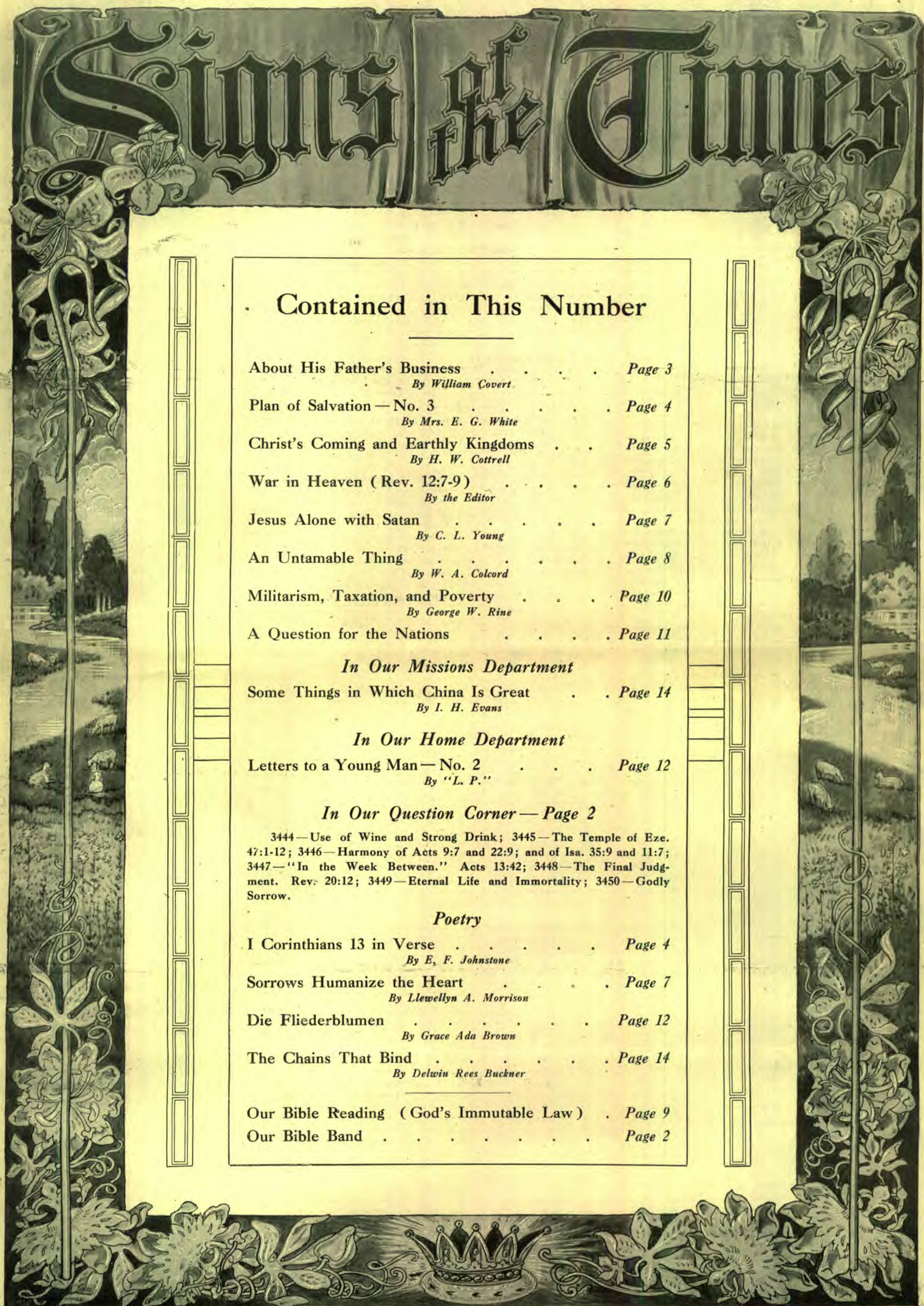


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Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

3444—Use of Wine and Strong Drink

Is not Prov. 31:6, 7 literal language? May not strong drink be used to revive the "heavy-hearted and discouraged" now as then? Friend and Reader.

The passage reads: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." The A.R.V. has, "wine unto the bitter in soul." Spurrell reads, "Give the intoxicating draft to the dying, and wine to the afflicted soul."

It can readily be seen that the strong drink is in contrast to the wine. The one intoxicates, while the other cheers. The former is given, as anesthetics are given now, to relieve the suffering of the dying.

The common word for "wine" in the Old Testament is "yayin." It is a generic term including all sorts of wine, literally and figuratively, wine that intoxicates, wine that cheers, wine in the wine-press. The corresponding generic word in the New Testament is "oinos." As of old, "the bitter of soul," the greatly afflicted, are inclined to fast. It is a physiological fact that eating or drinking that which is pleasant changes the life currents and raises the spirits of the despondent. Sweet wine is well fitted to do this.

And yet drinking wine, so easily fermenting, was attended with danger. Hence it was forbidden to priests and princes. It is spoken of as a blessing, a comfort, that which is good; it is also shown to be a curse. The difference between is guarded by that line indicated by the text in Prov. 23:31: "Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly [margin, 'moveth itself aright']." A.R.V. On the one side, the new wine is cheering, nourishing, unintoxicating. On the other side it is "a mocker" (Prov. 20:1), and at the last "biteth like a serpent, and stingeth like an adder" (Prov. 23:32). The glutton, the heavy drinker, was quite likely to cross the line. The tendency was in that direction; hence in some cases, as with priests, its absolute prohibition. Lev. 10:8-11; Eze. 44:21; Luke 1:15; Prov. 31:4. God commended the abstinent Rechabites. Jeremiah 35. Timothy would not drink it because of the danger of its leading to the love of fermented wine, and its need was therefore enjoined by the apostle. 1 Tim. 5:23. But then while his stomach was troubled and his infirmities "often," the wine was to be "little" in quantity. Christians are priests and kings, and of the last generation John the Baptist is a type (1 Peter 2:9); surely they ought to be abstemious, to drink no strong drink or fermented wine. All use ought to be on the hither side of the line drawn by Prov. 23:31. The whole general testimony of God's Word is against the use of intoxicating drinks. Read Prov. 20:1; 23:20, 29-35; Hab. 2:5, 15; Isa. 5:11, 22; Eph. 5:18.

Other correspondents will see from the above that the generic terms "yayin" and "oinos" cover all kinds of wine, sweet wine as well as fermented wine—"must," "vinegar," and fermented wine. There is no proof that Jesus ever tasted fermented wine. He was called by His enemies a "wine-bibber," but the same evidence would prove Him a glutton. We can not believe that He made wine, and then placed within it the poison of the ferment. Then, too, it was the custom among the Hebrews to use at the beginning of their feasts sweet wine, and the words of the governor of the feast show that the wine made by Jesus was the beginning wine. John 2:10. Jesus used the power of the Creator to manifest forth His glory. He created the elements of the grape and changed the water to good wine, on the right side of Prov. 23:31.

3445—The Temple of Eze. 47:1-12

What temple is meant here? Please explain the scripture in detail, the water, the measuring line, the trees, the east country, the desert, the sea, the healing, the marishes, etc., etc. C. A. S.

It would be more needful to study this prophecy in detail if it were ever to be fulfilled; but all these later prophecies of Ezekiel's were conditioned on Israel's acceptance of God's plan and the forsaking of sin. See Eze. 43:9, 11; 44:6, 21, 24; 45:9. The vision of chapters 40 to 48 is one. The prophecy is of a sanctuary, a restoration of the land of Canaan, and of Jerusalem, after the return from Babylon. But it was based on Israel's yielding to God.

These conditions are clearly set forth by another prophet of the same period. Jer. 18:7-10. If Israel had returned to God with all their heart, Jerusalem would have been renewed; a veritable

river of life would have welled up from underneath the temple, spreading out as it flowed on, healing the salt land and fetid marshes. The Dead Sea would have been filled with fresh, living water, and there would have been a great lake in the Jordan Valley connecting the Dead Sea and the Sea of Galilee, and this inland sea would have abounded in fish. Great blessings would have come to land and people; but the people would not. The return from Babylon was only partial; and in the place of God's blessed plan, the best He could give them was the temple built by Zerubbabel.

The east country was the desert land surrounding the Dead Sea. The word "marishes" ought to be "marshes." In a general way spiritual lessons may be drawn from this; but the prophecy is of things that would literally have been. In a faint way they are typical of the glorious restoration in the new earth. Revelation 21, 22.

3446—The Harmony. Acts 9:7; 22:9; and Isa. 35:9; 11:7

Please show the harmony between Acts 9:7 and 22:9; also between Isa. 35:9 and 11:7.

The seeming difference between the first two scriptures lies over the twofold meaning of hearing,—hearing yet not understanding, and not hearing in the sense of not understanding. See Matt. 13:13-16. Paul heard and understood. Those who were with him heard a sound, but they did not hear the distinct voice in the sense of understanding. Isa. 35:9 speaks of a time when there shall be no more ravenous wild beasts as we now know them; Isa. 11:7 of a time when the nature of the beasts shall be changed. They will no longer be ravenous.

3447—"In the Week Between." Acts 13:42

Why does the margin of Acts 13:42 read, "in the week between, or in the sabbath between"? C. G. P.

The expression is placed there as a different translation of the Greek. The word translated "next" sometimes means "intervening," but it also means "next." This is shown by verse 44. The American Revised Version and nearly all others read "next."

3448—The Final Judgment. Rev. 20:12

Do all stand literally before the judgment-seat of God? C. J. P.

We are judged out of the things written in God's books, and we stand before Him in the light of that absolute record of deed and motive. In the final execution of that judgment it seems that all will stand before Him literally. This is at the end of the thousand-years. The events of Revelation 20 are not in chronological order.

3449—Eternal Life and Immortality

I have been under the impression that we receive eternal life when Christ comes. I find in my Bible that God only hath immortality. 1 Tim. 6:16. How can I harmonize this passage with 1 John 5:11, 12? Kindly explain this to me. Subscriber.

Thus writes a Bible reader eighty years of age. It is not a hard question if we do not confound eternal life and immortality. The first is God's uncorrupted life given of God and received and held by faith, the second is God's seal on the physical man of incorruptible character. Before man sinned he had the life of God; the Creator breathed within his nostrils "the breath of life." This was the eternal life of the eternal God; for we could conceive of His having no other. That life came into man according to the law of God's character. "The commandment . . . was ordained to life." Rom. 7:10. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. But when man sinned, he perverted that law in his own being, and thus perverted the life; and death resulted. So Paul found that the commandment "ordained to life" was to the sinner "unto death." The sinner, therefore, does not possess eternal life. It flows out from God as such, but the carnal mind perverts the channel, and the life issues in death.

But because the law was no longer a channel for life, "the Righteous One" "gave Himself" in order to bring to man the righteousness and eternal life the law could not give. Rom. 8:1-3. Therefore he who accepts Jesus Christ receives in Him eternal life. "For God so loved the

world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16. "He that believeth on the Son hath eternal life." John 3:36. "He that eateth My flesh and drinketh My blood hath eternal life." John 6:54. "He that believeth hath eternal life." Verse 47.

What more power has the Christian than other men unless he has more and divine life? Let faith grasp and hold the precious, mighty boon. "These things have I written unto you, that ye may know that ye have eternal life." 1 John 5:13, A.R.V. This is the life which Paul had. Gal. 2:20. This is the life which quickens and heals this mortal body. Rom. 8:11. But if we sin, we pervert its channel, and die. If we use God's life in overcoming sin to the end, God will stamp upon our complete being at His coming His own image and the glorious seal of immortality, incorruptibility, deathlessness, forever. Now eternal life is conditional; then it will be absolute, blended with the glorious immortality given at our Lord's second coming. Then rejoice in "eternal" life now.

3450—Godly Sorrow

Please explain 2 Cor. 7:11. T.

The scripture reads: "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." Paul had reproved the Corinthian brethren for certain gross sins they were tolerating. See 1 Corinthians 5. Under the reproof the church was stirred, and the sinners repented. 2 Cor. 2:1-11. Their repentance was not the sorrow of the thief who is caught (Jer. 2:26), but they sorrowed because they had sinned against God. And verse 11 proves the genuineness of their repentance. It bore fruit in careful examination and duty-doing; in clearing themselves of sin by confessing and forsaking sin; in indignation against the sin; in a proper fear lest they should fall; in earnest desire to serve God; in revenge against the lusts of the flesh by putting them to death by the Spirit. It was a repentance that renewed the heart.



