

Signs of the Times

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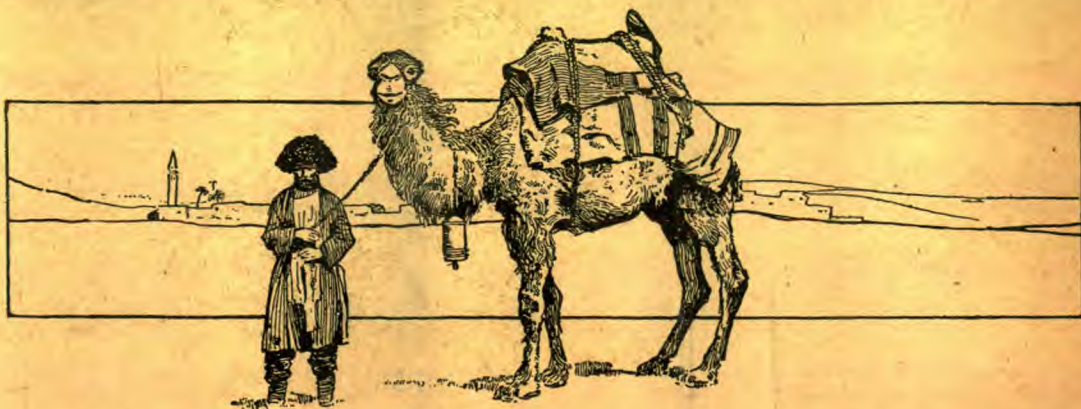
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JEWS NOT TO BE REINSTATED IN PALESTINE

By

VARNER J.
JOHNS



HOPE, dimmed by twenty long centuries of persecution and despair, has revived in the breast of Jewry, inspiring the millions of the literal seed of Abraham with a song of joy never before heard since Rome deprived Israel of her nationality and her Palestine homeland. The dream of the centuries for the people of the Book has been the restoration of her autonomic power in the city of Jerusalem—a return to Zion, to the glory of the past as the favored people of Jehovah. A British mandate over Palestine as a home for the Jew, has turned the dream of the ages to a probable fulfillment.

In a recent mass meeting in the Denver Auditorium, in celebration of the restoration of Palestine as a Jewish national homeland, the Zionists and the anti-Zionists merged their interests in one common cause, while the Orthodox and the Reformed forgot for the time their differences, as they acclaimed the dawn of a new day for Israel. As I gazed upon that vast audience, my thoughts turned to the checkered history of Israel, the chosen people of God, in the days of the dim past. A picture of her many departures from God, the prophetic messages of warning reiterated so many times, her final rejection as the people of God, flashed across my mind.

The world, through the embryonic League of Nations, proclaims the restoration of the Jewish nation; Jewry rejoices that her "sabbath of sad visions has become the sabbath of consolation," and that soon the "divine presence—the Shekinah—will rest on Palestine"; popular Christianity unites in the spirit of song, proclaiming this as the forerunner of a grand mass movement of the Jews in accepting Christ as their Saviour. It would seem that the hope of many Christians for the Jew would at last be realized, were it not for one invincible fact which makes all such hopes but visionary

dreams: The Bible verdict is against the restoration of literal Israel. Prophecies misapplied, hopes without foundation, dreams impossible of fulfillment, have led the world to expect a Utopia, as impossible as was the dream of world peace so prevalent a decade ago. And the same leaders in world thought so prominent in their declaration that war was forever banished and the millennium of peace established, are the leaders in proclaiming the millennial dream, in the restoration of the kingdom of Israel.

A continual backsliding and forsaking of God is the record of the Jewish people. Yet, through all their shortcomings, God was ever ready to take them back into His everlasting arms of love. Through all their apostasy, says the psalmist, "His arm is stretched out still." The history of Israel through the long line of judges, kings, and prophets is "tragically pathetic." Forsaking the divine standard of morality—the Ten Commandments—they plunged into the abominable worship and the immorality of the heathen nations. While the prophets of the Most High wept over Jerusalem, the kings and the chief counselors vied with one another in the extent of their apostasy.

"But last of all He sent unto them His Son, saying, They will reverence My Son." Tenderly did the Master work and pray for those tradition-loving people. The hardness of their hearts made Him "a man of sorrows, and acquainted with grief." Their rejection of Jesus sealed their doom as the favored people of God. "Your house is left unto you desolate," said Jesus. No more could they claim the special favor of Jehovah. The natural branches were broken off because of their unbelief; while the wild olive branches, through an acceptance of Jesus, were grafted on the tree of Israel.

There is no hope for Jew or gentile, outside of Christ Jesus. The Israel of God is no longer



Underwood

A few weeks ago a terrific tornado swept the town of Everdell, Minnesota. The schoolhouse was completely wrecked; but strange as it may seem, the American flag that belonged to the school, and that had been left standing near a desk the evening before, was not even blown over, much less injured. What a wonderful thing if the country which that flag represents should stand as firmly for principle in the storm that is now sweeping the world!

a distinct race or nation. In the register of Israel may be found inscribed the names of Jew and gentile, black and white, bond and free. "If ye be Christ's," says the apostle, "then are ye Abraham's seed, and heirs according to the promise."

The Israelites are "children of the promise"; but the Israelites include only the followers of Jesus. The eternal, glorious inheritance is theirs, but only through faith in Christ. Abraham looked forward by faith for a part in that promised inheritance; but Abraham "looked for a city which hath foundations, whose

builder and maker is God." The restoration of Israel can only be accomplished when this earth is restored to its Edenic beauty, when all the marks of sin and death are forever removed, and "the saints of the Most High," as the adopted "heirs," receive their inheritance. The second coming of Jesus makes possible this restoration. The Israel of God, which includes all the followers of Christ, are the heirs.

