

# SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel even so we speak: not as pleasing men, but God, which trieth our hearts."

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For Terms, See Page 15.

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## NERO'S TOWER.

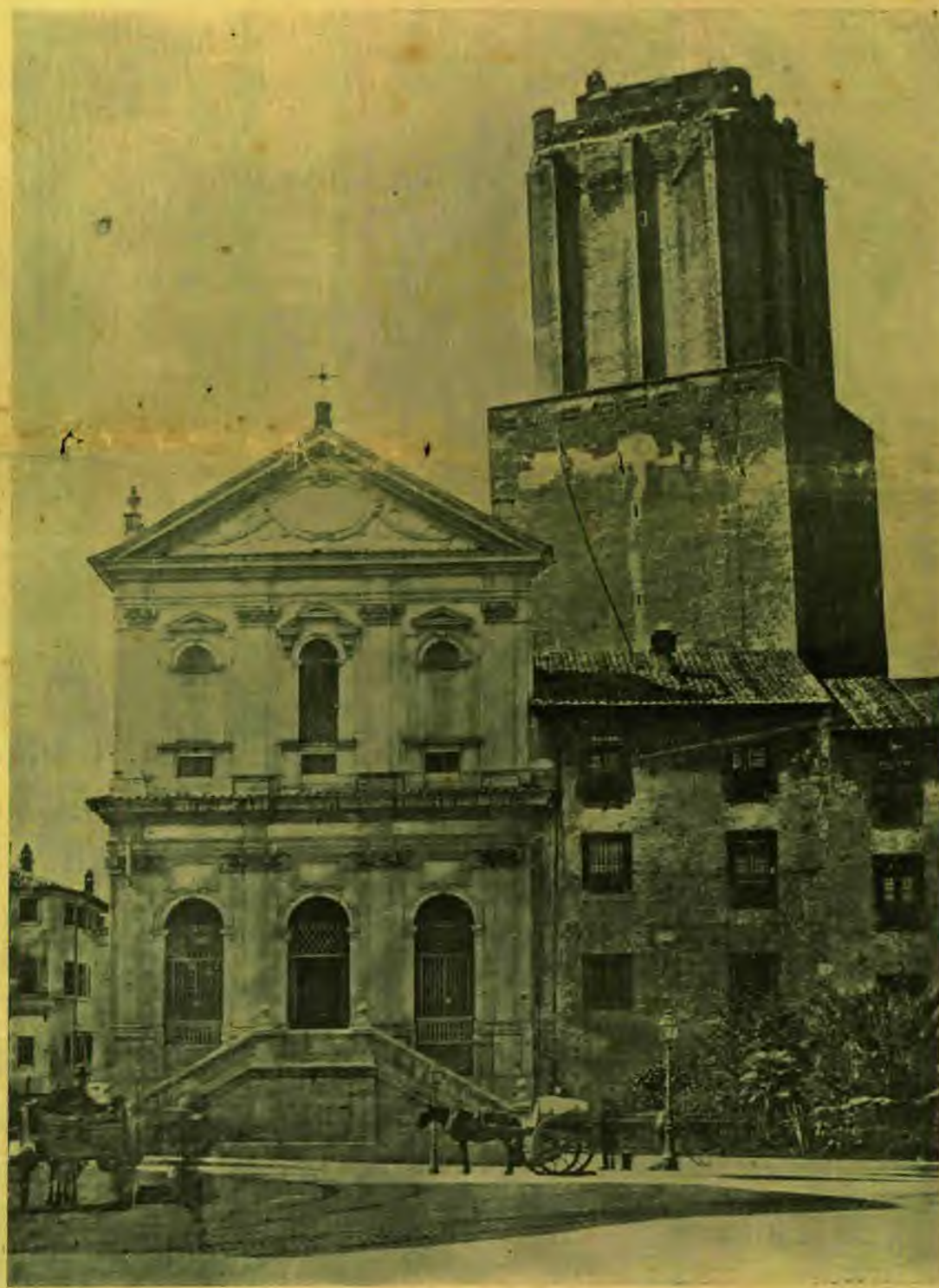
AN important text-book in the school of life is the history of the past. "Whatsoever things were written aforetime were written for our learning." At least some of the things written aforetime were experiences from which we may learn lessons. So it is sometimes important to be put in contact with the past, that we may learn from the experience of those who lived in days of old. The long past may sometimes be brought vividly near through the presentation of ancient structures in picture.

HOWEVER, were there no other purpose than the commemoration of a heartless tyrant and his wicked deeds, the tower still known by the name of Nero, emperor of Rome, would be a topic too academic for the general purpose of this journal. But the name and tower of the first Roman emperor who inaugurated a systematic persecution of Christians, may also be a memorial of a period of Christian faith and fortitude well worthy of frequent contemplation. Indeed, the Sacred Record itself gives testimony to these things; therefore they are worthy of consideration. The Word tells us of those who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:36-38.

NERO was born in A.D. 37, his mother, Agrippina, being a niece of the Emperor Claudius. At his birth the diviners, or fortune-tellers, said that some day he would be emperor. So his mother determined that the prediction should be verified. She became a

For five years, under the counsel of Seneca and other wise advisers, he did fairly well; but at last his natural instincts prevailed. He murdered his step-brother, Britannicus, divorced and then murdered his wife, murdered several leading men, among them Seneca and Lucan. Then he murdered his mother, who had so wickedly intrigued to promote him.

SUCH a man was ready for any Satanic act. In A.D. 64 a great fire broke out in the city, and burned for nine days. While the fire raged, Nero indulged in the most hilarious acts, playing on musical instruments, singing songs, and reciting verses on the burning of Troy. He was suspected of having been the instigator of the fire, and so strong did this impression become that he was obliged to devise some scheme to turn public suspicion in some other direction. So he accused the Christians of the crime, and began to persecute them in the most cruel manner. Thus the people of God were made the scapegoat to bear what would have been most outrageous punishments for even guilty parties. This persecution lasted during the remainder of Nero's life, about four years.



NERO'S TOWER.

widow in course of time, and set about winning the affections of the emperor. In this she succeeded so well that he had his wife put to death and married his niece. Then she induced him to adopt her son Nero, and give him preference over his own son, Britannicus. After this she succeeded in having the emperor murdered, and then Nero was proclaimed emperor in A.D. 54, at the age of seventeen.

THE apostle Paul was one of the victims of Nero's vindictiveness, altho his death was not as atrocious as that of some others. Nero was the Caesar to whose court Paul was taken from Cesarea. The reference to "Caesar's household" in Phil. 4:22, is the household of Nero. It was to one of Nero's soldiers that Paul was continually chained during his two years of imprisonment in Rome. Thus we can account for some of those who were im-



mediately connected with the palace, becoming converted to Christ. During this first term of imprisonment, it seems there was no general persecution by the Romans. So far it had been at the instigation of the Jews.

THE tower represented in our illustration was built after the great fire to which we have alluded, the building in the foreground being a more modern structure. In the rebuilding of the city, the emperor did not neglect to build for himself a magnificent palace, highly ornamented with gold and precious stones. Of course a tower was a necessary accompaniment, and would be constructed in the most substantial and durable form.

It is a notable fact that under such a corrupt and oppressive government, the church remained pure and experienced unparalleled prosperity. We have no record of any attempt on the part of the ambassadors of Christ to reform the government. It was not until the apostasy set in, and the church became corrupt through pride and ambition, that any union with the State or any part in political affairs was deemed advantageous. The doctrine of the apostles was: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15.

As WE look upon the monuments of those trying times, let us beware of the allurements to luxury and the temptations to carnal indulgence that beset our otherwise most favorable season. Let us remember that "when the south wind blew softly" it was "not long after" that there arose a "tempestuous wind," Acts 27:13, 14. May the tower of Nero be to us rather a memorial of the grace and faith in store for God's people under the most trying circumstances. G.

#### THE LOVE OF CHRIST FOR HIS CHILDREN.

THE love of Christ is a golden chain binding finite human beings to the infinite God.

This love passes our knowledge. Human science can not explain it. Human wisdom can not fathom it. The more we feel the influence of this love, the more Christlike we shall be. Paul's prayer for the Ephesians was: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Writing to the church at Rome, Paul declares: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Lord's children are never absent from His mind. Even the birds are the objects of His tender solicitude. "Behold the fowls of the air," Christ said; "for they sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" If the Lord cares for the birds, has He not a special care for those who believe in Him? His love and care flow earthward to His children. He knows us by name. He knows the very house in which we live, the

name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His children.

Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all to Himself. He says, "My sheep hear My voice, and I know them, and they follow Me." He cares for each one as if there were not another on the face of the earth. Each child is loved by Him with a peculiar love.

To the disciples, just before His crucifixion, Christ said, "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Jesus read the future of the disciples. He saw one brought to the scaffold, one to the cross, one to exile among the lonely rocks of the sea, others to persecution and death. He encouraged them with the promise that in every trial He would be with them. That promise has lost none of its force. The Lord knows all about His faithful servants who for His sake are lying in prison or who are banished to lonely islands. He comforts them with His own presence. When for the truth's sake the believer stands at the bar of unrighteous tribunals, Christ stands by his side. All the reproaches that fall on him, fall on Christ. Christ is condemned over again in the person of His disciple. When one is incarcerated in prison walls, Christ ravishes the heart with His love. When one suffers death for His sake, Christ says, "I am He that liveth and was dead; and, behold, I am alive forevermore, . . . and have the keys of hell and of death." The life that is sacrificed for Me is preserved unto eternal glory.

Circumstances may separate friends; the restless waters of the wide sea may roll between us and them. But no circumstance, no distance, can separate us from the Comforter. Wherever we may be, He is at our right hand, to support, sustain, uphold, and cheer. Greater than the love of a mother for her child, is the Saviour's love for His redeemed. It is our privilege to rest in this love; to say, "I will trust Him; for He gave His life for me."

Jesus is our strength and happiness. He is the great storehouse from which we may draw grace and power. How grieved He is when, after He has declared His willingness to help us, we withdraw our eyes from His sufficiency to behold and bemoan our weakness. We are to keep our eyes fixed upon Him. Has He not promised that His strength shall be made perfect in our weakness? Receiving and imparting His blessings, we grow in grace, increasing in strength and holiness.

For every service we perform, the Lord has pledged His word to reward us, not because it is a debt He owes us, but because His heart is full of love, full of mercy and tenderness. He promises to repay us a hundred-fold in this life, and in the world to come give us life everlasting. But how many there are who spend their days in gloom and discouragement, looking at the dark side of their experience, forgetting that angels of heaven are waiting to co-operate with them, waiting to make them channels of blessing to the world.

Listen to Christ's words of comfort, spoken to His sorrowing disciples, and to every sorrowing child of His: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

In words of tenderness Christ invites us:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Lay all your cares upon Me, He says, I will carry them for you.

In these words Christ is speaking to every human being. Whether they know it or not, all are weary and heavy laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the sinless One has taken our place. "The Lord hath laid upon Him the iniquity of us all." He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of our care and sorrow also He will bear. He invites us to cast our cares upon Him; for He carries us upon His heart. Not until we stand face to face with God, when we shall see as we are seen and know as we are known, shall we know how many burdens the Saviour has borne for us, and how many burdens He would have been glad to bear, had we brought them to Him.

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face to Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for "He was in all points tempted like as we are, yet without sin." "Come unto Me," is His invitation. The weaker and more helpless you know yourself to be, the stronger you will become in His strength. "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

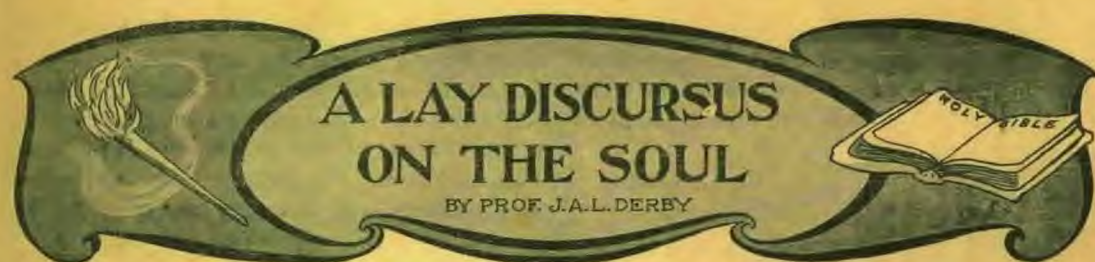
Human love may change, but Christ's love knows no change. When we cry to Him for help, His hand is stretched out to save. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." MRS. E. G. WHITE.

#### RESURRECTION.

ON the resurrection of the Sufferer of Calvary hinged the fate of the world and the destiny of mankind. St. Paul was so fully alive to the importance and magnitude of this doctrine and the interest involved in it that he does not for a moment shrink from facing the tremendous issue squarely and bravely. "If Christ be not raised, your faith is vain; ye are yet in your sins." "We are of all men most miserable." "Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ," which is not true if the dead rise not. There is no mincing or shuffling here. No indirection to leave a loophole of escape. No subterfuge nor innuendo. The challenge is clear, the language unmistakable. He joins issue with the host of infidels and scoffers on the very scene of the crucifixion and its attendant incidents, while the facts are still clear and fresh in the minds of those who were witnesses of the dreadful tragedy.—*Methodist Protestant*.

"CHRIST leaves all power with those who are willing to leave their possessions for Him."





## THE PHYSICAL PHENOMENA OF SPIRITISM

### Scientific View.

(Concluded.)

IT may be argued that, since a large portion of the facts of Spiritism has already been admitted by us to be due to no fraud, so far as *human* instrumentality is concerned; and furthermore since many of these, such as "spirit" communications, are often of an exalted moral character, no blame from the character of *false* manifestations can logically attach to the *true* ones.

Truly so. But this does not establish the existence of the spirits of dead men; for as the more nearly a confidence man can simulate the character of a saint, the more likely he is to succeed in practising on the credulity of the people; so the more closely an evil spirit could transform himself into an angel of light, the more perfectly he would approach to a *master stroke of diabolism*. If these phenomena are the works of the spirits of devils, and if these malicious spirits, bent on the destruction of the souls of men, can palm themselves off as the souls of the dead, how could they better prepare mankind to fall into their snare than by leading them to believe no snare is possible? If souls are alive in another world, or sphere of being, and if there is no such thing as a devil bent on deceiving man to his ruin, who then will believe that any damage can accrue to the soul by any course of action in this world? It is a leading tenet of "spirit" teaching that the most nefarious life here results in nothing worse in the spirit world than a sort of temporary social ostracism, which is capable of being remedied by good behavior over there, if, indeed, progression there is not inevitable whether or no. All of which, and a thousand other things, show that the theory of the demon origin of both the teachings and manifestations of Spiritism, is perfectly adequate to explain them. Digressing for a moment, there is another trick of the devil which works admirably with many "scientific" minds. There is probably no other being in the universe whose excessive modesty prompts him to such painful straits to conceal his identity as does the devil's. He is anxious to be thought the soul of a dead man. But if this can not be done, he is willing to become an absolute non-entity. Hence it is that the supercilious rejection of the theory of "spirits" by the scientist is pushed on by his Satanic highness until our scientific friend, imagining himself emancipated from vulgar superstition, denies there is such a being as the devil. Poor man! dreaming himself to be—

"—owner of the sphere  
Of the Seven Stars and the solar year,  
Of Plato's heart and Shakespeare's brain,"

he is, in truth, but the dupe of diabolic spiritual hypnosis, adopting unquestioningly the suggestions of his master.

There is likewise another attitude which the enemy of souls is doubtless pleased to have men adopt toward himself. If a man were informed that a Mafia, a High Binders' society, or a Clan Na Gael, in secret nocturnal conclaves, were plotting his murder, he would scarcely consider it a subject for mirth. And

yet while fiends are lurking along the moral highways of every soul to lure it to perdition, they would fain have us caricature them with horns, hoofs, and a barbed tail, discuss them facetiously, and dismiss them either as merely cynical wags of the spirit world, good-natured jinn full of harmless practical jokes, or else as fictions of medieval imagination.

The terrible earnestness of the unseen realities, even as a possibility, seems to be fast passing from the conception of the human race; and the attitude of "scientific" thinkers is contributing not a little to this result.

