

# Signs of the Times

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By ARTHUR S. MAXWELL

**H** EAVEN rang again with rejoicing melody. Around the blazing throne of the Ancient of days, countless myriads acclaimed the most recent manifestation of divine beneficence and power. "Ten thousand times ten thousand, and thousands of thousands" of resplendent creatures blended their beautiful voices in one glad song of praise. At the word of the great Being whom all worshiped, heaven's boundaries had been extended; another world had been created; a new race was to be formed. With hearts full of gladness and happy anticipation, "the morning stars sang together, and all the sons of God shouted for joy." Job 38: 7.

For six days, the angels watched with eager interest the gradual transformation of the earth's surface, perchance taking part in the beautifying work. Then, ere the sun went down on the sixth day, they had the supreme pleasure of seeing that piece of inanimate clay "fearfully and wonderfully" fashioned by the hand of the almighty Architect, quiver and move and stand "upright" as God "breathed into his nostrils the breath of life."

Though made a little lower than the angels, man might be their companion, uniting with them in the worship of the good Creator to whom all owed life. The glad prospect of associating with this new race doubtless added to the angels' joy, and gave new zest to the song of "the morning stars." But what a disappointment awaited them!

#### HOPE BEYOND THE DISAPPOINTMENT

**A** BRIEF period of unalloyed bliss, then came the temptation and fall of man. How the celestial creatures must have sorrowed! Man, of whom they had hoped so much, had disobeyed his Maker, and was doomed to suffer the dread penalty of death. The two beautiful beings recently formed, the cause of so much heavenly rejoicing, must cease to exist, and return to dust—a sight never before witnessed by heaven's inhabitants. Small wonder if the morning stars no longer sang, and the sons of God shouted for joy no more!

But into their sorrow came hope, and hope rekindled joy. The plan of salvation—God's scheme to save the creatures of His hand from the necessary penalty of His

violated law—was revealed. Jesus offered to die instead of man, that, while God's word and law should stand unaltered and unalterable, man might be saved from eternal death and obliteration. By the death of the Only-begotten, man might live again; once more the angels might enjoy the companionship of earth's inhabitants.

To add to the renewed happiness of the angels, they were commissioned to assist in the work of regaining the lost race. The supreme part in the undertaking was necessarily to be taken by Jesus, but the angels were to have their work to do; they were all to be "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Hebrews 1: 14.

#### ANGEL VISITANTS

**A** ND they did their work well. Every child of God came under their covering care. Matthew 18: 10; Psalm 34: 7. The examples of angel work given us in the Bible are but types of their unceasing ministry for those who love the Lord. The very first record of such angelic assistance is of that given to Hagar at "a fountain of water in the wilderness," whither she had fled from Sarah; but this does not mean that no angel visited or invisibly assisted human beings before that time. We cannot but believe that Enoch had an angel guardian; and how happy must that one have been when he accompanied his translated human charge into the presence of the divine Master of them both!

Abraham also was visited by angels, two of whom passed on to Sodom to deliver Lot from the impending doom of that city. Following this, we are told of another angelic friend sent to Hagar; but after that, angels are not mentioned again till the time of Jacob. Then, however, we get a most striking picture of the unceasing labors and untiring ministry of these heavenly creatures for those "who will be heirs of salvation." While Jacob slept, his eyes were opened, and he saw a ladder reaching from earth to heaven, with himself at the foot, and God at the top, and "the angels of God ascending and descending" continually. Genesis 28: 12.

(Continued on page 7)



# SAID IN FEW WORDS

## Two Ways of Meeting the Thief

"BEHOLD, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Revelation 16:15. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3, last clause.

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thessalonians 5:1, 2, 4.

"Know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:43, 44.

Two men are living side by side. Word is sent them that a thief has planned to rob both homes. They know not when the thief is coming.

One goes over his house very carefully, reinforces every means of protection against the entrance of the thief, sets his burglar alarm, and goes to sleep with a sense of perfect security. The thief has a full knowledge of all that has been done. He comes, enters this home, knows how to avoid the alarm, spoils the house, and goes his way.

The second man has taken all the precautions used by the first, but he has done more. Night after night he has kept weary vigil, with his hand ever on his weapon of defense. At last, the trained ear detects the attempted entrance of the thief. Instantly the weapon is flashed in his face and he disappears.

He came as a thief to both houses; but the second house was not taken over by the thief, neither was it broken up, because "the good man of the house" watched.

### HE WAS READY

Noah was the good man of the house in his day. He heeded the warning sent of God, and was ready on the instant. One day—it was just like scores of other days had been—God said to Noah, "Come in." Noah and his family stepped in. An angel from heaven was there to close the door. The man just around the corner did not know that the door was closed. The world had been overtaken, and it and all in it was broken up. "But as the days of Noah were, so shall also the coming of the Son of man be." For they "knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Mat-

thew 24:37, 39. It must be evident to all, that these and similar Bible expressions refer to the close of human probation in the judgment hour preceding Christ's coming.