Soon the children of Israel will be taken by their King to their long promised home. Soon the gates of the New

Jerusalem will be opened to receive the triumphant company of overcomers. As the Son of God comes in His glory, and the glory of the accompanying angels, "then shall He sit upon the throne of His glory." Then shall all Israel be redeemed. Not in old Jerusalem, with its sin-polluted atmosphere, but in the New Jerusalem, where righteousness is paramount, is the hope of Israel. A glorious entrance into the heavenly Jerusalem, made possible by the coming of Jesus, is the only Zionist movement recognized by the Word of God.

MANY people, when shown that they are living contrary to one or other of the requirements of the Ten Commandments, start on a text hunt through the New Testament for anti-law statements.

Finding nothing in the Gospels or the Acts to suit their purpose, they turn at last to Romans, where, to their great satisfaction, they find the words: "Ye are not under the law, but under grace." Romans 6: 14. "A man is justified by faith without the deeds of the law." Romans 3: 28. "By the deeds of the law there shall no flesh be justified in His sight." Romans 3: 20.

Paul's epistle to the Galatians is another happy hunting ground for such as these, and they seize upon such expressions as: "The law was our schoolmaster. . . . But after that faith is come, we are no longer under a schoolmaster." Galatians 3: 24, 25. "By the works of the law shall no flesh be justified." Galatians 2: 16. "If ye be led of the Spirit, ye are not under the law." Galatians 5: 18.

With these texts to support them, they now declare that the law is abolished; that the commands given at Sinai against idolatry, stealing, Sabbath breaking—and especially this one, for some reason—have now become obsolete and are no longer binding. There is now no need for this old law, they say; we are all to walk "after the Spirit," "under grace."

But unless there are some most unfortunate and unwarrantable contradictions in the Bible, these good people must be astray in their calculations.

THE DECALOGUE NOT TRANSITORY

Not a few times in God's Word, we are told that His law is to stand forever. Speaking directly of that law, in Psalm 89: 30-34, the Lord says, "My covenant will I not break, nor alter the thing that is gone out of My lips." The Ten Commandments came out of God's lips, for "God spake all these words." Exodus 20: 1. He pledges never to change anything He has spoken. How then can any one say that His law has ceased to be binding!

Again, when Jesus was upon earth, and had occasion to make reference to His law, He said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17. Now, those who would make the law obsolete, why not try to do the easier thing first? Before attacking the law, try to put heaven and earth out of existence. This done, there might be some possibility of success in tackling the harder problem, but not before.

But did not Christ Himself say that He "fulfilled" the law?—Certainly. "I am

A Text Hunt That FAILS

By

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not come to destroy, but to fulfill." But by "fulfill," He could not have meant "end" or "finish"; for in the same breath, He said, "I am not come to destroy." And in the verses following, He makes it plain that the commandments are still to be considered binding and held in the highest respect: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He wanted His disciples to keep the law even better than the hyper-scrupulous Pharisees.

WHAT DOES "FULFILL" MEAN?

Then what could He have meant by "fulfill"? Paul throws light on this: "All the law is fulfilled in one word, even in this; Thou shalt love." Galatians 5: 14. Substitute "love" for "fulfill" in Matthew 5: 17, and we may get a glimpse of the depth of Christ's meaning: "I am not come to destroy, but to love."

The Ten Commandments are God's directions to the human race how to love. First they tell how men may love God, then how they may love their fellow men. Jesus came to set an example of how the

directions should be followed. He came to love; and by His perfect, unalloyed love for His Father, and His unstinted, inexhaustible love for man, He fulfilled, or carried out, the law.

GOD AND PAUL

Still we have to face the seeming contradictions between the statements of God and those of Paul. God says, My law stands forever. Paul says, "Ye are not under the law, but under grace." Are both right? Can the two statements be made to harmonize?

Yes. A little attention to the context of Paul's assertion soon makes clear that he had not the slightest intention of suggesting the abolition of the law. The succeeding verse should be sufficient argument. "What then? shall we sin, because we are not under the law, but under grace? God forbid." He admits that the possibility of sin still exists, therefore the law also must still exist, for only "by the law is the knowledge of sin." Romans 3: 20. "Sin," says John, "is the transgression of the law." 1 John 3: 4. "Where no law is, there is no transgression." Romans 4: 15.

What then can Paul mean by "not under the law, but under grace," though the law be still intact? He tells us. Notice some of the main points in His argument: "The law entered, that the offense might abound. But where sin abounded, grace did much more abound. . . . Shall we continue in sin [transgression of the law], that grace may abound? God forbid. How shall we, that are dead to sin [transgression of the law], live any longer therein? . . . We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, . . . that henceforth we should not serve sin. . . . Let not sin [transgression of the law] therefore reign in your mortal body. . . . Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin [transgression of the law] shall not have dominion over you: for ye are not under the law, but under grace."

THE PENALTY IS PAID

The argument is plain. The law reveals sin to men. As they compare their lives with its holy precepts, they see where they are wrong. But grace abounds. Jesus, with infinite love, has paid the penalty for sin. All who desire to avail themselves of this unmerited favor receive pardon. But something more is required of them. After "burying" the old life, they must walk in

The GENTLENESS



of JESUS

ONLY four times is the word "gentleness" used in the Bible—twice in the Old Testament, and twice in the New. In the Old, it is used both times by David for the same thing: "Thy gentleness hath made me great." 2 Samuel 22:36; Psalm 18:35. In the New, it is used by Paul—once in reference to Jesus, again in reference to the Holy Spirit. (2 Corinthians 10:1; Galatians 5:22.) There is much difference, however, in the meaning of the Greek terms. In speaking of gentleness as being one of the fruits of the Spirit, the word used is *khraistotace*, kindness, usefulness. When referring to the gentleness of Jesus, it is *epeeikiah*, yielding, or as Matthew Arnold renders it, "sweet reasonableness," a sympathetic consideration of others.

