar manifestation. In Revelation, the sixth chapter, verse 12 and onward, is revealed a panorama of the closing events. But something delays their culmination. The angels in charge of these destructions are halted as they go forth in God's appointed time. They are represented as holding back the winds of strife, and they are commanded to continue this delay, or extension of time, until certain conditions are met. The commission says, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7: 3. This seal is a seal of perfection, and it will be received by those only who are manifestly the sons of God.

THE SIGNS FULFILLED

Everything else is ready. We need not wait for more wars and rumors of war, famine, pestilence, and earthquakes in divers places. Need we hear more of

false Christs and prophets? Are men running to and fro? Is knowledge increased? The scripture that foretells filial disobedience, trucebreaking, and the form of godliness linked with denial of its power or manifestation, is notoriously fulfilled daily.

Blind and deaf is the individual who fails to see and hear and read, in the red and lowering sky of prophetic fulfillment, the horrific portent of a doomed world, and the message to his soul, "Come out, . . . and be ye separate." The lightning flash of impending wrath, and the deep, thundering roars of destruction, are so marvelously evident that "wayfaring men, though fools," need not err in their interpretation.

Hard is the heart that fails to feel the throb of divine love and mercy allowing this continuance for a time in order to save a few more souls who are honest but asleep.

This manifestation of the sons of God of which the apostle writes is a manifestation of the power of godliness and Christlikeness working in and through the lives of consecrated men and women. The dictionary defines "manifest" thus: "plainly apparent to sight, clear, conspicuous, distinct, evident, open, plain, transparent, unmistakable." Such godliness has not been demonstrated to the fullest extent.

LUKEWARM CHRISTIANS

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "And in their mouth was found no guile: for they are without fault before the throne of God." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." "A glorious church, not having spot, or wrinkle, or any such thing"—a living, concrete demonstration and manifestation of the transforming power of God to degenerate man. (Revelation 14: 12, 5; 7: 14; Ephesians 5: 27.)

But the world waits; God waits. "How long, O Lord," will this agony and misery be prolonged by lukewarm Christians entrusted with the last message of mercy? Lukewarmness is to-day where red-hot zeal ought to be. People cannot rest comfortably or sleep when cold or very hot; but when that stupefying lukewarm experience is attained, every nerve and muscle is relaxed, and man becomes oblivious to hate, love, success, or

failure. The church is in this attitude at the world's crisis of crises.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. . . . Shake thyself from the dust; arise, . . . loose thyself from the bands of thy neck, O captive daughter of Zion." Isaiah 52: 1, 2. Christ is the strength of His people; His righteousness is the beautiful garment spoken of here. From weaklings of flesh, clothed in filthy garments of sin and self-righteousness, some will come "unto the measure of the stature of the fullness of Christ," clothed in beautiful characters of spotless integrity and holiness.

This manifestation will be to a people who have realized the completeness and blessedness of the promises:

"Thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1: 21.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

"Wherefore He is able also to save them to the uttermost that come unto God by Him."

THE RELIGION NEEDED

Christ cannot save by halves, or save any in their sins. If the blood of Christ avails at all, it must be to save from sin to the uttermost. Humanity must be cleansed, not simply forgiven; neither cleansed to a certain extent, but from all unrighteousness. Christ cannot and will not forgive if we refuse to be cleansed. Christ purchased all sin on Calvary's cross; was made sin for us. Sin must be given up to Christ. There must be a saving from sin. Men must be overcomers to enter the way of holiness, where the unclean do not pass; eternally, everlastingly saved from sin in this present flesh and experience; saved to sin no more.

Those who hope for everlasting life must reach the experience down here where they no longer need to confess sin. The course must be finished: the image of Jesus must be reflected fully.

This experience of absolute, never ending victory over sin must be received by faith in Jesus Christ and unconditional obedience to every one of His commands. Such is the passport to "God's country," and is "the manifestation of the sons of God."

Such power and glory will attend the closing gospel message, whose sin-curing and soul-healing rays of righteousness will penetrate everywhere—to every nation, kindred, tongue, and people. Then creation's groans and travail will be over, and the "King of kings, and Lord of lords" will receive the manifested sons of God to His own home.