Schedule for Week Ending June 10, 1911			
Sunday	June 4	Hosea	1-7
Monday	" 5	"	8-14
Tuesday	" 6	Isaiah	1-4
Wednesday	" 7	"	5-8
Thursday	" 8	"	9-12
Friday	" 9	"	13-17
Sabbath	" 10	"	18-22

Hosea was a prophet of the ten-tribe kingdom, beginning before Isaiah, say about B.C. 785. His work continued for sixty years, but all his written prophecy can be easily read at two sittings. From Jeroboam II to Hoshea in Israel, from Uziah to Hezekiah in Judah, he faithfully points out the sin of Israel. Many of his figures are borrowed from rural life. The customs of his days are frequently referred to. Notwithstanding the strong condemnations, there are kind and encouraging appeals to a better life.

Isaiah is the greatest and sublimest prophet of the Old Testament. Beginning in about B.C. 760, his work as prophet covered the reigns of Uziah, Jotham, Ahaz, and Hezekiah. His message is full of great prophecies of the future age. Some circumstances of the apostatizing trend of that time become fit symbols for the greater days, the more important events, of the Messianic age. How clearly the culmination of the peace cry is given in chapter 2! and how forcibly the awful backsliding is set forth in chapters 2 to 5!

One at least of God's calls to Isaiah is given in chapter 6. Chapter 8:9-22 is a graphic prophecy of last-day confederacies and the vice of spiritism. Christ is clearly predicted in chapters 9 and 11; and chapters 13 and 14 are wonderful prophecies concerning Babylon and her highest king Lucifer, and God's refuge from Babylon's doom. Moab, Damascus, Egypt, and other lands come also within the field of the prophet's vision.

SIGNS OF THE TIMES

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15
Volume 38, Number 21

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About His Father's Business

By William Covert

JESUS attended the Passover services of His people at Jerusalem with Joseph and Mary, His mother, when He was twelve years old, this being the age, according to Jewish regulations, when a son was first permitted to engage in the Passover services. Altho He had never before engaged in the celebration of these rites, He had doubtless seriously studied their significance, and was enabled at that time, through Spirit-quickened mind, to comprehend the national and the Gospel lessons they contained.

In those times there was associated with the Passover gathering a short term of school in the temple, where special lessons were given for the benefit of those who wished to know more about the real meaning of these annual services. No one else then could have as deep a personal interest in things studied in this temple school, as the twelve-year-old Jesus; for He was the Christ of whom Moses and the prophets wrote, the Holy One of Israel who had come down from heaven to give His life as a ransom for man. All the sacrifices offered pointed to Him. He was the source and the center of all that the Passover meant, and the time had come for Him to know that He was the Lamb of God that should take away the sin of the world.

The twelve years of His allotted childhood had passed away; and opportunity was enabling Him to learn that He was the promised Messiah, the Son of God, and not the son of Joseph. The Spirit of wisdom and of quick understanding was upon Him. The Spirit of counsel and of might, in fulfilment of Isa. 11:2, 3, en-

abled Him to comprehend the true significance of all the rites He was permitted to celebrate. These qualifications made Him superior to the instructors then in the temple; therefore David had said for Him, "I have more understanding than all My teachers: for Thy testimonies are My meditation." Ps. 119:99.

The teachers in the temple school should have been able to show how the Passover rites pointed to the atonement which the Redeemer would make for transgression. But what they lacked in ability was supplied on that occasion by Jesus, the youthful Nazarene, who had joined the classes.

He doubtless spent much of the time during His stay in Jerusalem at the temple school. It is certain that He either became so deeply interested in the studies, that He did not know when His people left for their homes in Galilee, or else He remained behind on purpose. He could be about the Father's business by remaining in the temple, and He gave Himself up to this business.

Joseph and Mary were anxious to get home to look after their temporal affairs, and did not think to let Him know when the time came for them to return home; so they departed and traveled one whole day without Him. When the night came on, they searched the whole camp over, but could not find Him. Then they returned to Jerusalem to see if He could be found there.

Sadly they traversed the streets, and inquired of the watchman to learn if they had seen Him. This searching they kept up for three days, and then found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. All that heard Him were astonished at His understanding and His answers. Luke 2:46, 47.

Then His mother asked why He had treated them thus, causing sorrow to
(Continued on page 9)



JESUS AT TWELVE YEARS OF AGE IN THE TEMPLE

"The Word was made flesh, and dwelt among us, . . . full of grace and truth." In every phase and condition of life He revealed the glory—the goodness—of God. From the Manger to the doctors in the Temple, from the Temple to the Temptation, from the Temptation to the Cross, He was about His "Father's business," the saving of the world by the sacrifice of self.

Plan of Salvation—No. 3

By Mrs. E. G. White



HE coming of Christ to our world was a great event, not only to this world, but to all the worlds in the universe of God. Before the heavenly intelligences He was to take upon Himself our nature, to be tempted in all points like as we are, and yet to leave an example of perfect purity and unblemished character.

Satan and his angels exulted as they discovered that the Son of God had taken upon Himself the nature of man, and had come to be man's substitute, to engage in the conflict in our behalf. The human family had been overpowered by the deception of the enemy; "for all have sinned, and come short of the glory of God," and the enemy hoped that Christ also would become a victim to his seductive wiles. Satan gloried in the opportunity of besieging the Son of God with fierce temptations. Because He had taken upon Himself the nature of man, Satan deemed that his victory was certain, and with every malignant device in his power he strove to overcome Christ.

Triumph Over Temptation

The steadfast resistance of Christ to the temptations of the enemy brought the whole confederacy of evil to war against Him. Evil men and evil angels united their forces against the Prince of Peace. The issues at stake were beyond the comprehension of men, and the temptations that assailed Christ were as much more intense and subtle than those which assail man as His character was purer and more exalted than is the character of man in his moral and physical defilement. In His conflict with the prince of darkness in this atom of a world, Christ had to meet the whole confederacy of evil, the united forces of the adversary of God and man; but at every point He met the tempter, and put him to flight. Christ was conqueror over the powers of darkness, and took the infinite risk of consenting to war with the enemy, that He might conquer him in our behalf.

His Plan for Reaching Us

The Redeemer of the world clothed His divinity with humanity, that He might reach humanity; for, in order to bring to the world salvation, it was necessary that humanity and divinity should be united. Divinity needed humanity, that humanity might afford a channel of communication between God and man; and humanity needed divinity, that a power from above might restore man to the likeness of God. Christ was God, but He did not appear as God. He veiled the tokens of divinity, which had commanded the homage of angels and called forth the adoration of the universe of God. He made Himself of no reputation, took upon Him the form of a servant, and was made in the likeness of sinful flesh. For our sakes He became poor, that we through His poverty might be made rich.

He humbled Himself to pass through man's experiences, and He would not turn aside from the plan by which salvation could come to man. Knowing all the steps in the path of His humiliation, He refused not to descend step by step to the depths of man's woe, that He might make expiation for the sins of the condemned, perishing world.

What humility was this! It amazed the angels. Tongue can never describe it. Pen can never portray it. The imagination can not take it in. Sinless and exalted by nature, the Son of God consented to take the habiliments of humanity, to become one with the fallen race. The eternal Word consented to be made flesh. God became man.

His Heroism of Suffering Reproach

But He stepped still lower; He humbled Himself to bear insult, reproach, accusa-

First Corinthians 13

By E. F. Johnstone

Tho I with tongues of men may speak, and angels' tongues as well—

Tho I with pleasing eloquence of things divine may tell—

Unless my acts are acts of love to men of every class,
Like clanging cymbal I'm become, or as the sounding brass.

Tho I've the gift of prophecy, and know all mysteries, too,

And tho all knowledge I possess of things both old and new,

And tho my faith is such that I the mountains might remove,

If I have not the love of Christ, in vain these gifts must prove.

And tho I scatter all my wealth to those who are in need,

And tho I give my living flesh the hungry flames to feed,

Unless the love of Christ has come within my heart to reign,

Whatever else I may possess for me is all in vain.

Love is long-suffering and kind to all men, great and small;

Love envies not, vaunts not itself, is not puffed up at all;

Unseemly it does not behave; its own it seeketh not;
It is not easily provoked, and thinks no evil thought;

Rejoices not in wickedness, but does in truth rejoice;

Bears, hopes, believes, endures, all things, and does the same from choice.

Love never fails; but prophecies shall fail and tongues shall cease,

And present knowledge pass away—love ever reigns in peace.

For now we see only in part—part prophesy to-day;

But when that which is perfect comes the partial's done away.

I, when a child, spake as a child, so understood and thought;

But soon as I became a man I childish things forgot.

And now abide faith, hope, and love—may they abide with me;

But love is now and evermore the greatest of the three.

tion, and shameful abuse. In the world which He made, which was sustained by the word of His power, there seemed to be no room for Him. He had to flee from one place to another until His life-work was accomplished. He was betrayed by one of His followers, and denied by another. He was mocked and taunted. He was crowned with thorns, and forced to bear the burden of the cross.

He was not insensible to ignominy and contempt; He submitted to it, but He felt its bitterness as no other being could feel it. Pure, holy, and undefiled, He was yet arraigned as criminal before the eyes of the world. From the highest exaltation the

adorable Redeemer took step after step in the path of humiliation.

He Suffered It All for Man—

He consented to die in the sinner's stead, that by a life of obedience man might escape the penalty of the law. He humbled Himself, and became obedient unto death. And what a death! It was the most shameful, the most cruel—the death upon the cross as a malefactor. He died not as a hero in the eyes of man, loaded with honors; He died as a condemned criminal, suspended between the heavens and the earth—died a lingering death, exposed to the tauntings and revilings of a debased and profligate mob. "All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head." He was numbered with the transgressors, and even His kinsmen according to the flesh disowned Him. He was forced to see the sword pierce the heart of His mother—He beheld her sorrow. He expired amidst derision.

But all His sufferings were counted as of small account in consideration of the result He was working out in behalf of man, and for the good of the whole universe. He expired on the cross exclaiming, "It is finished;" and that cry rang through every world, and through heaven itself. The great contest between Christ, the Prince of Life, and Satan, the prince of darkness, was practically over, and Christ was Conqueror. His death answered the question as to whether there was self-denial with the Father and the Son.

(Concluded next week)

—★—

Duty

SOME Christians do not like the word "duty," because it has a hard and cold sound. D. L. Moody used to object to the use of this term in reference to religious life. He did not like to hear people talk about the duty of prayer or reading the Bible or worship. He insisted that we should do these and all other things that ought to be done from the noble impulse of love. Love is a warmer, sweeter word than duty.

But duty and love are inseparable. Duty is a debt, and doing duty is paying one's debt. Love is a debt, a duty, the one all-comprehending duty. "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself. On these two commandments hang all the law and the prophets." "Love is the fulfilling of the law."

We are all indebted to God. He is the Author of all our mercies. "What shall I render unto the Lord for all His benefits toward me?" asks the psalmist; and Jesus answers, "Render . . . unto God the things that are God's." Render to Him thanksgiving and praise and honor and worship. All these are due, and more. We owe Him ourselves. We are His. We shall never fulfil this precept until we have rendered and surrendered ourselves to Him.—Anon.

—★—

"THE traveler turns his face toward the place to which he is traveling; and so the righteous look up, while the wicked look downward to the earth."

—★—

TO ONE born to sing, every happening is an inspiration.—Elizabeth Gibson.

Christ's Coming the Destruction of All Earthly Kingdoms

By H. W. Cottrell

HIS second coming of Christ will bring an end to the reign of all earthly kings and kingdoms. All who are in authority will then surrender that power at the feet of King Jesus.

His coming will also terminate the long, cruel, dark reign of selfishness and sin. The King of the universe will then take to Himself His subjects, and they will dwell evermore with Him in a kingdom then to be set up, of which kingdom and reign it is not our purpose to treat in this article.