STRENGTH IN GENTLENESS

Some people have the idea that gentleness is effeminateness, and that there is a lack of masculinity in the man who has it. Gentleness, however, does not mean "softness of manners" nor weakness, but fairness, a heart feeling toward the rights of others. A man might be Goliath-big and have Goliath strength under restraint, and yet be as gentle as a Florence Nightingale or a Mrs. William Booth. Indeed, only giants—intellectual, financial, moral—can be gentle.

Jesus was *gentle in voice*. Paul urged Titus to exhort the brethren not to be "brawlers, but gentle." Titus 3:2. Noise is weakness. The weakest force in nature is thunder. The machinery that rattles is a cry of wasting power. When science approximates perfection in the leviathan of the deep, the bird-machine of the air, the iron horse-carriage of the steel rails, the ponderous machinery of the mighty dynamos, she reaches a point of gentleness.

newness of life. This new life is to be without sin. The law is no more to be broken. This can be done, for Jesus is willing to supply all the needed power. "Sin shall not have dominion over you: for ye are not under law, but under grace." A new energy has come to assist men to live a holy life, in accordance with the claims of the law. None need now despair of attaining the standard; this power, undeserved, and therefore of "grace," is invincible, and can give victory over every temptation. "Who shall deliver?" Paul asks in the following chapter. "I thank God . . . Jesus Christ our Lord." Romans 7:24, 25. "In all these things we are more than conquerors through Him that loved us." Romans 8:37.

Summing up the truths he has presented, Paul makes his meaning still more plain: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . For what the law

BY WILLIAM P. PEARCE

It is beautiful to mark how gentle Jesus was when He spoke to the blind man whom the crowd would hush: "What wilt thou that I should do unto thee?" Mark 10:51. And His treatment of Peter after that shameful denial: "Simon, son of Jonas, lovest thou Me?" John 21:16. And to the unreasonable, unbelieving Thomas, He said: "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." John 20:27. And "when He was reviled," He "reviled not again; when He suffered, He threatened not." 1 Peter 2:23. Marvelous the self-restraint and thrice marvelous the lamblike spirit of the lion-hearted Christ!

Jesus was *gentle in touch*. There are great machines which can crush iron bars, yet can be brought in touch with an egg with such gentleness as not to break the shell. When the children were brought to Christ, it was with gentleness that He touched them (Mark 10:13) in loving benediction. When He made a dirt plaster, He "anointed the eyes of the blind man" (John 9:6) with gentleness. When Peter cut off the ear of the servant of the high priest, Jesus "touched" the bleeding part, and it was well. (Luke 22:50, 51.)

Jesus was *gentle in demeanor*. Some critics might say, You have overlooked His sharp sayings, and His rough act in the temple. No. The bitterest denunciators of evil have been also the gentlest of characters. Some of the mightiest fighters for their country have been the tenderest of countrymen.

could not do, . . . God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: *that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*" Romans 8:1-4.

FREE—BECAUSE

Paul's conclusion is natural and obvious. Men are "free from the law," under "no condemnation," because they cease to transgress it, by the inflow of divine power from Jesus Christ. If they cease at any time to walk after the Spirit, and again turn to carnal things, they again come "under the law." But it was the purpose of God, in sending His Son to live and die for us, that "the righteousness of the law might be fulfilled in us." He wanted to see all His earthly creatures continually following the counsel He had given for their temporal and eternal good, in the ten precepts of the Decalogue.

When the mob came upon Jesus in Gethsemane, and Peter sought to defend Him, Jesus said, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matthew 26:53. All power was back of Him, but all power was held in check in the exhibition of gentleness.

When it was proposed to give Dr. John Clifford, of London, a memorial purse, one referred to "the gentleness of spirit of the fighting doctor," and added, "A tenderer heart you cannot find." "As a lamb" led "to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isaiah 53:7), is Christ's character summarized.

"GENTLE-MAN" MEANS MUCH

Jesus was a *gentle-man*. Adolph Sutro, once mayor of San Francisco, in writing an introduction to the chapter "Politeness" in "Stepping-Stones to Manhood," said, "The grand old name of gentleman can only belong to him who unites the qualities of gentleness and manliness."

How beautifully this applies to Jesus in 1 Peter 2:22-24. First, His *actions*: He "did no sin." Second, His *thoughts*—words are the clothing of thought: "Neither was guile found in His mouth." Third, His *spirit*: He "reviled not," "He threatened not." Fourth, His *death*: He "bare our sins." Fifth, His *benevolence*: "By whose stripes ye were healed."

Oh, yes, Jesus had a sweet reasonableness, a magnanimous feeling toward the penitent, a tender compassion for the unfortunate, a charm for the outcast, and an overflowing love and patience for His followers:

"Oh, who like Jesus, so calm, so bright,
So pure, so made to live in light?
Oh, who like Jesus did ever go
So gently through a world of woe?"

So harmony reigns through God's sacred Word. The Spirit that spoke through the psalmist, through Christ, and through Paul, was identical and unerring. God and Paul are in perfect agreement. The law of the Lord is immutable, eternal, binding on men as long as men shall be. Even to-day God expects mankind to heed the requirements of His law, and will call to account those who willfully disobey. Not one command, the first, the fourth, or the tenth, has decreased in value or authority during the centuries that have passed.

And if to-day, by comparing our lives with the holy standard, we find that we are sadly at fault, let us not attempt to smash the mirror that has revealed our deficiencies. Rather let it be a "school-master" to lead us to Christ, who will take away our iniquity, transform our weakness into strength, grant us power to live righteously, give us life for death, light for darkness, and lead us into "the glorious liberty of the children of God."