Returning to our first question, "Are any of the manifestations supernatural?" the answer we have given is, "Not necessarily supernatural, but undeniably superhuman." And we have preferred to show this supernormal quality concerning the *physical* rather than the *psychical*, because it is especially in the physical that there is the most intentional fraud committed. We wished to prove that they are not all mere simulated wonders. The *psychical* laws involved are of such a mooted nature at present, that the ultimate character of particularly mental phenomena must be determined largely from their *moral* bearings; and since the word "*moral*" in a scientific discussion seems to give the earache to so many modern physicists, we preferred to speak least about this phase, and to say what we wish to concerning it under our second question; namely, If these manifestations are superhuman, what is their source?

As to this second query, we have already found that the answer lies between the demons and departed souls. The question is on the *identification* of the spirits. That this can be done *only* from the *moral* standpoint, we have already shown. But lest our humble name should carry no weight, we shall quote from one ignorance of whom bespeaks a very limited preparation on the part of any critic to pass judgment on our position.

Professor Hyslop admits in the following extract all we claim:—

Personal *identity after death* is the problem whose solution conditions inquiry into all others. I do not say or imply that any adequate answer [from the purely scientific standpoint] can be given to this question; for with that secondary personality and its deceptive, half-fiendish simulation of spiritistic ideas, and the possibilities of telepathy, whose limits no one can define at present, to say nothing of the ease with which the necessary phenomena can be fraudulently imitated, the task of proving *identity*, even in presumably genuine phenomena, is a gigantic one; and until it is done, skepticism regarding both the existence and alleged conditions of a transcendental life and consciousness must be conceded its rights.

It will be seen from the latter part of the last sentence that the writer is speaking of the *scientific* proof of a future life and its conditions, entirely separate from moral or Scriptural considerations. He further says:—

Nor do I say that there is any hope of attaining knowledge of those conditions, even if it be possible to determine the fact of survival. This is a separate problem. But it is certain that if we wish to obtain any position making it rational to inquire as to the mode of life in another state of existence, we must in some way establish the *veracity* of the spirits which claim to reveal themselves to us. The alleged spirits, however, must prove their *veracity* by first proving their *identity*, their present and previous existence, and we may then reckon with their state-

ments relative to their mode of life. There can be no truce with the man who does not see the priority of *personal identity* to all other questions of psychical research.

It is therefore perfectly plain that we can make no truce with Spiritism, even scientifically, until the spirits can prove they are not *lying*, by demonstrating that their claim to be disembodied souls is true. But while this is the one unchanging element in all their communications, it is not proved, has not been, and can not be. Their *assertion* that they are spirits of the dead, is really worth no more than would my asseveration be that I am the reincarnated soul of Napoleon Bonaparte.

It is sometimes argued that a spirit might prove his identity with some one who had once lived, by his *memory* of events in the life of that person. The reasoning is like this: I go to a spirit medium. This person goes into a trance; a spirit takes possession of her, and uses her as a means of talking with me. Or it may be that the communications are made by table-rappings or slate-writings without the trance state. Now, it is said, if the alleged spirit can recall spontaneously things in the life of the person whose soul it purports to be, events whose occurrence is demonstrably unknown to the medium, it proves its identity.

But this is actually *less* proof that the intelligence speaking through the "sensitive," as mediums are frequently called, is not that of a devil, than my knowledge of circumstances in the life of Napoleon is proof that I am merely an ordinary man like any one else. For I, dependent upon *books* for my information, could not be so well informed of the past as a spirit that has *lived* through all historic time and has had a large *controlling participation* in the lives of men.

This brings us to a realization of the ghastly fact, that the world at large, discarding for one reason or another the Word of God, the only source of ultimate truth concerning this great question, not willing to retain God in its knowledge, not willing to depend upon Jesus Christ for life, ready to accept any fable as proof that immortality is independent of the atonement, is open to the reception of the "doctrine of devils,"—which Inspiration indicates as a sign of the last days,—and is rapidly passing under the sway of demons.

Spiritism is the *religion of deception*, as Romanism is the *religion of perversion*, and nominal Protestantism the *religion of apostasy*.

Spiritists are of two classes, the deceivers and the deceived; and not infrequently the former are themselves self-deceived.

"The heart is deceitful above all things, and desperately wicked: who can know it?" Answer: Not even the medium himself. (Compare this scripture with Professor Hyslop's "secondary personality and its *deceptive, half-fiendish*, etc., . . . whose limits *no one can define*." ) Doubtless greed for gain and the equally natural desire for notoriety constitute two of the main motives of mediums. But, under Satan's control, *deception becomes the normal expression of a deep-seated instinct*—an impulse, since the fall of Adam, naturally present in the heart of mankind. So profound, indeed, is this organic inclination—"a deception for the *love of imposing* upon humanity" (Jastrow),—that it is often practised by children so young that "motives for it can not be accurately determined."

"You would make a first-class medium." Little compliment this to one who realizes that such commendation is but a proof of his more than ordinary *deceitfulness of heart*.

To the student of God's glorious Word, all these things are but—not the *proof*, for the Word itself is the proof; not the evidence, for the



Word itself is the evidence; but—the *answer* to the statement found in His Word, that there is a “spirit that now worketh in the children of disobedience.” Eph. 2:2.

No Christian can be a Spiritist. It is utterly impossible until darkness and light can occupy the same space at the same time,—till Christ and Belial can dwell together in holy concord.

Fearful indeed is the condition of those upon whom the control of this demon-spirit has become fixed and permanent; darkness becomes light, and light darkness; truth is error, and error truth. Their feet stumble on the dark mountain, and they fall to rise not again.

[The next article in this series is entitled “Scriptural Spiritism.”]

### “SPEAKING THE TRUTH IN LOVE.”

God is love, and His love is the great lever that moves the universe. “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.

God has commissioned us to proclaim this Gospel of His love to sinful men, that they may be restored to life and happiness. But our Lord knew that it was necessary for those whom He has sent to preach the truth to tarry until they were endued with “power from on high,” and had the love of God shed abroad in their hearts by the Holy Spirit, without which we are unqualified to bear the message of His undying love to a perishing world. But that love will move us to pity and compassion for those who oppose their own good; it will spur us on in the work of trying to lift fallen humanity. Without this love it would be impossible to endure the scorn, the derision and spiteful opposition of a wicked world.

Peter says, “If any man speak, let him speak as the oracles of God.” 1 Peter 4:11. But *“speak in love,”* Paul says. Eph. 4:15. For “tho I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal.” 1 Cor. 13:1. If we speak the truth in love, then the Spirit of the Lord will be manifested to all men. The Word of God, which is “quick, and powerful, and sharper than any two-edged sword” (Heb. 4:12), will prick the conscience and pierce the hearts of men, tho spoken in the sweetest accents of love.

If we are devoid of the spirit of love, we will speak in harsh terms which will wound and anger all, but heal none. Many a man has been driven away from God by preaching that was more blighting than the desert wind, and more destructive than a blizzard in the time of harvest, because the words were a cold hail-storm of abuse. Harsh, grating words are sterile and unfruitful; but words spoken in love will bring forth fruit to the honor and glory of God. For “the fruit of the Spirit is *love*, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” Gal. 5:22, 23.

We are not to fawn and caress the wicked, or to be men-pleasers, nor speak words to tickle the ear. Our mission is to imperatively and with unswerving fidelity speak the truth, but to speak it in love. Then, if the words of truth offend, we can safely leave the results with God. “Let your speech be alway with grace,” is the admonition of the apostle Paul; “speak thou the things which become sound doctrine, . . . sound speech, that can not be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you.” Col. 4:6; Titus 2:1, 8. And

the wise king of Israel says, “A word fitly spoken is like apples of gold in baskets of silver.” Prov. 25:11. In speaking the truth in love, “thou shalt both save thyself and them that hear thee.” 1 Tim. 4:16.

C. CASTBERG.

### THE LORD OF DEATH.

[Zitella Cocke, in the Independent.]

WITHIN the gardens all is still,  
As men at arms, in grim array,  
Fulfil the haughty high priest's will  
Where Joseph laid his Lord away;  
But see! the East bursts forth in bloom,  
And earth responsive throbs beneath;  
The soldiers reel, and from the tomb  
Jesus is risen—the Lord of Death!

The Roman guard kept watch below,  
Angelic legions watched above;  
And direst hate of fiend and foe  
Falls vanquished at the feet of Love.  
Death, who had all his arrows hurled,  
Now flees, a smitten, skulking wraith,  
While seraphs shout around the world,  
The Lord and Christ is Lord of Death!

O mourning ones, lift up your heads!  
O breaking heart, awake to song!  
There is no darkness and no death,  
If ye but list th' exultant throng  
Whose endless hallelujahs ring.  
Hear what the Easter triumph saith,  
Hear Angel and Archangel sing:  
The Lord and Christ is Lord of Death!

### GENTILES RECEIVED INTO THE CHURCH.

SOON after Peter's experience with Cornelius at Cæsarea, he returned to Jerusalem. But news of his work at Cæsarea had preceded him, and so those at Jerusalem who still adhered to the old Jewish rites were ready, at his coming, to contend with him, which they did, charging him with associating and eating with persons uncircumcised. Acts 11:1-3. This made a defense necessary, and therefore Peter related his whole experience, dwelling especially on the vision given to him at Joppa.

In a clear and decisive way he described the sheet held by its four corners, which he saw descend from heaven. He told of its contents,—“four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air;” he repeated the words of heavenly command to him, “Arise, Peter; slay and eat;” he pronounced again his protest of that occasion, “Not so, Lord; for nothing common or unclean hath at any time entered into my mouth.” Then came the solemn statement of God's voice, commanding three times in succession, “What God hath cleansed, that call not thou common.”

Had the apostle rested his defense at this point, it might have been thought he was laboring under the influence of a disordered brain. But there were yet coincident facts to relate which would suffice to show that the apostle's view of the matter was not a mere vagary. He said that immediately upon the vision being withdrawn, three men from Cæsarea were found in the house, waiting to speak with him. Then came another demonstration, aside from the vision itself, wherein an audible voice was heard. The Spirit spoke to Peter, telling him to go with these men without any doubting whatever. More than this, Peter said that he did not venture on the journey alone, but (pointing to some who stood with him) “these six brethren accompanied me, and we entered into the man's house.”

What further evidence was needed to convince Peter's critics that God had led him to preach to, and eat with, the Gentiles? By his testimony he had shown how strongly he had resisted the thought, and how, even after the Spirit Himself had corroborated the vision, and added His command in harmony with it, he had refused to go without taking along six others as witnesses of his sincerity, and his faithfulness to the common cause of the church of Christ.

But there was yet more corroborative evidence to be added. Upon entering Cornelius' house, that officer revealed how an angel had visited him, and commanded to send men to Joppa to bring thence one Simon, surnamed Peter, who would tell him what to do to be saved. This was the strongest evidence yet. A Gentile stranger, having had no connection whatever with Jesus or Christian assemblies, had been miraculously informed, not only of the town where some one could be found to lay before him the way of life, but the very street of that town, and the man's name owning the house in that street in which help would be found, as well as the name of the man whom God would have come to his help. Yes, and more than this. Six men stood by Peter, ready to testify that they too had witnessed and heard the things related by the apostle.

What a singular chain of evidence was here woven to convince the Judaizing brethren that the Gospel call was to every nation, in harmony with the original promise to Abraham their father: “In thy seed shall all the nations of the earth be blessed.” Gen. 22:18. Looking, as they ever had done, to the natural seed of Abraham as the sole inheritors of the promises, it required the strongest evidence possible to convince them that the Gentiles would ever come within the range of salvation, even by the Gospel.

But Peter had still another testimony, more convincing than all that had preceded, even tho these seemed uncontrovertible. He said: “As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.” Acts 11:15, 16.

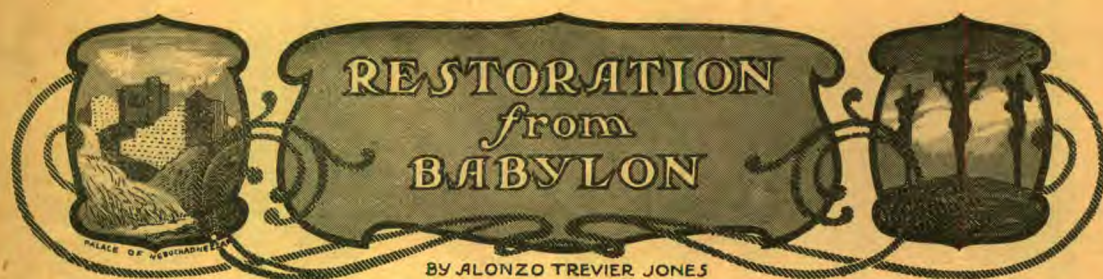
What more could be said? Only one thing, to be sure, and that Peter did say: “Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?” Peter had been as prejudiced as the most unyielding, but when, step by step, he had been led in the clearest manner to see God in all his late experience, his will was completely subdued, and he gladly accepted the call to go to the Gentiles with the good news. But he was not the only one whose prejudice was caused to yield. When his recital was closed, especially that part wherein it was revealed that God gave the Gentiles His Spirit as freely as He had the believing Jews, all present were satisfied, and glorified God, saying, “Then hath God also to the Gentiles granted repentance unto life.”

This was the breaking down of the middle wall between Jews and Gentiles. From this time, those who knew of Peter's experience gladly accorded the Gentiles a part and place in the work of God, and all believers from among them were accounted good members of the church of Jesus Christ.

J. O. CORLISS.

If you have lots of good points about you, the world won't sit on you very hard.—*Good Cheer.*





### THE SAMARITANS COMPELLED TO HELP.

BY the presence and the messages of the prophets Haggai and Zechariah, the Jews were encouraged to take up again the work of building the temple of God and the wall of Jerusalem. Faith once more found her place in the hearts of the people; the land and people were blessed with prosperity and good cheer; and the work was begun and carried on with a spirit and an alacrity that meant success certainly and speedily. Yet it was not all peace.

News of this soon reached the Samaritans, and of course set them all astir again. However, among the changes that had come in the imperial government by the death of the false Smerdis and the accession of Darius, was the change of the governor and other officials of Samaria. Rehum the chancellor and Shimshai the secretary had been displaced by Tatnai as governor and Shethar-Boznai as secretary. These men, of themselves, were fair-minded men; but there was about them the same officious Samaritan party as "companions." These urged on Tatnai and Shethar-Boznai to go up to Jerusalem, and again call a halt upon the work there. They did so, but, being fair-minded men, they did it in a perfectly fair way.

They asked, "Who hath commanded you to build this house, and to make up this wall?" and, "What are the names of the men that make this building?" The Jews told them that the temple had been built there many years before by a great king; that it had been destroyed by Nebuchadnezzar; and that Cyrus had issued a decree for the rebuilding of it, and had sent back from Babylon the gold and silver vessels that belonged in the house. Yet the Samaritans tried to have them stop the work; but they would not stop. Besides, "the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius." Ezra 5:5.

Since they could not stop the work, the Samaritans had Tatnai and Shethar-boznai write to Darius. They did so, but not as did Rehum and Shimshai in their deceptive mixture of truth and falsehood; they stated the case with fairness, exactly as the Jews had stated it to them. They wrote as follows:—

"Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying:—

"We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, He gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that

was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor; and said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem; and since that time even until now hath it been in building, and yet it is not finished.

"Now therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter."

When this letter reached Darius, he went about the matter in the thoroughly business-like way that characterized his whole reign and administration; he "made a decree" that search should be made for the records mentioned. First "search was made in the house of the books, where the treasures were laid up in Babylon." It was not found there, nor anywhere in Babylon. The search was continued in the other capitals; "and there was found at Ecbatana, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:—

"In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house; and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God."

This being found, Darius wrote to Tatnai and Shethar-boznai and the Samaritans as follows:—

"Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail; that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons.

"Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused His name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem.

"I Darius have made a decree; let it be done with speed." Ezra 6:1-12.

That settled the question forever. There-

fore Tatnai, and Shethar-boznai, and their companions, "according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius. . . . And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king"—517 B.C. Ezra 6:13-15.

And as soon as the house was finished, it was dedicated; and the children of Israel "kept the dedication of this house of God with joy," and offered sacrifices "according to the number of the tribes of Israel." And "they kept the Passover upon the fourteenth day of the first month;" "and kept the feast of unleavened bread seven days with joy; for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel." Ezra 6:16-22.

The temple and worship of God was restored. Against all opposition the cause of God had triumphed so far. However, the battle was not yet over; the wall was not yet built; and this was yet to be built "even in troublous times."