PERMANENT and universal peace will never come to this world in its present condition. True peace is the fruit of righteousness. "The work of righteousness shall be peace." Isaiah 32: 17, 18. There can be no peace aside from righteousness. We may as well expect to produce steam without water, as to look for permanent peace to be established in this sinful world without the conversion of all its inhabitants to the principles of righteousness. J. L. S.

God will show every one who desires His instruction, how to use His divine square.

THE CARPENTER OF NAZARETH AND HIS SQUARE



By BERT RHOADS

THE Ten Commandments are the square God uses to prepare timbers and stones for the temple of His kingdom. By means of this great square, He determines the amount of hewing and sawing necessary before each individual timber or stone is fitted to become a part of His temple.

The Carpenter of Nazareth still uses the same square as of old in Galilee. He didn't throw it away at His resurrection. Neither has He changed or substituted it for any man-made tool. You might change a hammer or a saw into a variety of forms; not so the square. When you change a square so that its arms indicate a different relation than 90°, be that variation ever so slight, that piece of steel ceases to be a square. Neither can you shorten or lengthen a single indicated foot; it must tell the truth in every inch of its length.

The Carpenter of Nazareth could not build without His square, any easier than could any other carpenter without his. And this square, which He places to-day in the hands of His gospel carpenters, is in the same unchangeable form He Himself used.

Everything worth while that men do is accomplished in accordance with fixed rules of procedure that have been worked out through years of experience. Large books have been written on the uses of the common carpenter's square. No

building could be fitly framed without the use of this simple piece of steel. The carpenter has his rules for guiding him in his work. If he disobeys or ignores these rules, he fails.

The mason makes constant and careful use of his plumb line; the farmer has his measure and his scales; the surveyor, his level; the mariner, his compass; the tailor, his pattern. And these men would not think of doing their work without a constant use of these very necessary guides. But somehow, in spiritual things, these same men will persuade themselves that the great Carpenter no longer has any standard of measurement or any laws or rules by which to measure the actions of men.

Suppose your carpenter should say, "It is not necessary that boards be hewed or squared; I can put up your building without using a square." You wouldn't hire him; you could have no faith in the ability of a carpenter who labored without obeying fixed rules involving the use of the square. If your mason told you that he didn't require brick and stone of any certain or uniform size, that he could put up the walls without plumb line or square, you would discharge him.

Or suppose your tailor should say that he could make your suit without using a tapeline or a pattern—that he was very sincere in his idea of what

would fit you, and that that sincerity would enable him to put your suit together properly without measures or patterns. You wouldn't engage him.

A sincere person wants to know the truth about his relation to God's great rule of conduct, no matter what sacrifice it involves. And God will show every one who desires His instruction, how to use His divine square. Stupidity, blindness, and inexcusable ignorance are not identical with sincerity. The Word tells of two builders. One built his house on the sand. He certainly was not much interested in the stability of the structure he put up. It perished in the storm. The second builder laid a foundation according to architectural rules involving the use of the square. His building stood the storm.

The carpenter, in the exacting and careful use he makes of his square, indicates his desire to give a "square deal" to his employer. The greater his honesty, the more exact he will be. Likewise the mason, the mariner, the surveyor, and the tailor, in the careful use they make of the material guides peculiar to their occupations, indicate their respect for their employers.

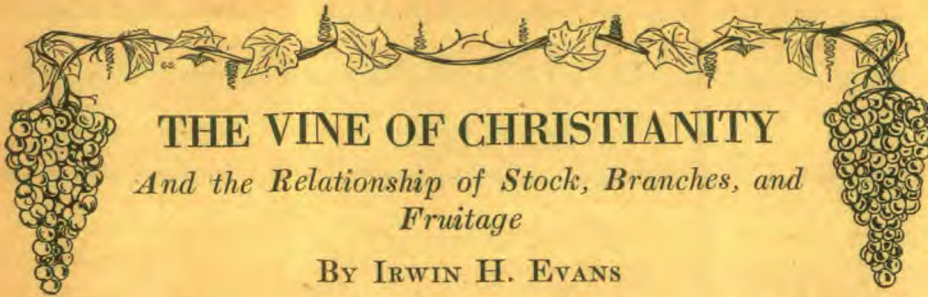
Sincerity finds its highest, noblest expression in most exacting obedience. And the Christian who most earnestly applies the law of God to his conduct most shows his sincerity and love.