AN attempt to change the Sabbath was made in the Dark Ages—not by divine authority, but by the Roman Catholic Church. The first law to enforce Sunday as a day of rest and worship, was that made by Constantine, the emperor of Rome, in the year 321 A. D., at the insistence of the Catholic bishops. Sunday therefore is not a Bible institution, but is solely a creation of the Catholic Church.

GOD MAKES A CHARGE

In Daniel 7: 25, God makes a charge that the power there represented by the little horn, would think to change God's times and laws. The same power was to make war with the saints, and was to continue one thousand two hundred and sixty years. This power, which all students of prophecy recognize as papal Rome, was fully established by the year 538, and received its "deadly wound" in 1798, having maintained its supremacy one thousand two hundred and sixty years exactly. The law of God and the Sabbath were to be given into the hands of this power for that period of time; and then God's truth was again to come to light. The time has come, therefore, for a great message to go to the world revealing again God's law and His true Sabbath; and just such a message is now being given in the United States and in foreign countries. Thousands of people in all lands are beginning to observe the Sabbath of the Bible.

PROTESTANT AFFIRMATIONS

That the Sabbath was not changed by Christ, many eminent Protestants agree. All the men from whom I shall quote are observers of the first day.

Luther Lee, D. D., says, "There is no express commandment for observing the first day."

Lyman Abbott said, "The current notion that Christ and His apostles substituted the first day for the seventh is absolutely without authority."

Dr. Edward T. Hiscox, author of the Baptist church manual, asserts, "There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."

The Protestant Episcopal Church declares that "the day is now changed from the seventh to the first day, but we meet with no Scriptural direction for the change."

The "Methodist Episcopal Theological Compendium," page 180, says, "It is true there is no positive command for infant baptism, nor is there any for keeping holy the first day of the week."

Albert Barnes, the great Presbyterian commentator, makes the statement, "No precept for it is found in the New Testament."

Charles Buck, in his "Theological Dictionary," edition of 1806, says: "It must be confessed that there is no law in the New Testament concerning the first day. As the Sabbath is of divine institution, so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious services; but these are not binding because of human institution. Not so the Sabbath. Hence the fourth commandment is ushered in with peculiar emphasis—'Remember that thou keep holy the Sabbath day.'"

The first recorded instance of Sunday observance which has any claim to be considered genuine is mentioned by Jus-

HOW THE SABBATH WAS CHANGED

By

W. H. BRANSON



tin Martyr, A. D. 140, when the Christians met and read the writings of the apostles. He does not even intimate, however, that this day has any divine authority, either from Christ or from His apostles. It was about this time that the great apostasy set in, which is foretold in Acts 20: 29, 30; 2 Timothy 4: 3, 4; and 2 Thessalonians 2: 3, 4.

The pagan Romans who nominally accepted Christianity, generally remained unchanged at heart. "The mystery of iniquity" was working, and they began to remodel the religion of the apostles. The Baptist historian Robinson says: "Toward the latter end of the second century, most of the churches assumed a new form; the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and gentiles, came forward, and new-molded the cause."—"Ecclesiastical Researches," chapter 6, page 51.

THE DAY OF THE SUN GOD

Since the converted pagans had heretofore held Sunday as a feast day in honor of the sun god, they now brought it into the church. Morer, a leading church historian, says that "the Christians thought fit to keep the same day, and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the gentiles."—"Dialogues on the Lord's Day," pages 22, 23.

Even after the observance of Sunday began, the Sabbath was still kept as be-

fore. Listen to the historian Coleman: "The last day of the week was strictly kept in connection with that of the first day for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church."—"Ancient Christianity Exemplified," chapter 26, section 2. In the same chapter, he also says, "During the early ages of the church, it [Sunday] was never entitled 'the Sabbath,' this word being confined to the seventh day of the week."

Neander, one of the greatest of church historians, says: "The festival of Sunday, like all other festivals, was only a human ordinance; and it was far from the intentions of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday a sin."

NEITHER HUMAN NOR DIVINE LAW

In no document, human or divine, can any command be found to rest on Sunday, previous to the edict of Constantine in 321 A. D., when he said, "Let all the judges and the townspeople, and the occupation of all trades, rest on the venerable day of the sun."

The following is quoted from "Chambers's Encyclopædia," volume 7: "Unquestionably the first law, either ecclesiastical or civil, by which the observance of that day [Sunday] is known to have been ordained, is this edict of Constantine, A. D. 321." Constantine was at this time a pagan emperor; but two years later, he was converted to Catholicism.

It was not, however, until A. D. 364, long after Constantine's conversion to Catholicism, that Sunday was fully established. William Prynne, in his "Dissertations on the Lord's Sabbath," page 34, says: "The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean council did in a manner quite abolish the observance of it. . . . The council of Laodicea (A. D. 364) first settled the observance of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema."

WHAT THE CATHOLIC CHURCH CLAIMS

This council was dominated by Roman influence. Therefore the Catholic Church is responsible for the change. Do they acknowledge it? One who is the highest Catholic authority in America says: "Of course the Catholic Church claims that the change was her act; it could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power and authority in religious matters."—Cardinal Gibbons, of Baltimore, Maryland.

In a Catholic work called "Abridgment of Christian Doctrine," page 58, is the following:

"Question: How prove you that the church has power to command feasts and holy days?

"Answer: By the very act of changing the Sabbath into Sunday."

We have this further testimony:

"Question: Have you any other way of proving that the church has power to institute festivals of precept?"

"Answer: Had she not such power, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—"Doctrinal Catechism," pages 174, 352.

And the *Catholic Mirror*, the official organ of Cardinal Gibbons, in its issue of September 23, 1893, says: "The Catholic Church, over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. The Christian sabbath is therefore to this day, the acknowledged offspring of the Catholic Church; without a word of remonstrance from the Protestant world."