[The next article is, "Satan's Master Stroke."]

### THE ASTRONOMER AND THE ATHEIST.

THERE is a charming story told of an old astronomer called Athenasius Kirchner, who had a friend professing to be an atheist, and he determined to convince his atheistic friend of his mistake. Accordingly he constructed, with great care, an orrery, or image of the planets moving round the sun, and he placed the ingenious toy in the observatory when his friend was calling. Directly his friend entered, his attention was directed to the orrery. He came and examined it with great delight, and then he said to the astronomer, "This is beautifully made; who made it?" Kirchner answered, "No one made it." "What do you mean?" said the man. "O," said Kirchner, "it came by chance." "But," said the man, "you are trifling with me. Tell me who made it. It is impossible that it should come by chance." "Is it impossible?" said Kirchner; "I thought you told me that the planetary system, of which this is but a very imperfect and trivial copy, came by chance. Why not the copy?" And that searching question has come home to every human mind, and the man who thinks he is an atheist is only an atheist because he does not think; he can not steadily inquire into the origin of an ordered world without the great discovery that there is a God behind the world.—Dr. Horton.

"WHAT things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. But the Lord does not wish us to believe what is not so. He does not tell us to believe that we have a thing when we do not have it; for that would be to believe a lie. Therefore He means that when we pray, we receive the things that we ask for while we are asking. "He that asketh, receiveth." But of course we must ask in faith, that is, according to God's will and Word. The man who does not ask in faith, need not expect to receive anything; but whoever asks for the things that God has promised to give us, should know that he gets them in the asking.—Present Truth, London.





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For further information see page 15.

### "EVERY THOUGHT."

#### How to Win in the Greatest Conflict.

ONE of the great discouragements which meet the Christian is the ability, the power, to control his thoughts. They are ever turning aside to by-and-forbidden things. Incidents of the old life of sin will intrude themselves with startling vividness, arousing all the old emotions experienced at that time. A word, a thought, a person, a picture, or an act, recalls things seemingly and gladly forgotten, and they stand out anew with all their old-time wicked insinuations and associations. If dwelt upon, if parleyed with, the mortal flesh responds, and sin is committed in thought, if not in deed, and the soul is ready to sink in discouragement. There is longing for perfect victory, but the experience often marks perfect defeat.

How obtain the pure mind? These souls know that the Bible says, "Let this mind be in you which was also in Christ Jesus." The Revised Version puts it, "Have this mind in you;" but how to have it is the question. If we could seize these marauders as physical things, we would cast them forth, and so close the doors of the mind that they could not gain entrance; but this we can not do. If these deadly foes were men, we could war against them; but they are not. They are thoughts, suggestions, temptations, dreams, sometimes so vague, so shadowy, so subtle, as to be indefinable, so interwoven with our being and experience as to seem to come to us of our volition or choice. How banish them from heart and mind?

Surely the Lord has not asked of us impossibilities. He does not tantalize His children by setting before them impossibilities. He does not lead them to hope for blessed attainments in character which can never be reached. All that He requires is possible through Him. In Christ all things are possible. Here are some scriptures which may help some poor souls:—

"For tho we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." 2 Cor. 10:3-5, R.V.

"Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:29.

"The meek will He guide in judgment; and the meek will He teach His way." Ps. 25:9.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil, . . . having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the Gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." Eph. 6:11-18, R.V.

"Thy word have I laid up in mine heart, that I might not sin against Thee." Ps. 119:11, R.V.

Any one of these is sufficient, if faithfully studied, to show the way; but we give several, that what may not help one may help the other. Read them all, over and over again. Believe them to be, as they are, living and mighty to build you up. Note the one thought in them all of the Word of God, either stated or implied. You desire the mind that was in Christ?—Well, that was the mind of God; and God has expressed His mind unto us in His written Word and His works. But His works have been greatly marred, and we can read them aright only as we read them through His written Word. Let us study the scriptures above.

1. The first—2 Cor. 10:3-5—clearly shows that the evil strongholds, the imaginations, and the thoughts, are opposed to the *knowledge of God*. They are all used of Satan to keep us from that knowledge, which

to us is eternal life. John 17:3. What is the lesson then?—We must oppose all these by the power of the knowledge of God. Where is this knowledge revealed?—In His Word. Guard every avenue of the heart by sentinels of His Word.

2. Learn of Christ. He came to this earth, the Son of God, the Son of man, to meet what we must meet, to live as He desires us to live. When Satan came with all his hellish, crafty, insinuating, subtle temptations, how did our Lord meet him, and meet him victoriously?—By the use of the Word. In every case His calm reply was, "It is written." Matt. 4:1-10. The meek will be taught of God; only the meek can be.

3. There is but one weapon to be wielded by the Christian warrior, the sword of the Spirit, the Word of God. The breastplate, the shield, the helmet, are for protection. The girdle binds his panoply about him in a glorious band of strength and beauty. The greaves of peace express the purpose of his goings. The only weapon for offense and defense is the sword of the Spirit. The field is the mind, the heart, the soul, the flesh of him who is fighting life's battle. The foes are the wicked thoughts, principles, passions, and impulses, pressed home by the evil one. We may not prevent the enemy using them; we may not prevent his temptations; but we may slay them from within, and guard the citadel lest they enter. We must likewise pray, earnestly, faithfully, constantly. Mark, also, that our warfare is not against our brethren. Our duty is to pray for them, and that earnestly. "The Lord turned the captivity of Job, when he prayed for his friends." Job 42:10.

4. Lay up God's Word in the heart. Fill the heart with the expressions of God's mind. The basket that is full of chips will hold no apples. The basket filled with apples will hold no chips. The measure filled with wheat has no room for chaff. The heart filled with the thoughts of God, with the Word of the living God, has no room for the foolish, vain, corrupting thoughts of sin. "Concerning the works of men," says the psalmist, "by the word of Thy lips I have kept me from the paths of the destroyer." Ps. 17:4.

So Jesus lived among men. His language was, "I delight to do Thy will, O My God. Yea, Thy law is within My heart." The clamors of sin, the discord, the strife, the siren voice of temptation, were heard on every side; but He was as tho He heard them not. The seductive temptations of the flesh, the haunting wiles of the enchantress, were all about Him; but He was as tho He saw them not. Well did the Lord through the prophet say, "Who is blind, but My Servant? or deaf, as My Messenger that I send? who is blind as He that is at peace with Me, and blind as the Lord's Servant? Thou seest many things, but Thou observest not; His ears are open, but He heareth not." Isa. 42:19, 20. And yet toward God His eyes and ears were ever attent. He declares: "The Lord God hath given Me the tongue of them that are taught, that I should know how to sustain with words him that is weary; He wakeneth morning by morning, He wakeneth Mine ear to hear as they that are taught. The Lord God hath opened My ear, and I was not rebellious, neither turned away backward." Isa. 50:4, 5, R.V.

Trust Him. Follow Christ Jesus. Fill the mind, the heart, the flesh, with the Word of God, and let the life be a life of earnest prayer, keeping ever open the channel of almighty life, and love, and power. So shall you win the greatest of all conflicts.

### WHY NOT BELIEVE IT?

In that able paper the Christian Advocate of New York, edited by Dr. J. M. Buckley, is a leading editorial entitled, "Meditations for Easter." Among other good things is the following:—

The resurrection is the corner-stone of our faith; upon it the superstructure rests. If it is removed or weakened, the entire structure falls into ruins. But the fact of Christ's resurrection is well authenticated through the appearance of Jesus to Peter, to the twelve, to more than 500 brethren, to James, to all the apostles, and to Paul the apostle to the Gentiles, whose evidence is of the most positive and valuable character. It was Paul who declared with a conviction that had its foundation in knowledge, "If the dead rise not, then is not Christ raised; and if Jesus Christ be not raised, your faith is vain." The resurrection of Jesus . . . helps to answer the question propounded by Job, "If a man die, shall he live again?" It is true that there are many other foundations upon which our hope of immortality is based; but if Jesus had not risen from the dead, if

He had not won that sublime victory over the grave, the fond hopes which Christians cherish concerning the future life would not seem to be as firmly grounded as they are. It strengthens every suggestion of immortality which the soul possesses to know that He who "tasted death for every man," and who said, "I am the resurrection and the life: he that believeth in Me, tho he were dead, yet shall he live," and, "Because I live, ye shall live also," has "risen from the dead, and become the first-fruits of them that slept." For, as Paul so unequivocally put it, "If there be no resurrection of the dead, then is Christ not risen;" but "He which raised up the Lord Jesus shall raise up us also by Jesus."

Now why not believe this? Paul also said that if there be no resurrection, "then they also which are fallen asleep in Christ are perished." See 1 Cor. 15:12-18. But if man had an immortal soul, a self-conscious personal entity, which is, after all, the real man, which survives death and lives on in a more mentally active state than when in the flesh, then the resurrection is needless; it is not the corner-stone of our faith. But it is not needless. It is the only answer to the question, "If a man die, shall he live again?" Any other suggestion of immortality which the soul possesses is a hypnotic suggestion of Satan, having no support in the Bible. If Jesus had not risen from the dead, not only "the fond hopes which Christians cherish concerning the future life would not seem to be as firmly grounded as they are," but there would be no *Biblical grounds at all*, and hence no true ground of hope in a hereafter. If Paul's sublime words mean anything, they mean that there is absolutely no hope of a future life save through the resurrection.

### THE SADDEST OF ALL SHIPWRECKS.

FROM day to day we meet men and women whose hopes have fallen in upon one another like the walls of a ruined house. The bright eyes of faith and courage, the windows of the soul, no longer glitter in their casements, and only dissolution and hopeless despair stare at the passer-by—stare into your face as you try to translate the history of the wreck from the rude pencilings of the wreckers left upon the ruins.

Every ruin has its history, be it a ruined mansion or a ruined life; and the history of the wrecked life is written in the soul. We have seen the wrecks of splendid ships lying upon the rocky shore or burying themselves in the quicksands of a treacherous beach, while others, no better made or manned, go sailing by in the full glory of the maker's purpose. And we have seen souls—souls so precious in the sight of Heaven that the Son of God could die to save them—as truly wrecks as the hulks that lie stranded on the beach; and just as helpless they lie and just as useless, bedding themselves in the shifting, drifting sands of doubt and unbelief and despair, sinking slowly and surely into the earth and becoming of it; while at the same time others no better by nature or favoring circumstances, are voyaging straight on to the harbor of the great Master-BUILDER's purpose.

There are storms on every sea; there are shoals or rocks or quicksands on every shore. The depths of the sea are peopled with the ghosts of ships which could not ride the waves when the staggering blows of the hurricane came down upon the sea; while upon the shoals or among the rocks, or deep down in the springy depths of the quicksands, the wreck of many a noble bark lies buried for all time.

And so it is with man. Buoyant with hope, he has sped on the wings of a favoring gale toward some cherished goal, sped on until some storm of opposition has shattered his timbers, and he has been beaten down into the sea of hopeless discouragement. No longer able to ride upon the waves, he has become the plaything of the aimless tides, and the seaweed of lost hope clasps its pulseless fingers over his grave, and weaves the cold filigree of its slimy fringes into shrouds for such as these. Trusting in their own strength, they met a stronger power; and went down; and the waters that might have been the path of their progress closed over them forever. The hopes that lie confined in the mighty deep are as many as the waves that beat their bare white arms against the cold gray cliffs; and the souls that have gone down in the sea of disappointed hope are as many as the cries that go up to the gods of wealth to-day from the sea of unrequited toil.

There is no purpose of our Maker that can not be fulfilled in us to-day. We have only to let Him take the helm, and He will steer our bark out of



every storm that rages round us. "Without Me," said He, "ye can do nothing." But men to-day are saying in their hearts and by their acts, "I can do all things through *self* that strengthens me;" and when the storm comes down, the source of their power is shaken and shattered, storm-tossed, engulfed; and with that gone, their all is gone. Like the ships upon the sea, their only protection is in themselves, and the storm is stronger than the ship.

There is a better source of strength and protection than *self*, a source which no storm can shake, no power of earth destroy, and it is open to every voyager upon the sea of life. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea I will uphold thee with the right hand of My righteousness." Isa. 41:10.

There is no necessity for the wrecks that strew the sea of life. There has been ample provision made for the safe voyage of every soul that has set out upon that sea. God can not save the soul that flees from His power and His protection, and binds its hope to the flimsy fabric of its own strength and its own protection. Such a soul must go down; for the powers that wrestle for its ruin are greater than the powers to which it looks for succor.

There is a chart and compass for every voyager, and a light to dispel every fog, and shine through the darkest night that shuts its curtains down upon the sea. But in the confidence of *self*, men have chosen to trust to the rush-light of their own reason, have set their course straight into the fog-bank of doubt, and crashed upon the rocks of eternal ruin. These are the saddest wrecks that strew the earth to-day, and they outnumber a hundred to one the wrecks that stud the bottom of the sea.

The shipwrecks of the sea are sad events. When we look at a majestic ship speeding toward a distant port with full sail set, we are filled with admiration. When we look upon the bleaching bones of a rock-riven wreck, or think of those that lie in the ooze of the ocean bed, we are filled with sorrow. But how much more admirable than the great ship, how much grander, is the sight when we look upon a human life, with all the power of God behind it or at its command, speeding toward the port of divine purpose, in company with or convoying a fleet of other lives in which humanity is surrendered to divinity, and every great purpose of the eternal Pilot is being wrought out in a wealth of noble character. And how much more sorrowful than the wreck of the ship, how much more terrible, is that life, loaded with a perfect wealth of possibilities, that lies mangled upon the rocks of unbelief or lies loaded with the seaweed of miscarried purpose on the floor of life's sea, all because unbelief was at the helm and self upon the bridge, and God and His great purpose were shut out of the mind and heart.

The saddest of all shipwrecks are the shipwrecks of life. God has a purpose concerning every soul. He will work out that purpose in every soul that will yield to His control, and the grandeur of the fullness of that purpose no human being has yet comprehended, nor can the human mind conceive it, for the half has not been told. The wrecked ship lies in its cold bed at the bottom of the sea; but the life-wreck, like a floating derelict, moves about among us hopeless, purposeless, aimless, drifting with the ebb and flow of the restless tide of doubt, a menace to other voyagers, and a sad, sad monument to the folly of unbelief.

There is hope for the voyager on life's sea, but that hope is not in *self*. God must be the pilot; God the protector; God the helper and refuge in every stress of trial; the comforter in every sorrow; the power that wafts the vessel onward and homeward; and His Word the light to dispel every cloud of gloom and every fog that would enshroud the ship. He will do all that for you; His Word will be all that to you. Take Him, then, for all that He has promised to be, and let His purpose be wrought out in your life, and your destiny be wrought out in His hand. There can be no sad wreck in such a life; but the light of God's blessing will shine out through the windows of the soul, and His glorious purpose concerning man will be worked out before the world in you. S.

I HAVE NO confidence in the religion of any man whose animals do not know him to be a Christian.  
—Rowland Hill.

### "DOCTRINES OF DEVILS."

SATAN is prolific of doctrines. Of course they are false doctrines, perversions of truth, yet of such a nature that men are easily led to accept them as truth. The adversary of God has had intimate dealings with mankind from the very beginning, was able to overcome the very first man in his Eden home. This was because the man chose to be overcome, and let go his hold on the One who was able to keep him from falling. Jude 24.

The adversary's connection with man from that day to this, and his experience in overcoming individuals, has given him a still wider insight as to how the various classes of mind may be influenced, and how he may forestall or annul the instruction of the Holy Spirit, and keep men of different dispositions from receiving it; or, failing in this, to instil a false conception of the Spirit's teaching. His first success with the doctrine, "Thou shalt not surely die," in direct conflict with God's decree that for disobedience man should "surely die," encouraged the perpetuation of that false doctrine. It would be impossible to measure the awful results of the many and varied deceptions growing out of the immortal-soul theory, through which our first parents were overthrown, and through which their posterity in all ages have been decoyed from the truth.

From this long experience in deceiving men, it is no wonder that there should be special warnings against his devices in the last days, and that he should be able to make them appear plausible even to earnest, well-meaning men. The Lord knew what He was talking about when He gave the warning, "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. Behold, I have told you before." Matt. 24:24, 25. In furtherance of this warning, we have its complement through the apostle Paul: "Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

These persons who depart from the faith do not do so intentionally. They are deceived by perverted truth. They may think that they are proof against deception. They may assume that they are of the "very elect," whom it is impossible to deceive. But the assumption does not make it so. Every false doctrine is a deception of the enemy; every doctrinal tradition of man, if it have no other basis than tradition, is a doctrine of devils. To the Jews, who, altho custodians of the truth, were teaching the traditions of men, Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do." John 8:44.

