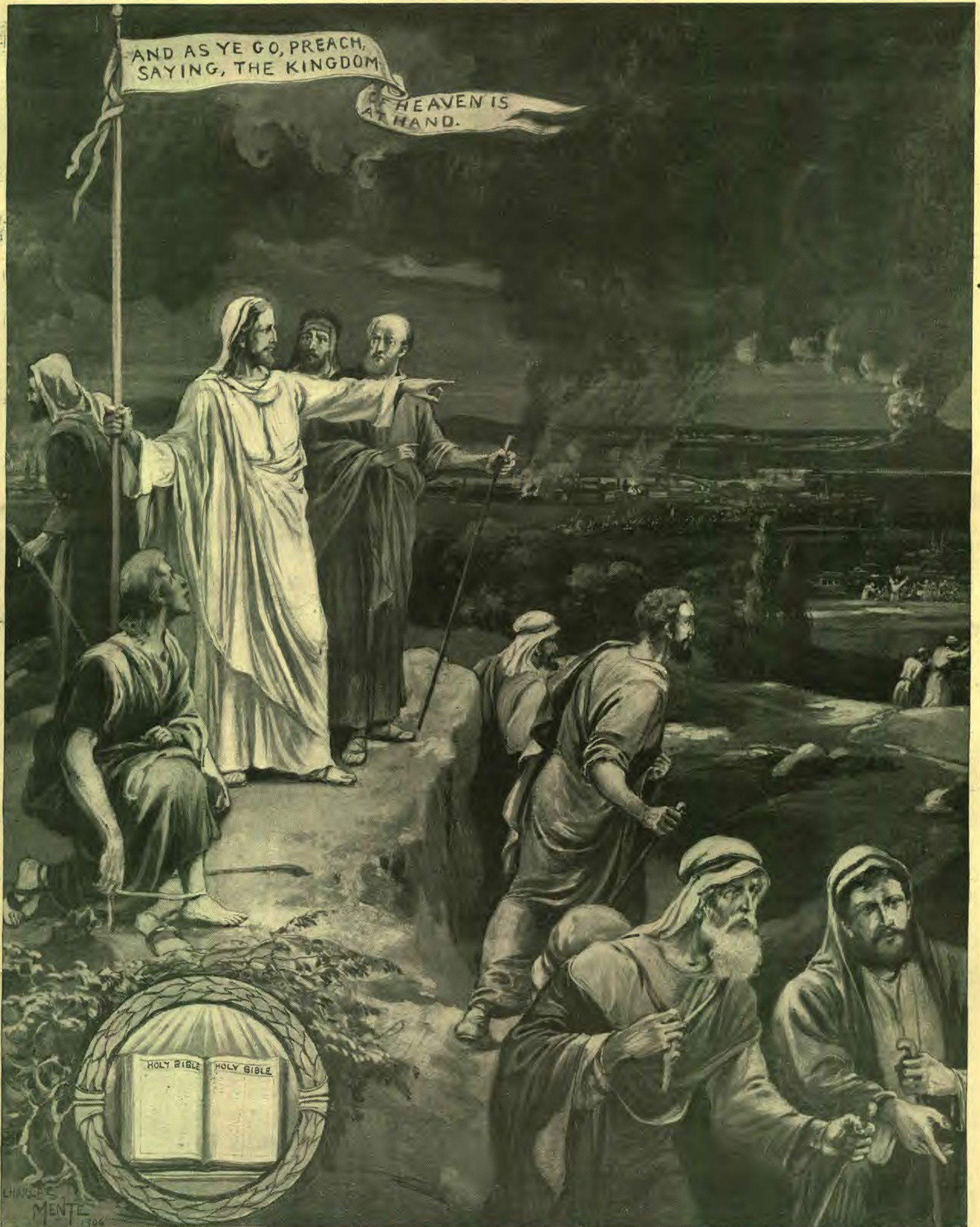


SIGNS OF THE TIMES





"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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.

3680 — Questions of the Resurrection and the Bible

What about the contradictory accounts of the resurrection as given by Matthew and John? Are they not entirely different stories?
J. W. B.

It is impossible, in the great number of questions we have to answer in this small department, to enter at any length upon the different accounts of the resurrection of Jesus. They are different stories, told by different persons, each of them impressed to tell some particulars concerning the resurrection which others did not tell. The real question regarding all these differences in the Gospels is not as to whether the story is different or not, but, is the story contradictory? Now John tells some things that Matthew does not, and Matthew some things that John does not. One story, for instance, will pass over what might be considered important items of interest, and events clearly brought out in another story of the evangelists, but these are not necessarily contradictory. It is simply that one omits some events and mentions others. If this critic, or student, will take some good harmony of the Gospels, one of which can be found in the Oxford Bible helps, he will see that all these various statements by the four evangelists are accounted for.

Now Luke, it is thought by some, wrote first. He himself did not witness the events. He evidently received them from the Lord through Peter. Mark did not witness all of them, altho he may have witnessed some of them. He was a young man at that time. But John and Matthew were among the witnesses, among the twelve disciples. Luke probably wrote first; then Matthew or Mark, and later John. Each one of these doubtless saw just what the others had written, but each one of them wrote out, as the Spirit of God dictated, events which would touch some hearts out in the great world from that time on. They made no effort to harmonize their statements. Each of them stated that which was true, stated some things which the others did not state, left out some things which the others did state; but this does not imply contradiction.

We regret that we have no more space to enter into the examination of the stories by detail, but this is impossible.

3681 — Trine Immersion

What authority is there in the Bible for baptism by trine immersion? Where is it found? What form of baptism was used in the apostles' time? Is there any other form recorded in history? When and where was the first single immersion practised?
F. M. S.

1. There is no authority in the Bible for trine immersion, or trine immersion—that is, immersion three times. Some think that they find it in the formula given by our Lord in Matt. 28:19, "Baptizing them into the name of the Father and of the Son and of the Holy Spirit," and so trine immersionists dip a part of the body three times face downward. That is, the candidate, with the administrator, enters the water about waist deep, and then dips three times forward. But if the text itself means trine immersion, they do not carry it out, because if it implies three burials it ought to be three burials of the entire body, but they bury only a part of the body once, and another part three times.

Baptizing into the three names does not refer to three baptisms, because there is but one baptism, as we are told in Eph. 4:5. The text in Matthew pertains to the office work of the three manifestations of the Deity—God the Father for character, the Son for humiliation and self-emptying and self-denial, the Holy Spirit for service. The New Testament later than this sums these all up into one baptism in the name of our Lord Jesus Christ.

2. The form of baptism used in the apostles' time is indicated first by the meaning of the word "baptizo," to plunge, immerse, whelm; and secondly by what that baptism signified. The three great facts of Christianity are set forth in 1 Cor. 15:1-4—death, burial, the resurrection. Baptism, as stated by the apostle in Rom. 6:3-6, sets forth the same three great facts: "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The form therefore, of baptism, would be the form of burial—the candidate laid down in the watery grave as one who is dead would be, indicating burial.

3. There are other modes called baptism recorded in history. Trine immersion began away

back in the early days. So also did sprinkling and pouring.

4. We do not know where the first single immersion was practised. We are told by some that it was common for the Jews to baptize the proselytes they received from the Gentiles. John baptized disciples before he met our Lord; but just who or just when, we are not informed.

See Bible Students' Library, No. 204, "Bible Baptism," price 1 cent; Words of Truth Series, No. 17, "If's and Why's of Baptism," price 2 cents.

3682 — The Round World

Would not Sunday be the day for Seventh-day Adventists to keep in America, and Monday the day for keeping Sunday, when we think of the difference of longitude? The new world was not known when the Bible was written, nor even in the apostles' time, and they were preaching to the people of the old world.
W. L. H.

There is no difference in the day between the east coast of Asia and the west coast of America. One finds himself journeying eastward or westward, in respect to the days of the week, in harmony with the people of both continents. It is not until the Pacific Ocean is crossed that the day changes, and that was not crossed until later generations; and when it was crossed, navigators had come to that knowledge that was necessary in the dropping or adding of a day, and there has been no trouble, to any extent, at all since that time in keeping track of the days of the week. No one has any trouble whatever in finding out when the first day of the week begins, and the seventh day of the week comes just before the first day of the week. And some of our Sunday friends are so little troubled about that, that they are exceedingly anxious to secure a universal Sunday law for the entire world.

Now the Lord knew the world was round when He created it, knew that men would be scattered all over the world, and knew also that with His great time clock, the sun, they would have no trouble in keeping the Sabbath, and neither have they. The real question, or objection, does not come against Seventh-day Adventists; it comes against the Word. Take two texts, for instance, upon this: one in Mark 2:27, "The Sabbath was made for man;" the other in Acts 17:24-26, "God that made the world and all things therein, . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." It is this God who has said, "Remember the Sabbath day, to keep it holy." "The seventh day is the Sabbath of the Lord thy God."

3683 — God's Rest, Heb. 4:8-10

A writer in the "Baptist Standard" says that this scripture is proof of the change of the Sabbath.
P. H.

This scripture teaches no such thing as that. It is not telling us of a change of the Sabbath, nor does it discuss anything akin to it. What the writer is telling us is that God has a "rest" for His children. That "rest" was finished from the foundation of the world,—God's eternal kingdom of rest. For God made the world, and rested on the seventh day from all His works. His works were completed for man. There was made for man all that man could desire, and the appointment of the seventh day was a proof of that fact. But Adam sinned, and he lost the "rest." When God called the children of Israel out of Egypt, there was opportunity for them to have that rest in the land of Canaan; but they went in there with carnal hearts, and consequently did not find the "rest" that God wished to give them. Jesus (see the margin of your Bible—"Joshua") did not give them rest. "Jesus" in the Greek is the same as "Joshua" in the Hebrew. See also the Revised Version, which has "Joshua." Now if Joshua had given them rest, God would have used the Jews, and would have made them indeed priests to the nations of the world, and would have won the world through them; but they went in with a heart of unbelief, and consequently did not find the rest which God wished to give them. Then the Lord puts it as expressed in the Psalms: "To-day"—just to-day—there is rest in the Lord Jesus Christ. It comes right home to the individual heart. God offers a rest to every soul who will leave all his own works, and trust in the work and mercy of God. The only thing that can keep us back from the rest in Christ Jesus

is unbelief. The pledge of that rest to us is the Spirit of life and peace. The day of that rest, in its initiation, is when a soul receives the Lord Jesus Christ for his sin, and finds true Sabbath-keeping in Him; and the seventh day is to the saved soul all that God has told us that it would be in His own Word. See Isa. 58:13. The culmination of that rest will be found when God's children enter that glorious holy land that shall never know sin. Of that new earth the Sabbath is still a pledge.

3684 — Camel and Needle's Eye

Please explain Matt. 19:24. L. H.

The scripture reads, "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Travelers tell us that in the large gate of the city of Jerusalem there is a small gate. When the large gate was closed, a man could get through the small gate by bending, and a camel also could by being relieved of his load, and shuffling through on his knees; and it is supposed that that gate was still called the needle's eye in the time of our Lord, who stated that it was easier for a camel to go through the eye of a needle, or the needle's eye, than for a rich man to enter into the kingdom of God. He could enter only by giving up his riches and yielding all to God. But to our mind the parable is still stronger than that. By a rich man we would understand the Lord means one whose heart is set on his riches, and one whose heart is set on his riches is a worshiper of mammon, and it is easier for a camel to go through—actually go through—the eye of a cambric needle, if so we wish to put it, than for a rich man to enter the kingdom of heaven. And therefore the disciples say, "Who then can be saved?" They did not understand how a man could be divested of his love of riches; but Jesus tells them that with God it is possible.

3685 — To Egypt and Back

How did the virgin Mary travel to Egypt and back? What was the distance?
W. H. N.

Evidently she rode on a donkey, as is often pictured by some of the artists. That was one of the ordinary ways of travel at that time, and her husband may have walked by her side, or also ridden one.

The distance was probably about 300 miles from Bethlehem. To the river of Egypt, or the border of Egypt, was about 100 miles, but it was some distance from there to the center, or capital of Egypt, supposing that she journeyed that distance. Journeying in that way, the space covered would probably be not far from twenty to twenty-five miles a day.

3686 — F. S.—A Book of Martyrs

We know of no book of martyrs which covers the history of the world from Abel down to the nineteenth century. For ancient times down to the time of John on Patmos, the Bible is the best. Foxe's "Book of Martyrs" tells the story down to three hundred years ago, but I know of none that has been written since that. The abridged edition of Foxe's "Book of Martyrs" can be obtained from the Methodist Publishing House.