Earthly kingdoms have borne sway for thousands of years. Four universal kingdoms have swayed the scepter, some for a longer and others for a shorter period of time. Babylon was the continuation of the old Assyrian kingdom, and was the first world kingdom. That she was a world kingdom is evidenced by numerous scriptures (to say nothing concerning the historical evidence of the fact), one of which reads, "Nebuchadnezzar the King, unto all people, nations, and languages, that dwell in all the earth." Dan. 4:1.

Successive Empire

While it is true that other kingdoms existed, yet all were subject to the kingdom of Babylon, and to the dictates of its King. They were thus brought into subjection by arbitrary power—force. The history of the King is summarized in the words, "He became great in the estimation of men, and he died." The kingdom acquired world renown; and while it was great, its subjects were providentially humbled in the sight of men by its being conquered by the Medes and Persians.

This kingdom having absorbed the authority of its predecessor, also its subjects, all others stood in awe of it. It also had world-wide authority; and when it reached the zenith of its greatness, it fell, suffering its humiliation at the hand of the Grecians.

Alexander, at the head of the Grecian world power, then took the reins of government; and in the prime of manhood and worldly greatness, the whole earth appeared to be blossoming in honor, power, and human exaltation before him and to him. Even he, Alexander the Great, succumbed to death in the midst of his worldly greatness. Dan. 8:20-22.

Later followed Rome, the iron kingdom, which bore universal earthly sway; for we read of a world-wide decree issued by this kingdom, through the specific authority of its King: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." Luke 2:1. Thus the fact is evidenced that the kingdom was world-wide, and the King its sole monarch.

It was the rulers in this kingdom that endeavored to take the life of the "child Jesus." This great power, with an allied power, put to death the Redeemer of mankind on Calvary's cruel cross, while He was tendering to each individual an endless life.

The prophet Daniel forecast the future of this kingdom and all other earthly powers in the following language, the final culminating point to be reached at the second coming of Christ:

The Fourth Monarchy

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided. Dan. 2:40, 41.

In harmony with God's Word, Rome was divided, and thus it has been and will continue to remain for all time.

The Gospel in prophecy pictures the thrilling event of the final destruction of all earthly kingdoms, in its metaphorical description of the breaking to pieces of the historic metallic image of the second chapter of Daniel. This image is explained to represent the earth's four universal kingdoms, while the stone therein represents the kingdom of Christ.

Earthly kingdoms must give way to the



heavenly kingdom, kingdoms of time to the kingdom eternal. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:34, 35.

The Eternal Kingdom

From the time of the second advent of Christ, henceforth and forever, there will be no "place" for earthly kingdoms. But Christ and His kingdom will bear universal and eternal sway.

The subjects of every earthly kingdom, and of every other finite form of government, have died throughout ages past, and left the kingdom to other people. But at the coming of Christ, when time is absorbed by eternity, and temporal powers are no more, the eternal kingdom will come into possession of the children of God, and it "shall not be left to other people." Dan. 2:44.

With the aid of the prophetic telescope as placed in the student's possession in the

seventh chapter of Daniel, we view the dim vista of earth's past history, and see the four universal monarchies rise and then fall. We behold the fourth universal kingdom—Rome—divided into ten divisions. "Thus he said, The fourth beast shall be the fourth kingdom upon earth. . . . And the ten horns out of this kingdom are ten kings that shall arise." Dan. 7:23, 24. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44.

The culmination, however, will be reached when all things earthly give way to Christ, the King of the universe. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.

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The Bible's Secret

THE literary influence of the Bible appears the more wonderful when we consider that it is the work of a race not otherwise famous or potent in literature. We do not know, of course, what other books may have come from the Jewish nation and vanished with whatever power or beauty they possessed; but in those that remain there is little of exceptional force or charm for readers outside of the Hebrew race. They have no broad human appeal, no universal significance, nor even any signal excellence of form or imagery. Josephus is a fairly good historian, sometimes entertaining, but not comparable to Herodotus or Thucydides or Tacitus or Gibbon. The Talmuds are vast storehouses of things new and old, where a careful searcher may now and then find a legendary gem or a quaint fragment of moral tapestry. In histories of medieval literature, Ibn Ezra of Toledo and Rashi of Lunel are spoken of with respect. In modern letters, works as far apart as the philosophical treatises of Spinoza and the lyrics of Heinrich Heine have distinction in their kind. No one thinks that the Hebrews are lacking in great and varied talents; but how is it that in world literature their only contribution that counts is the Bible? And how is it that it counts so immensely?

The fountainhead of the power of the Bible in literature lies in its nearness to the very springs and sources of human life—life taken seriously, earnestly, intensely; life in its broadest meaning, including the inward as well as the outward life; life interpreted in its relation to universal laws and eternal values. It is this vital quality in the narratives, the poems, the allegories, the meditations, the discourses, the letters, gathered in this Book, that give it first place among the books of the world not only for currency, but also for greatness.—Henry Van Dyke.

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THE teacher asked, "Who can tell me the rest of the verse beginning, 'Many are called?'" and a little girl piped, "I know it!—'Many are called, but few get up.'"



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Milton C. Wilcox

"Let the Revelation speak and tell what is truth,

Uplift Jesus as the center of all hope."

XXVII. War in Heaven

IN our last two numbers we have considered two of the great characters of this chapter, the woman, and her foe, the dragon. They were set before the prophet as signs in the heaven, showing their prominence, visible to all, and also indicating that they were in the spiritual field, not the secular.

The woman we learned was a symbol of the church of God. The dragon represented the devil in his attitude to the people of God, working through the great dynasties of earth symbolized by the heads.

The waiting and travelling of the woman was from the time of the Babylonian captivity till Christ the Man Child was born. Satan's wrath was against the woman to destroy the Man Child; then, as soon as the Man Child was born, the wrath was turned against Him, and at last it put Him to death through the Roman power. Yet, notwithstanding all the powers of earth were enlisted by the dragon against the Seed of the woman, the "Child was caught up to God and to His throne." Verse 6 we concluded to study with verse 14. This week we study the war in heaven. What is —

The Answer of the Text?

[The answers to the questions are from the American Revised Version. Omitting questions, and disregarding sometimes the capital at the beginning and the period at the close of an answer, the text may be read continuously. In notes and comments both versions are used without designation.]

1. What occurred in the spiritual realms?

And there was war in heaven.¹

2. Who constituted the forces at war?

Michael and His angels going forth to war with the dragon; and the dragon warred and his angels.²

3. What was the result to the dragon and his forces?

And they prevailed not, neither was their place found any more in heaven.³

4. What followed the dragon's defeat?

And the great dragon was cast down.⁴

5. Who is this dragon?

The old serpent, he that is called the Devil and Satan.⁵

6. By what other term is he designated?

The deceiver of the whole world.⁶

7. Where were the devil and his angels cast?

He was cast down to the earth, and his angels were cast down with him.⁷

Note and Comment

1. **WAR IN HEAVEN.**—In the spiritual realm. Not a war with swords and staves or bows and arrows, not a conflict with big guns and battle-ships; but a greater war of principles good and evil, mightier in results than any of the wars of earth. It was a warfare upon which he enters ever who enlists for the right. If he conquers, he may not do so on the principle that might is right, but that

Scriptural Lesson

Rev. 12:7-9

Common Version

7. And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

right is might. He may not measure success by the world's measure; greater is he that ruleth his spirit than he that taketh a city, let it be Babylon, or Nineveh, or Rome, or Jerusalem. On these great principles was fought out the war in heaven when sin first entered. On that same great battle-field, in which was involved the fate of the universe, that war was continued.

2. **MICHAEL** means "Who is like God." He is the Archangel, who has power over death. Jude 9; 1 Thess. 4:16. But it is the voice of the Son of God that raises the dead. John 5:28, 29. He is "the great Prince," the angel told the prophet, "who standeth for the children of thy people." Dan. 12:1. There is but one Archangel, or Chief Angel. The Scriptures never speak of archangels in the plural. The Archangel is chief of all the angels of God. He is Jehovah of hosts, or armies, that Angel or Messenger of whom the great Jehovah said, "My name is in Him." Ex. 23:21. **HIS ANGELS** are all the shining hosts of God's celestial armies.

THE DRAGON, we are told, is "that old serpent, called the Devil, and Satan." The serpent carries us back to the tempter in Eden. It also finds a place in many systems of idolatrous worship from Babylon down. "At the time this divine description is given, the term 'dragon' had no such meaning [as a fabulous creature equipped with wings], among profane or sacred writers. 'The dragon of the Greeks,' says Pausanius, 'was only a large snake.'"—Hislop. It was connected with fire-worship, the symbol on earth of the sun; hence, the RED dragon. The primitive name of the sun was "Shemesh," from which comes "Beth-shemesh," the "house of the sun." The meaning of "Shemesh" is "servant"; so the sun was God's servant. But the apostates from God called the sun-god Baal, or Lord, and worshiped it as such. Associated with him in fire-worship was the tempter of mankind, the serpent. The "fiery serpent" is celebrated in pagan poetry and legend. See Hislop's "Two Babylons" on "The Great Red

Dragon," in which he identifies the dragon as the symbol of sun-worship and fire-worship, as also the symbol of Nimrod, deified as the god of fire.

HIS ANGELS, the angels, or messengers, of the devil. See Matt. 25:41. Those carried away by his defection in heaven. **WARRED.**—Milton has pictured this war as physical. Mortals can get concrete ideas of it perhaps in no other way, save in that experience of wrestling "not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places," wrestlings that are mightier, agonies which are greater, pains more poignant, than mere physical combatants ever knew. Such was the agony of Gethsemane.

When in that far beginning the Son of God, the Creator, gave Himself for man, His first step in that all-comprehensive sacrifice was to become an angel, a messenger, of God, a servant to do His bidding. His was the chiefest service, and hence He became the chief or arch angel, for greatness in the spiritual realm is measured by devotion, unselfishness, fealty. The Son of God gave all, and from that time till His death upon the cross every step was the demonstration of the purpose and will in the gift. In all this He represented God. He must show to angels as to men that God loved them, because God is love. And therefore we know that a long part of that early struggle with Lucifer and his angels was to induce them to yield to the divine government, to the loving will of God. The great offering of Christ covered their sins. The mighty Sacrifice comprehended all; and its far-reaching results will fill every void in God's universe which sin has made. Eph. 4:9, 10. We know not how many angels even were saved from apostasy and destruction. This we do know—that among them, as among men, He shall see of the travail of His soul and be satisfied.

Lucifer was "called the Devil," "Diabolus," the accuser. Thus he began his work of accusing God of injustice, of arbitrary government, of partiality in its administration. He came to this world, fair from the hand of God, and accused God before our first parents. God was neither good nor just. He was keeping back from man that which would be for man's good. In his insinuating, beguiling way spoke the serpent, "Ah, what hath God said?" (Spurrell.) As Boothroyd renders, "Hath God indeed said, Ye shall not eat of every tree of the garden?" Has He placed so unreasonable a restriction upon you? And when the woman told him the penalty of transgression, he generously told her, "Assuredly ye shall not die." God is keeping you from knowledge and exaltation. And so he accused God, and deceived the woman, became man's lord and master, and the prince of the world de facto. As the prince of this world he meets in the divine councils with the sons of God from other worlds. Job 1:6-12. And there, to de-





ceive the rulers of other worlds, he accuses God of partiality to Job, and Job, God's servant, of selfish motives in serving his Master. One other instance is given in Zech. 3:1-5, where Satan accuses God's high priest because of the sins of his people resting upon him. But the adversary is rebuked by Michael, "the Angel of Jehovah," in the name of the Father. The Son of God was in His humiliation in the crucible, under testing, demonstrating in character the goodness and truth and love of God. This is more emphatically presented in Jude 9: "But Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee." Our Surety had not as yet borne the test, but He had never lost the victory.

The next step in the struggle was to become man, "becoming in the likeness of men" (see Phil. 2:5-8, A.R.V., margin), and then humbling Himself to the death of the cross. The original purpose of giving Himself was completely met. "He emptied Himself;" poured out His soul even unto death. Deity could do no more to demonstrate His love. In all our Lord's ministry the mighty conflict went on, from the Temptation on the mount to the Transfiguration on the mount; from the Transfiguration to the Garden of Gethsemane; from the Garden to the Cross of Calvary. Ever He met the tempter by the Word, "It is written," "It is written." Thus He demonstrated God's mighty power to save from the greatest trouble and danger and peril and foe, thus He proved the falsity of Satan's ages-old accusations, and thus He vindicated God's dealings with man in Eden.