The Carpenter of Nazareth still uses the same square as of old in Galilee. It has not been changed or substituted; it still registers exactly the same. It is that same Carpenter who declared, "I will make justice the line, and righteousness the plummet." Isaiah

28: 17.



Eugene Hall Photo



THE VINE OF CHRISTIANITY

And the Relationship of Stock, Branches, and Fruitage

BY IRWIN H. EVANS

"I AM the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." John 15: 1-8.

This scripture, so beautifully illustrating the relationship that exists between Christ and His children, is familiar to us all. Many, many times we have read it, and said, "How beautifully the figure of the vine and the branches illustrates our relationship with Christ!"

You will notice that the most important place in this illustration is given to the vine. "I am the true vine," says Christ, "and My Father is the husbandman." It is essential that we appreciate the relationship that Christ sustains to His children, in order that we may comprehend the purpose of God toward us. It would be impossible for us as branches, which Christ says we are, to exist separate from the vine. The very moment we pluck a branch from the vine, it begins to perish. Nothing that man can do will make it live. It is separated from the vine, and therefore it must die.

"I am the vine, ye are the branches," said Christ; and the simplest and humblest among His hearers understood this illustration of the necessity that the child of God abide in Him. The law thus set forth is universal. It applies everywhere in the world; it applies to all races of people; it applies to me; it applies to you. There is no exception. If we are to live Christlike lives, we must abide in Christ.

HAVE TO BE PRUNED

The branch that bears fruit is purged, or pruned. All superfluous leaves and twigs are cut away, that the branch may bring forth more abundant fruit; for the object of the branch is not foliage, but fruit. We all understand that if a vine is allowed to bring forth a superfluity of twigs and foliage, it does not bear very much or very desirable fruit. You have seen vines that have not been pruned,

but that had a great abundance of foliage, numerous branches, and very small fruit. You have seen other vines that have been carefully pruned, and whose fruitage was magnificent—great clusters of luscious grapes, all that one could ask in size and color and flavor. What made the difference? One man pruned his vineyard, the other allowed it to grow as it would.

It is essential that the branch be pruned, so that it may bear good fruit. The pruning may be conditions that the Father permits us to experience. It is not for the branch to decide what shall be cut away; that is for the husbandman to determine. "My Father is the husbandman," says Christ; He will attend to the pruning. "Ye are the branches;" and it is to you that we look for fruit. In order that they may bear fruit, therefore, the Lord takes His children in hand, dealing with them as He sees will be for their best good.

DEATH IN SEPARATION

Not only must the branch be pruned that it may bear fruit, but it must also abide in the vine. This we know to be a law of nature. The moment that we cut away a branch from the vine, it withers and begins to die; it cannot bring forth fruit. No matter how heavily it may have been loaded with fruit, the very moment the branch is severed from the vine, that fruit begins to decay. The branch cannot even mature fruit that is already started, unless it abides in the vine, and gets its nourishment from the vine. Therefore every Christian must abide in Christ.

"Abide in Me," says Christ, "and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." No Christian can bear fruit to the glory of God unless he abides in Christ. He may try, he may put forth effort, he may work, he may spend his time and his strength in arduous labor; but he cannot bear fruit to the glory of God, if he is separated from Christ. Just as truly as the branch begins to die the moment it is separated from the vine, and cannot thenceforth bear fruit, so the Christian who is separated from Christ cannot bring forth fruit to the glory of God. All his strength comes from Christ; and he becomes absolutely helpless if separated from Christ. When he breaks the connection whence he has been drawing his source of supply, he becomes a withered, useless branch.

Christ does not make the Christian more helpless without Him, than He represented Himself to be without His Father. Speaking of Himself, Christ says: "Verily, verily, I say unto you, The Son can do nothing of Himself, but

what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." John 5: 19. In John 5: 30, we read a repetition of the same expression of helplessness: "I can of Mine own self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me." And once more (John 8: 28) Christ says: "When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things."