Then to cap the climax of confession,

Father Enright, a Catholic priest of Des Moines, Iowa, formerly of Kansas, offers a thousand dollars to any one who will prove from the Bible that Sunday is the day we are bound to keep, and declares: "The Bible says: 'Remember the Sabbath day to keep it holy,' but the Catholic Church says, 'No, keep the first day of the week,' and all the world bows down in silent obedience to the mandates of the Catholic Church."

With all this evidence before you, there is only one verdict that you can render—the Catholic Church is responsible. The only right thing, therefore, for Christians to do is to obey God rather than man. "To have been a thousand years wrong will not make us right for a single hour after the light comes. A thousand years of believing an error does not make that error the truth, even though good men have believed it. The only safe side is the side of truth."

certain unit, and soon forgets, do not contribute to a real education. Only those topics which retain for the student a lively interest after his school days, are really educational. That form of education is most efficient which develops the greatest number of active, permanent interests.

The child has interests enough, but they are fleeting, having to do with that which is novel, "entertaining," diverting. Such interests center in play, in the meals, in the immediate surroundings, and are spontaneous, fitful, changing rapidly from one thing to another. It is the place of education to direct the interests permanently to things that are worth while. Yet, to do this most efficiently, it is advisable to retain some of the spontaneous interests.

Roosevelt was doubtless a better president because he devoted some time to riding and other recreations; and Wilson, because of his interest in various diversions, is the better able to maintain his interest in the larger world affairs. We must not drown out our spontaneous interests, but make them minister to the greater efficiency of our permanent interests.

Leave Out the Meat

Too high a proportion of meat in the diet is liable to cause the stomach to secrete an over amount of acid, which, in turn, will require an over amount of meat for its utilization. . . .

In Brussels, an endurance contest was held between two groups of people, one group made up of men and women who did not take meat, and the other of men and women accustomed to the usual amount. Little difference was found in the strength of the two groups, but in endurance, the vegetarians were found to be markedly superior; that is, they could perform a given muscular exertion more times without fatigue. In New Haven, a similar experiment in endurance was conducted, but in this case not with actual vegetarians, but with people who ate little meat as against others who ate more. It was found that the small meat eaters greatly outdistanced the heavy meat feeders in the matter of endurance; for instance, they could perform an exercise of "deep knee-bending" some 1,000 times, and in one case even 2,400 times, as against only 400 and 500 times by the opposite group.

It has long been known that the production of poisons from food in the intestines is often due to the putrefaction of protein, an element in which meat is very rich. It is readily conceivable, therefore, that a woman who is abstemious in her diet may have less putrefactive poisons to cope with, and therefore less potential fatigue in her system, than a man of more sensuous food habits, even though he has a better developed musculature. . . .

Other types of inflammation of the kidneys, known as chronic Bright's disease, may last for years, but from them the patient may never recover. These are thought most often to result from overabundant diets, too rich in meat, for instance, from other living habits that exhaust the system, and from the ravages of germs, which may get into the body

(Continued on page 7)

HOW TO GROW YOUNG

By

GEORGE H. HEALD, M. D.



A MAN is as large as his interests, and no larger. His caliber can be taken by noting the number and the importance of the objects, activities, etc., which have for him a live interest. As long as a person continues to manifest a real concern (not merely an idle curiosity) in current affairs, in his neighbors, in the progress of humanity, in some one or more reforms, just so long is he comparatively young.

Among the signs of advancing age, which may come while one is yet young in years, is a gradual loss of interest in the developments in the great outside world; and parallel with this, an increasing concern in one's internal processes. In fact, it may be said that introspection, or marked self-study, is the accompaniment, if it is not the cause, of that loss of interest in surroundings which constitutes one of the chief mental signs of senility.

If loss of interest in one's surroundings betokens senescence, so does an increasing interest in the affairs of life betoken intellectual growth. One of the most common insanities—dementia precox—is manifested largely by a dream life in which the individual is absorbed with his own fancies and is entirely out of touch with the world of realities.

INGROWING PERSONALITIES

It should be remembered that there is a gradual gradation from what are recognized as absolutely sound and normal types of people to those who are frankly insane. There are some just on the border line, and many who have in milder form the symptoms which accompany dementia precox. That is, there is every

degree, from the person who is alive to all outside interests to the one who has retreated completely within himself. The person who fails to grow externally is developing into the introspective life, into the life of fancy that is akin, in some of its features, to insanity. It is not far amiss to say that a confirmed habit of introspection is insanity, though it may not be so denominated in the textbooks.

Every mind is interested in something, either in the progress of the world, the passing of events, the success of some "cause," the consummation of some event or change that will effect the amelioration of a class or of the race, or else in the functions of the body, the feelings, the fancies of a disturbed brain. Every one is looking either outward or inward. The young person who is uncommunicative and exclusive is probably slinking into himself. He or she is in great and urgent need of help.

What is education but the awakening of interest in the outside world? The greater a person's interest in his surroundings, his race, his country, his century, and the more these interests lead to intelligent action, the better he is educated, irrespective of whether he has spent much or little time in the school-room. And he who has few or no outside interests is uneducated, even though he be entitled to affix to his name all the initial letters in the gift of any university. No education is worthy the name, that does not develop in the student lasting interests.

The corollary of this proposition is that all education should endeavor to implant or develop permanent interests. Topics that one takes up in order to "pass" a

It was with almost overpowering emotion that Robert walked toward the great building before him. Ever since that day when his father had taken him out to see the young apple trees and told him that some day their crop of apples would furnish the money to take him to college, he had looked forward with eagerness to the college itself. And now it stood before him.

He wished that his father might have lived to see the realization of those well laid plans of years ago. He hardly thought of his mother this morning left behind to look after the ranch as well as she could while the son attended school. But thoughts of home would come soon enough.