Schedule for Week Ending March 16, 1912

Sunday	March 10	Deuteronomy	8, 9
Monday	" 11	"	10, 11
Tuesday	" 12	"	12, 13
Wednesday	" 13	"	17, 18
Thursday	" 14	"	19, 20
Friday	" 15	"	21, 22
Sabbath	" 16	Psalm	78

The entire week, with the exception of the last day, is employed in the repetition of the law in Deuteronomy, covering chapters 8 to 22, with the omission of 14, 15, and 16, the principles of which we have already covered in other scriptures, but which it is well to read if we have time. The week closes with another psalm, the 78th, bringing to mind God's wonderful working for Israel.

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 39, No. 10

Mountain View, California, March 5, 1912

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Single Copies, Five Cents

A Lesson from the Life of Judas

By Mrs. E. G. White

JUDAS was one of the twelve disciples who were chosen to be co-workers with Christ. He was entrusted with the little fund made up from the contributions of the believers, but he had not been fitted for the position of trust which he occupied. Covetousness had not been cleansed from his heart, but was cherished and cultivated. By his unsanctified, subtle reasoning, he magnified his position to one of great importance. His avarice grew as it was indulged, until it was fast becoming the most prominent feature of his character.

The evils of covetousness and avarice, injustice and fraud, were plainly dwelt upon by the Saviour. And altho the name of Judas was not called, nor direct application made to him, yet he felt himself guilty of these things. But he did not separate himself from sins so hateful, and purify his soul by obeying the words of Jesus. Instead of this, he took offense at the word spoken to correct the growing evils of the attributes of Satan.

The Constant Theme

The principles that should govern the heart made new were constantly the theme of the teachings of Christ. But they were not received by Judas. The lessons which the other disciples received and acted upon provoked Judas. Under the impulse of Satan, he acted directly contrary to the principles that Christ was endeavoring to inculcate as to what constitutes Christian character. A power was working from the heart that had been left unclean, unholy, and unsanctified. Tho Judas professed to be a disciple of Christ, this inward principle was constantly at work, and from time to time overmastered him, causing him to give expression to the propensity that was corrupting the whole man. The very principle of the Gospel enjoining mercy to the poor, was made an excuse for his covetousness. On the plea of waste, he made objection when Mary anointed the feet of her Master with the precious ointment.

Christ was in sympathy with suffering humanity. His efforts were always put forth to uplift and restore, never to weaken, to oppress, or destroy. The truly converted

man will in heart and life make manifest the outworking of the divine life. The weak and unfortunate will ever awaken in his heart feelings of tender pity and Christlike compassion. There will be no hardness of heart, no harsh, coarse spirit. The water of life, as an inner spring, will be ever uprising to bless all within the sphere of his influence. By such, gifts and offerings are brought to God with a willing heart, a ready mind. They perform acts of mercy and benevolence, not because they are compelled to do so, but because they are partakers of



"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

the divine nature, partakers of the character of Christ.

The True Science of Correcting Character

Had Judas had that true life of which Christ is the substance and the source, he would have fed upon that which is conducive to growth in Christ, the bread of life. Cherishing in his heart the life of Christ, feeding on the bread which came down from heaven, he would have had the power of assimilation to Christ. He would have appropriated the nutriment of the living bread,—would have received into his own nature the spirit and life of the words of Christ, and thus would have become one with Him. He would have become, in character, all that he professed to be.

True life is progressive; wherever there is life, there is growth. Had Judas been a doer of the words of Christ, had Christ been abiding in his heart by faith, this growth would first have been manifested in lowly, humble acquaintance with himself and with God. He would have been learning the

lessons that Christ gave to His disciples when He asked them, "What was it that ye disputed among yourselves by the way?" The subject of the conversation had been who should be the greatest in the kingdom of heaven. It was a matter that should never have come into their conversation, for its tendency was to arouse selfish feelings, selfish expressions, and eclipse the love of Christ in the soul.

The Lesson from the Little Child

Taking a little child, and setting him in the midst of them, Christ said: "Verily I say unto you, Except ye be converted [from your own natural, selfish characters], and become as little children [free from guile, hypocrisy, and all selfishness and unkindness], ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." What a lesson is this, not only for the disciples and Judas, but also

for all who believe on Christ to-day!

Judas heard all this, but he thought, as many think to-day, that such teaching was uncalled for. But if this were so, why did Christ dwell upon such themes? He further added: "Wo unto the world because of offenses! for it must needs be that offenses come; but wo to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Character Building Needs Close Attention

Here Christ would teach us that the character building needs close and careful attention. This is the work that Judas's keen perception might have discerned if he had received the lessons which Christ sought to

teach him. His objectionable traits of character would then have disappeared, and he would have become meek and lowly of heart, like his Master.

And this work is something that we as well as Judas must do. Those who have hereditary tendencies to evil, those who are putting forth thorn branches to wound all with whom they come in contact, should see that the offending members are cut away. Painful as this work may be of separating the evil from our character, it must be done. Selfishness and covetousness, which is idolatry; the harsh and unkind spirit, that, manifested in word or deed, will wound and destroy souls, must be taken out of the life, or the entire man will become offensive to himself and to God. His hard-heartedness will cause him to neglect the very ones who need his help.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you."

True Mental Food

This is the bread which came down from heaven, even the Word of God. And this Word, received and appropriated by the living agents, will produce that faith which works by love, and purifies the soul. It will cut away the hereditary tendencies to evil, and the wrong traits of character that have been strengthened by cultivation. However dearly we may prize these, it is better to separate them from our life practise now than to have their predominating power defiling and corrupting the whole man. And not only this, they destroy our influence for good, and, instead of being a savor of life unto life, we become a savor of death unto death.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Judas might have been all this. Blessed as he was with abundant opportunities of eating of the bread of life, he might have formed a firm, Christlike character.

"Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the Word, being disobedient: whereunto also they were appointed."

God has given His only-begotten Son to our world as our sin-bearer, that He might take away our iniquities. Through His di-

vine merits, every son and daughter of Adam who will believe on Him as the way, the truth, and the life, will be presented faultless before the presence of His glory with exceeding joy. Those who return to their loyalty to God are precious in His sight; for Christ died to redeem these souls from the bondage of sin; He died to secure the eternal happiness of fallen man.

And "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Our Redeemer has risen from the dead. He

led captivity captive, and gave gifts unto men. And now He ever liveth to dispense His blessings in rich currents of grace and power as the circumstances of His believing children may require. And to the sinner His voice is heard in loving invitation: "Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

What Shall We Do with the Fourth Commandment?

By Mrs. L. D. Avery-Stuttle

III—Is God Particular?



DON'T think it makes any difference, anyway," some one said to me the other day; "I just can't see that it makes a particle of difference to the Lord what day I keep, as long as I am sincere, and attend church, and worship Him all the day!"

But my friend forgot that he had just

But some day the whole world will wake up to the fact that the Almighty *is very particular*. He is not playing a foolish game with man. *He is in earnest*. Had He not been "particular," do you think He would have given His only Son to die because of one single act of disobedience on the part of one man and one woman? — Nay, verily. Sin is exceeding sinful in His sight, and sin is the transgression of His law.

They Would Not Believe in the Coming Flood

Once in the long ago, a lone man began the building of a huge boat. What struck the people as very singular was the fact that there was no water upon which to launch the boat. But the man who was building it declared to the people that God had assured him of a coming flood, and that those who wished to save their lives would do well to enter the boat.

I suppose some argued one way and some another. They didn't believe the Almighty would send a flood anyway. Why, it had never even rained! And even if the worst came, it would be just as easy for God to save them in one place as in another. They didn't believe He was "particular."

We remember the history of this—the most awful tragedy which ever befell this old earth.

When it was too late, the inhabitants of a doomed world discovered that God meant just what He said.

Uzzah was one of those men who did not believe that God was "particular." He put no difference between the holy and the profane. The oxen shook the ark of God, and Uzzah laid hold of it to steady it. God had forbidden anything of this kind; still under the circumstances, this man ventured to disobey.

Really, he didn't see *why* he might not touch the ark,—his hands were clean and his motives good. But he was smitten with death for his folly. God was particular.

"O, well," says one, "you may keep the letter of the law if you deem it so necessary. As for me, I can obey God as well in *spirit*, without the letter."

So thought King Saul. God had commanded him to exterminate the Amalekites and all their possessions,—a nation whose heinous sins reached to heaven. But the king thought he could improve upon the command of God. He would *very nearly* fulfil his commission—but not quite. He didn't believe in keeping "the letter of the law." So he spared Agag, the abhorred of Heaven, to pander to his foolish pride. Then there were a few nice fat cattle belonging to the enemy. What a pity to slay all these,

Do You Know Him?

By Nettie Hall

Do you know the Lord of Glory?
Do you know Him as your God?
Do you feel His gentle presence
As you walk the path He trod?

Weary of the paltry pleasures
Of this world of wo and strife,
Do you feel your soul aspiring
To a higher, better life?

Do you feel a deep heart longing
For the One you love so well,
To come near and ever nearer,
And within your heart to dwell?

Sometimes, when in human weakness
You have grieved that dearest One,
And the clouds grow dense about you,
And the dove of peace is gone,

Then in penitential sorrow
Do you seek that lovely face,
There to find sweet peace and pardon
In the riches of His grace?

Do you know the Saviour loves you—
Loves you still, His erring child—
Draws you closer to His bosom,
Shields you from the tempest wild?

Do you pray in childlike fervor,
While you closer cling to Him,
"Make me more like Thee, my Saviour,
Keep me pure and free from sin"?

Do you feel the sweet influence
From the Father's throne above,
That will make your life more noble,
As you walk in perfect love?

Do you grow each day more perfect,
While He lives and dwells within,
Till your life reflects His beauty,
While you sweetly walk with Him?

Is your love for Christ your Saviour
Growing stronger day by day?
Could a world of sin and folly
Tempt you from your Lord to stray?

O my brother, do you know Him,
That dear friend forever nigh?
Would you, could you, live without Him,
Or without Him dare to die?

been most energetically trying to prove from the Bible, that the first day is the Sabbath. Failing in this, he adopted the same tactics which are made to serve many others who are in like trouble,—he didn't believe it made "any difference anyway."

when they might be saved for an offering to the Lord! "Surely," reasoned King Saul, "the Lord does not really mean me to do so extravagant and rash a deed as to destroy cattle which might be spared on purpose for His glory!" What difference could it make? They were only dumb cattle anyway.

So he decided to risk the consequences, and obey what he probably called "the spirit" instead of "the letter" of the law. And sin is so exceeding sinful, that by the time the prophet Samuel came to him with his awful message, King Saul had actually persuaded himself that he *had* obeyed the command of God. We know the result of his folly.

But the Uzzahs and the Sauls are not all dead yet; and it is as hard to-day as it was then to make men believe that "to obey is better than sacrifice."

Achan was another of those who thought it made little difference whether God was obeyed or not. Ananias and Sapphira were two more. I need not multiply examples of this kind. God's Book is full of them from cover to cover.

Now, in all candor, what business have

you or I to conclude that the Almighty is not able to express His real meaning in plain language? Dare we undertake to improve upon the words of the Most High, to impeach His wisdom, or to correct His laws?

God means just what He says, my friend; no more, no less. When He says, "Thou shalt not steal," He doesn't mean that we may commit petty theft, neither will He approve of dishonesty of any kind, no matter under what flag it may sail. And when He declares, "The seventh day is the Sabbath of the Lord thy God," He means exactly what He says, and no manner of reasoning can make it mean the first day or any other save the one He sanctified at creation. And even tho on every first day for many hundred years the Almighty has been solemnly assured, upon the bended knees of the worshiper, that "this is Thy holy Sabbath," it alters not the truth one whit. God's perfect law is the same. It is as unchanging and as unchangeable as the throne of its unchangeable Author; and tho puny man may seek to batter down the massive pillars of eternal truth, they only loom up the clearer and stronger.

kingdom of God." John 3:6, 3. It is the new birth alone that places a man in line with the promise to Abraham. It is the new birth, not the old, that makes one a child of Abraham. A carnal or unconverted Jew is no more an heir of Abraham and the promises made to him than a carnal or unconverted Gentile. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. "For to be carnally minded is death" to the Jew as surely as to the Gentile.

Testimony is given us still further on this point: "Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3:7. How clear the evidence that in the promise to Abraham, the "seed" does not have reference to natural descent, but to those born of the Spirit, whether Jew or Gentile! "So then they which be of faith are blessed with faithful Abraham." Gal. 3:9.