Not so when Christ comes in glory. He will be revealed in His glory, the glory of the Father, and the glory of the angels. Luke 9:26. "Then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." Matthew 25:31, 32. The wicked will see Him as a destroyer. (Revelation 6:15-17.) Every eye will see Him, and all the tribes of earth will be there to mourn. (Revelation 1:7.) He comes then not as a thief, but with the great sound of the trumpet (1 Thessalonians 4:16), accompanied by the armies in heaven (Revelation 19:14). If we heed the warning to watch for His coming as for a thief, we shall rejoice at His coming in glory. (Isaiah 25:9.)

BAXTER L. HOWE.

## Wherein Lies the Power of the Church?

It is not the spirit of wealth, or education, or culture, that makes the church of God a power for good in the world. Each of these has a value and a place, but they have been "weighed in the balances," and been "found wanting." The spirit of all these is selfish, as has again and again been demonstrated, and emphatically so by this twentieth century war.

The power of the true church does not lie in the opinions of any man or any set or class of men. These have changed, and are changing. They have conflicted, and still conflict. They have destroyed, and are still destroying themselves.

Faith in any past, or fidelity to it, is no proof of divine power. Its power is not to be found in any profession. The world is filled with these, and many are but as "sounding brass."

That which makes the church of Jesus Christ a divine power in this world is the eternal present truth of God's word, as a living reality in the hearts of men and women, manifesting itself to humanity in corresponding works. It is the "old family Bible," written in the lives of men and women in a way that the most unlearned can read and understand.

The church is divinely powerful to the extent that the Spirit and word of God are revealed in and through the individual members. ALBERT E. PLACE.

"WHEN great dangers impend, we think we must pray to God with great fervency and faith; but in ordinary and common occurrences in life we think ourselves fully competent to manage affairs. Hence, many failures."

## "Power over the Angel"

THE above words, found in Hosea 12:4, allude to the experience of the patriarch Jacob when he was returning to his native land, from which he had fled for fear of his brother's wrath, having deceitfully deprived him of his birthright. At a certain point in his journey, Jacob heard that his brother was coming with four hundred soldiers; and he feared that the wrath of twenty years before was still burning. His only defense was God, and he sought Him as never before. In the midst of his agonizing petitions, he was apparently attacked by the angel over whom, the prophet said one thousand years after the experience, he had power.

It should be a matter of vital interest to us all as to how this erring mortal could have power over an angel. Of the angels it is written that they "excel in strength"; and we read of a "mighty angel" taking up "a stone like a great millstone" and casting it into the sea. So this power over the angel was not physical power. Yet Jacob held the angel; for the angel said, "Let me go, for the day breaketh." Then the statement of the patriarch,—strange if not understood,—"I will not let thee go, except thou bless me."

A specific blessing God had promised to Jacob and his forefathers, of which the apostle Peter, in Pentecostal days, thus spoke: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3:25, 26.

Here is the secret of Jacob's power over the angel. He had humbled himself before God, truly repented of his sin, and surrendered himself to God without reserve, fully believing His promises. He had been wrestling with the angel of the covenant, who had touched the hollow of his thigh, putting it out of joint, showing that he had power over Jacob's physical being. But Jacob had complied with the terms of the covenant, which on God's part were the forgiveness of sin, and he could say with holy boldness, "I will not let Thee go, except Thou bless me." He had placed himself where it was impossible for God to deny his request. "Yea, he had power over the angel, and prevailed."

And Jacob was not blessed beyond what others, who meet the conditions as he did, may be.

ALBERT M. DART.

"THE real hero is never injured by promotion."

## THE SIGNS OF THE TIMES WEEKLY

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# Proper Spirit in Religious Controversy

BY WILLIAM A. SPICER

IT is essential, in all religious discussion or controversy, that a clear distinction be drawn between the man and principles that he may hold. If there is conflict, it should be conflict of principles, not of men or of personal feeling. It is needful ever to keep in mind the apostle's declaration, "Our wrestling is not against flesh and blood."

We all know that human nature needs the transforming touch of divine grace to keep earnest and strenuous controversy on the high plane of principle. After all, it is not merely to controvert a man, but to convert him, that the witness to truth is borne. And above all, we Protestants must ever remember that the spirit of Christ is needed in bearing the stern witness and warning that must in loyalty to Christ be borne against the errors of the Roman teaching.

## THE PRINCIPLE, NOT THE MAN

The Protestant testimony is not against the Roman Catholic, but against Roman Catholicism. We must remember that the individual Roman Catholic is a brother misled, whom we would warn, in the love of Christ, to turn from the perversions of the truth. There is good sense in the quaint old verse,—

"Mild, light, and by degrees should be the plan  
To cure the dark and erring mind;  
But who would rush at a benighted man  
And give him two black eyes for being blind?"

The right spirit in controversy by no means suggests a compromising attitude of mind; far from it. There is nothing that will endure and struggle and battle like genuine love, and the love of Christ contends earnestly. There must be no trimming down of eternal truth. In a frame on the wall of a room in the old John Knox house, in Edinburgh, one may read a fragment copied from one of that doughty warrior's letters:

"I have learned from Isaiah, Jeremiah, and other sacred writers to call a spade a spade, and a fig a fig."

## MUST EXPOSE ERROR

It is the Scriptural plan; for there can be no temporizing with error when eternal issues are involved. Erasmus helped to launch the Reformation by his encouragement of the study of the Scriptures and his keen thrusts at ecclesiastical corruptions. But he drew back when the hour called for sturdy maintenance of right principles amid conflict. Luther said, "Erasmus wants to walk on eggs without breaking their shells." It was no time for such endeavors. There was a saving and a warning message to be preached in the terms of Scripture itself, and Luther went at it; and he himself was a Roman Catholic priest, transformed by the light of the living Word.