He was sure he could tell the janitor from the registrar, even if the former should get in his way; and he knew that the boys were but joking when they had warned him of this.

As Robert resumed his walk toward the building, there overtook him a man at least ten years his senior. He was dressed in neat but slightly frayed black. His gaze was downward, fixed upon the pages of his Bible, opened at the first chapter of Genesis.

"Good morning!" he said with a frank manner that by its genuineness won its way at once into Robert's heart. "Is this your first morning?"

"Yes, sir," replied the lad; "I have just arrived. Are you one of the teachers?"

"Oh, bless you, no!" said the stranger with a laugh. "I am one of the students. I am somewhat older than you are, it is true; but you must remember, one is never too old to learn."

"I should say not. I wanted to be here two years ago, but I couldn't make it until now. There seem to be a good many here."

"Yes, a thousand or two."

"I want to register. Can you tell me anything about it?"

"Yes, I can. I'll go with you, and show you all about it. Perhaps you'll save some time that way."

"I hate to trouble you; but I'm so new at this thing, I certainly shall be glad to be shown."

After a few moments' silence, Mr. Newton spoke again.

"I am somewhat later than you in entering college. I have a boy almost half as old as you, and a two-year-old girl. I have my wife and children with me. We live in a little cottage a few blocks from here, and I want you to be sure to come and see us as soon as you can."

"I shall be delighted to come. I don't know anybody yet, you see. I feel as though I had known you for a long time. I value your kindness more than you can think."

"Well, good friends are one of the finest compensations for a life full of seriousness. The more we can help one another, the better we make it. It was a good, true friend who helped me to come here. I believe it is all in the good providence of God. I believe that after



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

McDonald Meets Jericho's Wise Men

by

LUCAS ALBERT
REED

PART TWO

this, I shall be able to do more good in the world, and to appreciate and teach the Bible better. Well, here we are."

"Here we are, indeed," said the youth. "Oh, how thankful I am to be here! I feel that it is all the leading of God."

"You are a Christian, then?"

"Oh, yes," Robert answered, as they passed into a room where a number of students were waiting ahead of him. A blank was obtained, and together the two prepared it. Robert was then told what to do next, and his new acquaintance left him, after exacting from him a promise to call at the first opportunity.

Everything was new to the boy; but in spite of some blunders and embarrassments, he soon had the run of things. He found himself in the same Bible class with his older friend; and he was very glad of this, because of the hope it held of aid in understanding the divine mysteries of the Book.

All the dormitories were full, so that he could not room with others of the boys. He was sorry for this; but a hand was evidently guiding him far better than he realized. He had been directed to go to a certain address, where he was told he might find room and board. It was one of the places approved by the faculty. With some misgivings, he went to the place, but only to be promptly disarmed of all concern, for he was welcomed by a good-natured, middle-aged woman, who from the first made him feel almost like a son. He soon found himself more at home here than he was in the recitation

room trying to recite before a hundred students, with so many eyes fixed intently upon him.

Yet he felt that it was all part of the great adventure of getting an education; and while he shrank from so many strangers, and from their often rough and crude jokes, he knew that such things, rightly encountered, give at last manhood and poise amid one's fellows.

From his room, he could look out across San Francisco Bay to the Golden Gate opening into the mighty Pacific. What an inspiring view it was when the weather was clear—which now, in the fall, it usually was—as he looked far out over the shimmering Pacific! And off there, the sun went down, often bathed in blood-red color as it sank behind the rim of the far-flung ocean.

As he looked, it reminded him of his life. The school where he now was, placed him on an elevation of privilege from which he could look out to a not very far-off open door that would lead him into the wide-extended world of freedom and opportunity. There was room out there in the broad Pacific; danger too, at times, when storms raged or fog banks hung low and thick. But even so, it was all the more true to the figure. He might not know just what dangers

and possible disasters awaited his entrance upon life's broad expanse; but his courage was good. He had a great guide in the blessed Book he had learned to love, and in that grand Pilot to whom he had entrusted his life. Hence often, those first autumn days at school, he looked out over the expanse spread before him, and tried also to look out into life as hopefully and joyfully as upon the bay and the ocean below him.

He delighted in his studies. While he had been accustomed to work, he had also been accustomed to study. His father had kept him at his books, and now the benefit was appreciable. He was several weeks late, and he had these studies to make up to put him abreast of his classmates; but he went to the work like a hungry dog to a bone. The harder the task, the more of youthful industry and enthusiasm he put to the work. And each class recitation opened new vistas, and allured him onward with ever increasing relish.

One day, he met on the campus, where he had gone to study under the big overhanging oaks, a boy from his own neighborhood, Jim Erskine. Robert had not known that any of the boys from his section of the state were in attendance. He was all the more pleased, and held out his hand with the candor and pleasure that one among strangers is certain to feel toward an old acquaintance. Jim was hardly the kind of companion Robert's father would have chosen for him, and it is true that Robert only knew him casually; but he was from "over home," and the greeting given was unaffectedly warm and genial.

Jim was in the midst of several of his own boon companions, and did not seem to return the greeting with the same whole-heartedness that Robert had evinced. He was more constrained in his manner, and looked Robert over quite thoroughly from his shoes to his tie and hat. It was with a sort of patronizing air that he invited Robert to come and see him. Robert returned the invitation, and, as Jim and his companions left, looked after them with an inquiring gaze, as though he were puzzled at the whole proceedings.

One afternoon a few days later, wondering if Jim might not be the means of warding off a homesick feeling that came over him in his moments of leisure, Robert searched out the big boarding house in a fashionable street, where his old acquaintance lived.