3. THEIR PLACE.—Until that mighty demonstration of God's justice and wisdom and love, even the angels of God were on probation, perplexed over Satan's charges, yet loyal to the Master. They did not, could not understand what it all meant. Until the great question was settled, God in some way held the place of those fallen angels vacant. But when the vindictive hate of the devil and his demons compassed the death of Incarnate Love, they had passed that line on the thither side of which there is no hope, because there is no repentance. Thank God that in it all the spirits of blackness "prevailed not." Expediency was not victorious over duty, principle was not subservient to policy; right was demonstrated to be eternal might.

4. CAST DOWN.—The character of Lucifer was shown to be all that Christ's character was not. Angels of God saw it. To all the circling worlds of God's universe flashed the news. The de facto, usurping prince of this world was revealed in his true character and defeated forever by Redeeming Love. No longer could the accuser enter the councils of God.

5. THE OLD SERPENT is he of Eden. **THE DEVIL** is Diabolus, the accuser. And this is the meaning of the dragon. The symbol may have a secondary symbolism, but Inspiration reveals its meaning here. The dragon is the devil.

6. THE DECEIVER.—Never does he work in the full, open light. It is deception always on the one side or the other. Even tho he persecutes God's children openly, he makes his agents believe that they are doing God's will and saving their own souls in the persecutions they carry on at his bidding. He "fashion-

eth himself into an angel of light," and his ministers "fashion themselves as ministers of righteousness." 2 Cor. 11:14, 15. By every seductive art of deception he lures men to opposition to God, to enmity to truth, to destruction. The one test of genuineness is the law of God, the Word of His Gospel. Let the world go if it will; stand with the Victorious One. Be not deceived.

7. TO THE EARTH. Previous to our Lord's first advent the warfare waged by Satan was in the high superhuman world, among spirits; but when Christ conquered he was cast down, and this little old earth becomes the battleground of eternal principles. Here has been fought out the crisis of the universe, and here have been and are being determined the destinies of millions. The devil is not dead; he is here with all his messengers of evil, demons of deception and duplicity, high and low; but there is for our rescue, our stay, our eternal refuge, our Lord Jesus Christ, the eternal victor. Of Him shall we study in our next.

Sorrows Humanize the Heart

By Llewellyn A. Morrison

Sorrows humanize the heart,
Make it true and tender;
Vibrant tones of trust impart
In the will's surrender.

Tear-drops cleanse and purify
All the spirit's vision;
Darkness turns the face on high,
Unto realms elysian.

Burdens borne for love's dear sake
Bear all blooms within them;
Cruel cross and martyr stake
Crown the ones who win them.

We enrich the truth we find
As we freely use it
In the kindness of the mind;
But withholding—lose it.

They are poor who never give
Of their trove or treasure;
Poor at heart who basely live
But for self and pleasure.

He who hoardeth all below,
Loseth all at even;
He who doth his best bestow
Findeth it in heaven.

Each who greeteth bane and blight
As of Virtue's sending,
Passeth into joy and light
At the journey's ending.

Underneath—the stormy mere
Where the chill entwineth;
Overhead—the pathway clear
Where the glory shineth.

night birds of prey. He was seemingly excluded from the plan of salvation. As He fasted and prayed, no light came to Him, but day by day deeper and deeper darkness wrapped itself about Him. The Saviour was led of the Spirit into the wilderness to be tempted of the devil, and for forty days and nights He was left alone with the tempter.

Then Satan, the prince of darkness, began his subverting work by adding his strange influence adversely to the former testimony at the baptism. But He who was chosen as the chief Corner-stone must be proved and tried, to be one upon whom we might build and confide. Character is developed through trials. Strength and confidence come to us in overcoming; so God tries His chosen ones. Abraham was tried, Moses and Elijah were tried, Job was tried, and the Son of Man was not exempt from the test of the law of God. He was tempted in all points like as we are.

Unlike John the Baptist, Jesus was not accustomed to the hardships of the wilderness. He had grown up amid home duties and innocent pleasures, and the privations would be harder for Him to bear. Mark and Luke suggest that there were temptations during the whole of the forty days. The trials were not the arrangement of Jesus or of Satan, but of the Spirit. The temptations were of the devil. God permits temptations, that our faith may be tried, and to make us overcomers of evil, and not to yield or fall a prey to them.

Meditate upon the scene,—the holy One of God, sinless, now tried for the plan of salvation of our souls, and the experience of God's grace is not set aside.

We must be tried as He was, tho not above that which we are able to bear. Life does not consist in what we possess or profess, but in trusting every word of God. Angels can not minister to us if we are not in the line of duty. The kingdom and crown are won only in serving God. "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

C. L. YOUNG.

Bloomington, Indiana.

Jesus Alone with Satan



WE read that after the descent of the Holy Spirit upon Jesus, and the full evidence given of His mission and of His divine Sonship, the Saviour of men was immediately driven by the Spirit away from all that would sustain Him in His mission, out into the wilderness alone with the wild beasts. There was no voice to speak a word of assurance, no indication of the Father's favor or divine support as the startling questions arose. Nothing could be heard but the howling of wild beasts and the screech of the

"Western Watchman" on Haeckel

HAECKEL is as much discredited as a scientist as he is as a theologian. Since he admitted over two years ago that he had forged cuts "to fill up gaps in his theory of the evolution of man from the lower animals," claiming that all scientists did it, he has been held up to scorn by the press and savants of Germany. We have often asked the question, When did a university professor ever make a scientific discovery? They are all plodders par excellence.



An Untamable Thing

By W. A. Colcord

THE inability of man successfully to domesticate and tame certain wild animals is well known. All are familiar with the story of the man who had a pet tiger, which, after licking his hand one day till it tasted blood, seized the man's arm, and was prevented from taking his life only by a timely shot from his pistol.

The truth of this was again confirmed by an incident that occurred not long ago in New York City. A cub tiger caught by a sea-captain, had been given to a man in whose home it was treated as a pet. It seeming so gentle, the man felt no hesitancy in letting his little ones play with it and make a pet of it. Later, however, as the animal grew larger, it became sulky and restive, and the man was thinking of giving it to the Zoo. Still he did not chain it up, tho he warned the children against playing too roughly with it.

One day while sitting in his parlor, he heard his six-year-old daughter screaming in the kitchen. Hastening thither he found her cowering in a corner before the young tigress. The animal had suddenly become ferocious and turned on the little daughter. The angry beast crouched before her, with its lips drawn back over its fangs, its tail swishing, its claws protruding, while it snarled menacingly.

The man was unarmed; but as the animal seemed about to spring upon the girl, he sprang forward and kicked it in the head. The blow knocked the beast over; but it was on its feet like a flash, and crouched, lashing its tail in fury. Again the man kicked the tigress, and as it toppled over he kept up his attack, shouting to his daughter to run. The child obeyed; and as the cub staggered to its feet, still bent on fight, the man decided to despatch it at once by asphyxiation in the gas-range.

Herein lies a lesson on that evil and untamable thing called an ecclesiastical establishment, or a union of Church and State. Like the pet tiger, at first it may seem innocent and harmless, and many may be inclined to pet, favor, and fondle it; but sooner or later its true character is revealed, and instead of a friend, men discover that they have been petting and fostering a cruel, despotic, and deadly foe. The tiger, they find, is a tiger still. The first taste of persecution or thrill of power only whets its appetite for more.

"Intolerance," says Dean H. H. Milman, "seems inherent in the religious spirit when armed with authority." "The separation of the ecclesiastical and the civil powers," he adds, "appears to be the only means of at once maintaining religion and tolerance!"

Ecclesiastical despotism is an untamable thing. The union of religion and the State is a deadly foe. It means bondage, oppression, and ruin. Adopting the words of Alexander Campbell regarding the Papacy, the most striking example of a union of

Church and State the world has ever witnessed, it may be described as "naturally, essentially, and necessarily, despotic, cruel, and implacable. It constitutionally claims a sovereignty over not only the secular sword, but over everything on earth,—thought, language, action, spirit, soul, body, and estate. It regards itself as the heir of all earthly things, and by a right divine and irrevocable, the only earthly king of kings and lord of lords. Its motto is, 'The empire of the globe or nothing.' The law of gravity will cease to act sooner than this superstition sleep on this side of absolute dominion. It can not be the guest of any land. It must be the host."



The tiger is always a tiger in jungle or town. Shall the law restrict him or set him free?

Wise would the American people be if they guarded sedulously against this terrible evil. Its encroachments are already seen in affairs of State and the insistent demands for Sunday legislation. Speaking of this, another has well said: "The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon." To many the disillusionment of this thing will come too late.

Any church that seeks to control politics, is to that extent *political*; and any church that seeks to control politics in the interests of the church, is not only political, but is an exponent of a union of Church and State, and thus an enemy of freedom of conscience, the rights of men, pure religion, and good government, and should be treated as such, regardless of its name or profession. And any minister who intermeddles in politics, or who seeks to secure religious legislation, should be rebuked as Washington rebuked a Methodist preacher in his time, who, by incautiously meddling with civil affairs, in-

curred the displeasure of those in authority. Being asked by Washington who he was, Mr. Martin Rodda, the man in question, said that he was one of John Wesley's preachers. "Mr. Wesley," rejoined Washington, "I respect; but Mr. Wesley, I presume, never sent you to America to interfere with political matters, but to preach the Gospel to the people. Now go and mind your own proper work, and leave politics alone."

And while, in harmony with the Constitution, no religious test should ever be required as a qualification to any office or public trust under the Government of the United States, the separation of Church and State being an express provision of the Constitution, and thus a fundamental principle of the Government, it would be perfectly proper, and the question would be entirely relevant, to ask every candidate for office or public trust under it, *where he stands on this question*. No man who believes in or advocates such a union, is a proper candidate for such office or trust, nor can he consistently take oath to support the Constitution.

Every concession to ecclesiastical domination here, every law passed for the compulsory observation of Sunday, means a departure from those grand principles upon which this Government was founded, and a lapse backward into the old order of savagery in government and religion. And, standing as she has for over a century as a beacon light of liberty to all the world, the downfall of the principles of religious liberty in America will mean their downfall the world over. Against such a catastrophe every lover of liberty ought by pen and voice to wage eternal warfare.

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The Purpose of the Bible

THE Bible was given me by God to shed light on the purity and vileness of my soul; to brace my will in the hour of temptation; to elevate my thoughts amid the strife for bread; to lift my drowsy eyes to the sunlit summits of faith and prayer; and to send a thrill of divine aspiration through a life that is ever becoming stupefied amid the murky damps of life's low levels.

If I seek for a spirit of uncompromising and ringing righteousness, that shall keep me from making a truce with wrong, I find it on the pages of Jeremiah. If I look for a valuation of life that puts first things first, I follow Paul over mountains and seas, and hear him say, "Neither count I my life dear unto myself, so that I might finish my course with joy." If I look for a pattern of a life truly divine, and wish to see what God would do if He were a man like me, I walk with Christ around the Sea of Galilee. Indeed, it is in the light of His character, that I interpret the whole Book.—G. H. Ferris, D.D.

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"He who walks through life with an even temper, and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—has an every-day greatness beyond that which is won in battle or chanted in cathedrals."

About His Father's Business

(Continued from page 3)

their hearts. Jesus answered, "How is it that ye sought Me? wist ye not that I must be about My Father's business?" He showed by this answer that He knew He was the promised Messiah, and not the son of Joseph. It seems, too, that providence was overruling affairs so that Joseph and Mary could retrace the eighty miles between Jerusalem and Nazareth in company with Jesus rather than return with a visiting multitude, for they needed to know more fully the character of the sacred trust God had committed to their care.

It was necessary that they be taught more about the meaning of Christ's mission to this earth, and how it would be done. His tarrying at Jerusalem caused them to part company with the returning throng, and connect with Jesus only on their journey home.