We do well to remember this change that the Lord wrought in a man brought up in all the papal traditions, a monk with shaven crown. The same Luther who had dragged himself on his knees up the traditional staircase at Rome to win merit and righteousness, prayed on the eve of his glorious stand before the council at Worms:

"God Almighty! God eternal! How terrible is the world! how it opens its mouth to swallow me up! and how defective my confidence in Thee! How weak the flesh! how powerful Satan! If I must put my hope in that which the world calls powerful, I am undone! . . .

"The knell is struck, and judgment is pronounced! . . . O God! O God! O Thou, my God! Assist me against all the wisdom of the world! Do it! Thou must do it, . . . Thou alone; . . . for it is not my work, but Thine. I have nothing to do contending thus with the mighty of the world! I, too, would like to spend tranquil and happy days. But the cause is Thine; and it is just and everlasting! O Lord! Be my help! . . . I am ready to give up my life for Thy truth, . . . patient as a lamb. For the cause is just, and it is Thine! . . . I will not break off from Thee, either now or through eternity! . . . And though the world should be filled with devils, though my body—which, however, is the work of Thy hands—should bite the dust, be racked on the wheel, cut in pieces, . . . ground to powder, . . . my soul is Thine. Yes, Thy word is my pledge. My soul belongs to Thee, and

every soul, we are to see the purchase of the blood of Christ Jesus.

We know, by the sure word of prophecy, that Rome is the Babylon of the Apocalypse. But the message of God to true and honest hearts in mystic Babylon is, "Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." Revelation 18: 4.

In bearing the invitation and the warning, the Protestant witness, of a truth, needs to pray for the fidelity of the apostle who "shrank not from declaring . . . the whole counsel of God," and for the experience expressed in the motto of the apostle's life, "The love of Christ constraineth us."

## Soul Love

PROFESSED Christians ought to be soul winners. They should carry a burden for the lost. We do not know what a soul is worth. Perhaps you have read that little incident about the old farmer whose horses took fright, and rushed down the street, just as he had climbed out of the wagon. The old man made a rush for his team, seized the bridles, and held on to them determinedly. The horses reared and lunged, and finally fell down, a tangled mass, on top of him. When friends came along and dug the old man out of the wreckage, he was dying. His friends said to him: "What made you hang on so? Why didn't you



Luther prayed earnestly for help and strength on the eve of his glorious stand before the great council of religious and civil powers at Worms.

will be eternally near Thee. . . . Amen. . . . O God, help me! . . . Amen."—D'Aubigné's "Reformation," book 7, chapter 8.

No one is beyond the reach of the message of God's saving truth. There are no hopeless cases with God. "The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: and he that will, let him take the water of life freely." Revelation 22: 17. In

let the team and the wagon go? What made you hang on like this?" He said, "Look in the wagon." When they looked in the wagon, they found his little curly-headed boy asleep. It was not the team and the wagon he was thinking of when they started; he thought about his little boy. They buried the old hero, and nobody said that he had made too great a sacrifice. Should we not carry a burden like that for lost souls?

G. B. THOMPSON.



# Sabbath Keeping and Mere Idleness

*Is There a Difference?*

BY DANIEL H. KRESS, M. D.

**A**LL Sunday legislation is based upon a wrong conception of what Sabbath observance is. The Sabbath was never designed as a day of physical rest or idleness. There is nothing in science, in nature, or in the law of God, which indicates that one day in seven, or some special day, is needed, or has been set apart, for physical rest.

Idleness is a curse on any day of the week, for the devil always finds something for idle hands and minds to do. The day upon which most people are idle is the day upon which the most sin is committed, as a rule. The day is usually given to excesses in eating and drinking and in gratifying the baser passions. For this reason, we find it necessary to close saloons on holidays. To compel men to rest, or to enforce idleness, is therefore not a blessing to mankind, and is a hindrance rather than a help to the cause of Christianity.

Some years ago, a patient of mine who had in his employ a great number of men in building railroads, said to me, "I find it necessary to employ my men seven days in the week."

I inquired of him why this was so, and he replied, "If I give them a day off, they get drunk, and many of them cannot work the next day, and some are of very little use the remainder of the week."

It was this incident that led me to investigate more fully the real purpose of the Sabbath day. The Sabbath law demands that on six days we shall labor and do our *own* work. On the Sabbath day, *our* work should cease. This does not mean that men should be idle upon that day. While they should cease from *their* work, they should actively engage in the work of blessing the unfortunate and the needy.

## NOT MERE PHYSICAL REST

The fact is, the Sabbath day is not kept *holy*, if it is not set apart by the individual to holy and beneficent purposes and deeds. It is possible to rest physically on the Sabbath and yet be a Sabbath desecrater; and on the other hand, it is possible to work hard upon that day and yet be a true Sabbath keeper.

Here is where the Jewish nation erred. They taught that the day was to be one of physical rest, a day to be spent in the synagogue and the home. Jesus, on the other hand, by precept and example, taught that it was "lawful to do well on the Sabbath days," and that "the Sabbath was made for man [to minister to his needs], and not man for the Sabbath."