Christ and Abraham

Another very positive testimony is the following: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. In considering the great host of the redeemed, we can never disassociate their Saviour and Redeemer. He is "the chiefest among ten thousand. . . . Yea, He is altogether lovely." Cant. 5:10, 16. He is the "tower of the flock, the stronghold of the daughter of Zion." Micah 4:8. He is the One who entreats, "Look unto Me, and be ye saved, all the ends of the earth." Isa. 45:22. "And ye are complete in Him, which is the head of all principality and power." Col. 2:10. All things center in Him. "I in them, and Thou in Me, that they may be made perfect in one." John 17:23.

So when God made promise to Abraham, saying, "In thee shall all families of the earth be blessed" (Gen. 12:3; 18:18), the promise specially refers to Christ. In it Abraham saw the promised Redeemer. The One who filled the horizon of the patriarch's vision was none other than Christ. All else was eclipsed by Him, and so, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

The Triumphant Company

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Thus it is that all Christ's children are counted as the seed, and become heirs together with Him. God said, "In multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore." Gen. 22:17. The prophet John saw the same company. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10.

What a host of the redeemed there will be! How they sing! These are all Abraham's children. These are numbered among the promised seed. "They shall walk with Me in white," is the promise of the One who made them white.

Next week we will study the inheritance promised to Abraham.

The Promises to Abraham

By Eugene W. Farnsworth

II — The Promised Seed

WHEN God made promises to Abraham and his seed, who were included? To whom will they be fulfilled?

As John the Baptist was baptizing, there came to him many of the Pharisees and Sadducees, lineal descendants of Abraham, to be baptized by him. But as he saw them coming, he said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:7-9. These Pharisees and Sadducees did not belong to the promised seed. The prophet declared with great emphasis that God would make men of the stones by the wayside rather than acknowledge those who came to him for baptism as the seed of Abraham.

On another occasion Jesus addressed the same class of people when this question was discussed. "They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. . . . Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. . . . And because I tell you the truth, ye believe Me not." John 8:39, 44, 45. Here the Saviour teaches that the children of Abraham are those who do the works of Abraham.

To this agree the words of the apostle when speaking of Abraham's being justified by faith before his circumcision: "And he received the sign of circumcision, a seal of the righteousness of the faith that he had yet being uncircumcised: that he might be the father of all them that believe, tho they be not circumcised." Rom. 4:11.

One becomes a child of God, not by lineal descent, but by faith in Jesus Christ, whether he be Jew or Gentile. If Abraham became their father by faith, then the children, those who are counted Abraham's seed, must become so by faith also.

Another testimony is very clear: "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8. "They are not all Israel, which are of Israel;" that is, not all who are Jews belong to the Israel of God. Not all who are Jews are counted as the seed. "They which are the children of the flesh, these are not the children of God [or Abraham's seed]: but the children of the promise are counted for the seed." "Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called."

Isaac was a child of promise. Abraham was a hundred years old, and Sarah was ninety, when he was born; and the Scriptures bear testimony that "through faith also Sarah herself received strength to conceive seed." Heb. 11:11. And so Isaac was born the child of faith. Another witness declares: "Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4:28, 29.

Only Those Born of the Spirit

It follows, then, that those only are counted as the seed of Abraham who are born of the Spirit; that is, they experience the new birth. Natural descent, nationality, is not reckoned in this genealogy. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "Except a man be born again, he can not see the

Studies in Daniel

A Vision of Empires—3

Prophetic Specifications of the Little Horn— Their Application to Rome

IN our last issue, twenty-nine specifications of the prophecy of Daniel 8 were noted. The first three of these pertain to the time of the culmination of the prophecy in its fulness, its intensity, its understanding: (1) The vision that is twice told belongs to "the time of the end;" (2) It reveals what shall be in "the latter time of the indignation;" (3) It belongs to the "many days to come," and therefore is to be considered as among the many things "shut up" until "the appointed time of the end." Dan. 8: 26; 12: 4-9.

Besides these three specifications regarding the vision in general, and its culmination in "the time of the end," we have twenty-six specifications, or particulars, concerning the character and work of that little horn. Thirteen of these are taken from the prophet's description of the symbol and its work (Dan. 8: 9-14), and thirteen from Gabriel's explanation (verses 20-25). In our study of the application of these particulars we will simplify as far as consistent, by combining duplicate specifications and merging others, as follows:

1. The little horn power came out of one of the four powers represented by the four horns of the goat. Verse 9.
2. It arises to power in the latter time of the kingdom of the four horns, when their transgressions are come to the full. Verse 23.
3. It would wax "exceeding great." Verse 9.
4. Its conquests would be extended toward the south, and toward the east, and toward the pleasant land.
5. It would be a cruel, destroying power, symbolized by the fierce countenance. Verses 23, 24.
6. It would deal in and understand dark sentences. Verse 23. Compare Deut. 28:49, 50.
7. It would become mighty not by its own power—that is, it would be supported and made mighty by another. Verse 24.
8. It waxed great to the host of heaven, casting down some of the host of the stars to the ground, destroying wonderfully the mighty ones and the holy people. Verses 10, 24. Compare chapter 7:24, 25.
9. It would magnify itself in its heart. Verse 25. Compare chapter 11:36; 2 Thess. 2:4.
10. It would magnify itself even to the Prince of the host, or stand up against the Prince of Princes. Verses 11, 25.
11. It would take away from the Prince of the host the daily (sacrifice, or continual burnt offering) given into its power through transgression. Verse 11.
12. The place of the Prince's sanctuary would be cast down. Verse 11.
13. The host of the Prince, together with the continual, was given over to it through transgression. Verse 12.
14. It would destroy many by peace and prosperity. Verse 25.
15. It did its pleasure, and prospered for a long time. Verses 12, 24.
16. It cast down the truth to the ground, corrupting it by craft and policy. Verses 12, 25.
17. Its blasting, blighting effect would be manifest until the long period of 2,300 evenings and mornings should end. Verse 14.
18. It should be broken without hand, or continue until God should judge. Verse 26.

Analogy, as well as the terms of the prophecy, would fix the application of the above particulars to the successor in world empire of Grecia; and that successor is Rome—Rome in its entirety as a world power. Do these particulars—earmarks, so to speak, these insignia of identification—apply to Rome? We believe they do. Let us study them.

First Specification

In the prophet's vision, the little horn came out of one of the four horns of the goat. Is this true of Rome? Note the following:

(a) In all probability the Latin tribes, the ancient people who made Rome great, came

from Greece, or were but offshoots of the Hellenic or Grecian tribes. Riddpath says: "The Greek and Latin languages, if other evidence were wanting, prove conclusively the original tribal identity of the two races by which they were spoken. The institutions of the two peoples also, springing naturally into existence under the necessity of their surroundings and the impulse of innate preference, point with equal certainty to the primitive unity of the Græco-Italic race."—"Universal History," volume 3, page 47.

The historian goes farther than this. He gives good evidence in the same connection that the Pelasgians, the earliest inhabitants of Italy, were identical with the Græco-Italic family. "Adams's Historical Chart" also places the origin of Rome with the Grecian people.

(b) Rome's world triumphs were just beginning when she came into decisive conflict with one of the divisions of Alexander's empire. Up to the time of her war with Macedon, the conquests of Rome were confined to the Mediterranean. All Italy was not conquered until B.C. 266. Syracuse was captured in B.C. 212. It was twelve years later before Roman ascendancy was assured in the Mediterranean by the conquest of Carthage. Then began war with Macedon, the strength of the Grecian empire, and the people whence Rome sprang was conquered in B.C. 168. Really the decisive battle was fought in B.C. 197. Macedon became a second-rate power, and Philip V paid tribute to Rome. Had Rome failed in her wars with Macedon she never would have become a world power; but that conquest gave Rome greatly added prestige, and whetted her insatiate ambition for world conquest.

(c) The little horn was a continuation of the beast power. It was a development in the kingdom of man, as was the iron which followed the brass in the image. The metals were distinct, but both belonged to the same image. Grecia and Rome were distinct powers, but both were Babylonian, both having the same Babylonian spirit of exaltation, rebellion against God, and intolerance toward His people—Rome's origin racially being Hellenic, her nature Babylonian as was that of preceding dynasties, and the prestige coming from her power in overthrowing Macedon.

(d) Then, too, the very corruptions in Rome, Mahaffy points out, came from the debasing influences of depraved Greek culture, which Rome absorbed, so that while Rome conquered Greece politically, she herself was banefully molded by Greece. What wonder, then, that God represented this horn as having its base, its root, its feeder, in another horn without which it must have remained an inconsiderable power! From the conquest of Macedon and Greece, Rome began her world conquering career.

Thus in the light of her origin and the position and prestige to which conquest raised her, Rome could well be said to have come forth from one of the four horns (the Macedonian) of the goat.

Second Specification

The little horn arises to world power in the latter time of the four horn kingdoms, when their transgressions are come to the full.

God not only tolerates earthly empires, kingdoms, States; He uses them as long as they will be used. Nebuchadnezzar was His servant (Jer. 27: 6); so also was Cyrus (Isa. 44: 28; 45: 1-3); and so also are other powers. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4: 17. "He removeth kings, and setteth up kings." Dan. 2: 21. He would have used Egypt to her good even as He used Babylon, Medo-Persia, Grecia, Rome, Germany, England, America; but if a State will not be used of God,

He will cast it down from its great height, break down its mighty walls, and open its invulnerable gates. The day of each great world power is reckoned from the time of its certain dominance to its decline. But one king is named in God's Word after the great Nebuchadnezzar, under whose rule Babylon reached her zenith, and that is the weak, dissolute, sacrilegious Belshazzar, under whom the empire came to an end. But one Persian king is referred to in Dan. 11: 3, after Darius Hystaspes brought the empire to its greatest glory, and that is Xerxes, under whom Persia began her decline by the loss of European prestige and territory.

The four divisions of Alexander's empire began their career in B.C. 301. As great kingdoms they ran a brief course. Macedon and Greece passed through a fearfully checkered career after the death of Cassander. Lysimachus lost his dominions in Asia Minor and Europe, then including Macedon, in the year 281 B.C., to Seleucus. The Syrian division reached its climax in the reign of Antiochus Magnus, B.C. 238 to 187, who in his later years felt the heavy hand of Rome, and paid tribute to the power on the Tiber. But two kings of Syria came into the power of chapter 11, after Antiochus Magnus, when Rome again speaks. Egypt is also at this time in her degenerate condition, under the protection of Rome. It was truly in the latter time of their kingdom that Rome became the rising power in the world. And the corruptions and weaknesses of all these powers had become so manifest that God appointed their doom. They had filled up the measure of their iniquity, and the coming event of Roman triumph had "cast its shadows before."

Third Specification

The little horn was to wax exceeding great (verse 9).

The Medo-Persian ram became "great" (verse 4); the Grecian goat became "very great" (verse 8); the little horn waxed "exceeding great." While we would not contend that the terms relating to the growth and progress of the three prophetic symbols of Daniel 8 are a series of comparative terms, yet they are striking in this respect. They clearly show that the power of the little horn required a stronger term to express its growth than did either that of the ram or that of the goat. The ram became "great;" the goat "very great;" and the little horn waxed "exceeding great." It was a worthy world power successor of the goat empire, tho it originated in the goat empire itself. God saw in the very small origin of that Roman people the iron power which would rule the world. Antiochus IV found his own territory subject to Rome, and he left it less than he found it, submitting himself to the demands of Rome. Brought down by his former friend, Popilius, Antiochus grew less; Rome waxed exceeding great.

Fourth Specification

The conquests of the little horn would be waged toward the south and toward the east and toward the pleasant land (Palestine). Rome began her world-conquering career toward the south. Syracuse was subjugated in B.C. 212, Carthage was conquered in B.C. 200, during the very time when Antiochus the Great was waging conquering wars in the Far East. In 168 B.C. Macedon was fully conquered, and the mighty European power on the Tiber stepped forth from the great drama as a world conqueror, and as a world dictator. Rome came into league with the Jews in B.C. 161. Syria continued by sufferance. Egypt finally fell in B.C. 31, and the kingdom of David in the "pleasant land" met the third overturning predicted in Eze. 21: 25-27. Rome was universal.

Fifth Specification

The little horn would be a cruel, destroying power. Its countenance was "fierce." It destroyed wonderfully. It symbolized a strong, energetic, cruel power. So Rome is called in Deut. 28: 50 "a nation of fierce countenance." See also Isa. 19: 4. Fierce, strong, harsh, overmastering, cruel, well describes the Roman power in its entirety.