Jesus Himself did not enjoy the spirit of the multitude, neither did He want His earthly guardians to partake of their ways. In holy counsel and quietness He wished to return with Joseph and Mary to Nazareth, for He was yet to spend eighteen years waiting for the year to come which had been announced by Gabriel for the presentation of "Messiah, the Prince." Dan. 9:24-26.

Probably on His return to Nazareth He spoke of the significance of the dying lamb in the Passover rites, and of the atoning work the heavenly Father had sent Him from heaven to perform. What an opportunity this homeward journey afforded Jesus to talk of the great things which redemption must do for mankind, and how God must work to correct the desolations that sin had wrought!

He did what He could to help them to see the scope of His work and to impress them with their need of coöperating with Him in His "Father's business."

It is very possible that with all His labors of this character they failed to understand the fulness of His mission; but let us strive to know what our relation to it should be, and how we should coöperate with Jesus in His Father's business of saving sinners from destruction, that they may enter into the everlasting kingdom.

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"Never Trespassed Against"

ONE who sees his own sin as Christ sees it has little room left in his heart for any thought of his own "rights." As we increasingly recognize the awfulness of the wounds we have inflicted by our sin in the body of Christ, we shall be less and less able to think about or even to recognize any injury as done by others to us. A man who had sinned and had been forgiven by the Father was praying in grateful penitence the Lord's Prayer. When he came to the petition, "Forgive us our trespasses, as we forgive those who trespass against us," he cried out in the protest of his whole being, "No one has ever trespassed against me." Nor had any one, as that man had trespassed against God. The worst injuries done us by others are so infinitesimal as compared with the injuries we do God that we may well deny their existence altogether. Any comparison between the two throws the wrongs done us so hopelessly beneath reck-

oning that we can safely leave them out of account altogether. "I have nothing to forgive," said one friend to another when asked for forgiveness for an injury done by the latter. *That* is forgiveness; the forgiveness that ignores, forgets, denies the very existence of an injury to self. And it is easy so to forgive when we are looking into the face of the forgiving Christ whom we have crucified.—*S. S. Times.*

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The Home Life

THE Scriptures of the Jewish dispensation very clearly direct our minds to the home as the basis or fountain of that life fash-

ioned and developed in the image of God. Tainted or corrupted at the base, there is little indication of hope in the future. And our Lord did not fail to lay great stress on the reception and indoctrination of the child. The thought followed to its logical conclusion is a potent suggestion that the Bible and an altar in every home will prove an invincible fortification against the influences of evil, and provide a basis for development of character that no subsequent display of "world-wide movement" on the part of man can effect or offer.—*Presbyterian Banner.*

Our Bible Reading

The Immutable Law

1. *What is said of the perfection of God's law?*

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. Ps. 19:7.

NOTE.—God's law is said to be "perfect," and we should expect that anything coming from the hand of the Infinite One would be absolutely complete. Then where is the possibility for any need of any change in that law? In view of the character of the Author of the law of God, it must be in its very nature immutable, or not subject to change.

2. *Is the Lord Himself given to constant change, or is what He does always right from the start, and therefore immutable?*

I, Jehovah, change not. Mal. 3:6, A.R.V.

3. *Since He is thus unchangeable, what does He say of the law that He has given?*

The works of His hands are truth and justice; all His precepts are sure. They are established forever and ever; they are done in truth and uprightness. Ps. 111:7, 8, A.R.V.

NOTE.—Observe that the works of His hands are "truth and justice." His precepts are sure, and stand forever and ever, because they are done in truth and uprightness. What folly it is for men to say, in the face of such statements from the Word of God, that the law of the Lord, like the laws of fallible men, is mutable, imperfect, and therefore would have to be changed! God is infinitely perfect, and therefore everything that comes from His hand is perfect, and needs never to be changed as long as eternity lasts.

4. *What does Christ say about the unchangeableness of His Father's law?*

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Matt. 5:17, 18, A.R.V.

5. *What is the evident meaning of the word "fulfil" when spoken of moral obligation?*

If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well. James 2:8. Bear ye one another's burdens, and so fulfil the law of Christ. Gal. 6:2.

NOTE.—To fulfil the royal law means to love our neighbor as ourselves. It means the doing of the law of God, not the abolishing of it. To fulfil the law of Christ means to sympathize with our brother, to bear his burden with him. In this way the law of Christ is brought nearer and more sacred to us, instead of being abolished. And hence when the Master said, as recorded above by Matthew, that He came to fulfil the law, it is equivalent to saying He came to obey the law. And not a jot, the smallest letter of the Hebrew alphabet, nor a tittle, the little ornamental and distinguishing cor-

ner of a letter, is to pass from the law. No chance here for mutability or change!

6. *With what affectionate regard does the psalmist say the Messiah would hold the law of God when He should come?*

Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened: burnt offering and sin-offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart. Ps. 40:6-8.

NOTE.—Observe closely that it is said that the law is within the heart of the One that comes to set aside the sacrifices and offerings of the old dispensation by the offering of Himself.

7. *May we be sure that the text quoted above from the Fortieth Psalm refers to Christ?*

For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God.

Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said He, Lo, I come to do Thy will, O God. He taketh away the first [the sacrifices and offerings], that He may establish the second [the will of God, which is the law of God]. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God. Heb. 10:4-12.

NOTE.—It is perfectly apparent that the apostle is quoting in the foregoing the verses from the Fortieth Psalm, given already in this reading. It is equally as clear that He makes the verses to apply to our great High Priest, Christ Jesus, who offered Himself as the one sacrifice that renders all other sin-offerings obsolete. And the verses in this Fortieth Psalm from which the quotation is taken make it unmistakably clear that the law of the Father was enshrined in the Saviour's heart when He came to give Himself an offering for sin. Should we not, then, tenderly respect a document that was so dear to the heart of the Master?

8. *May we not conclude, then, that obedience to this law is a necessary qualification to entering the kingdom of heaven?*

Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will [keepeth the law] of My Father which is in heaven. Matt. 7:21.



THE OUTLOOK

"Watchman,
what of
the night?"

Militarism, Taxation, and Poverty

By Geo. W. Rine

TO say that the great nations of the world are to-day absorbed in a feverish preparation for war, is to utter a hackneyed commonplace. Colonel Richard Gaedke, a military expert of the German army, recently wrote in an article contributed to "McClure's Magazine":

The fever for armaments has seized upon almost the whole world. Nations great and small are increasingly trying to perfect armor and guns, and, as far as possible, to place every man capable of bearing arms in the ranks of the national defense. . . . The whole of Europe appears to have been converted into a great armory, where all the material, intellectual, and moral forces are applied in the service of a single idea—the service of destruction, the service of the bloody "struggle for existence."

In territorial extent Europe is only a little greater than the United States. Yet within that comparatively small area, more than three and a half million men are under arms day in and day out, withdrawn from peaceful labor, and training only for battle against one another. And if we were to include those that belong to the militia or to the reserves, who are called out for periodical drilling, we should find as many as six millions sometimes engaged in warlike exercises in the midst of peace. More than a sixth of the number belong to Germany alone, almost a third to Germany and France combined. Both nations, in case of need, would be able to pit against each other the gigantic number of more than seven million men.

Strange to say, all the advocates of our present-day ultra-militarism insist that the only way to insure peace is to be prepared for war, and that the prodigious outlay of money involved in a militarist policy is simply the premium that the nations must pay to insure against war. Not a few, however, of these "Fighting Bobs" contend that war is not only inevitable but a necessity, and hence for a nation to remain unprepared for war is to be criminally derelict.

Influence of the Dreadnought on Naval Armaments

This terrible mania for big navies and big armies has by no means reached its climax. It is still growing lustily. In February, 1906, England launched the original Dreadnought battle-ship; Germany responded by laying down two. To preserve her lead in the race for naval supremacy, England must lay down three;

Germany retorts by laying down four; and England, making a gallant effort to retrieve herself, lays down six. Whereupon Germany devises the super-Dreadnought, much more terrible than anything yet invented, and the whole game must begin anew.

The parent Dreadnought had a displacement of 17,900 tons; its immediate successor ran to 18,600 tons; and those which next followed, to 19,250. In 1904 the General Board of the

ship, to be the largest in existence, at an estimated cost of \$18,000,000. Congress has not yet complied with the secretary's request.

Up to the year 1900, Great Britain and France were the only really strong naval powers in the world. Rear-Admiral A. T. Mahan tells us that the great navies of Germany, of the United States, and of Japan were created during the last decade. It was England's construction of the initial Dreadnought that enabled Germany, which was hopelessly behind in numbers of smaller battle-ships, to start, by prompt action, nearly even in the class of fighting-ships "which by preponderant contemporary naval opinion is alone fit

to lie in the first line of battle." This condition is the essential factor that led to the present frantic building competition between Germany and Great Britain. As the London "Times" (March 21, 1910) said, "Our naval program is made abroad, and made mostly in Germany." The British prime minister predicts that by the spring of 1913 Germany will have twenty-one super-Dreadnoughts to Great Britain's twenty-five—a narrow margin compared with England's traditional advocacy of the two-power standard. In this class of battle-ships the number built and building in 1910 were: Great Britain, sixteen; Germany, thirteen; United States, eight; Japan, four. In the January (1911) issue of the "World's Work," Rear-Admiral Mahan tells his readers that at the present moment the German navy is second to that of Great Britain; that of the United States is a close third; while France has dropped to fourth place; Japan follows France, with fifteen battle-ships to the French twenty-three.

Even poverty-stricken Italy has authorized the construction of three pre-Dreadnoughts, each of which will have a displacement of 24,000 tons and will carry thirteen 12-inch guns and eighteen 4.7-inch rapid-fire guns. They will have the unprecedented speed of twenty-three knots. A recent despatch

from Vienna states that Austria's naval program for the next five years will necessitate an expenditure of \$200,000,000. The United States is now expending \$135,000,000 yearly on her navy.

Apropos of the Dreadnought mania the world over, that sturdy journal "The Nation" indulges in the following bit of irony:

Are treaties observed by your neighbor? That is because you have a large navy; make it bigger still. Are treaties violated? Then you must increase your navy. Are you anxious for peace? Build a bigger navy. Are you determined upon a policy of aggression? Build a big navy. Are you prosperous? Build ships, or you will be attacked. Are



The Monarch, England's latest improved war-ship of the Dreadnought type. She carries but one military mast, and is so built that she has the least possible superstructure, so that "every scrap of unnecessary gear may be done away with." She can fire a broadside of ten 13.5 guns, each projectile weighing 1,250 pounds. She has a displacement of 22,500 tons, and 27,000 horse-power. Her small boats, two of which are shown in the cut in the act of being launched, are provided with "shelter screens," so that they may be protected from the fire of the enemy.

United States Navy recommended the Connecticut, of 16,000 tons, to be the standard of displacement and dimensions. But the advent of the Dreadnought rendered all previous standards obsolete. Hence the latest planned battle-ships for the American navy call for a displacement of 27,000 tons. Because of strained relations between Brazil and Argentina, the former is building three Dreadnoughts of 19,000 tons displacement each, and the latter, two of 28,000 tons each. It is now universally held that only Dreadnoughts can contend with Dreadnoughts. In March, 1910, Secretary Meyer, of the United States Naval Department, actually requested Congress to authorize the building of a 32,000-ton battle-

you poor? Build ships, or you will be prevented from attaining prosperity. The Dreadnought underlies all things, remedies all things, answers all things. . . . It does not matter that Great Britain's increased armaments would only spur, on the other nations and leave relative conditions as before. No; in rain or shine, in calm or storm, in hard times or easy times, against everybody and against nobody, build ships.

Militarism and Poverty

Stupendous are the pecuniary burdens imposed by the militarist policy upon the people of the several nations. A London despatch, dated October 16, 1910, to American newspapers, stated that Mr. Lloyd George, the British chancellor, said at the Mansion House in London:

I must admit that the increase in expenditures, not only in this country, but in every land under the sun, is due to the insane competition in armaments between the nations of the world. These nations are spending annually \$2,250,000,000 upon the machinery of destruction. In ten years there has been an increase of one billion dollars per annum on this expenditure. All nations seem to be infected with an epidemic of prodigality in that respect, which seems to be sweeping over the world, and sweeping to destruction.

I must remind the reader that in 1866 the gross expenditures of all Europe upon armaments was only \$600,000,000.