The time to rest is during the hours of sleep. It is then that the depleted energy is to be replenished. He who observes a proper period of rest out of each twenty-four hours of the day, will not feel the need of one day in seven for physical rest; and he who enters upon the Sabbath day physically or mentally exhausted is in no condition to keep the Sabbath day holy.

The Sabbath day is to be a day of worship, but not as the Jewish nation understood it, for the priest and the Levite passed by the injured man by the wayside on their way to the temple. The Samaritan who ministered to his needs was the true worshiper, and not those who assembled in the synagogue. To bless the needy is the truest and most acceptable worship that can be rendered on the Sabbath day. "The Father seeketh such to worship Him."

The controversy between Jesus and the Jews was not in regard to which day was "the Sabbath of the Lord," for all were agreed concerning this; it was regarding the proper observance of the day.

The Jews spent the day in the home and the synagogue. They demanded of every one else that the day be kept as a day of physical rest. They worshiped



*This is a glimpse of the waiting line of women and children who have brought their buckets, pails, cups, or anything they could find, to carry away soup and other food from the Relief Committee's station. It is for such work as this that the committee appeals for funds.*

the day instead of worshiping God upon the day. That which God designed as a blessing, not merely to them, but through them for the entire world, was by them converted into a curse to mankind.

## HOW JESUS SPENT THE DAY

Jesus spent the day in arduous labor, apparently working harder on that day than upon any one of the others, because of the greater opportunities afforded.

It was the Sabbath day when Jesus made an ointment of clay and opened the eyes of the man who was born blind. "Therefore said some of the Pharisees, *This Man is not of God, because He keepeth not the Sabbath day.*"

It was on the Sabbath day that Jesus healed the impotent man at the Pool of Bethesda, and commanded him, "Rise, take up thy bed, and walk." The Jews said, "It is the Sabbath day: it is not lawful for thee to carry thy bed." "Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day."

Had He remained idle on that day, they would not have molested Him. He was persecuted because He went about doing good on the day. Merely to get people to abstain from physical toil and spend the Sabbath in idleness does not disturb Satan very much. But when Sabbath keepers engage actively in ministering to the needs of mankind physically and spiritually, this disturbs him.

On another Sabbath day, the disciples who accompanied Jesus in His work, being wearied and hungry, in passing through a cornfield, plucked the ears of wheat, and ate. The Pharisees said, "Behold, Thy disciples do that which is not lawful to do upon the Sabbath day."

On still another Sabbath, a man with a withered hand stood before Jesus. It was a chronic condition. There was no immediate need that he should have attention. He could as well have been put off until the next day. The Pharisees knew this, and felt they had a strong case. They asked the question, "Is it lawful to heal on the Sabbath days?" "that they might accuse Him." Jesus replied, "It is lawful to do well on the Sabbath days." And He healed the man. "Then the Pharisees went out, and held a council against Him, how they might destroy Him." Jesus was crucified because He truly kept the Sabbath day, by a people who regarded themselves as Sabbath keepers and Him as a Sabbath desecrater.

## THE DAY OF GREATEST SERVICE

When Jesus was accused of working on the Sabbath, He made no denial. He justified His course by referring His accusers to nature, and saying: "My Father worketh hitherto, and I work." "What things soever He doeth, that also doeth the Son likewise." The Saviour's work, however, was not His own work, for His own pleasure; He was doing His Father's work of helping and blessing men.

God's blessings are constant—angels of God are constantly going to and fro, ministering "for them who shall be heirs of salvation." They do not cease their work on the Sabbath day. The demands upon them are greater on that day than on any of the others, for more favors are asked of God upon the Sabbath than on other days of the week. God does not wait until the close of the Sabbath to grant these requests. Heaven's work never ceases, and man should never cease doing good.

He who was accused of being a Sabbath breaker, was in reality the only Sabbath keeper, the true representative of the Father, the one who came to "magnify the law, and make it honorable."

The Jews who claimed to keep the Sabbath, brought it into dishonor and disrepute. They had the Sabbath underneath their feet. All their fastings and prayers in the temple could not take the place of the service God designed they should render the needy on the Sabbath.



He called upon them to deal their bread, physical and spiritual, to the hungry; to bring the neglected ones to their homes; to cover the naked. This was a work that was in keeping with the Sabbath commandment.

The promise was given: "If thou turn away thy foot from the Sabbath, from doing *thy* pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." "Then shalt thou call, and the Lord shall

answer." "Then shall thy light rise in obscurity," "and thine health shall spring forth speedily." Isaiah 58. "In blessing," the Lord said, "I will bless thee." Thus the Sabbath would be a blessing to all mankind.

There is health in the proper observance of the Sabbath. To keep it as it ought to be kept will dispel despondency. The consciousness of being a blessing to the needy will impart lasting happiness and health. But such Sabbath observance cannot be forced. It comes as a result of the new birth; or as Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me.*" Galatians 2: 20. Christ within will observe the same day, and will observe the day in the same manner, He did when here upon earth.

chickens under her wings, and ye would not!"