Sixth Specification

The little horn power would deal in dark sentences. In warning Moses of the coming oppressors, God describes Rome as "a nation whose tongue thou shalt not understand." Deut. 28: 49. This was true when Rome came into connection with Israel. How true it is, also, in Rome's ecclesiastical, or ritual services, conducted largely in a tongue not understood by the people, and manifest, too, in all her subtle disquisitions and definitions in theology!

Seventh Specification

The little horn would become mighty, but not by its own power. Verse 24. The great apostasies of the world are portrayed in the form of a great seven-headed, ten-horned, composite beast in Rev. 13: 1-10. Among these great powers is Rome, represented in her two phases by two of the heads. It is said of this beast, especially in its Roman phase, "The dragon gave him his power, and his throne, and great authority." Rev. 13: 2. By referring to the previous chapter, we learn that the dragon is a symbol of that arch-apostate, the devil, working through earthly powers. Rev. 12: 3, 4, 9. His very masterpiece for world dominion, for overmastering lordship of the bodies and souls of men, has been Rome in both pagan and papal phases. That her devotees do not see this, that many are conscientious, sincere, faithful to the light they have, does not alter the great fact that the exaltation of men to the place of God, the effort to control and bind conscience, is not of God, but is of the evil one.

Eighth Specification

The little horn power would wax great to the host of heaven. Verses 10, 24. In other words, it assumed to govern conscience, and took a stronger hold upon the relationship between God and man than any previous power had assumed to do. It cast down some of the host of the stars to the ground, and trampled upon them. God's people are likened to the stars. Gen. 15: 5; Heb. 11: 12. It would destroy wonderfully the mighty ones, the holy people. The margin reads, "He shall corrupt the mighty ones." In other words, he will do the work of the one who gave him his power, and his throne, and great authority. When Lucifer fell he drew after him the third part of the stars, or angels of God. He corrupted the mighty; he cast them down to earth. The evidences are that he is a cruel master, a persecuting tyrant to his own. The little horn power carries on the same work in the earth that Satan began among the sons of God on high. The little horn power destroys by corrupting and persecuting. The very heart of God's people, the priesthood, became corrupted in Roman politics in the very beginning of Rome's connection with the Jews. And that work has gone on from that time to the present.

Ninth Specification

It would magnify itself in its heart. Even so Rome is referred to in Dan. 11: 36, 37; and 2 Thess. 2: 4. Even so will great Babylon do, that last great, queenly apostasy which shall commit fornication with all the kings of the earth, and which is met in no other power save that of the Papacy and those who follow that system. Rev. 18: 7. Rome's ancient emperors in paganism assumed divine prerogatives. These assumptions have been magnified under the Papacy in the titles conferred upon man, in the assumption of authority to make and unmake kings, to speak infallibly, to forgive

sins, to change the law of the Most High, and to deliver over to death all who will not bow to her assumptions and imperial mandates.

We wish to say again, and emphasize the thought, that we are not condemning individuals, persons, Catholics, but the system of the Papacy. There are many Roman Catholics who live above the system, who, tho hindered in knowledge by the system, are true in heart to God. All of them, as all outside of the Roman fold, are amenable to God, and shall stand before His judgment-seat; and there we leave them, praying for them the same mercy and grace we ask for ourselves. But we believe that the system itself which exalts man to the place of God is evil, and it is against this which God warns us in this and kindred prophecies.

Tenth Specification

It magnified itself even to the Prince of the host. In the angel's explanation he says, "He shall also stand up against the Prince of Princes." Verses 11, 25. This, too, has been emphatically true of Rome. Herod was a subject-king of Rome. The devil instigated him to destroy the little children — the slaughter of which is recorded in Matthew 2 — in the hope of slaying the infant Jesus. Pilate was a Roman governor who pronounced sentence of condemnation and death upon Jesus, at the time of His crucifixion. In a far subtler way the Roman power in its papal form has taken the Saviour from His rightful place, shut Him from humanity by a cordon of priests and saints, taken from Him the glory of His humiliation, degraded Him by the "sacrifice of the mass," and made access to His eternal, infinite depths of love impossible save through a finite mediator. Truly that horn has stood up against the Prince of Princes, who longs to come into closest living connection with every soul redeemed by His blood. But of this more later.

(Continued in our next)

The Lord Will Make Much of This Case

Surely He will label him as proof of His mighty power — convert him into a living advertisement, and take him with Him whithersoever He goes. The man himself seems to think so, for he prays the Lord that he may be permitted to remain with Him. He seems to think that his experience has lifted him out of the plane of the common life. But instead, the Lord meets him with the unlooked for words,

"Go Home to Thy Friends

and tell them how great things the Lord hath done for thee."

Underlying this simple and direct command is a divine philosophy. There, at the point of your daily life, you are joined, vitally, to your fellow men; and if you are to do them any good by this new experience into which you have come, it must be at that point where you touch them in actual, practical life. That is your place to make your life tell upon the great round world.

By Reading a Little Between the Lines

we can easily see that some of the early Christians probably thought that in their conversion they were to have a complete translation from their practical life. They expected to be given up wholly to marvelous experiences such as speaking with tongues, falling into trances, working miracles, etc. But the great apostle meets them with these forceful words: "Let every man, wherein he is called, therein abide with God." 1 Cor. 7: 24. Your place of contact with your fellow beings, whether in the shop, in the market, in the home, or in the State, is the very point at which your new life is to gain access to the gross life of this great world. Therefore, "go home to thy friends;" "let every man, wherein he is called, therein abide with God."

Multitudes To-Day Are Puzzled

concerning the boundaries of the religious and secular life. They are asking: "What is the due proportion of time and thought and affection to give to each? How shall the duties of these separate lives be regulated? If I give myself to the secular life, how will it affect the spiritual, and vice versa? Have I time for both, or must one be given up in proportion as I devote myself to the other? If I am to exert spiritual power upon my fellow men, can I do so and remain in the midst of the activities and interests of the secular life?" Now, the fountain from which spring all such questions is a total misunderstanding of our life.

We Have Not Two Lives, but Life

Neither have we *two sides to our life*, any more than a ray of light or a current of electricity has two sides. *We live*, that is all. But multitudes are saying, in act if not in word: "My secular life lies yonder in the world. I go down there among earthly things and worldly men, and do about as everybody else does. I adopt the same principles and conduct — the same methods of work and business — and expect the same results. But when I want to be spiritual — when I want to make my spiritual life tell — I withdraw from the world, read my Bible, go to church, and pray and sing hymns." They expect no spiritual results from their secular life in the practical world, but look for large spiritual results from the retired reading, praying, singing, and churchgoing. One might as well say, "I

The Tree of Life

Of Which Some Day, by the Grace of God, I Hope to Eat

By Delwin Rees Buckner

Majestic tree, root-anchored on each side
The stream of life, how ardently I long
To thrill among the tried, triumphant throng
Whom Christ, the bruised, torn Lamb of God, will guide
Beside the tranquil, still, transparent tide,
The valleys vibrant with victorious song,
Whilst the acclaiming cohorts press along
To pluck thy fruit — so many years denied.
E'en now methinks my quickened senses hear
The priceless waters, purling on their way
Beneath the foliage of thy banyan-trees;
And O, I would some living leaves were near
To lay upon my fevered brow to-day,
And heal me of mine oft infirmities.

The Practical Life

By G. W. White

Go home to thy friends, and tell them how great things the Lord hath done for thee. Mark 5:19.



THESE are simple words, but they become very remarkable when we consider the circumstances under which they were spoken.

The one to whom they were spoken was a man who had been "exceeding fierce," "had devils," "had his dwelling among the tombs," "neither could any man tame him." His cure was as remarkable as his malady. Jesus passed by, and with one irresistible word the devils were cast out and the man healed. Surely,

do not expect to accomplish much upon my fellow men by my waking, active life, but I do expect to make a tremendous stir by my dreams."

What Is the World to You and Me?

Is the world some great, vague realm of sin outside our own life and experience, where we may go and be worldly, and then come back to our religious life? No, indeed. The world to you and me, so far as our actual life is concerned, is just our own small circle of daily life. Now, that small circle is our point of contact with the great, busy, bustling world; and so far as you and I are concerned, we must operate upon the world at that point. If we succeed here, we succeed altogether; if we fail here, we fail altogether.

To illustrate: here is a humble, honorable carpenter. The average Christian carpenter says to himself: "My secular life is yonder in my shop. There I work about as others, and follow the same principles and practises as the world. But my spiritual life lies in another place. I must go apart there to do my praying and receive or impart spiritual nourishment." So we find Mr. Carpenter in church, Sabbath-school, and prayer-meeting, looking after his spiritual interests. Then he goes to his so-called other world, and there works as other men do — no better and no worse. The Lord Jesus Christ meets this man in his so-called spiritual realm, and bids him, "Go home to thy friends;" and Paul follows with the injunction, "Let every man, wherein he is called, therein abide with God."

You Are Joined to the Great World

by your actual daily life. The principal part of your thought, time, and labor is expended there. If you are not spiritual there, if you fail to tell for God and righteousness there, you are a failure. In your daily occupation, you meet your fellow men, you have opportunity to speak the kind, helpful word, to give the warm, sincere hand-clasp, to extend brotherly sympathy and encouragement, or to lend whatever aid is needed; and if you fail in these things, you fail altogether, and any fine talk you may bring to your fellow men about praying and reading and churchgoing will be to them as chaff and dust. They will say:

"Away with Your Religion!

I needed you. I needed a kind word, and you had none to give. I needed sympathy and encouragement, and you locked it in your stony heart. I needed a strong arm to lean upon for a little time, but yours was so full of selfishness as to have no place for me. I needed a friend, but with your cloak of self-righteousness drawn closely about you, you shunned me. I needed a dollar with which to buy bread for my little ones, but you had none for me. *I needed you. I had a right to expect, to demand something of you —*

At That One Point Where Your Life Touched Mine and at that point you proved false, and you have lost your chance for me." And in losing such opportunities, the man has lost his chance of making a spiritual impression upon and of wielding a godly influence over the world.

O, be careful when your life touches another. Be kind, be true-hearted, be Christ-like.

It was in the practical life that the power of Christ was felt. He never touched a man except to do him good. No one ever appealed to Him in vain. No one ever felt

His arm fail him. Not even a longing look has gone unrewarded.

O, let us faithfully represent Him to the world. "Wherever we may be, Christ bids us take up the duty that presents itself. If this is in the home, take hold willingly and earnestly to make home a pleasant place. If you are a mother, train your children for Christ. This is as verily a work for God as is that of the minister in the pulpit. If your duty is in the kitchen, seek to be a perfect cook. If it is your work to till the soil, or to engage in any other trade or occupation, make a success of the present duty." Let God's people "put on Christ," and "let every man, wherein he is called, therein abide with God."

Divine Fellowship

By Llewellyn A. Morrison

"Our Father who art in heaven"

Here, where we are, in the way, is He reaching us,
Down through the tumult of passion and flame;
Faithfully, truly, and tenderly teaching us
How we may know Him in truth and in name.

Refrain

Over and over this lesson He brings to me,
Tho I forget Him and am so defiled;
Here in the mist and the shadow He sings to me:
"I am thy Father and thou art My child."

What does He mean by this message of love to us —
Pardon, redemption, and cleansing from sin?

Does He intend by this mercy to prove to us
We may have healing and pureness within?

Refrain

Over and over the Spirit is wooing me
Into the rapture of glory begun
By the sweet incense of heaven pursuing me:
"I am thy Father and thou art My son."

Groping for light? Then "our Father" is finding us
Searching for Him and the infinite will,
What tho the fog and the future are blinding us!

We shall come up into liberty, still.

Refrain

Over and over by all things He calleth me;
Here, in the pressures of time, we are one;
He shareth ev'ry sore trial that befalleth me —
He is my Father and I am His son.

We shall be trained by the burdens He sendeth us,
Till, by the grace of the Son He did send,
And the kind Spirit His comforting lendeth us,
We shall go home unto Him at the end.

Refrain

Over and over the Word is revealing it:
"I have redeemed thee, and bondage is done;"
Strong as the boom of the sea is He pealing it:
"I am thy Father and thou art My son."
San Francisco, California.

"Simon, Son of Jonas, Lovest Thou Me?"

By J. M. Warwick



THE incident given in John 21, from which the above heading is taken, is as fresh and heart-stirring to-day as when it first took place, nearly two thousand years ago. The Lord of life still walks among His children, probing our hearts as He probed poor Peter's in that early morning interview on the shore of the Sea of Galilee, until we also are fain to say, "Thou knowest all things."