According to the "Mexican Herald," and corroborated by the "safe and sane" "Springfield Republican," it has cost Europe, since 1885, to maintain its armed peace footing, the fabulous sum of \$29,000,000,000, all this apart from the cost of wars actually fought. Since 1866 the public debts of Europe have risen from \$5,320,000,000 to \$30,200,000,000. A noted French economist says that disaster must inevitably come, for the colossal aggregate of obligations can never be paid. President Jordan, of Stanford University, said to a Chicago audience last December that one third of all the money in the world is due on the war debt of Europe alone. The Rothschilds and a few other money-lending families control the situation.

Mr. Lloyd George further testified that it costs England \$350,000,000 yearly for her army and navy, or forty dollars for every household in the kingdom. He goes on to say that of the 420,000 adults who died last year in the British Isles five sixths were in poverty. They left no property worth any one's while to pick up. The other one sixth who died in the same period left property worth \$1,500,000,000.

Were England's militarist burden removed, says the chancellor, the government could afford to pay every wage-earner in the kingdom an additional four shillings a week. In London alone 1,800,000 people live in dire poverty, and still another million have nothing between them and deadly want but the scanty wages of a week, while there are 125,000 registered paupers, and one person of every four is buried at public expense. In the world's metropolis 300,000 people belong to families that have one room to a family, and each family has from five to twelve members. "Is there any horror recorded of war that compares to this?" asks Charles Edward Russell. The coroners hold 600 inquests yearly in the East End over babies smothered in bed by their parents. Yet London is but an epitome of England, and England of the world. Of every 1,000 persons in Great Britain 939 die in poverty; 8,000,000 simply struggle on the ragged edge of starvation; and 20,000,000 more "are not comfortable in the simple, clean sense of the word."

According to Congressman Tawney, the United States devotes seventy per cent of its annual expenditure of \$1,260,000,000 to war disbursements. In an article entitled "An Appeal to President Taft," contributed to the

February number of the "North American Review," the Hon. Wayne MacVeagh informs his readers that in 1863, in the midst of the Civil War, when our navy was blockading the coast from Maine to Texas and pursuing the Confederate cruisers on every sea, the entire cost of the naval establishment was \$63,000,000. In 1910, in time of profound peace, without an enemy in the world or the rational possibility of an enemy, the cost of the navy was \$130,000,000. In 1895 the cost of our army was \$24,000,000; in 1910 it was \$110,000,000. Mr. MacVeagh declares that Congress, in its reckless waste of money on the army and navy, is exhibiting "a kind of insanity in throwing away taxes wrung, in considerable part, from the unskilled and inarticulate men, women, and children who are already living in a destitution of which we all ought to be ashamed."

In the last eight years the appropriations for the navy were in the aggregate \$600,000,000 in excess of the aggregate for the preceding eight years. A similar comparison of army expenditures shows an excess of \$472,000,000. All this in the face of the terrible fact that 10,000,000 of our population are, owing to their extreme poverty, living beneath the line of physical efficiency. In this, the richest country on earth, there are 500,000 children who go hungry to school every day because their parents are too poor to supply adequate food. One person of every eight in New York City is doomed to a grave in the potter's field.

Scores of thousands of families in Germany are compelled to live almost exclusively on a regimen of potatoes, while the army and navy of Germany cost her people \$350,000,000 annually. France sacrifices annually \$250,000,000 to the Moloch of war, most of which is wrung from the miserable earnings of the peasants. Nine tenths of the people of Russia are desperately poor, yet they are compelled to lay \$270,000,000 yearly on the altar of the god of war. The Young Turks, administering the affairs of a nation on the brink of bankruptcy, recently prostrated themselves before all Europe in order to wheedle from the money lords another thirty-million dollar loan for war purpose — to maintain peace. Owing to Italy's policy of extreme militarism, the burden of taxation has become positively insupportable, and as a consequence millions of her people are emigrating from her shores every year. Italy taxes salt and all the other necessities of life until the children of the poor (the vast majority of her people) have rickets and are half famished, and then she lavishes the money on Dreadnoughts.

A modern navy is a fabulously expensive luxury. The San Francisco "Examiner" (February 24, 1911) says editorially that warships that cost Uncle Sam \$140,000,000 are now obsolete. Recently the cruiser Detroit was sold for \$20,000. She cost \$1,250,000 in 1890. The world-noted Oregon is in reserve. Even the battle-ships of the famous fleet that sailed from Hampton Roads in 1908 have passed from the first rank. For several years England has been selling to junk dealers ships that ten years ago were the fighting monarchs of the seas. How true it is that, as the "Examiner" says, "science daily makes war more expensive as well as more terrible."

It has been said that there are twelve hundred millions of poor in the world, and that every one "carries a soldier on his back." What can rid our stricken world of the all-consuming fires on the altars of the time-old war-gods Woden and Mars? — Nothing but the advent of the timeless kingdom of the Prince of Peace.

— ★ ★ —

The coronation of George V is expected to bring into London through the foreign invasion at that time from \$150,000,000 to \$200,000,000.

A Question for the Nations

THE following in border and bold face we clip from the San Francisco Bulletin of May 10:

IS SATURDAY OR SUNDAY THE SABBATH?

TOPEKA, Kan., May 10.—"If a man's religion causes him to recognize Saturday as his Sabbath and he fittingly observes the day, has he a right to keep his place of business open on Sunday?"

This question must be decided by Attorney-General John S. Dawson of Kansas, who has started a crusade to close all places of business in this State on Sunday. The argument is advanced by a Seventh-day Adventist, who operates a picture show in Leavenworth, Kan.

The man closes his place of business Saturday, but desires to keep his show open on Sunday. The laws of Kansas say all places of amusement must be closed Sunday, but also say that no man's religion may be interfered with.

It is declared that the picture show will be closed Saturday, but will be open Sunday, and a test case may result.

This matter is not a question affecting this one man merely, nor a denomination of 100,000 conscientious Christians, nor one State, nor one country; it affects the world. The Sabbath question is a vitally important world question. In it is involved the veracity, the infallibility as a moral standard, of Holy Writ. In it are involved the authority of God's Word and the example of Jesus our Lord as against tradition and apostasy. In its decision is involved the very existence of Protestantism. Shall the question be decided by the Bible or by tradition? by the Spirit of God upon men's hearts, or by man-made laws? In it is involved the future of civil government. If the government and people shall choose the side of tradition and religious legislation, they set themselves against the eternal principles of religious liberty which have their springs in God, their nourishment in true Protestantism; and whoever or whatever rushes against the thick bosses of God's buckler of truth is bound to go down. The government which leaves conscience free, and protects the man, and conserves his rights, will endure. Where will you stand?

— ★ ★ —

Li Lien Ying, "the power behind the throne" during the reign of the late Empress Dowager of China, Tze-Hsi, is dead at the age of 69. His fortune is estimated at \$13,000,000, and was nearly all accumulated since the Boxer rebellion, at which time his vast treasure of gold, silver, and gems was pillaged. He began his career as a cobbler's apprentice, and later won the favor of the Empress by his good looks and engaging manners. He was, it is said, a cunning, unscrupulous politician and grafter, hated and feared by high dignitaries all over the empire. He lost all prestige on the death of the Queen, and pined away. His ill-gotten gain and honor brought neither joy nor rest in his last days.

Prof. Ernst Sellin, the Austrian Egyptologist, thinks that he has found between Jerusalem and Jericho the ruins of a palace built by Herod the Great. The expedition financed by Jacob H. Schiff, of New York, has discovered the ivory palace of Ahab on the site of ancient Samaria, near the modern Nablus. Clay tablets with inscriptions are also in evidence.

Doctor Morris H. Richardson, with an extended reputation as a surgeon, in delivering a lecture recently in the Harvard Medical School, stated that cancer on the lip is largely due to the stem of the clay pipe, and also to the cigaret, both of which remove portions of the membrane from the lip and thus make a seat for the cancer.

A cow in Missouri, belonging to the College of Agriculture, a part of the university of the State, gave in six months 17,088.8 pounds of milk, thus beating the best record by 1,458 pounds. Her name is Missouri Chief Josephine. If used for butter the milk will produce between three and four pounds daily.

LETTERS TO A YOUNG MAN

By A YOUNG MAN

II. System—Social and Religious Duties—It Pays

MY DEAR ROBERT,—

You are doubtless right in thinking that a man may carry system to unjustifiable lengths, so that from being helpful it becomes burdensome; but with most young men the tendency is all the other way. They are so afraid of getting into a rut that they shun even a well-beaten road. The men of accomplishment in all ages have been systematic workers. When John Wesley was working in Georgia he recorded in his journal the work not only of the day but of every hour of the day. Moreover it was his custom to begin each hour with a short ejaculatory prayer, and to bring it to a close with a few moments' quiet meditation. This was carrying systematic devotion pretty far, but it did not prevent Wesley's performing an immense amount of valuable work. Indeed, he was throughout his long and busy life a remarkably systematic man; and it was his methodical habits, first brought into prominence at the founding of the Holy Club in Oxford University, that gave the name to the denomination which is numerically the greatest of the Protestant bodies in America, as well as very strong in other parts of the world.

Taking men of an entirely different type, Napoleon owed much of his success to his love of system. The ruling passion showed itself strongly even in those last sad years at St. Helena. No sooner had the melancholy prisoner reached the island than he laid down for himself and his associates a regular daily program which he rigidly followed. The Duke of Wellington was almost laboriously systematic; and the same is true of England's Chief of Staff to-day, Lord Kitchener, who, it has been aptly said, conquered the Boers by means of a card catalog and thousands of feet of barbed wire.

In your case there is, of course, only a part of the day's work to plan. Your duties at ———'s will be planned for you. There you drop into a great and finely organized concern, and take a certain share in its activities. But you will have your evenings to yourself, and if you retire at a proper hour, can also count on a little time in the morning for self-improvement. With the help of these precious leisure hours you must carve out your destiny. Do not, then, despise them. The wise use of leisure time gives strength of character which will make you worth more in your present position, and fit you for a broader field of usefulness hereafter. Many a man has achieved world-wide fame as a scholar and writer by careful use of the hours which with most people go to waste. To mention only one instance, Elihu Burritt, called "the learned blacksmith," found eight to ten hours spent daily at the forge in no way inconsistent with an evening devoted to Arabic or some other difficult tongue, and throughout his busy life he combined physical toil with linguistic studies of a high order.

Now to proceed to actual hours, beginning work as you do at nine o'clock, you ought to have a little more than one clear hour in the morning, presumably before breakfast. This will be the freshest hour of the day, and it

should be devoted to what is most difficult. Besides this hour given to arduous intellectual toil, you should have adequate time for your morning Bible study and devotions, for a few minutes' brisk exercise, followed by the morning bath and breakfast, after which you will have to take the car to your place of business. The program would be something like this: Rising, 5.30; exercise, bath, and toilet, 5.30-6.00; Bible study, 6.00-6.30; study hour, 6.30-8.00; breakfast, 8.00-8.30. So much for the morning. In the evening there will be a longer period of time that can be devoted to intellectual pursuits. Your dinner hour, I believe, is 5.30. Allowing generous time for it and for a little recreation immediately following, you should be able to resume your studies at 7.30 and continue them till 9.30. There would then be a few minutes for helpful reading of a

will be occasional lectures of a helpful character, which it will be well for you to attend. Now and then you will wish to make a call, or some one will call on you. But back of your daily life there will be this program; and if true to the idea of systematic work, you will not break into it unless the good to be derived from the interruption will more than make up for the loss sustained in missing the regular pursuit of the hour. I might say that in first starting out on such a program it is well to adhere as strictly as possible to the regular routine, in order that fixed habits may be formed. It will then be an easy matter later on to introduce a little elasticity without overturning the scheme as a whole. If you should incline to think the program leaves little time for rest, I reply that change of work is the best rest for a healthy young man. Moreover, there is the weekly Sabbath rest, not to mention the valuable time we necessarily spend in bed.