What more tender chord can the God and Father of us all strike in the heart of man than that of parental love? It would seem that the warmth of God's appeals would melt a heart of stone. He "commendeth His love toward us, in that, while we were yet sinners, Christ died for us." The heart of Christ broke with sorrow as He hung bleeding upon the cross. He suffered the loss of all things, humbling Himself, and becoming obedient unto death, even the death of the cross, that He might win back to Himself and to His Father the confidence and loving devotion of those who had left their Father's house.

To-day our Father sends word to us that "it doesn't make any difference, my son, my daughter, why you went away. If you made a mistake, it will be all right. Don't be foolish and think you can never be forgiven, or anything like that. No matter what you did, or why you went, your Father has already forgiven you." Turn your heart homeward, now. His arms are open to receive you.

## The Runaway Urged to Come Home

By FRANK A. COFFIN

"EVERY now and then some little girl or strenuously inclined youth takes it in mind to run away from home," says the *Literary Digest*. "In the small towns it is not so difficult a matter to get them back again; but when they live in a city, where few are apt to know them, or remember having seen them, the capture of a runaway is often nearly impossible. Then the parents have recourse to the newspaper; and nearly every day, at least one appeal to a child who has disappeared to come home is found in the great journals. Here is one that appeared in the *New York World* recently. The directness of the appeal is enough to strike home to any child, if she were alive to read the message. . . .

"To Mary Ottieri, who used to live at No. 197 Hester Street:

"This is a letter from a reporter of the *World*, who never saw you and probably never will, but who thinks you'd better hurry home.

"You see, your mother called at the *World* office last night. She's still a good-looking woman, Mary. She probably was as pretty as you are, according to your photograph which she brought with her. But her cheeks were stained and swollen from crying. She kept wrapping her shawl around her as she shivered from nervousness.

"You know, she doesn't talk English, so she brought a young fellow with her to explain. She wanted the *World* to help try to find you. And she opened her purse and wanted to give the reporter all the money she had. And when he shook his head, she thought she hadn't offered enough, and she said she'd get more. But, you see, the *World* doesn't take money for anything like that. But, just think. She said she would borrow whatever might be needed. She wants you that much, Mary.

"She told, through the young fellow—you used to be in his mother's house every day, you know—how your little brother Josie and your little sister Nancy, whose 'little mother' you were, have been crying, like she has, every one of these twenty-five days and nights you've been gone. And how she thinks maybe they will die if you don't come back. Maybe she'll die, too. Who knows?

"Now, it doesn't make any difference why you went away, Mary. If you made a mistake, it will be all right. Don't be foolish and think you can never be forgiven, or anything like that. No matter what you did, or why you went, your mother, Assunta, has already forgiven you.

"So, be a sensible little girl—for you're still a little girl, if you are sixteen—and as soon as you see this (for the young fellow says you read the *World* every day) go right home and cheer her up and make the kids laugh again.

"At least, let her know where you are—right away."

### THE YEARNING CALL

The yearning affection of the parent for the child cannot be more tender than the matchless love of God, the Creator, toward mankind. The great heart of the heavenly Parent reaches out with infinite pity toward His children. In the most endearing words, He entreats those who have departed from their Father's house to return. Hear His beseeching: "Come unto Me, all ye that labor and

### The Inevitable War

WAR, war, war! Keen observers of political conditions recognize the inevitable approach of the supreme catastrophe. In the *Independent* of November 23, 1918, page 241, is the following striking statement:

"Behind the great war there looms the specter of a greater war, a war of classes, in which a man fights his neighbor, in which there is no line dividing the foemen, in which there are no neutrals and no noncombatants, in which there is no restraint of discipline and no chivalry, no Hague rules and no mercy, a war that means not merely the conflict of civilizations, but the destruction of civilization itself, the engulfing of the world in a flood of anarchy. It was with a solemn warning against this that the President closed his first peace speech."

This is not a pessimistic outlook, but the harbinger of a better day, when will be realized the fondest hopes and longings of the human heart—undisturbed peace through all eternity.

RICHARD F. FARLEY.

An interesting view taken in old Jerusalem. General Allenby, of the British forces that conquered the Turk, is here shown shaking hands with Colonel John Finley, of the American Red Cross located there. This particular day is the Fourth of July, and both officers made appropriate speeches in honor of the celebration.



are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Listen again to the longing words, "How often would I have gathered thy children together, even as a hen gathereth her

"WHOSOEVER shall lose his life shall preserve it." The man who thinks of his own life while trying to save another rarely succeeds in saving either. But the man who forgets himself entirely in his passion for the other man saves himself also.

JOSEF W. HALL.



# Love Led Him to the Cross

*Father and Son Unite in Plan*

BY TYLER E. BOWEN

THE most important event in the history of our world took place that day when Jesus Christ of Nazareth, the only-begotten Son of God, died on Golgotha's hill. The supreme moment in the history of man was there reached. The destiny of earth was that day determined. That day, it was decreed that man *might* live, and the god of this world must die. That question so long in the balance was that day settled, and settled for all eternity.

To heaven, it was not a strange thing that the tomb should not be able to hold the Prince of life. The astonishment which filled the heavenly hosts centered in the thought that the Author of life should *consent to die*—yield up His life for the life of a lost and sinful race.

The astonishment of men centered in the fact that once in the tomb, He should be able to burst its fetters and live again.