It is usually taken for granted that Christ questioned Peter three times because of the thrice-repeated denial of the latter. That may be the right conclusion, but is not inevitably so. It comes from the supposition that Christ asked Peter the same question each time except for the addition to the first, "more than these," but that is not correct. The question was different each time. Christ simply continued to probe Peter's heart by His questionings, until He had reached the depths, and compelled His loving and enthusiastic but weak and vacillating disciple to throw himself upon the mercy of his Lord, as did the publican in the temple, the penitent thief on the cross.

Christ addresses His recreant follower as "Simon," not "Peter." "Peter" means "a stone," unstable, easily moved. The man and the name had been very intimately and appropriately fitted together in the last few days preceding the conversation; but the loving Friend of sinners does not remind him of it now. He calls him Simon, "one who hears and obeys," hence a fit subject for discipleship. The very name is a rebuke to Peter, but one so gently spoken that he is only made humble, not driven away in despair. Perchance he thinks of that other Simon, him of Cyrene, who bore the cross after Christ up Calvary's slope. He knows that is where he should have been, following after his Master, and he waits to hear what Christ has to say to him for his defection.

Only by a paraphrase, or by lengthy marginal notes, could the whole meaning of this beautiful story be rendered, and the translators did not choose to give us either; therefore we must go back to the Greek for ourselves.

In the language of the New Testament, as in no other language of which the writer knows, there are two words for "love," both in the noun and the verb forms. One is *Agape*, love, benevolence; *agapao*, to love, to long for. The other word is *philia*, *phileo*. The first is the word used in 1 Corinthians 13, the highest, holiest love of which one can conceive, the love which endures when the object of it proves unworthy, which can suffer long and still be kind. It has very happily been termed friendship-love; but it is the love of a person who thinks more of being a friend than of having a friend, the friendship which can give and give and still give itself while it waits to love the recipient into the character which it longs to see him possess. This is the love which God gives us. The love expressed by the other word, tho not an unworthy one, has much of the earthly in its composition. It is the love which most of us have, not only for each other, but for our Lord; the love which measures itself, or is rightly measured, by the affection which it receives in return. Such love ceases when the object of it proves unworthy.

The night before his Master's arrest, Peter declared, "Tho all men shall be offended because of Thee, yet will I never be offended." Matt. 26:33; Mark 14:29. Christ, then, in His first question, took Peter up just where Peter had placed himself, in comparison with the other disciples. "Lovest thou Me more than these?" The question is twofold. There is the comparison and the verb used. It is from *Agapao*. Simon, son of Jonas, have you for Me that self-sacrificing love which you claimed for yourself? and is it greater than that of My other followers? Peter arrogates to him-

self no supremacy now. He humbly answers that he loves his Lord, and he does not even use the same verb which Christ uses to him. He only says, "*Philo se*," I love Thee. He knows now that he can not lay claim to any great and noble love, and he is willing to acknowledge it.

Christ's second question omits the comparison, but retains the same verb: "*Simon 'Ioanou, agapas Me?*" Simon, is your love for Me that which can sacrifice self? Peter answers as before: "Thou knowest that I love Thee" (*philo se*).

The third question probes deeper still: "*Simon 'Ioanou, phileis Me?*" It is the word which Peter used in his answers. Christ comes down to the position which Peter has taken for himself. Are you sure you love Me, Simon, even with this love? Search your heart and see. What can Peter say other than he did? "Lord, Thou knowest all things; Thou knowest even this, that I love Thee." A poor, ignoble love it is, but still—in spite of all, I love Thee.

And he is not left comfortless. Tho he can claim but little for the love he bears his Master, and makes no promises for the future, tho he is humble, remembering the sins and weakness of the past, yet Christ still gives him something to do for Him. Because He sees that Peter will do better in the future? Perhaps, being omniscient Lord, but even more because His love for Peter is not *philia*, but *agape*, not the love which ceases when the object of it proves unworthy or fails, but that which seeks to love the unworthy back to something like the ideal held up. There would be small hope for any of us if divine love fell short of this and retrograded to human limits. Again and again in the Old Testament comes the cry, "How can I give thee up?" and in the New Testament the plain statement of a fact, "Having loved His own which were in the world, He loved them unto the end." Hosea was made a living example, and the father of the prodigal son a pictured type, of the faithfulness and patient endurance of such love.

Have we yielded to this matchless love, this deathless devotion? Are we resisting it, thinking it weakness to yield? We do not call it weakness to accept great human love. We count it an honor to be the recipients of unselfish, enduring devotion. If we are willing to accept it and let it enrich our lives, are we following on after our Master, entering into the rich heritage of service He opens to us?

Each of us can decide this question, for He has given us the test: "This is My commandment, That ye love one another, as I have loved you" (John 15:12), and the kind of love He mentions is that we have been considering, the noble friendship-love of which He, the Giver, is a constant example. He gives it to us, He asks us to give it in turn to others—to love those whom we can reach, with exactly the same kind of love He has given to us and the rest of the world, unworthy tho we are. Will we refuse? Will we draw comparisons between ourselves and others, as did Peter before his fall? Or will we ask, "Lord, what wilt Thou have me to do?" and then go bravely forward, tho it lead us into peril and ignominy?

As the time draws near the end, there is more imperative need of those who do not wait to count the cost or look for return of their love, but who, like their Lord, will love

the lowly and the unworthy until we and they come into the unity of faith, and the Lamb's bride is ready for the Husband who has loved her with an everlasting love, and with loving-kindness has drawn her to Himself.

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Longing for Home

By Mrs. L. F. Kenney

There are days in this busy life of ours,
As over the world we roam,
When eyes are filled with bitter tears,
And our hearts are oppressed with nameless fears—
A passionate longing for home.

We go through the day with smiling lips,
But in the darkness of the night
A cry of pain from an aching heart,
And a prayer for strength to act our part,
Goes up to the throne of light,—

A cry for home and my Father's love
That is wrung from a soul distressed;
For life is hard and life is long,
And the world is weary with grief and wrong,
And only at home there is rest.

They pass us by in the hurry of life,
Too busy to glance at a tear;
Too full of care and the hope of gain
That is made at the cost of another's pain,
To hold out a helping hand.

They see perhaps the quivering lips,
They hear the patient sigh;
But if life is hard, there is much to do;
"We can not wait," they say, "for you,"
And quickly pass us by.

But peace will come to the aching heart,
And comfort to those who weep;
Sorrow and crying will cease for ay,
And the lines of care be smoothed away,
When in our Saviour we fall asleep.

How Christ Emptied Himself

WHEN Jesus came to this world, He completely emptied Himself of Himself. From the manger to the cross, His *own* will was entirely swallowed up in His Father's will. He said He could do nothing of Himself. "Thy will, not Mine, be done," was His constant attitude toward His Father, and He pleased His Father in all things. "Christ is God's," says the apostle. 1 Cor. 3:23.

Christ *ever* recognized His Father's presence and ownership. When but a twelve-year-old boy, He said, "Wist ye not that I must be about My *Father's business?*" Luke 2:49. He said that He was Jesus Christ, whom the Father had *sent*. John 17:3. He said the doctrines He taught were the *doctrines* of His Father *who sent* Him. John 7:16. Even the *words* that He spoke, He said were given Him by the Father. John 17:8. And He gave the Father credit for all His wonderful *works*.

In the psalms (Ps. 40:7, 8) Jesus is represented as saying, "I come . . . to do Thy will, O My God;" and the Father's *law* was written in His heart.

In all these things we should be like Him. Then we may finish our work as He did (John 17:4), and be glorified with Him.

H. A. ST. JOHN.

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THERE is no better ballast for keeping the mind steady on its keel than business.—
Lowell.

Our Bible Reading

What the Coming of Christ Means to the Wicked

1. What is God's historic character sketch of the wicked?

Therefore **PRIDE COMPASSETH THEM ABOUT AS A CHAIN; VIOLENCE COVERETH THEM** as a garment. Their **EYES STAND OUT WITH FATNESS: THEY HAVE MORE THAN HEART COULD WISH.** They are corrupt, and **SPEAK WICKEDLY CONCERNING OPPRESSION:** they speak loftily. Ps. 73:6-8.

2. How will those unacquainted with Christ regard His coming?

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and **HIDE US FROM THE FACE OF HIM THAT SITTETH ON THE THRONE,** and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand? Rev. 6:15-17.

3. Why is that a day of wrath to the wicked?

And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; **BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH,** that they might be saved. 2 Thess. 2:8-10.

4. What effect will His coming have on those who "receive not the love of the truth"?

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from

heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints. 2 Thess. 1:7-10.

NOTE.—God is waging a *relentless warfare* against *sin*, not the sinner. He takes no pleasure in the death of any man. Only those will die at Christ's coming who, from choice, cling to their sins. The Lord will through Christ free the universe from sin.

5. What then ought sinners to do?

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you. Acts 3:19, 20.

6. What heart condition will follow?

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will harken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. Jer. 29:11-13.

Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me. Isa. 27:5.

7. How only can one meet Christ joyfully at His coming?

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12.

H. W. COTTRELL.



THE OUTLOOK

"Watchman,
what of
the night?"

The Imperial Durbar, Delhi, India

By Our Own Correspondent

The Plan Proposed

IT was an unprecedented thing for English royalty — the proposal of George V and Queen Mary to the British ministry, that in place of some representative of the king-emperor holding the Royal durbar in India, the king in person should visit his Indian dominions and be crowned emperor in the presence of the representatives of his three hundred million subjects at the ancient Mogul capital of Delhi.

The acceptance of the proposal came as a surprise to the empire, but as a pleasant one, especially to the multitudes of his majesty's Indian peoples, who at once welcomed the idea, and began planning for the glorious event set for December 12, 1911. It should be the most magnificent display that India could afford, and governors and native princes vied with one another in planning for the great occasion, the first of its kind since the Mogul emperors in the olden days held absolute sway over the destinies of this great blood-strewn empire. And so, in the early months of the year, ere yet the king had been crowned king of Great Britain at Westminster, the special representative of the government of India, Sir John Hewett, was upon the grounds in Delhi laying out a camp of magnificent proportions, covering five by seven miles square, a veritable city with full appointments, for the reception of the emperor and empress, governor-general and governors, princes and people, representatives of the many tongues and peoples in the broad domain of his imperial majesty in India.

Its Purpose

That the king-emperor, as well as his ministers and the government of India, had a deep-seated purpose in these plans, has from the first been conceded. India, together with the rest of the East, is fast developing that spirit of unrest, that awful element of discord, which has manifested itself in the Eastern peoples in recent years. The rôle of the conquered is becoming an unbearable thing to the teeming millions of the Asiatic plains, and the desire for at least some part in the control of their destinies is slowly but surely becoming one of the ruling passions of their



The king-emperor George V, from his latest portrait; the first English king to journey beyond Europe since Cœur de Lion. He is in field-marshal's uniform, and wears the decorations of four great orders. (From "Illustrated London News.")

lives. India is no exception, and with the advance of the education of the West has come the expanding of the desire for more to say as to the government of the country. Little by little this desire has been met by the rulers, yet not sufficiently rapid progress has been made to meet the demands of the subject peoples. As a consequence the more desperate have resorted to the violent tactics of the anarchists of the West, until deep-seated apprehensions of the loyalty of the Indian people have spread abroad.

But the Indian people in general are at heart loyal. They dearly love a king; to bow in homage to a sovereign in their own land is to them the greatest possible privilege. The gilt, the trappings, the magnificent display of wealth, of color, of all the regalia of sovereignty which go with kingship, are to them as incense. It is said that many of the village peoples have for years worshiped as from among the gods the portrait of the late Queen Victoria.

But on account of the unrest on the part of many of the leaders in Indian thought, and in the hope that a personal appeal through the appearance of the sovereign before them and crowned in their midst would turn the tide of ill-feeling and disloyalty, the plan of King George, who is said to love dearly his Indian subjects, was heartily approved by both the home and Indian governments.

London to Bombay

In the early days of November the imperial party embarked at Portsmouth for Bombay. The first stop was at Gibraltar, where they were visited on board by the officials of the place. The next stop was at Aden, the first of the cities of the Indian empire to greet the royal party *en route*. Aden is under the government of Bombay. In Aden their majesties went ashore, and received an address from the city, and an enthusiastic welcome on the part of the populace. Leaving Aden the same day, H. M. S. Medina, escorted by the cruiser squadron under Admiral Sir Colin Keppel, arrived in the harbor of Bombay on the morning of the 2d of December.