The advantages to be derived from a life according to program are both direct and indirect. The direct advantage lies in enabling a man to give some time daily to what we may call his avocation — something apart from the work by means of which he earns his living, but which duly cultivated may in time enable him to earn a better living, as well as more nearly fulfil his destiny in the world. The indirect benefits are various. Intellectual effort is bracing. To have a program and adhere to it gives one a certain independence of time and circumstances, and fosters the sense of power and achievement, thus making a man more valuable in his every-day business. Then it frees him from many temptations which come to the man who has idle time on his hands. The program, again, tides a man over his dull days. When one has something to do each hour, and goes about it as a matter of habit, he is not likely to waste time waiting to feel like taking it up. Feelings come to be a secondary matter, and duty looms larger and larger. The value of time becomes a very real thing, and life fills with interest and movement. It becomes a habit to pass quickly from one thing to another, and no time is left for listlessness or idleness, nor for foolish dreaming. But I need not expatiate further. I touched on some of these things in my previous letter; and my only excuse for repeating them here is that irregularity is so common a vice, especially with young men, and one so hard to break away from.

I am well aware that it will cost you a severe struggle to adopt a daily program and faithfully carry it out. You will gain the day, however, if you enter the conflict whole-heartedly, looking to God for help, and realizing that the maintenance of your religious life is itself dependent on the formation of right habits of work. The weakest thing about the religious life of many a young man, is that it is such a shifting thing, lacking so largely in that element of fixedness and permanence which is a very large factor in a successful career. Religion is conceived of as having to do only with the emotions, and as therefore fluctuating and uncertain. But the rational element is large in any religion worth the name.

Die Fliederblumen

(Grace Ada Brown in "Springfield Republican")

Guten Morgen, Fliederblumen,*

Lady of the spring!

How my heart is dancing with you
In a fairy ring!

Take my thanks and take my blessing
For the gifts you bring.

In your arms the redbreast robins

Flutter, preen, and sing;

But from you float songs of perfume,—
Ever on the wing.

Guten Morgen, Fliederblumen,

Daughter of the spring!

Gott sei dank, lieb' Fliederblumen,

That you've come once more!

The bright world seems swiftly sailing
Toward a golden shore —

Silver seas behind us dancing,

Rosy seas before —

Gaily sailing toward the treasures

Summer holds in store,

'Neath fair skies where white-winged
Islands

Float and swing and soar.

Gott sei dank, lieb' Fliederblumen,

That you've come once more!

Wie ich lieb' die Fliederblumen!

Memory's mystic key —

Memory of a little cottage

Nestling by the sea,

Painted fair with merry sunbeams,

Filled by songs of glee

From the prattling lips of childhood —

Ah, the years may flee,

But small Hans and blue-eyed Gretchen

Stand close, close by me,

Brought here by lieb' Fliederblumen,

Over land and sea.

*The lilac.

less arduous kind and for a chapter or so in the Bible before retiring. The program I have roughly sketched out would give you from three and a half to four hours on working days for pursuing studies along the lines in which you are most interested; and if carefully adhered to, it would not only make definite and satisfactory progress well-nigh certain, but it would also add greatly to your happiness. Regularity always produces the latter result. It is wishing to be regular and continually failing in the effort that brings discouragement and unhappiness.

Of course, too great rigidity should not be insisted upon. Social and religious duties are not to be ignored. For one evening in the week your study hour will be cut short by the weekly prayer-meeting; and there

It is with the mind, all its powers of apprehension and reasoning, as well as with the heart, we are to serve God; and the Sacred Book tells us, "Ponder the path of thy feet, and *let all thy ways be established.*" Our Master said, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work."

Needless to say, it is only when the day's routine is permeated by a great life purpose that its various duties rise above the mere mechanical and become enjoyable in themselves. Self-improvement becomes selfish as soon as it loses the inspiration of an all-embracing purpose. Time itself is valuable in the fullest sense only as we see it as something given us in which to do God's will and finish His work.

But I must not continue this letter to greater length. I see you are already troubled over the matter of amusements. Perhaps some of the thoughts dropped in this letter may indirectly throw a little light on the subject. In any case I shall give you my full mind later. Meanwhile believe me as ever, your friend,

L. P.

—★—

Where Is My Blood?

THE average person carries about him something like two gallons of blood. The moment we begin to eat, the larger part of this total amount of blood runs to the stomach so as to help in the digestion of the food. There is not enough blood left to do special work in any part of the body. The same thing happens when we do brain-work. The brain immediately draws to it something like two thirds of the total blood so as to help it in its work, and again not enough blood remains in any other part of the body for active work.

If we exercise, the same condition prevails. The muscles called into play immediately call to the blood to help them do the active work asked of them. In other words, the bulk of the blood can never be in two active places at the same time. Thus, if we exercise immediately after eating, the blood is called to the muscles before it has finished its work in the stomach, and leaves that work undone and the food undigested. The same condition is true if we do active brain-work either while eating or directly after eating. The blood is asked to be in two places at one time, and that it can not be, as there is not enough to go around.

The lesson of the blood is very simple if we look at it in this way — it can do but one thing at a time and do it well. And the woman who wants to be healthy should ask herself, "Where is my blood now?" and then see to it that it is not taken away from one piece of work before it has finished that work, or to do two things at the same time. And after all, the lesson of the blood is the lesson of life — we can only do one thing at a time and do it well.—*Ladies' Home Journal.*

—★—

"THE hope that wins is the hope that waits. The wise man knows that he can afford to be patient in awaiting the fulfilment of his purpose. Everything worth wishing for is worth waiting for."

Approximate Chronology

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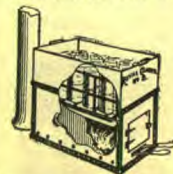
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The Chains That Bind

By Delwin Rees Buckner

A moment contemplate the crouching slave,
Who, prostrate, grovels at his master's
feet,
And waits the sentence it is his to mete;
The power to bind or free, condemn or
save.
A blow—and at the stroke the master gave
The serf leaps upward, while their faces
meet.
The air of liberty is O, so sweet
To him who breathes but vapors from the
grave.
A noble act it is to break the chains
From off the bony ankles of a thrall,
Who years has fretted, pined away
within
His shackles; yet still greater praise one
gains
Who, using every effort at his call,
Emanicipates a dying soul from sin.

— ★ ★ —

Some Things in Which China Is Great

A CENTURY ago the world was in almost total ignorance concerning China, and had ever been so from the dawn of history. Its government and its civilization, its riches and its poverty, its languages and its religions, were all a sealed book to those most intelligent, while the laity were practically as ignorant of China and its people as tho they had no existence.

To-day how different! Now all is changed. Every day the great dailies bear some message to their readers from this far-away land. Many magazines are publishing write-ups of China, till every one feels he knows much concerning the "Flowery Kingdom," the "Middle State," as the Chinese love to call their country.

In some things China takes first rank among the nations of earth; and it matters not what nations may do to China or men may say concerning the conditions in China, the fact must ever remain that in many things the Chinese Empire, if not the greatest, at least is among the greatest empires that ever had national existence.

Great in Territory

Notwithstanding the great losses of possessions which China has undergone during the last century, possessions which she once governed or which were at least tributary to her, still this country remains among the mightiest kingdoms ever formed by man, taking rank to-day, in territorial possession, as the third kingdom of the world.



A view showing the houses of some of our missionaries set in among the bamboo-trees at Mokanshan. No. 1, Elder Westworth's; No. 2, Dr. Miller's; No. 3, R. F. Cottrell's.

With an area of 4,278,352 square miles, divided into eighteen provinces (constituting China proper) and four dependencies, China, as far as territory is concerned, takes first rank among the nations of all time.

China has a great diversity of climate. Lying as it does in a wide range of latitude in the temperate and torrid zones, from the severe cold in the north, all degrees of temperature can be found till one comes to the south where there is perpetual summer.

Its land is as diversified as its climate. From the barren wastes and arid lands of Mongolia and Turkestan to the rich alluvial plains of Central China, and the hills and fertile valleys of the south, China can boast of land with an enduring fertility which challenges a rival in any country in the world. Some of its plains have been cultivated for thousands of years, the same kind of crop succeeding crop for ages with no apparent depletion of productiveness.

Outside of the Nile Valley, the world offers no parallel to the enduring fertility of the great loess plains of Northern and Central China.

Great in Population

In the number of its population China has no rival in history. Like its great mountain peaks of Tibet, in the number of its people China towers so far above all others, that it stands pre-eminently



A view of the Garden Bridge and the new "Astor House" in Shanghai. The view looks across Loochow Creek from the Public Park. This picture shows a little of the progress being made in China.

alone. Approximately China has a population nearing 450,000,000. There is no nation like it in all the world, and never has been. Four hundred and fifty millions of law-abiding, industrious, intelligent people living adjacent one to another, with no other country intervening, governed by the same laws, and paying homage to the same emperor, make China a nation by itself, without comparison.

Every fourth man, woman, and child in all the world is a Chinese, speaks the Chinese language, and if he can read at all reads the Chinese characters. Every fourth person who dies is a Chinese. Three more nations with a population like China's would people the whole world as densely as it is now populated. While the death-rate in China is appalling, still the race is rapidly increasing, and every decade finds a great increase in the number of people.

The Chinese marry young, and the central idea of marriage seems to be the rearing of a family. If the first wife fails to have offspring, the law permits the husband to have a second-wife in the hope that children will be born. If human life was as sacredly regarded as in western nations, the Chinese people would soon increase till they themselves could easily fulfil the command given to Adam in the beginning, "Be fruitful, and multiply, and replenish the earth."

Great in Resources

Not only does China cover a wide range of latitude and longitude, but in natural resources that

help to make a great country, China must take first rank among the nations of earth. In fertility of soil, in mineral and natural wealth, few countries can compare with China. Her coal deposits are among the richest and most extensive on earth.

The amount of coal in Yunnan, Kweichau, Kwangsi, seems to reach 30,000,000,000 tons, and it is estimated that the vast coal measures of south Shansi would amply supply the world with coal, at the present rate of consumption, for thousands of years to come.—Richards.

The coal-fields in China have been laid down on a grand scale. To instance only one, that of Shansi, which has a continuous field 13,500 miles in area of anthracite, equal to the best Pennsylvanian, with from fifteen to forty feet seams. There is also a rich bituminous deposit in the same province.

There are most extensive coal-fields in China, for she is credited with possessing the largest coal-mines in the world, covering 200,000 square miles.—Ball.

China has also iron, lead, copper, gold, tin, and sulphur, so that in natural resources China could continue to exist, as it has existed in the past, to the end of all time without intercourse with foreign nations. Are other nations great in mineral wealth? Behold, China is great among the greatest. In coal and iron she stands pre-eminent, while the great mountain ranges of Tibet are still waiting for the tread of the explorer.

Great in Cohesion and in Antiquity

History offers us nothing in comparison to China when we judge her by cohesion and antiquity. Egypt, one of the earliest nations of earth, does not antedate China, if we are to rely on Chinese tradition and history.

The Chinese started in the race of national existence with the oldest of the old Egyptians, long before this huge mound of stones was piled up [the pyramids]. They outlived their ancient contemporaries. They outlived the Persians. They outlived the Greeks. They have outlived the Romans. And they will outlive the Arabs, for they have as much youth and vitality in them as the youngest of young nations. . . . Here are the Chinese, who have prolonged their existence for 4,000 years. . . . The old Chinese fixed their eyes on certain ineradicable principles of man's mind, and, working on these, have founded and built up a monument, the greatest and most gigantic the world has ever seen.—Meadows.

While other nations have crumbled away till no trace of them is found, this people have existed for millenniums, a separate, distinct nation, never once separating or disintegrating for over 4,000 years. They have preserved their language from all foreign contamination, and the scholar of to-day can read the characters used by Confucius and Mencius



The signal station of the Siccawei Observatory in Shanghai. These photos are furnished by Brother F. E. Stafford.

five hundred years before Christ. Since the confusion of tongues at the building of the tower of Babel, no language of any race has been spoken by so many people as the Chinese language. Think of 450,000,000 human beings speaking and reading the same language! The languages of ancient Greece and Rome are dead languages. Centuries ago they ceased to be spoken or read save by students who made them a special study. But the Chinese scholar of to-day can read and speak the very language written by the scholars before the Christian era. If cohesion and age make a people or a nation great, here we must give the guerdon to the "Flowery Kingdom."