Had the Son of God remained in Joseph's new tomb, eternal night would have settled down upon the earth, into which not one ray of light or hope would ever have shone to gladden the hearts of men. Every man born into the world would have perished for all eternity.

## WAYMARK OF THE CROSS

That Roman cross, thrust into our earth, upon which the Sinless One died, is the one waymark down the ages that lightens the gloom of earth, pointing the sin-weary souls of men and women, as it does, to the shining gates of the golden city where this same Son as their Redeemer will one day welcome the hosts of the saved to enter in and enjoy eternal life with Him through the eternity stretching on before.

This Son was accounted by His Father of more value than all earth's teeming millions. Yet the Father gave this Son for the life of the world.

In Gethsemane, the cup trembled in the hand of our Redeemer. Satan was pressing the severe temptation: Why sacrifice Your noble and valuable life for such a lot of rebels? The Jewish nation to whom Your Father sent You, has rejected You. Your most intimate followers are forsaking You. Why waste Your valuable life on such a world of unworthy and ungrateful sinners as these? This was the skillfully prepared temptation pressed home to the heart of Christ at this crucial hour by him who once stood beside the throne of God in heaven. Would the Son of man yield? Would He wipe the sweat mingled with blood from His brow, and go back to heaven, leaving a world to perish in its sin? All heaven looked on in silence.

## ASLEEP AT THE CRISIS

And how interested were we? Oh, the shame of it—our representatives there were asleep! Three times the Saviour came for human sympathy from those for whom He was suffering, each time only to find *us*—yes, *us*; for had you been in John's place, and had I been in Peter's place, the Master likewise would have found *us*—*asleep*.

"Having loved His own which were in the world, He loved them unto the end." This is recorded of Jesus just before He ate His last supper with His disciples that very night. Had this purpose not been formed in Jesus' mind before He reached Gethsemane, His thrice uttered prayer in the garden, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done," never would have been uttered. And had this prayer not been uttered that night,



and had strength not been given the Suffering One to drink the cup pressed to His lips, Calvary's experience never would have been recorded. And had not Jesus of Nazareth yielded His sacred life there for us, "no flesh" would have been "saved."

The valuation of human life can be obtained alone as one looks upon Calvary's cross. The soul of the Prince of life, Him who had created unnumbered worlds, with living intelligences upon them, is here poured out as a willing sacrifice for the lives of earth's multitudes, enticed by the wicked one away from God, into sin.

## BORE IT FOR ME ALONE

The Father's love shone forth for the lost race when that night He refused to remove from His beloved Son the cup of suffering as He was thrice petitioned to do. Either sinners must perish in their sins, or His sinless Son must die in their stead. He chose the death of His Son, that sin one day might be blotted out of His universe; that sinners might be saved to live therein without sin; and that at the same time, His perfect law of love, revealing what righteousness and sin are, might be preserved unchanged to all eternity.

Shall all this have been done in vain for you or for me? Shall we fail to see

the Lamb of God dying upon that cruel cross, and hear that agonizing cry to His Father, "My God, My God, why hast Thou forsaken Me?" Shall we fail to sense that this which the Son of God suffered there is the doom from which He that very moment rescued you and me? Your sin and mine rested upon Him there. For you alone He would have given that life, so great was His love for you. Can we not love and trust such a Friend with all our ransomed powers? Is any alabaster box too precious to unseal for Him? Can our love be too ardent, any sacrifice too great, any toil too burdensome, for such a Redeemer?

The apostle Paul made it a personal matter by bringing Calvary's experience into his everyday life. Hear him: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

"But we have this treasure in earthen vessels," he further says, in his attempt to impress the thought upon us all, "that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. . . . Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." 2 Corinthians 4:7-14.

This death and resurrection experience must be ours to-day as literally and truly as Paul made it his in his day, if in our lives the life of Christ is to shine forth for the salvation of others. And shall we not count it our joy to enter thus into this living daily experience with Christ Jesus the Lord? "And they compel one Simon a Cyrenian, who passed by, . . . to bear His cross." It is said that this circumstance won the heart of Simon to Jesus. We shall find likewise that humbly clinging to and bearing the cross of Christ will to-day prove to be to us salvation.

It is always well for men to remember, in their religious differences, Gamaliel's counsel to the Sanhedrin concerning the apostles: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." GEORGE TEASDALE.

"I KNOW that my Redeemer liveth." Where does your Redeemer live—in heaven only, or in your heart and life as well? M. A. HOLLISTER.

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## The Triple Anthem of the Angel Choir

(Continued from page 1)

As decades and centuries rolled by, the angels continued to ascend and descend at the bidding of God and on behalf of man. We read of one appearing to Gideon with a commission from God; another to Manoah concerning his promised son, Samson; another to Elijah as he lay discouraged and worn out under the juniper tree; of the vast number who surrounded the village of Dothan to protect Elisha; of that one who smote 185,000 Assyrians to save Hezekiah and Jerusalem. And even into Babylon the angels went, along with God's children, so that Nebuchadnezzar himself admitted that God "sent His angel, and delivered His servants that trusted in Him" from "the burning fiery furnace"; and later Daniel was able to say to Darius after a night spent in the lions' den, "My God hath sent His angel, and hath shut the lions' mouths." Daniel 3: 28; 6: 22.