One of the "doctrines of devils" that has been very pleasing to a class of human beings is, that there is no personal devil; that the influence which we call Satanic is only an evil principle that exists in the world, and that God is responsible for it. But this doesn't catch everybody. There are some who believe the Word of God on that point; that the devil is an actual being who once held high position in heaven; that through selfish ambition he fell, and was cast out of heaven, and will eventually be destroyed, with all his followers.

For those who persist in believing that Satan is a real being, and a very active one at that, and that Jesus Christ is the only Saviour from "the wiles of the devil," other deceptions must be devised. So they are told that Christ was only a man; of course He was a good man, but He had no pre-existence and no resurrection. We are told that the idea of His coming down from heaven was a hallucination of His own, and that the theory of His resurrection is a delusion of His disciples. But neither does this doctrine deceive everybody. Some people will believe that Christ was the Son of God, the Word that was "in the beginning with God," and that "he became flesh and dwelt among us." They will believe that "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve; after that He was seen of *above five hundred brethren at once*." Some people, when confronted with such a volume of evidence, are constrained to believe; and, further, to believe the word of those who saw Him go up into heaven, and also His own promise that He would come again in like manner to take His people to Himself.

Necessarily, then, there must be further deception, if the adversary would succeed (as he seems determined to do) in deceiving all. What next? These people will believe that their adversary is a real creature, and that their Saviour is a real person; what next can be done to deceive at least some of them? Is the artful enemy at a loss for further deceptive doctrine?—Not at all; he stands ready with the suggestion that God Himself is not a being. If he can make this go, it will be more sweeping than all the rest combined. For if God be not a tangible being, what of His "begotten Son"? We are told that Christ is all there is of God; then who managed the universe when Christ was dead? Who spoke from heaven at His baptism, saying, "This is My beloved Son, in whom I am well pleased?" Who, again, spoke from the cloud, on the mount of transfiguration, and said, "This is My beloved Son, hear Him?" To whom was Jesus praying, when He said, "O Father, glorify Thou Me with Thine own *self* with the glory which I had with Thee before the world was"? Was He praying to Himself in heaven, when He Himself was yet on earth? We note that He "lifted up His eyes to heaven," when He uttered that prayer. If Christ is the only personality of God, at whose right hand did He sit down when He ascended to heaven? Mark 16:19. If Christ is the only personality of God, who gives Him His "dominion, and glory, and a kingdom," and before whom does He come to receive these things? Dan. 7:13, 14. Again, what does He mean when He makes the promise, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne?" Rev. 3:21. If the throne and its Occupant be real and personal in the one case, they surely must be in the other.

None but a personal being can exercise any mental or emotional faculty; yet "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

It is true that Christ is the only personality of God that sinful man has seen, or can see and live. But Jesus said to the people, "Blessed are the pure in heart; for they shall see God." He did not say, "They shall see *Me*." Sinful man could not have looked upon Christ, had He not veiled Himself in human flesh. But "he that cometh to God must believe that *He is*, and that He is a rewarder of all them that diligently seek Him." True we must seek Him through Christ, who is the "Mediator between God and men." The denial of the personality of God is virtually the denial of His existence in any but a mythical sense. But in very truth He is the reality of all realities, for He is the Father of our Lord Jesus Christ. G.

## Question Corner

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

### 1226.—"Eve's Apple Tree."

A correspondent inquires if there is a fruit tree on the island of Ceylon known by the above name, poison in nature, "each fruit, having the appearance of having had a piece bitten out of it." We do not know. There may be such a fruit as described by the Youth's Companion. But its connection with Eve is purely mythical, a Mohammedan tradition.

### 1227.—Cestius, Titus, and Destruction of Jerusalem.

How long after the raising of the siege of Jerusalem by Cestius, and the flight of the Christians, was it till the coming of Titus and the destruction of Jerusalem? L. E. W.

The attack of Cestius Gallus was, Josephus tells us, in the twelfth year of Nero, or A.D. 66. Titus, afterward the Emperor Vespasian, was then in Greece. He immediately repaired to Palestine to subdue the Jews, but the siege of Jerusalem was not actually begun till the spring of A.D. 70. But the city was really invested and threatened for some time previous. The intervening time was between three and four years.





## WHAT DOES IT MEAN?

I HAVE been forcibly impressed the past few months with the great preparations for war which we see going on everywhere. After leaving New York City, August 28, 1901, we touched ports in England, France, Spain, Portugal, Brazil, Uruguay, Argentina, and finally our stopping-place, Chile. In nearly all these ports, we have seen battle-ships of many different nations. There are now afloat thousands of these great vessels, all built and equipped, not for commerce, no; but for what? There can be but one definite answer, They are preparing for Armageddon. Others are being built as rapidly as they can be turned out. Thousands of men are building these ships, and thousands of others are giving their time and energy to manipulating them. Thus thousands of lives and millions of gold are dedicated to the goddess of war.

But this only includes the naval preparations. Think of the thousands upon thousands and millions upon millions of men to-day in the standing armies of the world, and the others, thousands and millions, who are wholly engaged in the preparation of armaments for these millions who are daily under discipline and drill; all preparing—for what? not for a great religious movement or a movement for the uplifting of society, but for a wild, mad rush to slay their fellow-men,—victims of the goddess of war.

The past few days the U. S. A. battle-ship "Wisconsin" has been in Valparaiso Bay. It was our privilege to go aboard and see the great guns, some great in rapidity, firing several hundred shots per minute, others of great magnitude, hurling a missile weighing a thousand pounds a distance of from ten to fifteen miles. We were glad to see a ship so beautiful and so finely equipped, but made sad when we thought of the object of its existence.

We are truly living in a time of "wars and rumors of wars." John on the isle of Patmos saw the time when "the nations were angry" (not one or a few, but "the nations"). And again, "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 11:18; 16:14. But the word to the Lord's people is, "Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh." James 5:8. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

The "blessed hope" for which Paul longed is about to be realized.

A. R. OGDEN.

Valparaiso, Chile.

## THE MOST PROFITABLE INVESTMENT.

## "Prepare War."

THE Scientific American of March 29, in speaking of the demand for armor-plate and the recent big shipment to Russia of eighteen car loads, tells us that there is evidence that a third and fourth (there are now but two) armor-plate-making establishment will be demanded. It continues:—

The industry is an *extremely profitable one*, even at the reduced price at which plate is now being furnished. *Indeed, we do not know of any industrial enterprise in which capital could be invested on a large scale with surer certainty of profitable returns. There is not the slightest indication of any slowing up in the rate of growth of the navies of the world, our own included; and if the United States navy is to increase in adequate proportion to the extension of our foreign trade (as it certainly should do), the demands of our navy alone will before long require double the amount of armor-plate that is now being annually furnished by existing works.*

And this is just what the prophet of God predicted of this time 800 years before Christ. See Joel 3:9-12. And when all the nations are prepared for war, the great battle of Armageddon, predicted in the "more sure word of prophecy," will result. The preparation may be designed of men to be merely protective and preventive of sanguinary strife, and the nations

are being impoverished for the purpose; but the "god of this world" has another object in view; and as sure as the nations are prepared for war will they fight to their final utter destruction. There is peace for all, but it is in Christ Jesus.

## THE "CHAIN-LETTER" SCHEME.

AMONG the schemes for raising money easily in these days of feverish generosity is the "chain letter." It was more used ten years or so ago than now. Its exposure then was helpful, and it may be now. In a word, the plan is to conceive a chain of ten, twenty, fifty, or more links, each link of which multiplies itself. For instance, some poor boy or unfortunate man needs help to get an education or support a sick family. He or a friend gives a nickel or a dime, and writes a touching letter to two or three or five or ten others, asking each one of these to give the same sum of money, and duplicate the letter which he received to as many others as the plan contemplates, numbering the letters one in advance of the letter he received. A friend of ours has sent us a letter of this kind which we reproduce, with our friend's reply, for the benefit of our readers, and to discourage such questionable way of raising funds. Here is the appeal:—

No. 1.

Dear Mr. Stockton,— A desire to aid George W. Fowler, a young man who has been totally blind for three years, is the apology for sending you this letter. Make three exact copies of this letter, signing your own name to each, numbering them one number higher, and send to three of your friends, and they in their turn will do the same. Then return this letter, enclosing ten or more cents and the address of the three friends to

Geo. W. Fowler,

Lower Salmon Creek,

Chapman, N. B.

Canada.

No. 50 completes the chain.

Here is our friend's reply:—

Mrs. John Fowler,—

Dear Madam: Your favor has been received, and before entering into the chain would like some light on the project, and to be sure that I have a clear understanding of it. It looks a very simple thing; but there are some tremendous possibilities in it, if my idea of numbering the letters is right, and the friends respond readily. You will notice on the enclosed slip, that I have calculated up to the 16th number, and if my three letters are numbered each No. 2, and the nine letters of the three friends are numbered 3, and their twenty-seven letters are numbered 4, and so on, then the 16th number will give, when all is added, the somewhat astonishing sum shown on the slip, \$2,152,336.

Now if we follow this to the 50th number, we would certainly bankrupt the world, and the Postal Department would be heavily taxed to furnish the stamps and mailing facilities, and yourselves completely drowned under the awful aggregation of letters and dimes. I am a poor man myself, but I shrink from touching the button that would put in motion such a ponderous multiplying machine, even tho I were to be the recipient of its silver showers. I will be glad to do something to aid a worthy fellow Christian, but do not like to enter into arrangements by which my initial impulse might be perpetuated till it includes the world; my plans to do good are on a more modest scale.

E. A. STOCKTON.

The reader can easily calculate the tremendous possibilities which soon, from their magnitude, become impossibilities. The first letter, if successful, would bring ten cents. This multiplied by three, thirty cents; this in the same progression ninety cents; No. 4, \$2.70; No. 5, \$8.10; No. 20 would amount to \$125,226,146.70, and the sum of all these numbers would reach \$187,339,220; and there are thirty more multiplications to be made. No. 25, if each letter was successful, would aggregate the enormous sum of \$47,069,656,618.80, and 470,696,566,188 persons would have been addressed. If confined to this country, each man, woman, and child would have received on an average over 672 letters each; and if each responded each time, they would pay, besides cost of letters and postage, \$67.20 apiece to support this blind man. Mr. Stockton speaks modestly when he says it would bankrupt the world; it would bankrupt the solar system. It is yet true, we believe, that every worthy case of charity will be supported in the community where it is, if rightly made known. Let every reader of the SIGNS discourage all such schemes.

## A SIGN OF THE TIMES IN THE PHILIPPINES.

THE defenders of the Roman Catholic faith in the Philippines are growing desperate. A correspondent of the Catholic Mirror, writing from Manila, says, "No one who understands the genius of this people can contemplate without horror the possible Protestantization of these islands." An instance of the manner in which the people are being incited to loyalty to the faith is given as follows:—

Recently the inhabitants of San Juan del Monte made a public profession of Catholicism. A junta was organized pledging active and enthusiastic support to the Filipino Catholic Center, and promising to use all possible efforts to uphold the Catholic faith, and to resist assaults upon it.

The following oath was administered to members of the junta:—

"We solemnly promise, through the love of our Lord God, of Jesus Christ His only Son, our Saviour, of the Holy Ghost, and of our Lady, the most holy virgin, to persevere in the religion of our fathers, in which we were born, and at the same time we promise never to prove false to the sacred teaching of the Vicar of our Redeemer Jesus, his Holiness Pope Leo XIII. We also promise to defend our creed with the courage and resolution worthy of the glory of God and of our Holy Roman Catholic and Apostolic Church.

The adversary of Christ is doing all he can to inculcate the war spirit among professed Christians. Catholicism being a carnal religion, its votaries have always been taught to maintain it by any means, by physical force when deemed necessary. Apostatizing Protestantism is following in the wake of Rome in many respects, and was mainly responsible for the Spanish war, which developed the war in the Philippines. The theory was that by means of war God was placing the islands in the hands of the United States in order that they might be Protestantized. So, from both Catholics and Protestants, the Filipinos are being taught that war is an essential feature of Christian progress. The past four years have been a season of disseminating the principles of religious warfare in the name of Christianity, by teachers professing Christianity yet maintaining antagonistic positions, through the argument of force. If the poor Filipinos are to be saved, it is time somebody was giving them the Gospel of Christ from the standpoint of faith in His power, rather than in the power of any human government or institution.

G.

## VIOLATING SOUND PRINCIPLES.

SUNDAY, April 6, was a "dry Sunday," so called, in New York City. The municipal authorities had determined to close all the saloons in the city from twelve o'clock Saturday night until five o'clock Monday morning. That does not mean that there was no liquor sold in that city on that day, but simply that the recognized saloons were closed during that time. The Raines-law "hotels" were doing a liquor business, as well as all the regular hotels. It was also hinted that many places that appeared "dry" were not as dry as they appeared, and that in many out-of-the-way places liquor was being sold; and those who must have it had doubtless, laid by a sufficient quantity to tide them over the dry spell.

On the whole, it is possible that there was considerable less liquor sold on that day than on previous Sundays. It is even possible that there was a little less liquor consumed on that day than on previous Sundays. But that the liquor sold on the following Monday or on the preceding Saturday was any less harmful than that which had previously been sold on Sunday is not even supposable. That the day was regarded with any more sacredness by the saloon-keepers and bartenders who were forced to observe it is not at all likely; that they improved the opportunity to attend the churches is not likely; and that those who craved the drink felt any more kindly toward the churches, through whose influence largely they were compelled to wait until Monday before seeking to quench their thirst, is highly improbable.

It is good that men should not drink liquor. It is a grand work to induce men to cease drinking it. But it is a fact that being compelled to cease one day in seven but whets the burning appetite, and gives it a keener edge. By such methods the result desired by temperance workers is not attained.

There were police enough in New York City to compel all recognized saloons to close on Sunday. The same policemen under the same orders could keep them closed all the rest of the week just as



well as on Sunday only. The same policemen could compel the hotels to close their drinking establishments. The only thing lacking is the order to do it backed by a law authorizing it to be done. The whole matter is in the hands of the people. If the people want the saloons closed all the week, they can have it done; if they wish them closed only on Sunday, they can have that done; but that the cause of temperance is greatly benefited by the latter accomplishment is something that has never yet been demonstrated.

There is something accomplished in Sunday closing, however. The sacredness of a religious ordinance is recognized by the civil law. The worldling is compelled by the civil law to act as tho he were religious. An alliance is effected between secular and religious things—between the Church and the State, the State compelling its subjects to recognize and observe one of the dogmas of the church.

All this is against the spirit of the Constitution of the United States. It is likewise against the vital and real principles of the Christian religion. Temperance must be one of the characteristics of the Christian. He must live it as well as teach it; but the effort to compel a cessation of intemperance by closing saloons on one day in seven is an effort barren of results; and when that one day is a day set apart by the church, and the closing is accomplished because of the supposed sacred character of the day, rather than because of the evil which the traffic is doing, then to the barrenness of the results is added the violation of the fundamental principles of the government and of the Christian religion as well.

S.

#### UNIVERSITY SPORTS.

NOT long ago Dr. Minton, Moderator of the Presbyterian General Assembly, was reported to have said that this country is "university mad." As he is an educator of national repute, his opinion, tho expressed in strong language, is based on observation and experience. Be that as it may, however, there are others who have observed that universityism is becoming a fad with many young men, rather than a medium of procuring a good practical education. The Chicago American, in December last, had this to say:—

Dr. William Rainey Harper, of the University of Chicago, is sorely troubled. The class of 1905 has proved a wayward one in many respects since it entered the university last October. First, several of its members incurred the displeasure of the head of the school by precipitating the fiercest and most destructive flag rush in the history of the school. Now it has fallen once more under the ban—this time because of the scholarship standing of its members. Lured away from the straight and narrow path of scholastic duty by the enticements of foot-ball games, theater parties, banquets, dances, and other social functions of university life, two-thirds of the members of the class have fallen below passing grade in one or more of their studies.