WHERE HE OBTAINED POWER

From these words of the Son of God Himself, we learn that Christ could do nothing except as He abode with the Father. He drew His strength from God; His wisdom and power came from God. All through His ministry, He relied daily and constantly upon the Father's working in Him and through Him to the accomplishment of His will. Because of this consciousness of His own helplessness, our Saviour continually kept Himself in touch with God through prayer. Again and again He retired from the activities of His ministry to commune with God.

After working all day in preaching, teaching, and healing the sick, He would go away to the hillside, to the vineyard, to the garden, and there spend time in earnest prayer. He would rise before morning, retire into some private place, and there pour out His heart to God. He appreciated the fact that His work for humanity would be of no account if His communion with God were broken. By His daily example as well as by this forceful illustration of the vine and the branches, He taught His disciples that it is useless for men to try to serve Him unless they abide in Him.

How strange it is that men who are conscious that they are not in Christ, who know that God cannot be with them, still put forth an effort to bring forth fruit! They will work when they know that they have not a living connection with the throne of God. They will labor when there is bitterness in their hearts toward the children of God. They will still try to go on in His service when they know that they have jealousies, envyings, and evil surmisings in their hearts, and that their lives are wrong with God and with man.

All such attempts are vain; for those who make them are only withered branches. They may have fruit that once started to mature; but strive as they will, that fruit must wither and die, because they do not abide in Christ.

It was King Alfred who said, "Love the man, but hate his sins." Truly this is the religion of Jesus Christ. He loves each and every one of us with an everlasting love—a love that is unmeasured and immeasurable. However, He does not neglect to hate our sins, which made Him die on the cruel cross of Calvary. He wants us to follow His example in loving all mankind—to be so unselfish as to be willing to give our life for the human race. Yet we are to hate sin as we would hate eternal destruction, else we shall eventually receive the latter.

W. E. BELLEAU.

IMMUNITY DOESN'T MEAN ABSOLUTION

While still in knickerbockers, Hoppe (the world's most wonderful billiard player) found out that stimulants and tobacco tended to unsteady the nerves. So he has never smoked or taken a drink of intoxicating liquor. . . . No one in the billiard world has ever heard the champion swear or seen him lose his temper. These characteristics are not the mere by-products of a sun-cured morality. They are the definite outgrowth of a knowledge that perfect self-control is one of his greatest assets in the nerve-trying job of making three ivory balls behave.—June "American Magazine."

By DANIEL H. KRESS, M. D.

THE belief is quite generally held, that in some mysterious manner, the human organism adapts itself to certain poisons, as alcohol, morphine, and nicotine, and that after this immunity is once well established, little or no harm results from their use. But this is a mistaken idea, having no true basis either in science or in good ordinary sense.

Men and women employed by tobacco manufactories usually suffer from acute nicotine poisoning at first. Nausea, vertigo, headache, vomiting, and other symptoms are common. Later these disappear; and at the close of the day's work, there may be merely a feeling of lassitude and exhaustion, or dull pain in the head. They are now suffering from chronic nicotinism instead of acute. This is often interpreted as immunity. The body appears to have the power to adapt itself, in time, to this poison.

This is not so in fact. It merely indicates that a larger quantity of nicotine is now required to produce the same symptoms that a small amount would at first occasion. It means that the nerve sensibilities have become blunted, and the system is no longer capable of reacting in a normal manner to the poison introduced. This is all that is meant by the term "immunity."

The same condition may be established by the continuous use of opium, cocaine, or any other poisonous drug. Life is shortened, and suicide is committed on the installment plan.

SUICIDE BY INCHES

Instead of suspending one's self with a rope around the neck, which would mean instant death, it is possible to put a rope around the neck and tighten it a little more each day, until "immunity" is completely established, or the wind is entirely shut off.

This is what men are doing by the continued use of tobacco. They are committing suicide, but are doing it gradually. About the time when one has completely established the so-termed "immunity," we are likely to read of his dropping on the street, of heart failure or apoplexy. Apparently he was in health. He looked robust. But in reality, he was not well for years before death occurred. The vital organs were daily damaged more and more, until they finally gave way. Death in these cases is due to "immunity."

"Immunity" merely means that nature pulls down the danger signals which she at first erects to warn against the introduction of poisons. She says, after repeated attempts to warn, "He is joined

to his idol; let him alone." This is called physiological immunity; but the term is a misnomer. Men never become immune to morphine, cocaine, alcohol, tobacco, or any other poison. But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

To all who practice evil under this satanic delusion, comes the word, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." No one can do ill, and be well.