Great in the Ideals of Its People

There is probably no nation that ever existed whose people preserved higher morality than the Chinese. This is not saying there is not crime and sin among them to an alarming extent; but notwithstanding all this, they must take first rank among the peoples of the world. There never existed a more law-abiding, capable, honest class of citizens than that which China has produced. Speaking on this subject, Sir Robert Hart, for nearly fifty years an honored and trusted official of the Chinese government, says:

It must be freely allowed that the Chinese possess quite as large a share of admirable qualities as others, and that these are not merely to be found here and there in isolated cases, but are characteristic of the race as a whole and the civilization it has developed. They are well-behaved, intelligent, economical, and industrious; they can learn anything and do anything; they are punctiliously polite; they worship talent; and they believe in right so firmly that they scorn to think it requires to be supported or enforced by might; they delight in literature, and everywhere they have their literary clubs and coteries for hearing and discussing each other's essays and verses; they possess and practise an admirable system of ethics, and they are generous, charitable, and full of good works; they never forget a favor, and they make rich returns for any kindness; and tho they know money will buy service, a man must be more than wealthy to win public esteem and respect; they are practical, teachable, and wonderfully gifted with common sense; they are excellent artisans, reliable workmen, and of a good faith that every one acknowledges and admires in their commercial dealings. In no country that is or was has the commandment "Honor thy father and thy mother" been so religiously obeyed as it is among the Chinese, or as fully and without exception given effect to; and it is in fact the keynote of their family, social, and national life, and because it is so their days are long in the land God has given them.

A people of whom such commendation can be truly said needs neither panegyric nor apologist. The Chinese race belongs in the front list of those people and nations we call great. The Chinese Empire is great in the extent of territory it controls; great in the millions of people under its government; great in the natural wealth within its possessions; great in having such a multitude of people living together in peace and harmony; great in the civilization which it has given to its people; and greatest of all in the high ideality which it has imparted to its citizens without the aid or influence of the Gospel of Christ.

I. H. EVANS.

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Chinese Famine Fund

THERE has been some advance in our Chinese Famine Fund since our last. Some of the letters we have received have been touching. God bless the givers for their sacrifice. Kinship in suffering opens the heart. This money we forward to China direct, that there may be no delay.

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Mrs. J. O. Miller	3.00
Total	\$710.80



The June number of the SIGNS OF THE TIMES magazine appears with a beautiful and appropriate cover illustrating the prophecy of Daniel 12:4. It contains a number of leading articles which will be of special interest to our readers. One of the special ones is entitled—

"Many Shall Run To and Fro," by the editor, and in it is shown the providence of God in the great inventions of the past one hundred years or more, the extent and results of these to-day, and how all of this was but for a purpose—the giving of the Gospel in this generation. An important article.

Others are—

"Millions for Minutes," by M. C. Wilcox, showing the intensity of the times and conditions in communication and transportation. The new New York Grand Central Terminal is one example. You will enjoy every word.

"Sane and Scientific Eating," by David Paulson, M. D. The human furnace, dietetic clinkers, heat-and energy-producing food, the backbone of a meal, fruits and vegetables the dietetic storehouse for mineral salts, milk and eggs, natural meat substitute, and eating clinkers, are some of the subheadings of this strong article.

"England and the Reformation," by E. E. Andross. The Breaking Day considered in the following steps: Britain's part, the reforming power, two parties developed, the cause of apostasy, and the fruits of apostasy.

"France and the Reformers," by Mrs. E. G. White.

"Aspects of Psychic Healing," by Prof. George W. Rine, is a valuable study of this subject, and shows the deceptive methods in contrast with the work of Christ.

"The Final Conflict," by F. M. Wilcox, showing the intensity that to-day marks the struggle between the forces of good and evil; the fulfilment of important prophecies; the marshaling of the forces; the delusive hope of peace; and the invincible God the tower of strength for the messengers of truth.

"The Promise to the Fathers," by William Covert. An interesting study in Old Testament history.

There are also several pages of stirring current topics. The illustrations are unusually good. In all, it is an excellent number.

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., MAY 30, 1911

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

For further particulars, subscription rates, etc., see page 15.

The supreme courts of this world are not infallible; and forever will men be dissatisfied with their decisions, which may or may not affect them at all. But there is one Supreme Court, the decisions of which are vital to all men, that will render decisions which even the criminal and guilty will approve. That Court is sitting. You have a case there. The one Advocate who can help you is Christ Jesus. Have you placed your case in His hands?

A New Movement against Tobacco.—What is called "The Order of the Orange Blossom," has just been started in Whittier. It is composed of young women, we learn from the *Pacific Prohibitionist*, who take the following pledge:

"I pledge posterity and our Maker to accept as intimate companion no young man who uses tobacco in any form, or alcoholic beverages, or unmanly language. And I pledge my example and influence against such degrading habits—securing signatures to this pledge from young women and young men personally and by mail."

The Whittier W. C. T. U. have endorsed it in the following resolution:

"Resolved, That we, as a W. C. T. U., most cordially endorse the 'Whittier Memorial Pledge,' believing it to be a blow not merely at the foul tobacco habit, but at many evils allied with it. And we urge young women everywhere to sign and circulate this pledge as a means of standing together to demand true nobility and purity, health of body and mind, in the future fathers of our nation."

It is hoped that this will become a national or world movement. Twenty-five of these pledges may be had for ten cents in silver from "The Order of the Orange Blossom," Claremont, California. We hope American girls will push it along. It is too bad that a "mere man" (Prof. G. W. Savory) had to originate it, or is at least the visible object in so doing; but he has done a savory thing for society. At a meeting in Whittier, 1,000 pledges were taken; and we hope the girls will stick to it, and pass it on.

Some recent work done by the Government in Rochester, New York, has brought new emphasis to the fact that much of the stuff that is sold for whisky in many of the saloons and other places where strong drink is dispensed is made from a concoction of poisons that give stupefying, intoxicating effects similar to whisky, but are much more deadly. The police report cases where "drunks" have been brought in who remained in an unconscious state for hours after drinking this poison that has been sold for whisky. "Bottled in bond" was the pretentious inscription on many of the bottles that were filled with this stuff that is still more poisonous than the whisky itself. The term "bottled in bond" is supposed to give the guarantee of the Government that the article is truly what it is represented to be. But the bottles that contained this Government guarantee were refilled with the privately manufactured "power-house whisky," as the poisonous drug-made stuff was called. The best of whisky is a poison that will limit and finally destroy the usefulness of any one who indulges in it. How much worse then is this other stuff that you are more than likely to get any time you take a drink, for it is so much cheaper and the barroom can make so much more from it. The only safe and sane course is total abstinence, and it is the only truly happy course as well.

The Standard Oil Decision.—The Standard Oil Company has been before the country in the courts for the last four or five years. In fact there has not been much of the time since the company got well under way in its eventful career, that it has not been in the courts in some part of the nation. But it has been on trial for its very existence especially during the last four or five years. Judge Landis imposed a fine on the company of \$29,240,000, but his decision was set aside by the Supreme Court. But now the Supreme Court has ordered the company to be dissolved, and gives them six months in which to wind up their work. This means, according to the general opinion at this writing, that the big New Jersey head to the company will be dissolved, but the hundred or more subsidiary companies will go right on doing business just the same as they have been doing. And while there will be a change in the outward appearance of the company, there will in reality be no change at all. And, furthermore, it is generally believed that this decision really destroys the Sherman anti-trust law. But whatever may be the outcome of it, the matter is perfectly apparent that this decision of the Supreme Court is another one of the mighty evidences that show how strongly the big combines of capital have entrenched themselves, and the problem that results from it is one of the greatest difficulties that has confronted this or any other age.

"Peace Would Degenerate."—Episcopal Bishop Codman, in speaking before the Episcopal Conference at Portland, Maine, on May 17, is reported to have said: "Without war a nation would degenerate, would become effeminate, morally and physically. It is a mistake to aim at sentiment. War has developed noble soldiers, noble statesmen, and noble women." On the same occasion the bishop is also reported to have said that the Episcopal Church is "altogether too respectable and over-refined." The nations of this world gain their prestige and maintain themselves in power by the force of arms. No one will question this. But He who is the Prince of Peace has inspired one of His apostles to write, "The we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds)." The Christian has a far different and vastly more important work to do than that of killing men. "Blessed are the peacemakers: for they shall be called the children of God."

Another five days' truce has been signed between the government and the revolutionists in Mexico. As the basis of the truce President Diaz and Vice-President Corral have agreed to resign before June 1, and Minister of Foreign Relations De la Barra will be president during the interim. Francisco I. Madero, the revolutionary leader, will be called to Mexico City to act as De la Barra's chief adviser and as a sure guarantee that the pledges made by the government will be carried out. A new election is to be called within the next six months to settle all the questions at issue. It is considered that this action amounts to a complete surrender of Diaz and his government as a result of the striking victories that have recently been gained by the revolutionists.

The truce between the insurgents and the government of Mexico has been broken, and a strong force has invested Juarez, and fierce fighting is in progress. The insurgents are becoming more aggressive and are strongly threatening to march quickly upon the capital city itself. In the fighting at Juarez a number of United States citizens in El Paso, just across the border, have been killed and wounded, and some difficult diplomatic problems are presented to our Government as a result.

How often history repeats itself in principle, in individual as well as national life. Amaziah king of Judah went to war against the Edomites, and gained glorious victories; but he returned from that victory and set up to worship the gods of Edom, which did not elevate and could not save

the Edomites. Under the principles of Protestantism—absolute separation of Church and State—the United States has made remarkable progress. At war with a once proud mistress of the seas, Spain was shown to be without strength and easily vanquished—Spain, behind whom is more than four centuries of Roman Catholicism. In the subversion of Protestant principles, manifest especially in Sunday laws, in its manifestation of friendliness to Roman Catholics as such, not as private citizens, but as religionists, members of a religio-political organization, the United States is turning from the principles which made her all she is that is worthy, and is turning to those principles, that religion, which has left Spain what she was at the time of her defeat. And the worst thing is, a great many of professed Protestants do not see it. They are as blind as Amaziah.

There is a tremendous sentiment throughout the country, especially on the part of women's societies, against the acceptance of the silver service from the State of Utah for the battle-ship Utah. One of the pieces, it is said, contains a picture of Brigham Young and the Mormon temple. Young is called a traitor, an adulterer, and several other pet names. The Secretary of War has no authority to change the matter, and others argue that Brigham Young and the Mormons are a part of the history of Utah. There would be more point to the protest if the battle-ship was an emblem of righteousness, purity, and peace.

Thirty-two years ago Dwight L. Moody founded the Northfield Seminary. As might be expected from the character of Mr. Moody, the leading theme in the school is the study of the Bible. In connection with this school is held each year a series of conferences, and special lectures on missionary and Bible topics. The circulars sent out this year announcing the summer program present many interesting features, and announce many speakers of note. Those interested may secure full information by addressing A. G. Moody, East Northfield, Massachusetts.

Mr. W. T. Hornaday, director of the New York Zoological Park, declares that the following American birds are extinct: great auk, passenger pigeon, Labrador duck, Eskimo curlew, Carolina parakeet, and flamingo. There are fourteen others on the way to extinction, among which are the trumpeter swan, whooping American and snowy egrets, wood-duck, golden plover, rosette spoonbill, and the red-breasted and bartramian sandpipers. The causes are the hunters of game and the curse of fashions.

"The National Prohibitionist" is greatly stirred over infractions of Sunday law; while wickedness abounds every day in the week. Will a drink of whisky do more harm on Sunday than on Wednesday? True prohibition stands for every day in the week.

Jacob M. Dickinson has resigned his position in Mr. Taft's Cabinet as secretary of war, and Henry L. Stimson of New York has been appointed to the place. Mr. Dickinson presents as his reason for resigning, urgent personal business matters.

May 1, the Conqueror, Great Britain's twentieth Dreadnought, was launched on the Clyde. The Conqueror is a duplicate of the Thunderer, which was launched on February 1.

Several State senators and assemblymen in Ohio are before the courts for bribery, and there is a large mass of evidence to sustain the charge.

The proposal to revise and abridge the Decalogue is gaining adherents. We shall have more to say of this hereafter.

The agitation in favor of more strict Sunday laws is still kept up in the South African parliament.