Now, with the quarter so near an end, and the Christmas examinations only a week away, the deans assert that the condition of affairs is well-nigh hopeless. There is not sufficient time remaining before the close of the quarter for the delinquent students to make up their work, if they had the inclination to do so, and hence it seems unavoidable that over half of the freshmen will receive unwelcome Christmas presents in the shape of notices of failure from the university recorder.

Members of the faculty and upper class-men at the university ascribe the low scholarship record of the freshmen to the injurious effects of "rushing" tactics on the part of the Greek letter fraternities. A regulation of the university which was formulated by Dr. Harper when he issued his permission to the national fraternities to establish chapters at the university, prohibits a student from joining any secret society until he has completed three months' work. This rule, however, does not prevent the fraternities from "rushing" the new men whom they desire to pledge and initiate after the Christmas holidays, and consequently throughout the autumn quarter a merry competition is waged by the different fraternities in bidding for the favor of desirable members of the freshmen class. The same thing is true of the competition of the sororities for the first-year "co-eds."

It is expected that the numerous failures this year will lead to more stringent rules governing the number of social affairs. The secret-society men, however, have gained more confidence in the stability of their existence at the university since the announcement that Dr. Harper has joined the Masonic Order.

In an election held by the city of Chicago on April 1, the people declared by a heavy majority for municipal ownership of the street railroads and the gas and electric light and power plants.

THE Chinese exclusion bill passed the House on April 7 by *viva voce* vote. As passed, the bill practically re-enacts all the existing exclusion laws and incorporates with them the existing treaty regulations. It extends these exclusion laws to the Philippines and the other possessions of the United States, and forbids Chinese laborers in these possessions coming into this country. Before its passage, the bill was so amended as to exclude Chinese sailors from American ships whose voyages terminate at any American port.

THE revolution in Venezuela seems to be growing in strength. The seaport of Tucacas and the city of Barquisemito have fallen into the hands of the revolutionists, and government troops have been defeated in several recent engagements with the rebels. At San Agostin on April 3 an engagement occurred in which less than half of the government troops engaged were accounted for at the close of the battle, the rest having been killed or wounded or having deserted to the rebels.

AT last an international question has been referred to the Hague arbitration tribunal for decision. The question to be decided is involved in what is known as the Pius claim. The claim is a dispute between the Catholic Church of California and the Government of Mexico as to the liability of the latter for the interest upon certain church lands which the Mexican Government undertook to hold as trustee for the church. For about a third of a century the matter has been pending.

DURING a foot-ball game at Ibrox Park, Glasgow, on April 5, between teams representing England and Scotland, a crowd, unable to obtain admittance to the grounds, broke down the fences and swarmed upon the field. The police drove the crowd back upon the terraces and seats, with the result that part of the highest portion of the terrace collapsed, precipitating the mass of people to the ground. Hundreds were badly hurt, and 21 have succumbed to their injuries.

CONGRESS will soon be asked for \$50,000 to meet the expenses incurred in connection with President McKinley's injury, death, and burial. A great portion of this will go to the physicians who operated upon him and waited upon him during the time between his injury and death. Strangely enough, the one who performed the unsuccessful operation receives the largest proportion of the money.

A DESPATCH from London states that the Marconi Wireless Telegraph Company has sold its American rights and patents to an American company with a capital of \$6,150,000. The German Government is preparing to prevent the use of the Marconi system on German ships or the establishing of Marconi stations on the coast of Germany.

THE oleomargarine bill recently passed by the House has now been passed by the Senate, tho with some amendments in the Senate. The bill imposes an internal revenue tax of one-fourth of a cent a pound on the manufacture of oleomargarine; but on that which has been colored in imitation of butter a tax of 10 cents a pound is imposed.

IMPORTANT engagements have recently occurred in Colombia between government troops and the insurgents which are regarded by the government party as practically putting an end to the revolution. Governor Salazar reports that there is now only the insurrection on the isthmus to be put down, which will soon be accomplished.

OFFICIALS of the Pacific Commercial Cable Company are now in San Francisco selecting a landing place for a cable connecting San Francisco with Hawaii and the Philippine Islands. These officers of the company state that they do not expect Congress to place any obstacles in the way of laying this cable to the islands.

FOUR army transports are to sail from San Francisco for Manila in the near future for the purpose of bringing home American troops whose terms of service have expired or whose services are not needed in the islands. It is proposed to bring all such home as quickly as possible on account of the outbreak of the plague.

THERE is much excitement now in Denmark over the proposition to sell the Danish West Indies to the United States. The party which is opposed to the sale is bringing every possible influence to bear to prevent its consummation. The party favoring the sale is equally active, and both sides are confident of success.

THE battle over the Cuban reciprocity measure is to begin in the House this week. There will be strong opposition to the bill in its present form; and it seems probable that a substitute bill, providing for reciprocity in case Cuba agrees to adopt our immigration laws, will be passed in its stead.

FORTY-FIVE British soldiers were killed and 39 injured near Barberton, So. Africa, on March 30, by the wrecking of a train on which the soldiers were passengers. The engineer lost control of the train on a steep grade, and the train left the track while running at a speed of 80 miles an hour.

THE State of Washington is now seeking to enter suit against the Northern Securities Company to dissolve the merger of the Northern Pacific and Great Northern railroads. The Supreme Court has promised an early response to the State's application for leave to file a bill of complaint.

TROUBLE is again threatening in the Balkans. Bulgarian and Macedonian bands are doing what they can to harass the Turkish Government, in the hope that the powers will step in to restore order. Atrocities are reported to have been committed by both the insurgent bands and the troops sent to suppress them. Albanians have captured and are holding as hostages a number of Turkish officials, in order to secure the release of certain Albanians now held at Constantinople. It is even threatened that Austria will attempt to restore order in one of the Balkan provinces, an act which would be likely to result in the partition of Turkey.

SINCE the outbreak of cholera in Manila there have been 127 deaths from that disease up to April 7, out of a total of 157 cases. The city has been quarantined because of the plague; but the natives are much opposed to the regulations, and are trying to break up the quarantine.

ACCORDING to a statement recently issued by the Department of Agriculture, the agricultural products exported from the United States during the year 1901 amounted in value to \$952,000,000. During that time the agricultural exports exceeded the agricultural imports by \$560,000,000.

SERIOUS rioting is reported on the island of Jamaica, due to an increase in taxation. There has been considerable fighting between the people and the police. The situation is critical, but the authorities expect soon to quell the rising by force of arms.

IN a fight between an armed negro and a posse determined on his capture, which occurred at Tusculum, Alabama, on April 6, the negro and three of the attacking party were killed, three men mortally wounded, and four others seriously wounded.

A CENSUS bulletin just issued at Washington shows that the prairie division of the United States contains a greater number of inhabitants than any of the other natural divisions of the country, there being 13,300,970 persons domiciled in that region.

THE British steamer *Athena* was wrecked on March 22, 220 miles north of Cape Pillar, Chile. Eleven survivors of her crew were landed at Punta Arenas on April 2. The captain and 19 members of the crew were drowned.

THE citizens of Skagway, Alaska, are banding themselves together to resist the payment of a special license tax which they claim is required of no other citizens of the Republic, and is contrary to the Constitution.

THE attempt to end the strike of miners at the mines of the Pittsburg Iron and Coal Company's mines has resulted in failure, and this strike of 10,000 miners goes on without any prospect of immediate settlement.

SANFORD B. DOLE, Governor of Hawaii, is now in Washington for the purpose of conferring with the President on matters pertaining to that territory. It is understood that this visit is at the request of the President.

AMONG the noted personages to be present at the coronation of King Edward will be the representative of Emperor Menelek of Abyssinia, Ras Makonnen, the general who defeated the Italian army at Adowa in 1896.

THE Secretary of Justice at Havana has abolished the jury system in police courts throughout the island of Cuba. The courts asked for the abolition of the system on the ground that it had proved to be a failure.

A YOUNG man of Tucson, Arizona, has invented a method of lighting ordinary incandescent electric lamps without the use of wires, and a California man has discovered a new method of telephoning without wires.

THE State Department has begun an investigation of the charge that a British army camp is being maintained in Louisiana, from which supplies are regularly shipped to the British army in South Africa.

THE first American mail steamer direct from San Francisco to Manila reached the latter port on April 5. A celebration under the auspices of the Chamber of Commerce was held in honor of the event.

THE Government of Argentina has decided to maintain the most powerful navy of any South American State, and has recently given orders for the construction of several new warships.

AT a director's meeting of the United States Steel Corporation held at New York on April 1, it was announced that the profits of the concern for the year had amounted to \$111,067,195.

A REPORT from Washington states that the President has ordered an investigation into the methods of the great beef trust with a view to correct the abuses complained of.

AMERICAN farmers seeded last autumn 32,000,000 acres of winter wheat, an excess of \$4,000,000 over the acreage reaped in the summer.

A GREAT fire occurred at Atlantic City, N. J., on April 3. It is believed that the loss will exceed \$750,000.

THREE thousand men are on strike at the Amalgamated Copper Company's mines at Butte, Montana.

THERE are now 8,650 miles of inland waterways, or canals, in Germany open to traffic.





### "HE FAILETH NOT."

I HAVE tried love, and I have known love fail;  
Have trusted friends, and found that friends forgot,  
Sought help from my own heart without avail—  
"He faileth not."

Neither by day nor night, in age or youth;  
In poverty, and in the fairest lot,  
In sorrow and in joy, His word is truth—  
"He faileth not."

If I should let all other comfort go,  
And every other promise were forgot,  
My soul would sit and sing; because I know—  
"He faileth not."

I can not tell what winds of God may blow,  
What safe or perilous ways may be my lot;  
But I have little care; for this I know—  
"He faileth not."

—*Amelia E. Barr.*

### THE WORD OF GOD.

GOD'S Word is given to us in two different forms—the spoken and the written. The spoken was before the written, and man in his Edenic purity could read from the spoken Word or the works of God spiritual lessons, which, when he lost this purity, he failed to see. Then God in His mercy gave him the written Word. The lessons of God are still in nature, but man will rarely ever see them except as his vision is enlarged by the telescope of the written Word. Now, the laws of God may be clearly known without the written Word; for they appeal to the senses; but when that faith which comes by hearing and that hearing which comes by the Word of God, enter into man's study of God's works, then may he come to know fully the "invisible things of Him from the creation of the world, even His eternal power and Godhead." No man has a just excuse for his ignorance of the law and ways of God.

The Word has much to say concerning the laws of nature. Not only so, but it has been saying it for many generations and long ages. Wise men of the world who lived at the time when the Bible was written, placed in their teachings many ideas which have been proved false by recent discoveries; but it is to be noted that under the direction of the Holy Spirit, the writers of the Bible avoided all such errors in their writings.

Let me mention some of the scientific truths which the Bible taught for ages before they were discovered. The written Word affirms that light existed before the sun. Men did not believe it, and said that the Word was not inspired because it taught this. Now it is known and very generally accepted that light did exist before the sun, and men now are praised for so teaching. For many ages men held that the world was flat, while God in the Word kept saying, He "sitteth upon the circle of the earth." During these many years they were searching for some support for the world, and in their imagination placed it upon the backs of turtles, elephants, or strong men; but the Maker of the earth declared plainly that He had hung it "upon nothing." Now men have shown the Word true, and we call them wise.

Astronomers were continually endeavoring to count the stars. Hipparchus counted 1,022 and Ptolemy 1,026. They could count only those visible to the naked eye. All this time the Word was saying that these stars were as innumerable as the sands of the sea. Men would not believe it until science, coming along with the telescope, revealed the fact that indeed God alone could number all the stars, or could call them by their names; for the telescope revealed that something over 18,000,000 were to be found in a single system, and that there are systems

beyond count. And where the telescope fails to reveal anything, photography discloses myriads.

In the realm of meteorology the same experience has been met. Men scouted the idea that the air had any weight, little dreaming that this weight was necessary to propel ships, or that by it their works were overturned; hundreds of years ago God said through Job, "He maketh a weight for the wind." The Word has been saying for centuries that "the wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again." During nearly all these centuries men have thought that the wind moved by caprice—it happened to blow as it did; but by careful observation the very laws here spoken of by God have been discovered. The earth's revolution on its axis is clearly recognized in the Bible, when, in speaking of the dayspring, God says that the earth is turned to it as clay to the seal. Even the fact that the earth had an axis was not believed by men for ages after God inquired of Job, "Whereupon are the sockets of the earth made to sink?" If they did not know that the earth turned, they could not well conceive of the sockets necessary to its axis.

Men have been studying the proper lines upon which boats should be built for many generations, and they are just now reaching the observation that the lines which the Lord gave to Noah in the building of the ark were correct; and the most seaworthy boats of to-day are being built in the same general proportion as this bark which rode the most tempestuous seas of all time. If men had taken the Word simply as it said, there would indeed have been far greater advancement in science than there has been. God intends that faith shall go before sight. There are indeed many scientific truths to which the Bible gives a leading-string, and which, if men would believe and follow them out, would result in a greater understanding of the workings of nature's laws.

We have now come to the conclusion of this series of articles. I have enjoyed writing them; for there have been opened to my mind, as I have studied these subjects for this series, many ideas concerning God's laws and their application to our lives which I had not seen before. The more closely we come in touch with God in nature, the more closely can He reveal Himself in our lives; but it is through the Word first, last, and always, that we are to know and see Him in all of His manifestations to the saving of our souls and the souls of our children.

His wonderful power is nowhere more strikingly revealed than in our bodies. The laws of health, which are but God's laws working through us, may not only be an increasingly delightful study, but one than which there is none more important. Look at the wonderful work of the heart, its immense lifting power, doing a work equal to the lifting of one pound 434,112 feet from the earth's surface in a day. We eat food. It passes through various changes, and reveals itself in the energy with which we walk and think. The energy manifested in growth is beyond our comprehension. Professor Clark, of Amherst College, Amherst, Massachusetts, found that even a squash, soft and pulpy as it is, has the power of growth to such an extent that it lifted and held up 5,000 pounds day and night for months. To do this marvelous work, its substance became compact like an oak as it grew and labored under its heavy load. All over the earth this wonder-working power goes silently on. We wonder at it. It passes our comprehension; yet it is but one letter of the alphabet of God's power.

We stand by thunderous Niagara, as with a mighty power that will grind to powder the solidest substance it pours its immense volume of water over the great precipice. Whence came all this great amount of water?—From the power of God, that lifted the tiniest drops from the sea, wafting them over land,

condensing them until they fell in little rain-drops upon the land, and, collecting, wended their way from rill, creek, and lake onward to the mighty river, brought by main force perhaps even from the far-away Pacific. So we might go on, ever enumerating some new manifestation of this marvelous power. God is love, and every manifestation of His power is a manifestation of His love, which is His law.

"Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." *FREDERICK GRIGGS.*

*So. Lancaster, Mass.*

### A MANLY BOY.

It was a crowded railway station, and a raw December day. Every few minutes the street cars emptied their loads at the door, and gusts of cold wind came in with the crowd. All hurried as they entered. All were laden with bag, basket, box, or bundle. Shivering groups stood about the great round stove in the center of the room. A small boy called, "Tillygram and Broken Needle," which last meant the "Brooklyn Eagle." Another boy shouted, "Cough candy and lozengers, five cents a paper."

Every five minutes a stream of people flowed out through a door, near which a young man stood and yelled, "Rapid transit for East New York!"

The gate was kept open but a moment, and closed again when enough persons had passed through to fill the two cars upon each train. Those so unfortunate as to be farthest from the door must wait until next time. Among those unfortunate ones was an old Swedish woman, in the heavy shoes and short frock of her native Northland. She had heavy bundles and, tho she had a place so near the door that many pushed against her, could not seem to get out. Her burden was too heavy for her to hold as she stood, and when the rush came and she seized one package from the floor by her side, she dropped the other, and in trying to get it, some one crowded and pushed her aside. The bundle was in the way; an impatient foot kicked it beyond her reach, and before she could recover it again, the door was shut. The kind old face looked pitifully troubled.

Suddenly, as she bowed her old gray head to lift the abused bundle from the floor, a bright, boyish face came between her and her treasure, and a pair of strong young hands lifted it to her arms. Surprise and delight struggled in the old, wrinkled countenance, and a loud laugh came from two boys whose faces were pressed against the window outside the gate.

"See there, Harry; see Fred, that's what he dashed back for!"

"No; you don't say so? I thought he went for peanuts."

"No, not for peanuts or popcorn, but to pick up an old woman's bundle. Isn't he a goose?"

"Yes; what business has she to be right in the way with her budget. I gave it a good kick."