So the loving ministry of unfallen for fallen creatures continued, God using the angels to rescue from manifold predicaments those who loved Him, to whisper words of encouragement to them, and generally to attend to their needs. Whenever a soul turned to God or repented of some sin, and the glad news was carried to heaven, there was "joy in the presence of the angels of God." Luke 15: 10.

### THE SECOND SONG

FOUR thousand years had elapsed since the fall of man, and the climax of the long drama drew near. The promise by which the human race had escaped extinction was about to be tested. Angels watched with increasing interest the progress of events. The sacred record indicates considerable activity on their part about this time. One, Gabriel, was sent to Zacharias, and later to Mary, both times in reference to the great happening which should decide earth's destiny. Then, when the incarnation of the Son of God was accomplished, and the angels saw the first step taken in the divine sacrifice that was to save the fallen family of man, the whole innumerable company again broke forth into glorious song, singing once more with the same unity and joy that had marked their glad chorus when the earth was created.

Luke tells us that on that first Christmas morning, there were "shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 8-14.

Now it is possible—for there are things which "the angels desire to look into" (1 Peter 1: 12; Matthew 24: 36)—that when they sang so happily, "Peace on earth," the angels did not fully realize what Jesus would have to go through, nor how badly He would be treated; and they may have hoped that men would receive Him as the Messiah, and so the reign of universal peace and love would be ushered in. But if so, they were doomed to another disappointment. Their beloved Master was to be despised and rejected.

### ANGELS MINISTER TO JESUS

THROUGHOUT His earthly life, Jesus was the special object of the loving ministry of the angels. Continually they ascended and descended upon Him. John 1: 51. Not long after His birth, an angel warned His earthly guardians to flee to Egypt with the young child. In later days, especially during the strenuous three years' ministry, He was often helped by these heavenly beings. At the conclusion of the temptation in the wilderness, "angels came and ministered unto Him." Matthew 4: 11. When the agony was fiercest in the garden, "there appeared an angel unto Him from heaven, strengthening Him." Luke 22: 43.

Then when the battle had been fought and won, the devil and death defeated, "the angel of the Lord descended from

heaven, and came and rolled back the stone from the door" of the sepulcher, and Jesus rose triumphant.

### ANGELS ARE WITH US

FROM that time onward, the angels have worked with renewed zeal for humanity, being more certain than ever before of ultimate victory. In the early church, we see many illustrations of their watch-care and power to deliver. When the Sadducees "laid their hands on the apostles, and put them in the common prison," then "the angel of the Lord by night opened the prison doors, and brought them forth." Acts 5: 18, 19. An angel directed Philip to the eunuch who wanted salvation. Acts 8: 26. Another assisted Cornelius to find the truth. Acts 10: 3. Yet another delivered Peter from prison. Acts 12: 7. Over thirty years later, John on Patmos was privileged to behold and hear "the voice of many angels round about the throne: . . . and the number of them was ten thousand times ten thousand, and thousands of thousands." Revelation 5: 11, 12.

These angels still exist to-day; they are just as numerous as in John's day, or when "the morning stars sang together." Moreover, they are as willing as ever before to "encamp" around those who fear God, and deliver them, and are as anxious to-day to assist human beings as they were to help Elijah, Elisha, or Daniel—and now they have the advantage of six thousand years' experience. And more, there is just as much rejoicing in heaven to-day over "one sinner that repenteth" as in the years gone by. Praying to the angels is forbidden (Revelation 22: 8, 9); but all may ask God for their protection and guidance, and for their continual company and ministry throughout the earthly pilgrimage. The obedient, trusting child of God may be assured of the angels' presence with him at all times.

### ANGELS SING IN TRIUMPH

IN the not far distant future, the third great angel song will rise from myriad voices to the throne of the Supreme Being. Then the great drama will close, the curtain will drop on earth's sad history. Then the ministry of the angels for a fallen race will cease; for all God's children will have passed from death to life, henceforth privileged to live and reign with Christ and enjoy unclouded association with the angels forevermore.

Jesus, looking forward to this welcome time, said that then earth's inhabitants would "see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24: 30, 31. When that day dawns, the day of complete and final victory for righteousness and truth, a tremendous shout of triumph will go up from every angel throat. The two preceding songs will seem to have been but faint, distant whisperings beside the glory-shout of that great day. The island seer was privileged to hear in advance the text of the glad song of victory. "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him." "The kingdoms of this world are become the kingdom of our Lord, and of His Christ; and He shall reign forever and ever." "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." Revelation 19: 6, 7; 11: 15, 17.

THE worst, the most inescapable tyranny, is that of numbers, the tyranny of the crowd, the tyranny of the ignorant, passion-led majority, inspired by crowd leaders who think only of their own selfish aggrandizement, and who are themselves inspired by that enemy of all righteousness and justice, whom the Scriptures call "the god of this world."

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## The Fortunes of a Day

RECENT reports affirm that Mr. Whitman, who failed to be reelected governor of New York, and who, as governor, had a salary of ten thousand a year, has been engaged by the Standard Oil Company at a salary of forty thousand a year, so soon as his term of office expires.