It was one of the most elegant houses he had ever seen. As he sat in the parlor, waiting to learn whether his friend was at home, and looking at the rich carpets, the grand piano, and the magnificent paintings on the wall, he wondered why he could not have had such a place in which to live.

But it probably cost a great deal to live in this house, and his money must be made to go as far as it could. And the folks where he boarded were the best possible. He ought to be thankful that he had found such a pleasant home.

At an invitation to come up to his friend's room, he mounted the stairs, and found Jim waiting at the top in his shirt sleeves, smoking a cigarette. His greeting was rather hearty after a fashion, yet mixed with some surprise and a little uneasiness and condescension.

Robert followed his host into a magnificent room with great windows, open this warm, sunshiny afternoon, and revealing, just outside, a great sun deck. Out to the west was the same glorious view of the Golden Gate he could glimpse from his little room at his boarding house. Below the sun deck was a garden full of fruit trees, and vines loaded with black and white grapes. There were several apple and pear trees, and the sight of them made him think of the old orchard at home, and his old mother looking after it all that he might attend college. The thought of home gave him an extra punch in the already sore spot where homesickness is located, wherever that may be, and gave him the momentary thought that all this grandeur and magnificence could not appeal to him like the little old home and quiet-faced mother back there in the foothills of the Sierras.

There was a big, rumped bed in the room; and stretched across this bed, lying on his stomach, was a student, his heels waving above him in the air.

A table stood in the middle of the room. The top of it had been emptied of all its books and papers, which had been scraped off on the floor. Two more young men were seated at this table, smoking and playing cards. These two he had seen with Jim a few days before, when they met under the oaks.

One of these said, "Hello! What's trumps?"

The other said, "Did you find out just where to go to register?"

At this, the student on the bed rolled heavily over, sat up dejectedly, and ogled him with red eyes and a sagging jaw.

"Did you find the registrar, or bump into the janitor, which?"

Robert did not mind their good-natured guying, though he noted their air of affected superiority. He was looking for companionship just then, and any kind of friendship was a relief from his aching loneliness.

But the cards and the cigarettes gave him a feeling of uneasiness. They were things he had always been taught to regard as demoralizing, and he was not ready to make instant friendship with them now, though they were closely connected apparently with these his few friends or acquaintances.

He knew that Jim's father owned one of the largest and most valuable ranches near his home, and supposed that all this luxury and comfort was a small matter to a man of so much wealth; but the cards and the cigarettes were something he had not bargained for. As soon as he could, he excused himself and went away. He thought he noted a look of satisfaction and vanishing uneasiness on the part of Jim as he left.

(To be continued)

The Invisible Seen by Faith

IN our present condition, we could not look upon God in His glory and live. But we can see Him with the eye of faith. Moses chose to be numbered with the people of God, rather than to sit upon the throne of Egypt, and enjoy the pleasures of sin for a season. This was because he saw by faith "Him who is invisible." Hebrews 11: 27.

"Faith is the substance of things hoped for, the evidence of things not seen." It sees that which is invisible, and makes it a reality. It looks forward to the promised reward, and patiently waits, seeing the face of the gracious and loving Giver of every blessing.

What we need is more faith, for is not "faith the victory that overcomes the world"? It may be increased through earnest prayer and the faithful study of God's Word. Let us say with the psalmist, "I have set the Lord always before me: because He is at my right hand, I shall not be moved." Psalm 16: 8.

IVA F. CADY.

Do We Forget?

"BEHOLD, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." In that new heaven and new earth, all the happenings of this present world will be like a dream that is forgotten. Even earthly pleasures will fade from memory in the enjoyment of those greater pleasures which burst upon the saved from day to day. How much more shall the sorrows and disappointments of this life pass from mind!

Soon that glorious day must dawn. Soon must the hosts of sleeping righteous be awakened, and the righteous living translated, that they may enter into the presence of the eternal God.

But if we are to be among that host of redeemed ones, we must first, while here below, "awake," and forget the grudges, grouches, and troubles that, like bad dreams in the night, should be blotted out of memory.

Thus may God's forgiveness be ours to enjoy.

B. M. GRANDY.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

Leave Out the Meat

(Continued from page 5)

through the mouth, multiply in decayed teeth or infected tooth-sockets, and then migrate to other parts.

Obviously the way to safeguard the kidneys is to keep down the body poisons, and give the kidneys as little unnecessary work as possible. Much meat means much work for the kidneys, for the reason that in the digestion of meat certain by-products are formed which are poisonous and therefore have to be taken care of by the kidneys.—"Red Cross Magazine," June, 1920, in health department conducted by Merritte W. Ireland, surgeon-general of the United States army; William C. Braisted, surgeon-general of the United States navy; and Rupert Blue, surgeon-general United States public health service (retired).

Mind the Spies

YEARS ago, when Napoleon was trying to conquer Europe, he would send his drummers into the enemy's camp to beat the retreat. The foe would back up, thinking that to be their duty. In this way, Napoleon gained many a victory.

Satan uses the same method. He is constantly playing the game of life for each soul. He sends his evil messengers into our ranks to beat the retreat. What an enormous number—yea, an innumerable company—are deceived and defeated by his cunning!

We must learn to distinguish between the counterfeit and the genuine, or some day Satan may cause us to retreat at the crucial moment.

Let us permit Christ to reign in our hearts, and then there will be no room for the enemy to enter our ranks.

W. E. BELLEAU.

SOUL-WINNERS must master all difficulties, surmount all obstacles, rise above the boisterous waves of life's storms, while they pull through the turbulent sea as life-savers trying to bring shipwrecked mariners into the harbor of life.

M. A. H.

Have Darwin and Evolution Triumphed?

CANON BARNES, of Westminster, has recently delivered an address upon the topic, "The Christian Revelation and Scientific Progress," that, according to the *London Times*, "has provoked an animated controversy."