"Here comes the train. Shall we wait for him, Harry?" And they pounded the window, and motioned for Fred to come out.

But he shook his head, and nodded toward the little old woman at his side. He had her bundles, and her face had lost its anxious look, and was as placid as the round face of a holiday Dutch doll.

"Come along, Fred. Come along! You'll be left again."

"Never mind, boys: off with you; I'm going to see her through."

And they went. And Harry repeated to Dick, as they seated themselves in the train, "Isn't he a goose?"

"No," was the indignant answer; "he's a man, and I know another fellow who's a goose, and that's me, and Fred makes me ashamed of myself."

"Pooh! you didn't mean anything. You only gave it a push."



"I know it; but I feel as mean as if Fred had caught me picking her pocket."

The train whirled away. The next one came. "Rapid transit for East New York; all aboard!" shouted the man at the door.

The gate was open. There was another rush. In the crowd was an old Swedish woman, but by her side was Fred Monroe. He carried the heavy burden; he put his lithe young figure between her and the press. With the same air he would have shown to his own mother, he "saw her through." And when the gate shut, I turned to my book with grateful warmth at my heart that, amid much that is rude, chivalry still lives as the crowning charm of a manly boy.—*Silver Cross.*

#### SUPERSTITION VERSUS CHRISTIANITY.

CHRISTIANITY received, constrains men by the power of an indwelling life to do right. Superstition will lead them to worship a fetish or adhere to a dogma, tho they were doing the wickedest things. Here is a good illustration of the latter from "Wit and Humor of the Age," by Eli Perkins:—

Two Irishmen, convicted of murder, stood tremblingly before the judge to receive sentence.

"Did you murder this man?" asked the judge.

"We did, sor. We would not tell a lie."

"How did you do it?"

"I thruck him wid a stone, and Moike he hit him wid a shillalah, and then we both av us buried him in a bog, sor."

"Well, well," said the judge, "but what did you do before you threw the body into the bog?"

"Sure we searched him, sor."

"Yes, and what did you find?"

"Two shillin's and two sixpence, yer Honor."

"Well, anything else?"

"Yes, sor; a foine lunch of bread and mate."

"Yes; and what did you do with that?"

"We were, hungry, sor, and we ate the bread, but threw the mate away."

"Why did you throw the meat away?"

"Sure, sor, it was Friday."

#### HER CHOICE OF ANCESTORS.

[Priscilla Leonard, in the Classmate.]

"HEREDITY makes me feel so helpless," said a little girl the other day; "for I can't help what my ancestors have been, and I have to accept the disposition and the qualities they have handed down to me. It doesn't leave me any choice, as far as I can see, as to what I can do and be."

Her friend, a bright-faced young woman of the same age, looked at her quizzically. "Why, Dorothy, you've lots of choice in the matter. I reasoned that out for myself long ago, and I'll prove it to you. How many ancestors have you in, say, six generations back?"

"Dear me. What a sum in mental arithmetic!" said Dorothy. "Let me see—two, then four, then eight, then sixteen, then thirty-two, then sixty-four—wait till I add up—why, one-hundred and twenty-six, I suppose. I had no idea how spreading a family tree was, Jean."

"That's just it," replied Jean with a twinkle. "Out of one hundred and twenty-six ancestors, one can get a good wide range of choice. I used to be discouraged about heredity until I counted them up, and then I felt that there was safety in numbers. They couldn't all be disagreeable and lazy and ill-tempered, you see."

"Of course not," said Dorothy, "but—"

"But then," went on Jean, "if they weren't all full of bad qualities, some of them had to be nice, kind, upright, hard-working, useful men and women, don't you see? So I went over the list and picked out the good ones; and then I said to myself every day, I am a descendant from all these good men and women, and I inherit their dispositions and qualities to some extent, and I'm going to develop my inheritance. Sometimes it was a little hard, when grandfather's quick temper was boiling up in me, to remember that great-grandmother was the most amiable woman possible, and that I was her descendant as much as his; but I knew it was true, and so I kept my mind fixed upon it. Out of my four great-grandfathers, as far as I can find out, two were very industrious and two were extremely lazy. I don't

see why heredity wouldn't make me just as industrious as lazy, and so I choose to remember the two ancestors who worked, and I try to forget the two who shirked. O, there's a choice in ancestors, my dear, and one has a perfect right to make it."

Dorothy smiled. "It's a new idea, Jean," she said, "but I must say it is helpful as to the heredity problem. I've been looking at the question the wrong way. Now I'll try your way. I am going home to count up and classify my hundred and twenty-six forbears, or as many as I can find track of; and then I shall follow your example and make my choice among them."

"You'll find a saint somewhere in the line," said Jean. "There always is one. My trouble about ancestors isn't that they've handed me down so many bad qualities, but they've been so good that I can't live up to my inheritance. Heredity is responsibility, my dear Dorothy, when you come to study it up."

And Jean was entirely right.

#### "IF YE LOVE ME."

John 14: 15.

"If ye love Me, keep My commandments."

The words fall low and grave;  
I seem to hear the voice divine of Him  
Who now my soul would save.

"If ye love Me, keep My commandments.

Sin will the soul deprave.  
Arise; My grace for thee sufficient is,—  
Go, in My strength be brave."

"If ye love Me, keep My commandments."

Yea, Lord, I love Thee much,  
And yield anew to Thy most perfect laws,  
Saved by Thine hallowed touch.

*Ballerd, Wash.* EDITH B. GOODRICH.

#### TSAR, CZAR, AND SAR.

ALTHO the majority of newspapers, when speaking of Nicholas II., call him the "tsar," many of our confrères designate him under the name of "czar." Of these two names which is the correct one? "Tsar" undoubtedly; there can be no mistake about it.

The national title of the Russian sovereigns is not, as it has been said by some etymologists more ingenious than educated, the corruption of the word "cæsar," like the Germanic "kaiser," for instance.

The cause of this error is that at the beginning of the eighteenth century we only knew the Russians through the Poles, with whom we had international intercourse long before we got acquainted with the Muscovites. The word "czar" is the Polish form of the word "tsar," with a slight difference of pronunciation which distinguishes the two words derived from the Slavonic language.

We know that all the Russians, like all the Slavs, belong to the Greek Church and use the Cyrillic alphabet containing thirty-eight signs, still employed in the sacred language, but reduced to thirty-one in the common language. The Catholic Slavs, like the Poles, having kept the Latin alphabet of twenty-four signs, were compelled to resort to combinations of double letters to take the place of the "sibilant" consonants which are found in the Cyrillic alphabet. The "cz" forms one of these combinations; hence the Polish orthography, which was adopted at first by some illustrious writers like Voltaire and Saint-Simon.

The same rule applies to the derivatives of the word "tsar": tsarine, tsarevna, tsarevitch, which some authors persist in writing czarine, czarevna, czarewitch.

These words are even spelled césarine, césarevna, and césarevitch, as a tribute to their imaginary origin.

But the word "tsar" has no Latin etymology; it is not the translation of the word "cæsar." The proof of it is that Peter the Great added the title "Imperator" to his title of "tsar" during the first years of his reign.

Concerning the true etymology of "tsar" we may be obliged to look for it in the Persian "sar," which means king, and is an old Chaldean word.—*L'Événement.*

"Who speaks unasked, or comes unbid, or counts on service—will be chid."



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### RESTING IN JESUS.

Just resting in Jesus, my Saviour divine,  
O, I am so happy, for Jesus is mine!  
Just laying my burden away from my heart,  
On Jesus, my Saviour, who will not depart.

And here I am resting, untrammelled by care;  
For Jesus my troubles forever will bear;  
Just resting in Jesus, my praises I'll sing  
Through all the long ages to Jesus, my King.  
*South Lancaster, Mass. HELEN MAY SCOTT.*

### "A GREAT BENEVOLENT INSTITUTION."

**N**O worthy institution makes a pre-eminent success in this world without becoming the mark for the arrows of envy, defamation, contumely, and insinuation. This is more frequently true of benevolent and Christian institutions than of private enterprises for gain. It is one of the means of warfare which selfishness is bound to use as a last resort.

For years the Medical and Surgical Sanitarium of

procedure, the committee quotes such paragraphs from the articles of association of the institution as bear upon the questions involved in the investigation, and then continues:—

It is therefore clear:—

1. That no profits of the institution can ever accrue or be lawfully paid to any private party or parties whatsoever.
2. That no funds of the institution can be lawfully sent outside the State to build or support other enterprises of any kind.
3. That any and all revenues of the institution must be devoted to philanthropic and charitable work within the State of Michigan, and to developing and extending the facilities of the institution itself, and for these purposes only.
4. That all the property of the institution is held in trust for the above philanthropic and charitable purposes only.
5. That title to any of the property of the institution can never be passed to any private person or persons whatsoever, but can only be transferred, at the expiration of the statutory limit of the corporation, to the trustees of another corporation organized for the same purposes and under similar restrictions.

### Administration of the Institution.

The above being the legal status, the purpose, the obligations and restrictions of the institution, it remains for the public to inquire whether the trustees have legally and faithfully fulfilled their trust. This the public has a right to know, inasmuch as under the law the institution is a quasi public one, deriving its powers and its privileges from the public for public purposes.

connected with the management. The rates were found to range from \$7.50 to \$86.67 a month, and in the case of the physicians on the staff, seventy-eight dollars a month was the highest, and upon that salary the recipient has to support himself. First-year nurses receive their board, room, clothing (such as the usual uniform worn by the nurses), and necessary books for study; second-year nurses receive sixteen dollars a month, with room and board; and third-year nurses, twenty dollars, with room and board. As to Dr. Kellogg, we found that for several years he has received no salary or compensation whatever. We found that the board of trustees agreed that a certain amount should be set aside for Dr. Kellogg's compensation, but that Dr. Kellogg made it obligatory upon the board of managers that this amount, \$96.33 a month, should be devoted to various benevolent purposes. To make sure that there was no other account in which money is paid to Dr. Kellogg, or in which he might be credited with services, I asked to see the personal account with the doctor in the general books, and this account was carefully examined by the members of the committee. The result of this examination was a surprise to me, as I found that Dr. Kellogg was charged with whatever he obtained from the Sanitarium, and for any work done for him at his home by any one in the employ of the Sanitarium, and that he paid for it, the same as any other individual should do. In no instance did I find that he had received credit for a single dollar for services rendered the institution.

3. The indebtedness of the Sanitarium. We found that the schedule showed the names and post-office addresses of 148 holders of obligations against the Sanitarium. They were scattered from California to Cape Town, South Africa. We could find no evidence whatever of a single dollar of indebtedness held by Dr. Kellogg or any other member of the board of managers.

4. Character and extent of the charitable work. I found, by examination of the books and files of orders for treatment, etc., that thousands of patients have been treated either absolutely free or partially free. I took, at random, the week ending June 30, 1901, and found that the books showed 130 patients coming under this heading, and for the week ending Oct. 27, 1901, 159 charity or part charity patients. These weeks were selected by myself, and not chosen for me. I found that in the year 1899 there was an expenditure of \$29,347; in 1900, \$30,300; and in 1901, \$44,000, for charitable work in this branch. This makes a total of \$103,647 in three years.

5. A general comparison of receipts and disbursements. We



### THE PROPOSED NEW SANITARIUM.

WE reproduce a drawing of the proposed building from the Battle Creek Enquirer. It may and probably will undergo certain modifications, but not such, it is thought, as will affect its general plan.

It is proposed to erect the new building of absolutely fire-proof materials, stone, steel, brick, and

cement. The drawing contemplates a building 500 feet long, about 50 feet deep and 5 stories high, one story higher and 200 feet longer than the old building. Upon the top will be a roof garden. The first floor will be given to parlors, chapel, offices, etc. The dining-room and kitchen on the fifth floor, the north end, the surgical ward on the south end.

In the rear of the central portion of the new building will be five other buildings diverging from a

central court, or enclosed palm garden, for the purpose of two massage rooms, two bath-rooms, including two plunge baths and a gymnasium. The plan contemplates a building of great security, beauty, and utility, as expressed by Dr. Kellogg, "the noblest temple of health and healing the sun ever shone upon, . . . equipped with every modern method and appliance for the conservation of health and the healing of the sick." So may it be.

Battle Creek, Mich. (started as the Health Reform Institute) has been endeavoring to do a noble, self-sacrificing work, a labor of love for God and humanity. Under God, Dr. Kellogg and his co-workers have built up, without doubt, the largest and best equipped institution of its kind in the world. Its medical work has been based on the highest principles of rational treatment, and carried out through the very best and most approved methods known to medical science, using every known therapeutic remedy. Its missionary work has been increasingly continuous, both in medical treatment and wide-spread teaching. Its aim has not been merely to cure or alleviate, but to instruct the pupil as to how to help nature to heal and how to keep well. It was built for a purpose—to benefit and bless humanity.

Of course its friends knew all this, but the public did not. It almost seemed necessary in the providence of God that a fire should occur, that the public, especially in its own city, might get to know the object, purpose, and animus of the institution.

To arrive at an understanding concerning the institution and its management, a committee of representative business men of Battle Creek was appointed to investigate and report thereon. Following will be found their report, as taken from the Review and Herald of that city, date March 18:—

After reciting the purpose for which they had been appointed, and stating quite fully their method of

To this inquiry your committee has devoted chiefly its time and attention, and we find as follows:—

1. No private individuals or parties whatsoever have, under the present organization of the Sanitarium, derived any profits or revenues therefrom above extremely moderate wages for their services.
2. No funds or profits of the institution have been sent outside the State to promote or support similar enterprises abroad.
3. The indebtedness of the institution, amounting to \$245,109.25, is not due in whole or in part to any of the trustees, or to Dr. Kellogg, or to other persons connected with its management, but is owing in part to banks, and the remainder is held in small amounts by 146 different persons not in the management. A complete list of the holders of these notes and obligations has been submitted to your committee.

### An Accountant's Report.

An expert accountant was employed to make a special examination of the books and records of the Sanitarium, acting in connection with two members of the committee appointed for this purpose. The accountant reported as follows:—

1. The diversion of funds to branch sanitariums. Your committee first obtained a list of these branch institutions. I then called for the ledger accounts with these branches, and selecting several at random, carefully examined them, together with the other members of your committee, finding nothing whatever but legitimate charges for goods sold to them, which were paid for in cash. I verified these charges by comparison with the bill book showing tissue copies of original invoices. There was absolutely no evidence that I could discover, that any funds had been used for the support of any branch outside of the State.

2. Excessive salaries and fees to Dr. Kellogg and others. We made a careful examination of the pay roll, which includes the whole force of employees receiving pay. This roll shows the rates paid to the help in all departments, including those con-

observed that the patronage of the institution has been extensive, and the receipts proportionately large—but its expenditures have also been on a large scale, covering such items as new buildings, furniture, medical and surgical equipment the pay roll of the help amounting to about \$18,000 a month, fuel and lights, water, insurance, interest charges, payment on principal of debts, table and food supplies, and many other items of large amounts.

### In Conclusion.

Finally, your committee are constrained to add that the revelations made by our investigations have been a surprise to us. Not only were we personally unaware of the wholly philanthropic nature of the institution under the law, but we were also unaware of the vast amount of charitable work performed by it, and the wonderful sacrifices made by the managers and employees generally. There are over 800 of these employees—physicians, nurses, helpers, etc. Dr. Kellogg donates to the Sanitarium all the services he performs for it, including all surgical and professional fees. He receives no salary or compensation whatever, and has not for years; on the contrary, he contributes annually from his private resources, derived from the sale of his popular medical books, thousands of dollars. The large corps of physicians receive no professional fees, and only weekly wages so small that their services are practically a charity. This is also true of the hundreds of nurses and helpers. They are a band of sincere people, conscientiously devoting themselves to a great work for humanity, and not for personal gain. This we do not need to tell those who have made themselves familiar in the past with the Sanitarium and its work.

It should be remembered, also, that the dispensing of alms to the poor is not the only, nor, indeed, the highest, form of charity. The silent influences, unseen, but powerful and pervasive, of a great benevolent institution like the Sanitarium, are of far greater value. No such colossal work can be carried on in the spirit which actuates and controls the Sanitarium without producing results absolutely incalculable for the good of humanity.