A Triumphant Progress

From the moment the Medina was seen entering the harbor of Bombay the route of their majesties has been the scene of one great, overwhelming tribute of loyal devotion, both to them personally and to the throne which they represent. Bombay, by her extensive



THEIR MAJESTIES GEORGE V AND QUEEN MARY

preparations at the bund, along the royal route through the city, at the station, by illuminations of great beauty during the evening hours, and the intensely loyal demonstrations of her populace, has set the pace for the entire durbar period throughout the length and breadth of the peninsula.

The royal party remained in Bombay till the night of the 5th of December, and then in the royal express, whose cars were built for the occasion at the East Indian railway shops at Lillooah, they left for historic Delhi.

The arrival at Delhi took place on the morning of the 7th, and the king-emperor and his suite alighted at the old fort just as the bells of the city were striking the hour of 10 A.M. At the fort their majesties were received by the viceroy and provincial governors, and afterward by the ruling princes of the native States. Then followed the royal progress through the fort amid the firing of a royal salute, and the journey through the city to the theater that had been built for the reading of the address of the Imperial Legislative Council. This accomplished, the procession passed slowly on to the imperial camp, a magnificent cavalcade, fully representative of the greatness of the country and the occasion.

On the 8th came the reception of the chiefs and the ceremony connected with the laying of the corner-stone of the King Edward Memorial. The 9th found a further reception of the Indian chiefs in progress; and Sunday, the 10th, church service was held in the military camp before their majesties and the assembled troops. Monday, the 11th, was graced by the presentation of colors to a number of regiments, both English and Indian, who had been long in the service.

The Durbar

Tuesday, the 12th day of December, will long be remembered by the assembly which witnessed the coronation of his imperial majesty the king-emperor and her imperial majesty the queen-empress. The day dawned bright and beauti-

ful. The multitude which had gathered from all parts of Hindustan for the coronation ceremony, began at an early hour to make their way from Delhi and the surrounding villages and towns to the amphitheater which had been prepared for the coronation ceremony; and full two hours before the midday hour which had been appointed, the amphitheater, the covered pavilion, and every available foot of space for hundreds of feet beyond in all directions, were filled with a waiting, expectant mass of people, from great dignitaries of State to the humblest cultivator of the soil.

At sharp twelve the distant cheers of the

crowds by the roadside announced the coming of the king, and soon the deep-throated boom of the cannon in imperial salute told of the arrival of their majesties at the royal shamiana. Here they received the homage of governors and ruling chiefs of British India. This was followed by the appearance of their majesties in imperial regalia in the royal pavilion, and the reading of the royal proclamation by the king. As he resumed his place on the throne, the proclamation of the viceroy was read, conferring, by royal command, the boons mentioned elsewhere in this article.

As the viceroy resumed his seat, the trumpets of the royal heralds sounded, calling the assembly to attention; and the chief herald, springing to his feet, called for three cheers for their majesties, the king-emperor and the queen-empress. The entire amphitheater arose *en masse*, and rent the air with their vociferations, while from the troops assembled in the center came a hoarse roar and a waving of flags, together with helmets swung aloft on fixed bayonets.

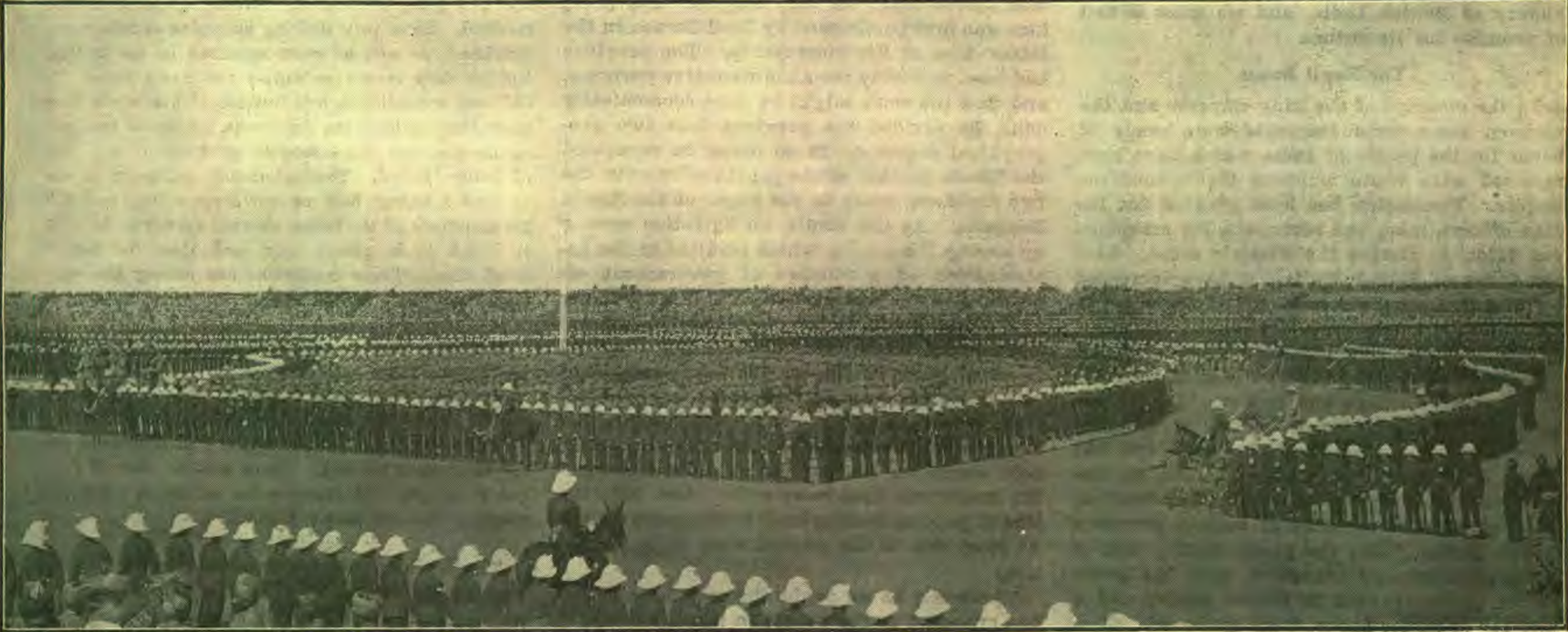
Then, after their majesties were seated, the king-emperor again arose, and a portion of the program not mentioned in any of the official announcements took place. His majesty, paper in hand, began to read, and there came to the ears of those nearest the throne that remarkable announcement which has transferred the capital of British India from Calcutta to Delhi, and restored a united Bengal to its people.

Their majesties, after the royal announcement, retraced their steps to the royal shamiana, entered the State coach, and preceded by the royal heralds and the cavalry escort provided, left the durbar by the opposite route from the one by which they had entered.

It was a grand occasion, a brilliant assemblage, beyond the power of the pen to picture adequately. Within the view were the central figures, their imperial majesties, their retainers, the gilded throne and pavilions, the vast array of



The new imperial State crown of India made for George V at the great durbar in Delhi. It contains 6,170 diamonds, with magnificent emeralds, rubies, etc. Its height, including the ermine, is 11 1/4 inches, the head-band 8 3/4 inches from front to back and 6 3/4 inches from side to side. It is of almost priceless value. (From "Illustrated London News.")



SEATED ON THE ROYAL THRONES, DELHI DURBAR

prominent men and women, European and Indian; representatives of many races, with their distinctive dress, mingled in many hues in the vast concourse; and then in front of the royal throne, in the great circle of the larger amphitheater, a multitude with garments that reflected every color of the rainbow, from the brilliant turbans of the school-boys at the extreme rear to the many-hued multitude that was seated in the wings; and in the center of the arena the massed ranks of the picked troops of his majesty's Indian army, English, Scotch, Irish, Baluchis, Gurkhas, Punjabees, vying with one another in shining accouterments and varicolored uniforms, and at the word of command ready to do service for the monarch they had this day honored. It was indeed an inspiring scene.

The Review

Thursday, the 14th, a review of his majesty's troops was held on the great maidan at the east of the durbar amphitheater. Fifty thousand of the best troops in India were drawn up for the inspection of their sovereign. The king and queen arrived at 10 A.M., and proceeded at once to the inspection of the troops drawn up in two great massed lines extending for a mile or more in plain view of the spectators. As the royal party finished the inspection of the lines, they returned to the reviewing stand, and the troops, by divisions, marched past his imperial majesty, as he sat on a black horse at the side of the commander-in-chief beneath the flying royal standard.

The divisions of the regular army, infantry, cavalry, and artillery first passed, and these were followed by detachments of the native State troops. In many cases these last were led by their rulers in person, and altho few in numbers, made a splendid appearance. At the close of the march the cavalry and artillery galloped past at the charge, and presented a stirring spectacle, and a fitting end to this great military display. The finishing touch was given when the entire army, having reformed in massed ranks in the center of the field, led by the massed bands of the various divisions playing "British Grenadiers," advanced to within two hundred yards of the reviewing stand, and together, with a volume of sound that surcharged the whole atmosphere, and must have stirred the graves of the old Mogul emperors, gave three rousing cheers for their imperial majesties. The order of the occasion was closed by the firing of an imperial salute as the royal party drove from the reviewing ground.

Before leaving Delhi the king-emperor laid the corner-stone of the new imperial capitol. This is the opening of a new chapter in the history of British India, and we trust is full of promise for its future.

The Royal Boons

In the message of the king-emperor and the viceroy, some announcements were made of boons for the people of India which have been received with warm welcome throughout the empire. Permission has been granted for Indian officers, men, and reservists, for conspicuous valor, to receive the Victoria cross. Also the Order of British India has been increased by fifty-two appointments. Other additions to the existing orders were also made.

One half month's pay was granted to all non-commissioned officers and men of his majesty's army, English and Indian. The continuation of the pensions of widows of deceased members of the Indian Order of Merit till death or remarriage; grants of land to certain individuals for conspicuous public service; the remission of sentence of certain prisoners in the Indian jails; the grant of fifty lacs of rupees for primary education, with the promise of liberal grants in future years; and a number of minor boons, were conferred.

In the final speech of the king, before referred to, those remarkable changes which fell

as a bolt from the blue upon the ears of the hearers and upon the waiting empire were made, and in full text are as follows:

We are pleased to announce to our people that on the advice of our ministers, tendered after consultation with our governor-general in council, we have decided upon the transfer of the seat of the government of India from Calcutta to the ancient capital of Delhi, and simultaneously, and as a consequence of that transfer, the creation, at as early a date as possible, of a governorship for the presidency of Bengal, of a new lieutenant-governorship in council administering the areas of Bihar, Chutia Nagpur, and Orissa, and of a chief commissioner-ship of Assam, with such administrative changes and redistribution of boundaries as our governor-general in council, with the approval of our secretary of State for India in council, may in due course determine.

It is our earnest desire that these changes may conduce to the better administration of India and the greater prosperity and happiness of our people.

The Effect of the Royal Announcement

Needless to say the king's proclamation was received with astonishment, and for a time with a note of despair in Calcutta. Falling upon them as it did, without previous hints from any of the rulers of the country, and without consultation with the great business interests centered in the late capital city, it took some days to get the change and its consequences fully analyzed. But with the kindly words of the king in his subsequent visit to Calcutta, and with a careful weighing of the situation from all sides, there is now a note of hope from the papers of this city so vitally affected. And throughout the remainder of the country the announcement has been welcomed, because in the city of Delhi are centered the most sacred traditions of both the Mogul and the Hindu empire, and the restoration of the city to its former glory will be to center the affections of the people of all classes upon the present occupant of the imperial throne. Nevertheless there is a slight undercurrent of criticism which is apparent in spite of the king's presence, because of the fact that the people of India were not consulted in the matter of the change, and such a display of autocratic power was exercised in making it public.

Perhaps the most severely criticized part of the royal announcements is the repartition of the province of Bengal. Both at home and here in India there has been a strong feeling that this move of the government will not result, as is expected, in the restoring of peace to that province, but the rather will tend to make the discontented feel that by agitation they will, if they continue the agitation long enough, obtain the concessions they desire, of whatsoever character they may be. The province was first partitioned by Lord Curzon in the latter days of his viceroyship. The province had been unwieldy for administrative purposes, and that the work might be more economically done, he divided the province into two geographical sections. In so doing he separated the Hindu portion of the province between the two divisions, much to the anger of the Hindu Bengalis. As the result, an agitation sprang up among the people, which resulted in the assassination of a number of government officials, and the deportation of a large number of leading Bengalis for complicity in the various conspiracies. This discontent had spread to other parts of India, till the government was becoming gravely concerned over the future of the country. The royal visit, the changes in administration as outlined, are a bold stroke on the part of the rulers to meet the conditions that have arisen, and turn the tide of popular feeling back to the government. At least this is the general view of the situation.