In this lecture, Canon Barnes expressed as "his conviction that the verdict alike of modern science and of Christian thought would be unfavorable to the doctrine of special creation asserted in the Genesis narratives. We were living at the end of the most fruitful century of discovery in the history of mankind. The framework of ideas which placed creation six thousand years ago had simply fallen to pieces. Christianity had everything to gain by its new freedom."

Canon Barnes not only thus sets aside the story of creation as a myth, but speaks of the "fall of man" in a similar strain; and in the course of his controversy upon the subject with General Booth, of the Salvation Army, he affirms that "Darwinism has triumphed." But nevertheless he seeks to cling to Christianity, in the following language:

"To the Christian who accepts modern biological principles the Christ-spirit is the supreme and final power in the evolution of man. Jesus Christ was the miraculous example of what we should try to become."

Evolution has truly triumphed in the minds of a great many men; but any one knows that to speak of either Darwinism or evolution as a science is ridiculous. Science must be based upon proved and demonstrated facts, and the science must be in harmony with these facts. But in the case of both Darwinism and evolution, the facts of geology are taken, and a lot of wild theories are spun out concerning them, every one of which theories is based upon an assumption, a "perhaps," a "probably," or a "possibly," or some other such inference, but there is absolutely nothing connected with the visionary theories of evolution that has been proved. It has become the style for men and women to believe in evolution, and the majority of people are merely following the style when they tell you that their views and evolution are in accord.

No greater evolutionary scientist has lived during either the nineteenth or the twentieth century than Dr. Alfred Russel Wallace. He was known in scientific circles the world around; and the honor, if such it may be called, was accorded him of having been "codiscoverer with Darwin" of the theories of evolution. But toward the close of his active and very scholarly life, Dr. Wallace gave considerable study to social problems; and in 1913, he brought out a book from the presses of Cassell and Company, under the caption, "Social Environment and Moral Progress." Discussing the ques-

tion of character and intellect, Dr. Wallace has this to say:

"The great majority of educated persons hold the opinion that our wonderful discoveries and inventions in every department of art and science prove that we are really more intellectual and wiser than the men of past ages—that our mental faculties have increased in power. But this idea is totally unfounded. We are the inheritors of the accumulated knowledge of all the ages; and it is quite possible, and even probable, that the earliest steps taken in the accumulation of this vast mental treasury required even more thought and a higher intellectual power than any of those taken in our own era."—"Social Environment and Moral Progress," pages 32, 33.

On the question of the evolution of morality, Dr. Wallace has this to say:

"The general result of the facts and arguments now set forth in the merest

lecturing were extended through various continents and lands. Without any question, he would have to be ranked as one of the foremost scholars of the age, and an ardent leader in disseminating his views of the evolutionary theory. Now, is it not remarkable that just one year before the great world war broke out, Dr. Wallace should come forward with a book containing such striking paragraphs as the foregoing quotations? If we are willing to admit facts, we must be mightily impressed with the evidence which shows that this world, with an intensity that is appalling, is fulfilling the prediction of the apostle Paul that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:13.

Evolution seeks to account for the creation of this earth, and of man and all the other creatures upon our planet; but the whole fabric of evolution is mere theoretical assumption. God's Word, with dignified power, tells us the story of creation; and the story as told in the first chapters of Genesis, it will be found, will stand every test of science. Ultimately those who are following the absurd theories of evolution will be forced to realize their childish folly.

The individual who has been redeemed by the blood of Jesus Christ, and who has a personal experience in the great salvation offered through the gospel, has a definite knowledge of the fact that "if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." The margin of this text reads, "There is a new creation." In other words, if any man be in Christ Jesus, there has been a new creation; and he who has passed through

the definite experiences of this new creation in Christ Jesus has no trouble in regard to the original creation spoken of in the first chapters of Genesis.

The trouble with so much of our profession of Christianity is that it is a mere outward form, a lifeless ceremony, and while content to follow a dead formalism, it is easy for the soul to be enmeshed in the snares of evolution. But to the individual who knows Christ; to him who has tasted of the power of the divine life; to the one who knows what it means to feed upon God's Word and to be moved upon by God's Spirit, all such theories as are put forth by the evolutionist are the merest nonsense. They are worse than dry husks; they do not feed or satisfy the soul. But Jesus Christ satisfies every longing of the soul, and His word through its precious promises quiets every distress and fills the heart even in the darkest hour and amid the most forbidding surroundings with an indescribable confidence, hope, and joy.

DURING the last year there were 5,121 deaths from suicide in the United States. Of these, 3,212 were men and 1,909 were women. It is estimated that unreported cases would bring the total up to 20,000.



W. R. Grace (left), chief engineer, and Captain Swinson, commander, of the General Goethals, who rescued the four officers and thirty-six men trapped in the hold of the United States submarine S-5. Chief Engineer Grace cut through the hull of the submerged boat with a hand drill, and thus allowed the men to escape. This is one of the most unique and thrilling rescues in maritime history.

outline leads us to conclude that there has been no definite advance of morality from age to age, and that even the lowest races, at each period, possessed the same intellectual and moral nature as the higher."—*Id.*, page 45.

Instead of there being an upward development or an evolution along moral lines, the doctor gives us a chapter on "Indications of Increasing Moral Degradation." Having dwelt upon the increasing immorality throughout the world, the injustice, the oppression of the poor, and like evidences of degeneracy, Dr. Wallace reaches this most striking conclusion:

"It is not too much to say that our whole system of society is rotten from top to bottom, and the social environment as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen. Such are the evil products of the social environment we have ourselves created in the course of a single century. We have seen it going from bad to worse, and have applied petty remedies here and there during the whole period; but the evils have continued to increase."—*Id.*, page 169.

Dr. Wallace was the author of many books. His traveling, research, and