The reports also tell of a mechanic in the die-cutting department of an Eastern shipbuilding company who last year made an average of \$220 a day for a period of four months. With the usual average of twenty-six working days to the month, that would give this man a comfortable little fortune of \$22,880 as a remuneration for one third of the year.

One of the profiteering concerns is reported to have cleared, through the inflated conditions brought about by the war, four hundred thousand dollars in one year, six million dollars the next year, and forty million the third.

The fables of ancient times are hardly equal to the facts of to-day.

One of the thrilling prophecies of Isaiah says: "In that day men shall cast away their idols of silver, and their idols of gold, which have been made for them to worship, to the moles and to the bats; to go into the caverns of the rocks, and into the clefts of the ragged rocks, from before the terror of Jehovah, and from the glory of His majesty, when He ariseth to shake mightily the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isaiah 2: 20-22, A. R. V.

One of the most successful devices of the enemy of our souls' salvation is to submerge men in the greed and excitement of amassing wealth in the great day when the coming of the Lord is imminent.

The first part of the fifth chapter of James is also one of the scriptures that speak of the mighty amassing of wealth in the last days. And Paul, in writing to Timothy, warns against the perils that will be produced in the last days through the love of money. 2 Timothy 3: 1, 2.

## Luxury and Poverty Side by Side

REFERRING to the report of the American newspaper correspondents who have gone into Germany, the San Francisco *Examiner* says editorially:

"From their dispatches, it appears (1) that food is not scarce in Germany; (2) that prices are lower than in either France or Holland; (3) but that prices are much too high to make it possible for the average workingman to get as much food as he and his family need; and (4) that the wealthy are as wealthy, or wealthier, than they were before the war, while the poor are much poorer."

Edwin L. James, special correspondent for the New York *Times*, with the American expeditionary forces, writes from Treves, in southwestern Germany: "There pass us by carriages carrying women in furs and men in silk hats. . . . It is true that is not all of the picture. There are ill-clad men and women and ragged children. There are those who look hungry. There are those who look cold."

"Looking at what the rich have and the poor have not, one gets brilliant light

perhaps upon the real story of Germany. One sees that the poor pay dearly in order that the rich may have. One pictures the unfilled market basket on the other side of the city when one eats at the Hotel Porte Nigra and sees well-to-do Germans and Boche officers in uniform eating five courses for luncheon."

The impression is gaining ground, just as the *Examiner* suggests, that the wealthy are as wealthy as they were before the war, or wealthier, while the poor are much poorer; and there seems to be an abundance of food even in Ger-



This Mohammedan boy was found when he frantically crowded into one of the soup kitchens. He was taken to the Boys' Orphanage, where he was dressed in good clothes and fed good food. It is just such humane work that the Relief Committee is doing in Palestine.

many, provided one has the price with which to purchase it. A pound of red cabbage is said to cost fifty cents in Berlin, while a quarter of a pound of sausage costs about seventy-five cents.

But we must not get the idea that these extortionate conditions exist in Germany only. While a comparatively few are sacrificing to the limit, and doing all in their power to relieve distress, very many others are greedily grabbing everything they can get hold of. This condition of pauperism on the one hand and luxuriant wealth on the other constitutes one of the greatest problems of the twentieth century.

But he who is wise will ever bear in mind that the apostle has forewarned us that love of self and love of money will be among the great perils of the last days; and another of the apostles has foretold that the crisis will finally reach the acute stage when the rich weep and howl for the miseries that are coming upon them because of the manner in which they have unjustly heaped together treasures in these last days.

One need take only a casual view of world conditions in order to see, not merely in this poverty-and-wealth problem, but in things in general, the unmistakable fulfillments of divinely inspired prophecy.

## "Great and Precious"

"EXCEEDING great and precious" are the terms Inspiration uses in speaking of the promises of God. Read the text: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

Have you studied the divine Book to find in it these "exceeding great and precious promises"? Have you learned from practical experience that these promises of the Bible are a living power and reality when you accept them into your life? Have you, for instance, found what is contained in the following words of the Master?

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11: 28-30.

The Saviour's promise is that if we come to Him, He will give us rest. We shall find rest indeed for our souls, and we shall also find that His yoke is easy and His burden is light. This is a wonderful experience, when we come to know it as an actuality, and not merely as a religious theory.

## No Dark Unknown

A RECENT editorial writer, in speaking of death, said, "All shall pass the door leading to that of which we know nothing."

How sad it is that so many people regard the future as "the great dark unknown"! There is no necessity for thus groping in the dark. We may gain an experience with our heavenly Father that will enable us to be even more certain of the future than we are of the present and of our friends about us.

"It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Corinthians 2: 9, 10.

Neither the eye nor the ear of man may be able to pierce the future; but God reveals it to us by His Spirit through His word, and we know it for a certainty.

## Mixing Evil with Good

THERE is some good mixed with all religions, but the mixture of the bad with the good destroys. The plan of salvation is for the purpose of taking out of our hearts every root of evil, so that there may be nothing but the good remaining. To have good and the good only, to study the good and the true, and nothing else, should be the supreme object of every soul.

We must never forget that it was at the tree of the knowledge of both good and evil that Satan was able first to lead humanity astray. The Lord Jesus Christ is the way, the truth, and the life. His word presents the good and the true. That Word should be earnestly studied and received into every life if we would be happy here and eternally happy hereafter.