There can be no doubt that the king's visit has appealed to the people in a manner which will be remembered for years to come. The greatest enthusiasm has been shown for the

royal couple in all parts of the empire which they have visited. The native press has assumed a different tone, and with the European press of the country, has nothing to say but words of praise for the graciousness and the kindly good will that have been manifested by their majesties. But the question in the minds of many is, Will it last? Will not the grievance of to-morrow cause the disaffected to lose sight of the boons of to-day? This is feared by many. In the words of one leading gentleman, in private conversation, when the present conditions and the effect of the changes were mentioned, "Yes; but we will know better a few years hence." The Indian mind is at unrest. The troubled waters of the past are but an indication of a condition which is developing from beneath, and which will some day produce in India the conditions seen elsewhere in this portion of the world. It is only a question of time. "We will know better a few years hence." Meanwhile, we hope for the years of peace that the present visit portends.

S. A. WELLMAN.

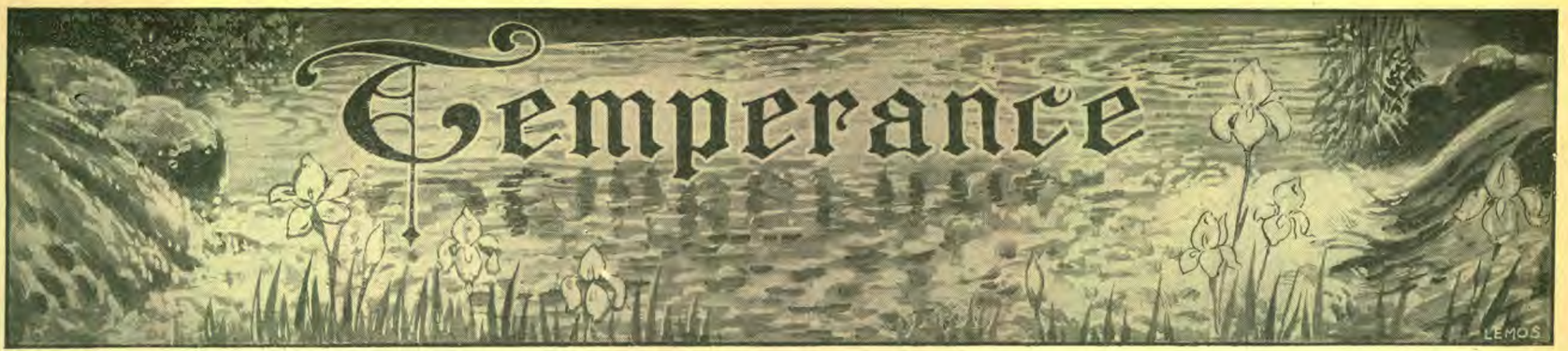
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The despatches are telling of a girl in London, twenty-one years of age, who has been sick ever since she was fourteen. Her condition finally became hopeless. Twenty-eight different doctors were called, one after the other, and each and all of them pronounced her case incurable, and said that she must soon die. She finally had blindness added to her other afflictions. But the reports tell of a very remarkable recovery, attested by her family, her neighbors, and numerous physicians. A circle of fire that seemed to have two hands took hold of her hands, and a voice told her to get up, and immediately her eyesight came back, and she got up and walked around the room the same as any other well person, and has kept well since. There are those who think that such things are sure evidence of the power of God. But the Son of God has Himself said, "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. And again He has said, "Ye shall know them by their fruits." Matt. 7:16. Some great marvel performed may or may not be the manifestation of the power of God. In these days we are more than likely to find that such things are the exact opposite of God's work. We need to be on our guard lest we be led into error and superstition through the real or the pretended miracles that are advertised in so many places.

Two years ago Hiram C. Gill was elected mayor of Seattle, and because of the notorious vices and debaucheries that he permitted in the town, was removed from office by the recall law of the State, that had recently gone into effect. There was much said in regard to the great cleaning up the town had received. Some very striking magazine articles were published, as well as what appeared in the dailies. But at their recent primaries this same Hiram C. Gill was a candidate, and because of five or six factions that divided the sentiment, he heads the poll again, and has the strongest prospect of any one of being elected. The notoriously infamous seems to have a strong hold on our large cities, and the heroic efforts of the better element appear to be able to break it in places only, and then for but a short time. These conditions are among the very significant facts of the time.

While a heavy gale was sweeping from the northwest a fire was started in Houston, Texas, in an empty house, and before it could be got under control about two hundred dwellings and something more than a dozen of the city's best industrial enterprises were burned. There was no loss of life, but it is said that conservative estimates place the property loss at about \$7,000,000.

The Interstate Commerce Commission has instructed the Federal district attorney to institute suits against nine of the big express companies for fraudulent overcharges to the amount of nearly \$81,957,893.



The Saloon, a National Evil, Demands a National Cure

By B. G. Wilkinson

THERE is need for some one to blow a trumpet in Zion, to sound an alarm throughout the mountain. A terrible scourge, worse than an invading army, is going and growing throughout the land. The saloon is a national evil, and demands a national cure. As long as it exists, it carries on a work of destruction—a work always accomplished more easily than a work of construction.

Here is a building standing within a block. It can be entered by an ordinary store of merchandise or it can be entered by a saloon. The ordinary storekeeper must advertise; the saloon needs no advertising. The ordinary storekeeper must labor, persuade, and toil in order to lift his customers to the high ideals with which he in his business is acquainted. With the saloon-keeper it is different. It is necessary for men to labor and argue in order to dissuade his customers from buying his wares, in order that they may not sink to the lower ideal. Thus that building, by the entrance of the saloon, sinks to the lower level.

What is the effect upon the barkeeper? He enters the door with a conscience. When he quits he has left conscience behind. He enters the dram-shop perhaps with a tender heart. He leaves it with a heart of stone. The preaching of the love of God melts down the hearts of men, and makes them tender; they receive hearts of flesh, which are open to the impressions of higher things. But the course of the saloon-keeper's life is to steel the soul against human misery, to push on fallen humanity into deeper depths of wretchedness and poverty.

What is the effect of the saloon upon that little object on the counter? It is a bottle. Ordinarily the bottle has been fused to make possible the preservation of vegetables, fruits, and other articles which might bless, all the year round, the home of man. But that bottle on the saloon counter has wrapped its glassy frame around a poison. Like the building in which it is, and like the man who hands it out, it has been corrupted by the saloon. It entered the service of rum a noble object; it comes out of it a soiled instrument. And like the poor wretch into whose hands it is passed, it is only fit to be thrown into the gutter and to close its career with a crash. It is gone. But what of the individual who received its

contents? The father enters the door of the saloon an affectionate husband, a loving parent; he returns home a crazed fiend, to stab the wife of his bosom and to outrage the child of his love. Can any one say that the saloon is not an all-consuming fiend, a poison incarnate? It is a national evil, and demands a national remedy.

Let Us Educate and Agitate

With all its power, yet still there is hope. For, after all, in this world it is quality, not quantity, which counts. One

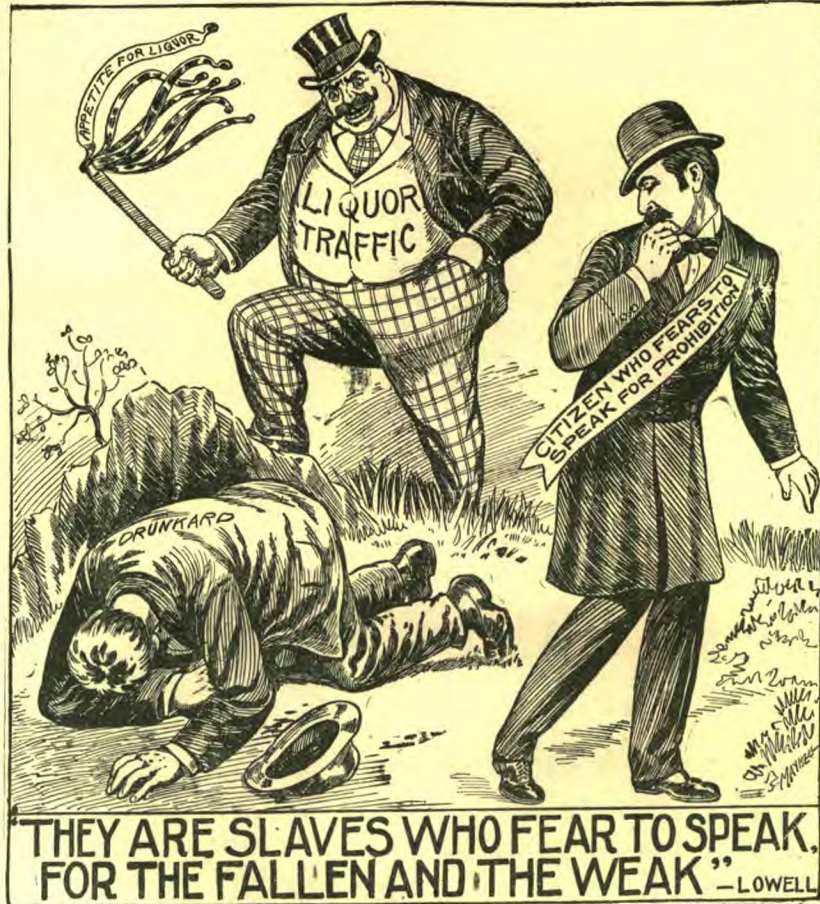
gin. This fact admonishes us that it is by our apathy and our abstaining from educating the people with greater energy that prohibition lost the day. We should seek to hold great temperance rallies, advertise them well, call out the people, and pour them full of the living facts relating to this great struggle. Agitate! Agitate! Agitate! It was agitation which shattered the great Louisiana lottery. First one State and then another refused to admit the operation of that gambling concern within their borders. Public conscience became aroused. And as its twenty-five years' charter in the State of Louisiana was about to expire, this towering lottery went begging throughout the different States, with a million dollars in its hand, for a chance to have somewhere to lay its head.

Effect of Alcohol

The knights whose errand today it is to overthrow King Alcohol must not forget their most powerful weapon—literature. Send forth everywhere the printed page. It drops within the mind a seed of thought which germinates, and germinates, until it becomes the conviction of the thinker. The printed page arouses no antagonism in the mind of the reader, which might be aroused if it were some person who stood before him, hectoring him into a belief. There was probably something more suggestive than impulse in the action of Luther when he threw the ink-bottle at the devil. Let us scale the courts of heaven, to bring down to earth, to blot out the spider-web of alcoholic ruin, more of that eternal ink which God Himself employs to blot out the sins of the human race.

Let us arouse the consciences of the people, make them acquainted with something that is better than the gratification of their carnal appetites, and

reason will join with conscience in asking them to step forward to the front seat in the car of progress. Point out the dangers of the drug. When parents know that alcohol so changes the tissue cells of the little child as to prevent its normal growth, they will do to-day as did ancient Roman mothers,—they will withhold all fermented liquors from their children. When the adult learns, from the book of physiology, that every organic cell in his body has a little key which is called a "bond," which causes the cell to appropriate all newly digested food, and that alcohol destroys this "bond" and prevents growth, a powerful incentive will be created to shun and to destroy this detected destroyer. The book of physiology further tells us that in the system there exists a little substance known as an "antibody," whose function it is to meet and disarm little by little the poisons of some dis-



man's brains are more powerful than a million head of sheep. The people of quality are against the saloon; for the saloon thrives in the mire of degenerating quality. How shall we meet this gigantic evil? Let us educate the people.

The saloon cries out for high license in order that it may have protection. But who is going to protect its victims? And who are its victims but the sovereign citizens of this land of liberty, wherein each man possesses as much freedom and opportunity as did ancient kings? Let us educate the common people, whose power of government the saloon would annihilate by seeking to destroy their self-control.

It is truly gratifying to know that in many of the popular decisions by vote of today, wherever the saloon has been victorious it has been victorious by only a small mar-

ease which may be attacking us. To this defender also alcohol is a deadly antagonist. It destroys this little "anti-body," and leaves man more or less disarmed in the presence of assaulting disease.