Nicotine, like alcohol, produces symptoms which are deceptive. It allays pain. It eases a guilty conscience, and leads to a forgetfulness of one's real condition and danger. It says Peace; when there is no peace. "Whosoever is deceived thereby is not wise."

Is Your Friend Coming?

(Continued from page 3)

ness infolded Him from their sight, and He was gone. Gone—their Friend! Gone—the one on whom their every hope was rested! He who had called them, on whose word they had relied, whose promises of victory and final triumph had been their stay in many a trying hour—gone! And they are left—alone! Enemies on every hand! Chief priests and rulers determined to crush the newborn cult! Alone—the Master is gone.

"And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Literally, visibly, personally had He gone; and so would He come again. "Who?" Note the words: "This same Jesus." Ah, yes, their own, their Lord! That same Jesus; that Jesus who had been so long with them, who had walked and talked with them, who had been their constant companion, who had been their ever comforting strength and tower all through the toilsome way!

That same Jesus! How sweet the hope! Not a God afar off; not the overruling Master of the universe; not the eternal Judge of men, with wrath against men's sins and failures! That "same Jesus"! He who had traveled the hard ways of earth; who knows our headaches and heartaches; who never could bear to see poor frail humanity suffer, but who everywhere brought sunshine and love to wounded hearts—He is coming



again. Yes, He who stood by the side of the bier of the young man of Nain, or again by the tomb of Lazarus, and by a word all-powerful called them back to life, again to be infolded in the arms of their loved ones, is coming again.

That "same Jesus" who was tempted in all points as we are, yet without sin; who bore our griefs and carried our sorrows—coming again to receive to Himself those for whom He died!

"And every man that hath this hope in him purifieth himself, even as He is pure." So said John the beloved. Surely he knew. This man, surnamed Boanerges, a son of thunder, had been subdued. His contact with Jesus had changed his heart. Yes, he knew. And so to every man, to know His love, to feel His nearness, to walk with Him and talk with Him and daily draw from Him new life and strength, and then to know that soon He comes—indeed this will thrill men's hearts and change men's lives.

How can I see Him "face to face," with life all stained with sin? How can I meet His gaze if selfishness has filled my whole career? To meet Him, to be with Him, to hear Him say "Well done"—yes, that is worth while. And, reader, as surely as His word has never yet failed, just so surely He is coming soon.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

What Is America's Duty?

"GOD won the war, but the devil is winning the peace," says Arthur Judson Brown, in the *Independent* of May 22. At least the devil must be satisfied, he believes, with present post-bellum conditions—sixteen wars still in progress and more promised, orderly government broken down over much of Europe, and economic ruin everywhere. "In Paris, Brussels, Berlin, The Hague, Amsterdam, and London, I asked, 'Are the moral conditions better or worse than before the war?' 'Worse,' was the common reply."

He thinks that part of this is due naturally to the psychology of a post-war period. "But no small part of the lamentable condition of continental Europe is due to hunger—plain hunger, with all the frightful consequences that it brings in its train. Many of the peoples of Europe have not had enough to eat in five years. It is heart-rending to see so many evidences of undernourishment, to know that women and children are dying of starvation; that tens of thousands of children in Hungary are without shoes or clothing; that sixty per cent of the children of Austria have died; that the death rate of the population last year was nearly three times the birth rate (50,000 to 18,000); that every child under the age of three in Poland and Serbia is said to be dead or dying; that of one thousand babies born in Budapest in a given month, 966 were either born dead or died within a few weeks, their little bodies being wrapped in old newspapers for burial, as the scanty supplies of cloth and wood were needed for the shivering survivors; that many of the mothers perished for want of the strength to sustain them through the pains of childbirth; that there are myriads of children under five years of age, in these and neighboring countries, that have never tasted milk; that seventy-five per cent of the older children have rickets; that tuberculosis rages unchecked among all classes of the population; that mothers are crazed with grief as they hear their little ones piteously cry for food; that husbands and fathers are goaded to desperation by hunger and want; that children's diseases are taking heavy toll of death in France; that 100,000 returned soldiers in that stricken country are dying of tuberculosis; that in 2,300 towns and villages once comfortable homes are in ruins and their families huddled in cellars or temporary huts, homeless and wretched; that fuel is so scarce that houses cannot be heated and the whole population is shivering with cold; that two and a half millions of people in France have been swept away by war and the conditions that attended and followed it; and that epidemics of typhus are raging almost unchecked among populations in central, eastern and southern Europe that have been weakened by famine or malnutrition."