We have, many of us, misjudged the Sanitarium. The members of your committee have themselves heretofore supposed that at least some persons connected with it were deriving large personal gains from it. As already stated, we are surprised at what we have discovered. The more deeply we have gone into the investigation, the more convincing and overwhelming the proofs have become of the straightforward management, the lofty purposes, and the wide-spread beneficence of the institution, and above all of the personal devotion and wonderful self-sacrifice of the nearly one thousand persons employed in it, from Dr. Kellogg, its renowned chief, whose great ability and superior skill are the foundation upon which it rests, and whose labors, enthusiasm, and devotion are the soul and substance of it, down to the youngest helper.

We rejoice that one of the consequences of the fire which consumed the principal buildings of the Sanitarium has been this occasion for investigation and the enlightenment of our people upon matters not only vitally affecting the interests of our city, but of importance to the world.

#### Rebuilding.

At a recent meeting of your committee, Dr. Kellogg was present by invitation, and was asked to make some statement for himself and the Sanitarium Board of Managers with reference to the prospects of rebuilding in this city. In reply, the doctor indicated his good will toward our city, and said that if the citizens of Battle Creek will raise \$50,000 dollars, this sum to include the \$15,000 tax money paid under protest, and which he expects the Supreme Court will order refunded; and if the city will furnish water for Sanitarium use free, or at a cost not to exceed the cost of pumping; and will provide adequate fire protection for the buildings and property, then the Sanitarium management will proceed to erect in this city a new Sanitarium building to cost not less than \$275,000, exclusive of furniture, and far surpassing the structures destroyed by fire, in capacity, adaptation to its uses, convenience, architectural design and beauty, and the general attractiveness of its surroundings; and that this new Sanitarium shall remain the center of their system of sanitariums.

Respectfully submitted.

S. O. BUSH,  
I. L. STONE,  
GEO. E. HOWES,  
W. S. POTTER,  
NELSON ELDRED,  
Committee.

#### Action of the Battle Creek City Council.

At a special meeting of the city council held Wednesday afternoon, March 12, the following resolution was passed:—

*Resolved*, by the Common Council of the city of Battle Creek, that the report from the Citizen's Committee, as made at a special session of the Common Council, this committee having as one of its number a member of this council, has been submitted to us, and we are willing and ready as the Common Council here assembled, to indorse their report in full.

Believing that the Sanitarium, morally and financially, is a great benefit to this city, this council desires them to remain, and wishes to extend to them every support which we as officers of the city may be able to offer, consistent with our oaths of office.

#### THE FUTURE OF THE SANITARIUM.

ALTHO the Sanitarium fire was so serious, it left the institution solvent, tho fearfully crippled. The property left in real estate and buildings is sufficient to meet the indebtedness.

Flattering offers in real estate and cash donations have come from other localities; but taking into account the warm feeling of the people of the city, the buildings which remain, and the well-known location of the institution, the managers have decided to rebuild in Battle Creek. The insurance, amounting to \$154,900, has been promptly allowed. The sum of over \$72,000, has been raised by people in Battle Creek, and it is expected that this will reach \$100,000. Generous gifts have been bestowed by friends and former patrons of the institution. Meeting a gentleman, a business man, in Oakland the next morning after the fire, one who has had no connection with the institution or work it represents, he expressed his regret and handed the writer \$5.00. A poor woman in ill health, deprived of treatment needed, sends \$1.00. Many others will wish to do likewise. Any such who may wish so to do may send money direct to the institution in Battle Creek, or if they desire us to forward it, we will gladly do it free of charge. It is a noble work, worthy of earnest effort.

#### OUR WORK AND WORKERS.

THE brethren in Bendigo, Victoria, have purchased a lot, and are preparing to build a house of worship.

FROM the recent canvassers' institute held in College View, Neb., twenty-two canvassers go out to different sections of that State.

IN Mount Gambier, South Australia, the laborers report that ten adults have joined our ranks, and a Sabbath-school of fifteen members has been organized.

OUR brethren in Australia are pleased with the new Federal Postal Bill, as it provides a rate on periodicals of 1d. (2 cents) a pound. The most inexpensive missionary work possible is by means of our periodicals.

THE Reporter says that the Nebraska Conference has been called upon to part with two faithful laborers. Brother E. R. Potter goes to Manitoba to act as State canvassing agent, and Brother W. O. James goes to England to enter the canvassing work.

CONVERTS in the "heathen lands" are always noted for their self-denial for the truth's sake. At our Matabele Mission (Rhodesia, South Africa), some of the children who do not have money for missionary donations, go without breakfast Sabbath mornings, and donate the proceeds.

AN orphan's home has been organized at Hildebran, N. C., and property has been secured for the purpose. Brother D. T. Shireman is president, and William Johnston secretary. Sister Mary Ann Johnston, who has been caring for orphans for the past thirty years, will be matron of the home.

THE wife of Dr. J. E. Caldwell, who has been eight years in the South Sea Island mission work, died at Christchurch, N. Z., March 1. She had been in poor health for over a year, and her decease is described as "falling asleep without a struggle or even a sound of mucus in her throat, as peacefully as if she were to wake up the next morning."

THE Fijian journal, Rarama, presents a very creditable appearance; and when we consider the difficulties under which the publisher, Brother J. E. Fulton, is laboring, it is a remarkable paper. Rarama is an eight-page monthly, and is printed on a hand-press that will take only one page at a time. There is a pressing need for a larger press.

A SPECIAL line of instruction will be offered at Emmanuel Missionary College, beginning April 15. This work is for canvassers, Bible-workers, and ministers, and is especially adapted to those who desire brief instruction preparatory to field work during the summer. Tuition free. Six weeks' work in Bible, language, and practical hygiene. Courses arranged for special classes of laborers.

IN the death of Brother O. S. Ferren the mountain region of Wyoming has lost a faithful laborer. He had been called to Albion, Neb., to look after a special interest that had been awakened in that vicinity. We have not learned the cause of his death. He was taken to his home in Big Horn, Wyo., for burial. He leaves a wife and four children. Brother Ferren did much good work in circulating our periodicals in connection with his ministerial labors.

A MEETING of the executive committee of the Southern Union Conference is now in session at Nashville, Tenn., which is to "take time to pray, closely study, carefully consider, then plan judiciously for laying a stable foundation in this great conference of nine sovereign States that will remain firm and unimpaired amid all the storms of the future." Such is the design, as announced by the president, Brother George I. Butler, who further says: "We will stay together till all matters of perplexity and anxiety that it is possible for us to solve are settled on a proper basis."

IN the Union Conference Record (Sydney, N. S. W.), of March 1, Brother E. H. Gates writes of an extended tour to the East Indies. Of a stop on the island of New Guinea he writes:—

December 16 we reached German New Guinea at a point on the northeast coast, and spent four days in visiting different trading stations and missions. At Finschhafen, our first stopping-place, is a German Protestant mission; but as we stayed here only a few hours, and as the mission was far up in the mountain, I did not have time to visit it. The object in locating the mission in the mountain is to escape the fevers. The only white people here are the two mission families and a company of men exploring for gold.

Here in New Guinea I saw paganism in all its glory; but I was compelled to acknowledge to myself that some of the worst heathen I saw were men with fairer skins than these poor, ignorant, naked savages. These latter are comparatively innocent. True, they have black skins, go about naked or nearly so, kill one another in battle, and preserve the skulls of their enemies as trophies in their temples, worship disgusting-looking gods, and to some extent practise cannibalism; but they have never had the opportunity to learn anything better. The uplifting, purifying influence of the Gospel has never reached their hearts.

Really, I saw less to condemn in them than to approve. A man who had lived among them for thirteen years told me that back in the jungle, where the white man is seldom seen, the natives are kind to strangers, hospitable, and temperate; but that soon after coming under the influence of the whites, they become tricky and dishonest. This is not, however, to argue that it was better to leave them in their degradation and idolatry. They are "alienated from the life of God through the ignorance that is in them because of the blindness of their heart," and need the same work of grace done for them that is needed by white, civilized heathen in Australia, America, and England, nothing more, nothing less. The Gospel of the Third Angel's Message, carried by unselfish hands, is the only hope for this race. The vitiated gospel that is being dispensed to some of them has lost its power to uplift from the pit of sin.

#### LITERARY NOTICES.

"BIBLE NATURE STUDIES." A Manual for the Home and School. By Marion Ernest Cady. Cloth, 512 pp., price \$1.00. Pacific Press Publishing Company, Oakland, Kansas City, New York.

This book in no conventional or cant way fills a long-felt want. It takes a vacant, waiting place. Its design is to aid parents and teachers in instructing the children and youth to behold the Creator in His creation. It uses as its foundation the Bible; and presents in a series of simple and interesting lessons our Lord's relation to nature and nature teaching, the earth in the beginning, Light, Heat, Air, Sound, Water, Lands, Plants, Sun, Moon, and Stars, Air Animals, Land Animals, Man, etc., etc. No parent, no teacher, can faithfully use it without profit to himself and those he instructs. The book is well printed and neatly bound.

"CAPTAIN JINKS, HERO." By Ernest Crosby. Cloth, 393 pp., illustrated; price, \$1.50. Funk & Wagnalls Company, New York.

This book is a humorous satire on war, in which the folly and wickedness of the war business are made to stand out in no enviable light. War and the education for it are pictured as they are, without the glamour of "glory" so often thrown around them. The book purports to give the biography of Captain Jinks, including the home education which turned his head toward a military career. Jinks himself is a creation of the imagination, but the biography is composed of incidents of the Spanish, Filipino, and Chinese wars individualized in Jinks' experience, and made to appear what they are in reality, acts of cruelty, savagery, and vandalism.

"HOW TO ATTRACT AND HOLD AN AUDIENCE." By J. Berg Esenwein, A.M., Lit. D., professor of English Language and Literature in the Pennsylvania Military College. Hinds & Noble, 4, 6, 12, 14 Cooper Institute, New York City.

This little work is a popular treatise on the nature and preparation of public discourse. It is based on practical work, and seems to be a clear, systematic text-book for all who would learn the art of public speaking. Its aim is to be practical, not merely theoretical, and popular instead of technical. And yet it is concise, clear, and methodical. The appendix to the book contains some fine examples in oratory.

"HOW TO GET ACQUAINTED WITH GOD; the Meaning of the Christian Science Movement." By Theodore F. Seward. Cloth, 12mo, 148 pp., price 50 cents net. Funk & Wagnalls Co., New York and London.

This little book, in a striking, taking sort of way, sets forth a mixture of truth and error with all the sublime inconsistency of "Christian Science." We are told that matter "is nothing, and has no reality and no existence outside of our own mental concept." Nevertheless it is true that matter not even conceived of breaks the leg, crushes the head, and pierces the heart of persons whose thoughts ranged in entirely other fields. Its reasoning is based on the baseless supposition that there is nothing but mind, but spirit, and there is no wonder that the discourse limps in its goings which tries to harmonize the thousand and one facts against it. To get acquainted with God we are told is becoming acquainted with love. God is in the "infinite heavens," but the "infinite heavens" "lie in the realm of our own consciousness." God is not a personal Father, but an "Infinite Principle." We are told, and it is true, that to get acquainted with God "is to do His will;" but as to what His will is we are left in the mazes of Mrs. Eddy's text-book, which this little work seems written to advertise. He who can see no difference between black and white, who can feel no difference between heat and cold, who can taste no difference between bitter and sweet, who has experienced no difference between evolution and creation, may find help in this book. Others will prefer the blessed Word of God.

"THE BLACK CAT CLUB." By James D. Corrothers. Silhouette illustrations by J. K. Bryans. 12mo, cloth. Price, \$1.00 net; postage, 10 cents. New York and London: Funk & Wagnalls Company.

This little book is a series of character studies in Negro life as seen in Chicago, the meeting ground of every type of the American Negro. The author, of Scotch-Irish, Indian, French, and Negro extraction, aims to portray the Negro as he is, especially on his humorous and superstitious side. And morally he has not given us a pleasing picture. We are prone to believe that it is the worst side of Negro life.

"THE POLITICAL FRESHMAN." By Bushrod Washington James. Bushrod Library, 1717 Green Street, Philadelphia, Pa.

And this is a politico-romantic novel under a non-romantic name. It is as good as most of the romances turned out we presume, better than many doubtless; but the vast majority of them all do more harm than good. The great horde of novels, religious, political, historical, mechanical, are educating young and old into unreal conditions, unreal fancies, feverish unrest, abnormal ideas of life. The perusal of the great mass of feverish fiction in our world to-day is rendering in the minds of the readers works of real merit insipid and tasteless.

"GEMS OF THOUGHT." By Henry B. Damon. South Lancaster, Mass.; 20 pp., embossed paper cover, bound with silk cord.

This is a neatly printed little booklet, containing short selections, or gems of thought, from a number of well-known authors. While this little booklet is evidently designed as a gift book, yet it is to be regretted that it does not contain a greater number of "gems" on a wider range of topics. Price, 25 cents post-paid.

"STRAWBERRY CULTURE," by M. Crawford, is a little pamphlet for ten cents, printed by the M. Crawford Company, Cuyahoga Falls, Ohio, which gives much information upon the raising of strawberries and their insect foes.



## THE SUNDAY SCHOOL

### LESSON 4.—APRIL 27.—GENTILES RECEIVED INTO THE CHURCH.

Lesson Scripture, Acts 11:1-18, R.V.

1 "NOW THE apostles and the brethren that were in Judea heard that the Gentiles also had received the Word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest 4 in to men uncircumcised, and didst eat with them. But Peter began, and expounded the matter unto them in order, 5 saying, I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel descending, as it were a great 6 sheet let down from heaven by four corners; and it came even unto me; upon the which when I had fastened mine eyes, I 7 considered, and saw the four-footed beasts of the earth and wild beasts and creeping things and fowls of the heaven. And I heard also a voice saying unto me, Rise, Peter; kill and eat. 8 But I said, Not so, Lord; for nothing common or unclean hath 9 ever entered into my mouth. But a voice answered the second time out of heaven, What God hath cleansed, make not 10 thou common. And this was done thrice; and all were drawn 11 up again into heaven. And behold, forthwith three men stood before the house in which we were, having been sent 12 from Caesarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also 13 accompanied me; and we entered into the man's house; and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname 14 is Peter; who shall speak unto thee words whereby thou shalt 15 be saved, thou and all thy house. And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning. 16 And I remembered the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized 17 with the Holy Ghost. If then God gave unto them the like gift, as He did also unto us when we believed on the Lord 18 Jesus Christ, who was I, that I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life."

**Golden Text.**—"Whosoever believeth in Him shall receive remission of sins." Acts 10:43.

#### SUGGESTIVE QUESTIONS.

(1) What strange word had been spread abroad in Judea? Verse 1. Note 1. (2) How was Peter received when he came to Jerusalem? Verses 2, 3. Note 2. (3) What did Peter say in defense of his action? Verse 4. (4) In what city was he when he saw the vision? What did he see in vision? Verses 5, 6. (5) What voice did he hear? Verse 7. (6) What was Peter's reply? Verse 8. (7) What then did the voice say? Verse 9. Note 3. (8) How often was the scene repeated? Verse 10. (9) After this vision, who came to the house where Peter was? Verse 11. (10) What command did Peter then receive from the Spirit? Who accompanied him? Verse 12. Note 4. (11) What did Peter say was shown to him by Cornelius? Verses 13, 14. (12) What did he say occurred as he began to speak? Verse 15. (13) What then was brought to his mind? Verse 16. (14) When Peter had finished his rehearsal, what conclusive appeal did he make to the brethren? Verse 17. (15) How did the company receive his report? Verse 18. Note 5.

Besides the notes, read the article of the same title as the lesson, in the fore part of paper.

#### NOTES.

1. "In Judea" means, literally, "throughout Judea." The news of Peter's experience at the house of Cornelius, as presented in our last lesson, had spread rapidly, because it was a strange and unexpected event, even to the Christian Jews.

2. This accusation shows how difficult it is to throw off a deeply rooted prejudice. Notwithstanding the Lord's commission to "go into all the world, and preach the Gospel to every creature," even the apostles were slow to understand that the Gentiles were to be included in the call. And even at a later date Peter and Barnabas were influenced by this prejudice. See Gal. 2:11-14. And the evil of prejudice—national, sectional, and individual—is to this day an effectual hindrance to Gospel work.

3. The vision which Peter saw at Caesarea was not given for him alone, nor for that occasion alone. The whole church, as then constituted, stood in need of a special manifestation to convince them that the Lord's Word meant what it said. The lesson is also for our learning; for there is about as much inclination on the part of the church to ignore certain despised races and classes to-day, as there was on the part of the Jews to ignore the Gentiles in that day.