The Better Way

How wonderful, then, in the light of these facts, is the value of God's Word! "Open Thou mine eyes," cried the psalmist, "that I may behold wondrous things out of Thy law." The glutton who sits down to the table and says, "There is no higher heaven than this," has no such experience as the psalmist. The most wonderful thing to him is the gratification of his carnal appetite. But tell him, demonstrate to him, the glories of the Word. When the divine Spirit clears his views, he will see and richly enjoy things more wonderful than those in which his carnal appetite seeks enjoyment. The advances of the alcoholic evil can be most effectually met by the sword of moral power. Like Paul, somebody will be led to acknowledge that the things he once loved he now hates, and the things he once hated he now loves. Somebody will then learn that there is transforming power in the Word.

One thing do not. Do not try to control the intemperance miasma by giving the Government complete control over strong liquor. It was tried in Russia, and with pitiful results. In order to restrict, regulate, and demolish the progress of intoxicating drinks within its borders, the Russian empire took over full control of the alcohol business. What was the result? The government itself fell a prey as easily to its seductive charms as did the men the State sought to elevate. So dependent became the government upon the revenues from the traffic, that on one occasion it requested the preachers of the State church to say no more against intemperance, lest the coffers of the city might suffer a shock. Five million dollars increase in revenue came to the empire, and they were pleased to have it keep coming. Therefore, punishment and exile to those scientists who reported to the International Temperance Congress at Vienna touching conditions within Czarism! And how pitiful it was to see 6,000 working men assemble and swear, out of political motives, to drink no more paternal whisky! California experienced somewhat the same history when for thirteen years it tried to control the liquor traffic. The population increased eight per cent during the same period in which liquor sales increased forty-one per cent, while the cost in crime increased three and one half times the income.

It Does Not Help in Taxes

In the next place, do not try to find comfort in high license. If the leech is sucking away our life-blood, what difference does it make whether he is permitted to continue because we squeeze out of him one drop or two drops? You say that high license will increase your revenues and lighten your taxes. Go around your neighborhood, if you will, and ask why it is that John Smith has lived twenty years in your neighborhood, and has property worth \$15,000, on which the State may levy its taxes, while Sam Jones has also lived twenty years in the neighborhood, and has no property, but continually is an object of charity. Every one about you knows the reason. John Smith is a thrifty, industrious, sober man, but Sam Jones is a drunkard. Let us see then. How shall we best meet the saloon,—

high license, low license, or no license at all?

I go out into the neighboring woods and capture fifteen vipers. I bring them home, the deadly, venomous, repulsive things! I put them into a box. Now what shall I do? Shall I bore fifteen small gimlet holes through which they might look out, and through which my child might look in? Or shall I bore fifteen medium-sized gimlet holes from which they might protrude their heads, but go no further? Or shall I take an auger and bore fifteen large-sized openings through which these vipers might come out to crawl around the house, and sink their deadly fangs into the flesh of my infants? Now, which do you advise me to do? I may tell you what I think ought to be done. The best thing is to take a hammer, open the box, and deal the deadly reptiles a crushing blow. Kill them dead, take them out, and bury them forever, beyond the possibility of a resurrection.

High license, low license, no license at all?—None and neither! Let us take the deadly saloon, whose fiery liquid is nothing less than a condensed stream of hell, and strike it a blow that will kill it dead, and then bury it forever, beyond the possibility of a resurrection.



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For March

The cover design of the March *Monthly*, in three colors, depicts a mighty ship in flames. Two life-boats are putting out from the shore. The entire design typifies the dangers of the world to-day, and suggests a way of escape.

Saving Life—An article on this subject by the veteran editor of the SIGNS weekly, illustrated by the cover design and other graphic illustrations. The conclusions of this article are perfectly logical and more than appealing. Worthy of careful study.

Intensification—Our well-known writer, Mr. Frank S. Weston, writes an illuminating article under the above title. He shows how intensity is taking hold of every movement in the earth; that while evil and evil workers become more intense, righteousness and adherence to righteousness also become more intense; that the picture of a reign of peace on earth previous to Christ's coming is a fal-



lacious doctrine is shown by this very fact; that the world will not change except in intensity; that the powers that have operated, will continue to operate, only with increased power. We hope the article will have a wide reading.

Intensity of War Training—by A. O. Tait. Some forceful facts, figures, and pictures present this subject in a most telling manner.

Sabbath Queries—Under this heading, T. E. Bowen continues his articles, considering questions and answers on the all-important subject of the Sabbath.

The Threatening Future in This Country—Another almost startling article on conditions that threaten the peace and progress of the United States.

Glimpses of China—by F. E. Stafford, continued in this issue. The present world-wide interest in China and Chinese affairs makes these notes of thrilling import.

The Word Made Flesh—by Mrs. E. G. White. By special request we republish this contribution upon the divinity of Christ, instead of the regular serial from the pen of this same writer.

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MOUNTAIN VIEW, CAL., MARCH 5, 1912

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.

Contained in This Issue

Table listing contents: Question Corner (3680-3686), Our Bible Band, General (A Lesson from the Life of Judas, etc.), Our Bible Reading (What the Coming of Christ Means to the Wicked), The Outlook (The Imperial Durbar, Delhi, India), Temperance (The Saloon, a National Evil, Demands a National Cure), Poetry (Do You Know Him?, The Tree of Life, etc.).

The only reason that the sin against the Holy Spirit is unforgivable is that it is unrepentable.

There is no limit to God's mercy in Him; human hearts reject it or spurn it till they know it not. His mercy is for cleansing; men use it for license to sin till they become identified with sin and their case is hopeless.

The true and only solution of the Sabbath question lies between the soul and God, and the only law for settling the question is that of the Bible. That law is sufficient for the Bible believer. He not only has the immutable law of God; he has the faultless example of Christ Jesus our Lord.

It is not a question of the right or wrong of the observance of a sabbath,—any sabbath day,—that is to be considered in Sunday legislation; but what right has any civil government to enforce a day of religious observance upon any person? The only original Sabbath law is a Bible law. The Sabbath is to be kept holy unto the Lord. But no civil law can compel a holy observance of the day or an acceptable observance of the day to God. This must be the free-will act of the observer. To compel this is to foster hypocrisy.

The "Journal of the American Medical Association" says that there is much misunderstanding among both physicians and laymen regarding the digestible value of the banana as food. The ripe banana is about one fifth sugar, soluble and easily digestible; the green, one fifth starch. Most of the remainder of the edible pulp is water. The difficulty comes when eaten too green, the raw starch being irritating to many. The fruit is said to be ripe when the skin has begun to shrivel and darken, but many reject it when the skin becomes darkened, thinking that it is "rotten." If not ripe, it should be cooked, the same as potatoes. The article closes by saying, "Experience shows that the thoroly ripe banana, or the less ripe fruit after

cooking, is undeserving of the unfavorable reputation which it has won in certain quarters. It forms a useful addition to the dietary, richer in nutrients and far more delicious than some of its more expensive competitors."

The true believer in religious liberty does not believe in religious liberty for himself alone, nor himself primarily, but for the other man, the individual by whatever name he may be called. In the development and maintenance and conservation of such a view the rights of all are conserved.

The "Journal of the American Medical Association" tells us that a special census of 372 institutions for the care of the insane was taken by the United States Census Bureau in 1910, showing that there were 187,454 inmates on January 1 of that year. A census taken in 1904 showed the number in institutions to be 150,151. From 1904 to 1910, six years, there was an increase of 10,981, or 22.1-10% of the number annually committed to such asylums. The number of insane in asylums per 100,000 of the population in 1904 was 186.2-10; in 1910 it was 203.8-10. Massachusetts has the largest proportion, 344.6-10 per 100,000 of population; New York a close second, with 343.1-10 per 100,000; but it is thought that this showing comes because there are more of the insane in such institutions in these States on account of their having better provisions for this class of patients. The increase in insanity is certainly not hopeful.

The Great Divide.—Exactly at the highest point of the divide of the Rocky Mountains, on the Crow's Nest Division of the Canadian Pacific Railway in British Columbia, is a hotel. When it rains in the mountains, the water which falls on the eastern slope of the hotel roof trickles down, joins a tiny rivulet which flows on, increasing by other rivulets, until its water mingles with the Atlantic; while the water falling on the other side of the roof flows westerly, and ultimately into the Pacific. It is just as narrow a line as this that decides the destinies of many lives. The change of a sixteenth of an inch in a rain-drop determines the place where it will ultimately come. The decision to do right in one of the smallest and seemingly inconsequential things of life may determine the entire character; at the great divide it seems such a little thing, but at the mouth of the foaming river it is altogether different. Would that every one bound for the kingdom of God could feel and know that every moral decision has within it the dividing line of character!

The matter of religious liberty is a live question nowadays. It crops up almost everywhere. It really comes into the very jails themselves. For instance, recently in Pittsburg, Pennsylvania, the editor of a Socialist paper was for a while made prisoner at the county jail, and has now brought suit against the warden, Mr. Lewis, for \$10,000, alleging that last November, because he would not attend the religious services at the institution, he was kept in solitary confinement during those services, and at subsequent dates while in prison, he asserts that he was compelled by force to attend the services, and claims his rights of religious freedom guaranteed by the Constitution of the United States were violated. It would be worth while for the friends of religious liberty to see how this claim terminates, and how it is regarded by the courts.

A chart of the Ten Commandments, representing love to God and love to man, has come to us, the arrangement of which is prepared by Mr. E. Edson. It is fitted to hang up in the home, printed in two colors—red and blue—with neat gold border. It may be obtained from the Southern California Tract Society, 417 W. 5th St., Los Angeles, California. Surely it is well always to meditate upon God's law, and this chart will help to see its beauty. It also contains other scriptures commenting upon the law and the Lord's Prayer.

A representative committee of various Protestant denominations met with President Madero, of Mexico, together with the agent of the American Bible Society for Mexico, and a beautifully bound copy of the Spanish Scriptures, especially prepared at the Bible House in New York City, was presented to the president, bearing this inscription: "To the Señor President of the Mexican Republic, Francisco I. Madero, the American Bible Society and the evangelical pastors of this capital respectfully dedicate this Holy Bible. Mexico, the 8th of January of 1912." Among other things, the president said: "I am exceedingly grateful for this gift you make me. You may rest assured that I appreciate it to its utmost worth. I hold the same belief as you concerning the value of its principles for the elevation of the people, inasmuch as I am sure that only through Christian morality are the nations uplifted." He congratulated them on the good work that Protestantism had been doing, stated that the Mexicans have noble sentiments, but need enlightenment, and that he would work for this, and the Protestants thus working would cooperate with him in uplifting the masses of the Mexican people.

In securing garden seeds—flowers or vegetables—one wants reliable seed, true to name, seed that will grow. There are seed houses that are disappointing; there are seed houses that are reliable, and among these stands the old firm of D. M. Ferry and Company, of Detroit, Michigan. Their Seed Annual for 1912 is before us, a little late for California, as gardens are mostly in, but not too late for thousands of our readers in the East and North. The Seed Annual advertises all the old standard varieties, with some excellent new tested ones, and liberal terms are offered. Then, too, all packets are fresh every season, none are sent out the second season or carried over by the dealers.

Our great universities do not seem to be developing that desire for the old ideals in government that might be longed for. Just recently we were told that a Harvard junior, a grandson of Charles W. Eliot, Harvard's president emeritus, Samuel Atkins Eliot, Jr., by name, gave a dinner in one of the most fashionable Harvard restaurants, to Miss Emma Goldman, an anarchist; that he entered the restaurant with Miss Goldman on his arm. He announced himself in accord with Miss Goldman's ideas at a lecture on anarchy given by her in Cambridge, Massachusetts, December 3. At the conclusion of his remarks he was enthusiastically applauded by the students.

The great violinist, Kubelik, says that his violin has earned for him one million dollars, and he is now planning to spend much more of his time at home with his family in place of being away so much in giving concerts. Millionaires used to be hard to find, even among the "princes of finance;" but this man who is still comparatively young has made this great fortune all himself, by merely furnishing the highest grade of entertainment.

On the last day of the Mardi Gras carnival at Shreveport, Louisiana, February 20, a tornado came up suddenly, and quite a portion of the outskirts of the town was demolished, eight persons were killed, and forty or more were injured. The tornado appeared without warning, in the midst of the merrymaking, and it was with difficulty that many who were in the part of the town where the tornado was the lightest were able to reach shelter.

There Are Many Such.—This is what one subscriber says: "I am delighted to see the arrival of each new copy. I get so much good from them. I loan some copies several times." This is the true process. Blessed and blessing. God blessed Abraham and made him a blessing. So may it be with all our readers.

Major Edward S. Farrow, a retired army man, claims to have invented an electrical machine that can be so applied as to reduce the weight of objects fully one fourth, and he hopes to still further improve it, so that it will be a great aid in moving heavy bodies.