Then he concludes: "We must not, cannot, pass by on the other side while our fellow men are dying. This is a question of humanity, a question of statesmanship, and a question of self-interest as well. There will be no peace in the world as long as Europe remains a seething caldron of hunger-crazed people. To the objection that Europe is not our affair, and that we in America should look after ourselves, I reply that it was Cain the murderer who said that he was not his brother's keeper."

Mr. Raymond B. Fosdick, former undersecretary general of the League of Nations, has recently returned from Europe; and in a statement to the *New York Globe*, he corroborates the testimony given in the foregoing paragraphs, but gives valuable suggestions concerning the nature of charity which should be extended.

"The world is face to face with a catastrophe of appalling proportions interpretable in loss of life on a scale hitherto

malnutrition, and typhus and other epidemics are seeping in wherever the wheels of industry are stopped.

"The reports on this proposition are staggering, and ever since I returned from Europe, four weeks ago, I have been trying to give a picture of the ghastly tragedy that is being enacted. While we here in New York are dining and theatergoing and indulging ourselves generally in a mad orgy of spending, hundreds of thousands of men, women and children are dying for the want of the sheer necessities of life.

"And yet it is not a problem for philanthropy. All the philanthropy of America could hardly make an impression on the situation—certainly not a permanent impression. It would be like trying to bail out a spring with a tin dipper. Nor is it a matter of food and medicines. Food will help and medicines will help, but they constitute no permanent remedy. They merely serve as a palliative. Eastern Europe could be fed

from the outside for a year, but if nothing were done to reconstitute the industries of that section so that it could ultimately feed itself, at the end of the year it would be just where it is now.

"Only some scheme of credits by which raw materials can be sent into eastern Europe and the wheels of industry started can really solve the situation. Until such a scheme is put into operation on a basis broad enough to care for all of eastern Europe there is no hope that we can cure the evil or keep it from spreading.

"And, it is the spread of this contagion that is really ominous. Starvation and industrial chaos are like rotten apples, and to let eastern

Europe go on in her present condition in the belief that her disorganization can be confined to a limited territory is like hoping that a barrel of apples can be kept sound when there are rotten ones at the center. The world cannot remain half starving and half prosperous any more than America under Lincoln could remain half slave and half free. There is a community of interest in the world's affairs to-day from which no Chinese wall of tradition or policy can isolate us. The fate of Europe is America's fate. If Europe crashes, we crash with her."

The plan Mr. Fosdick suggests, we believe, is the only feasible one. To educate the populations of the unfortunate countries to depend upon America for their daily food through relief bureaus is to train them to habits of sloth and vice—habits easily acquired under such circumstances. To establish a fund which will create credit, so that industry and commerce may be revived, will help them to help themselves, which is the wisest charity.

We should not turn deaf ears to the appeals which are so insistently brought to our attention; but the greatest wisdom is needed in offering relief, that it be not destructive, but constructive.



Nineteen men of the A. E. F. being laid to rest in Arlington Military Cemetery, Washington, D. C.



undreamed of. Over wide areas in eastern Europe, civilization, as we defined it prior to 1914, has completely collapsed and people are thrust back into an agricultural state of existence, in which the man on the farm is the only one who has a chance of survival. For the vast city populations which have been built up on industry and the intricate processes of trade there is little hope. The breakdown in the currency system, with the resulting collapse of the exchange, makes it practically impossible for countries like Czecho-Slovakia, Poland, and Serbia to purchase raw materials, such as cotton, jute, tin, leather, rubber, etc. Consequently there is nothing to start the factories so that they can begin to turn out their finished products.

"It is not that eastern Europe does not want to work—most of the people through this vast territory are industrious and used to hard work; but, with all the factories shut down and all the industries closed, there is literally nothing for them to do. So that there follow unemployment and starvation on an unprecedented scale. Disease breeds on