4. Witnesses.—We are not told that Peter was called to Jerusalem to answer the charge of going in among the Gentiles, and eating with them, but it is clear that he expected a discussion of the matter when he took with him the six witnesses who had accompanied him to the house of Cornelius at Caesarea. The contention over the matter was evidently a warm one; the word translated "contended" in verse 2 is the same as in Jude 9, in the reference to Michael contending with the devil about the body of Moses.

5. What They Learned.—On the occasion of the vision, Peter did not learn that he was thereafter to eat all manner of beasts and fowls and creeping things; but that he was not to call any man common

or unclean. In other words, he was to give the Gospel to all classes of men; they could all be cleansed by faith in Christ. And when the matter was rehearsed to the apostles and brethren at Jerusalem, they understood it just as Peter did. The lesson was a spiritual one, with no reference whatever to the question of physical diet. There is nothing in it for people who seek proof that every vile creature is a proper article of diet. The lesson is that "to the Gentiles [all sinners] also hath God granted repentance unto life." And it is the Christian's privilege and duty to tell them so.

## THE SABBATH SCHOOL

### LESSON 5.—MAY 3.—THE GIFT OF THE SEED.

NOTE.—This series of lessons is entitled, "Studies on the Gospel Message." For introduction and excellent suggestions as to their study, we refer the student to the Lesson Quarterly.

THE message for this generation is "the everlasting Gospel" (Rev. 14:6), the one only Gospel (Gal. 1:8), the Gospel for all nations, as it was declared to Abraham (Gal. 3:8), and all contained in the original promise of the final triumph of the Seed of the woman (Gen. 3:15). We will now study the development of this promise to its triumphant consummation in the present generation in the coming of the Seed (Gal. 3:19).

The Seed is the Word of God. Luke 8:11. This was the original seed of all things (Gen. 1:1; Ps. 33:6; Heb. 11:3, first part), and was, therefore, Himself the Word of God, the Seed of the universe. Through Him all things came into being. John 1:3. All things were born (created) in Him. Col. 1:16, R.V. In Him was the creative or germinating principle (John 5:26), and the sustaining principle for all things (Col. 1:17, R.V.). As the Word of God, the Seed, all things, visible and invisible, were contained germinally in Him. All worlds and all powers were in the Seed of the universe. The Gospel was not the revelation of a new power, but the new application of an old power (Rom. 1:16) to save from sin. In the giving of the Son of God to and for humanity, which was involved in the first announcement of the Gospel (Gen. 3:15), the wonderful thing was not that He should be a Seed, for this He was already; but that the Seed of the universe should condescend to become the *Seed of the woman*, the germ of a new humanity, was, even in the eyes of the heavenly host, an unparalleled exhibition of love (John 3:16). This is the condescension which makes us great. Ps. 18:35, R.V., margin. This is the unspeakable gift. 2 Cor. 9:15.

#### QUESTIONS.

1. In what expression is the message for this time defined?
2. In what emphatic way is the existence of more than one Gospel denied?
3. How early, and in what specific statement, was it shown that this was the Gospel for all nations?
4. In what simple promise is this complete Gospel originally found?
5. When will the fulness of the blessing in this promise be experienced?
6. What is the seed? Is there any other seed? Could there be more than one seed and yet only one Gospel?
7. What came from this seed? What is this process called?
8. Who was the Seed of the universe? What "more excellent name" shows the relationship to God, which is the basis of this great truth?
9. How much owes its existence to this Seed?
10. What gift placed Him on an equality with the Father?
11. In whom is the existence of all things maintained?
12. How much was contained in the Seed of the universe?
13. In what sense only was the Gospel a new revelation?
14. What was the wonderful and new thing in the provision for man's salvation?
15. What led to this wonderful gift?
16. What has such condescension done for us?
17. What expression indicates the infinite greatness of the gift?

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California Tract Society—Box 534, Oakland, Cal.  
Canada—Canadian Union Conference, 571 Yonge St., Toronto, Ontario.  
Chesapeake Conference—C. D. Zirkle, Sec., 903 Woodley St., Baltimore, Md.  
Colorado Tract Society—1112 S. 11th St., Denver, Colo.  
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Manitoba Tract Society, 462 Selkirk Ave., Winnipeg, Man.  
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S. D. A. Mission Board—Battle Creek, Mich.  
So. Cal. Tract Society—516 Hill St., Los Angeles, Cal.  
Tennessee Tract Society—415 Woodland St., Nashville, Tenn.  
Texas Tract Society—510 Jackson St., Dallas, Texas.  
Upper Columbia Tract Society—College Place, Wash.  
Utah Tract Society—Box 286, Springville, Utah.  
Vermont Tract Society—190 N. Winooski Ave., Burlington, Vt.  
West Virginia Tract Society—812 7th St., Parkersburg, W. Va.  
Wisconsin Tract Society—203 High St., Oshkosh, Wis.

#### Foreign.

Africa—International Tract Soc., 28a Roeland St., Cape Town.  
Argentina—Señor Rod. Diriwaechter, Casilla del Correo, 481 Buenos Ayres, Argentine Republic, S. A.  
Australia—Echo Publishing House, North Fitzroy, Victoria, Aus.  
China—A. La Rue, 3 Arsenal St., Hongkong, China.  
England—International Tract Soc'y, 451 Holloway Rd., London.  
Germany—International Tract Soc., Grindelburg, 15a, Hamburg.  
New Zealand Tract Society—Beulah Hall, Wellington, N. Z.  
Scandinavian Tract Society—Akersgaden 74, Christiania, Nor.  
Switzerland—Imprimerie Polyglotte, 48 Weiherweg, Basel.

#### NOTICE.

READERS of the SIGNS OF THE TIMES who desire reliable information regarding Virginia lands and climate, may obtain same by corresponding with Brother C. W. Pease, Skippers, Va., or Judge Goodwyn, Emporia, Va. Enclose a self-addressed stamped envelope.

R. J. WHITE.

#### PACIFIC PRESS PUBLISHING COMPANY.

The annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation organized and existing under and by virtue of the laws of the State of California, will be held at the office of the company, corner of Twelfth and Castro Streets, in the City of Oakland, County of Alameda, State of California, on Monday the 28th day of April, A.D. 1902, at 9:30 A.M., for the purpose of electing a board of seven directors, and transacting any other business that may properly come before the meeting.

By order of C. H. JONES, President of Pacific Press Publishing Company.  
E. A. CHAPMAN, Secretary of Pacific Press Publishing Company

#### RURAL HEALTH RETREAT MEETING.

NOTICE is hereby given that the annual meeting of the stockholders of the Rural Health Retreat Association will be held in the St. Helena Sanitarium Chapel at Crystal Springs, near St. Helena, Cal., at 12 o'clock, noon, on Thursday, the first day of May, 1902, for the purpose of electing a board of seven directors and transacting any other business that may properly come before the meeting.

N. C. McCLORE, Pres.  
L. M. BOWEN, Sec'y.



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THE SIGNS OF THE TIMES is a purely missionary enterprise. For this reason it has felt free to ask for contributions from its friends. It pays nothing for contributions, either prose or poetry, unless solicited by the editor, and then the fact is stated when the articles are asked for. This is a plan rarely followed, but sometimes deemed expedient.

Articles Desired.—Those which set forth in the Spirit of Christ the great saving truths of God, short and to the point. It is better to treat one important truth clearly, in a short article, than many points vaguely in a long one. We desire no caustic, critical productions, which might minister to personal pride or pleasure, but can not save souls.

How Prepared.—Write plainly, with typewriter or ink, with wide space between the lines, to freely admit of editing, writing of subheads, etc. Write on one side of the sheet only. Sign the name to the manuscript, as it becomes oftentimes separated from accompanying letter. Anonymous contributions are not used, whatever their merit. If the writer does not wish his name to appear, let him furnish a pseudonym for the public. But we wish the name.

Manuscript Returned.—We will return all unused manuscript desired if stamp and directions are inclosed. We are forced sometimes to return good manuscript mainly for three reasons: (a) Sometimes the articles are too long; (b) sometimes we have a number on the same subject; (c) sometimes our plans are such that an article can not be used till it is out of date. We therefore hope that no offense will be taken by those who have freely contributed their best thought if their productions are returned. When we receive so much matter, we can not use all.

## Jesus and the Resurrection

Important thoughts upon immortality and the resurrection are clearly presented in this tract, showing our dependence on the Saviour for both. A. G. L. No. 42. 50 cents per 100.

PACIFIC PRESS PUBLISHING CO.

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**BAPTISM:** Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. Bible Students' Library, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.





OAKLAND, CAL., APRIL 16, 1902.

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Read what is said in our Mission department anent the Sanitarium of Battle Creek, Michigan. It is not only interesting reading, but profitable.

From the pen of Mrs. E. G. White we have just received the following articles, in which we are sure our readers will be interested:—

**Child Training,**

The True Standard of Manhood,

"His Glory Shall Be Seen,"

"The Unsearchable Riches of Christ."

No one can read them with true motive, and not be made better.

**Given to the Gentiles.**—Says a clerical correspondent: "Please show from the Bible where a Sabbath was ever given to the Gentiles." And we could answer, Please show from the Bible where any promise is given to the Gentiles. The Gentiles get blessing when they come to the light of God's people. But here is an answer to the above demand: "Also the strangers [those not of Israel], that join themselves to the Lord, to minister unto Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from profaning it, and holdeth fast by My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56:6, 7, R.V. God's promises to the Gentiles are dependent on their attitude to His law and covenant.

**Mr. William Saunders,** for many years connected with this office as director and vice-president, and his wife, Mrs. Anne Saunders, celebrated their golden wedding with a quiet party of friends and relatives, April 13. They were married in England in 1852, fifty years ago, at the age of twenty-one. A striking coincidence in connection with the above is that they were baptized into the faith of the great threefold Gospel message (Rev. 14:6-14), married to Christ, April 13, 1873, just twenty-one years after their marriage; and this last occurred just twenty-nine years ago. This brother and sister have now reached the ripe age of threescore and eleven years, fifty of which have been spent together, and twenty-nine of which have been in the cause for which this paper is an exponent. We pray that the coming years of earth may touch them lightly with its cares and burdens, and that at last the perennial years of the kingdom of God may be theirs.

The child of God has an adversary, the devil, who commands legions of fallen spirits, or demons; yet he need not fear. He has also a Helper, One that is "mighty to save." Trust Him, and be gladly victorious.

Man must be occupied in order to live a normal, healthful life. God made him to be a worker. Before sin entered, when the glorious Garden of Eden was placed as a crown of beauty upon the earth, man was placed therein to dress and to keep the garden. He was given occupation as one of the best of his blessings. Labor is not a curse. Idleness is a curse. Parents, take to heart the lesson. Teach your children to work, to do useful labor, to be blessings, not burdens. One of the greatest curses the boy of to-day is meeting, especially in the cities, is that of idleness.

## FOR FATHERS AND MOTHERS, TEACHERS AND GUARDIANS.

ONE of the best and wisest writers in America on matters pertaining to health and training of children is Mrs. Mary Wood-Allen, M.D., the editor of the American Mother. There is wisdom, truth, intelligence, and experience in what she writes. We have secured from her pen for the benefit of our readers the following articles for our Home department under the general heading,

## THE CHILD.

What It Is—Its Purpose,

Health of the Child,

Temperance,

Trustworthiness,

Justice,

Perseverance,

Orderliness,

Obedience,

Purity,

The Adolescent.

What can we more desire for our children than health? What more important in its training than temperance, trustworthiness, justice, perseverance, orderliness, obedience, purity? What time of his life should we understand better or take more interest in than that of adolescence? And yet how many parents are ignorant of these very things, or, knowing them, can not teach them to their children. These articles will help them. They will begin in the SIGNS OF THE TIMES, the Lord willing, May 7.

**A Living Religion.**—Some of the more intellectual people of Japan are seeking a new religion, "a supreme doctrine," according to an article in Public Opinion. Shintoism and Buddhism are condemned; Protestantism is preferred to Catholicism, altho the former is set aside. The leader in this quest declares that "all religions are superannuated because they are based upon words and external ceremonies." And all religions that have only these for bases are indeed superannuated, or mere form. If the form is not the expression of the life, it is worse than nothing. Let these souls seek their desire in Christianity apart from all professing sects. There are many forms and ceremonies, even in Protestant churches, that are parasitic; they are not the expressions or outgrowth of life. And when these forms and empty words are made pre-eminent, the life has departed. But true Christianity is a life, the life of God, and it is the only religion that is life.

"Put Yourself in His Place" is the title of a book published some years ago. There is a lesson in the title, whatever the book contained. We would judge our fellow-men less harshly if we could but do this, or would endeavor to do this, whenever misunderstandings arise or he seems to act contrary to good morals. Look at it as far as possible from his view-point. And then "come up" "into the mount" with God, and look upon your fellow as the great compassionate God, who gave His only-begotten Son, looks upon him. If we will do this in the Lord's way, we will incidentally see ourselves in the light of God, and it will take away all spirit of judgment.

**A Reversal.**—We used to hear the saying, "Stealing the livery of heaven to serve the devil in;" but there are some things that look like the reverse of this proceeding. More and more the professed Christian church is coming to use heathen rites and festivals in the nominal worship of God. It seems to be not enough to take up the heathen festival of Easter and call it Christian, but a well-known and influential Christian journal has the first page of its Easter number adorned with a picture representing a female form very much resembling the form of the goddess Diana. We are not saying that the figure is not appropriate; for, if it is appropriate to adopt the festival, why not also adopt a goddess? The whole principle is a marked divergence from Protestantism, and is but one of the recent innovations in evangelical churches.

**An Important Question.**—Dr. Kuecland, secretary of the New England Sabbath League, is quoted as saying that "the storm-center of modern civilization is the Sabbath question. . . . It is the most vital issue of the twentieth century." But all that makes a "question" of it at all is the effort to force upon the people a sabbath of human origin in lieu of the Sabbath which the Lord blessed and set apart for man in the beginning. See Gen. 2:1-3; Mark 2:27, 28. It is, however, a "vital issue," a "storm-center" question, and has been ever since the fall of Adam, and will be as long as men refuse to obey the law of God. It is a life-or-death issue.

As Satan has perverted every truth of God, his agents pervert to their base uses of sin and crime every discovery and invention of science. Now Public Opinion informs us that expert reports to the government declare that there is no such thing as a burglar-proof safe. Professional safe-crackers are now using a comparatively new chemical compound called thermite in connection with magnesium, which will "destroy the hardness of the metal, and rob it of its temper, enabling a burglar to cut into it as tho it were lead." The government is advised to take other means to protect its treasures.

The American Anti-Saloon League is working strenuously and commendably to carry the amendments introduced by Senator Hansbrough, of North Dakota, to the Army Appropriation Bill to improve the post exchange by providing suitable and commodious buildings, in order that libraries, gymnasiums, etc., on a temperance basis, may be provided for the soldier, instead of the old canteen system with all its evils. At the very best an army is a wicked, demoralizing school. Let it be made as elevating as possible.

One of the things just now being agitated in Congress and throughout the country by the American Newspaper Publishers' Association is the securing of the Post Check Currency in lieu of the smaller bills now in circulation, and in fractional currency also. The new bills are provided with blank lines for signature, so that they can be easily transformed into a personal check, making it perfectly safe to send through the mails. We have not space for more now, but it is a good thing.

The March number of McClure's contains several articles of more than ordinary interest. "Bordering the Mysteries of Life and Mind," a sketch of Professor Loeb's researches, in which he is erroneously supposed to have produced life, by Carl Snyder; "The Trial of Aaron Burr," by Ida M. Tarbell; "The Riddle of the Nineteenth Century, Mr. Henry Bergh," by Clara Morris; and Julian Ralph's review of Canon-Doyle's book on Briton *versus* Boer. Price 10 cents.

**Celibacy of Clergy.**—A movement has been started in Palermo, Italy, it is said, attacking the celibacy of the clergy. Circulars have been sent to nearly all the priests in Italy. Attention is called to the generally considered fact that eleven of the apostles were married men. It will probably have little effect. Yet it may be granted, if it is thought favorable to the advancement of the church.

New York City is not a Catholic city quite, but it is not half Protestant. The Catholics number 1,226,561; Hebrews 598,012; Protestants (which may include nearly all not Catholic) 1,733,465.