

The Ever-Present Cross:

# 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."

Volume 25. Number 3.  
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OAKLAND, CALIFORNIA, JANUARY 18, 1899.

Weekly, \$1.00 per year.  
Single Copy, Five Cents.

## THE FLIGHT INTO EGYPT.

"AND the dragon stood before the woman which was ready to be delivered, for to devour her Child as soon as it was born." Rev. 12 : 4. That the dragon was Satan is shown by verse 9. The agent of Satan in the attempt to destroy the infant Saviour was the Roman Government, under whose auspices Herod had been made king of Judea, to which was added Trachonitis and the district of Paneas.

When certain wise men came from the East to Jerusalem seeking for Him who was born King of the Jews, having seen His star and been guided by it into Judea, Herod's jealousy was greatly aroused. He determined to destroy the One whom he supposed was to be his rival in the kingdom. Having learned from the priests and scribes that Christ was to be born in Bethlehem, he sent the wise men to that city with instructions to find the Child and bring word back to him. He pretended that he also wanted to go and worship the One who was born King, but his real design was to put Him to death.

Herod was a most cruel and ambitious man, and would stop at nothing by which there was any probability of his gaining his object. This was shown not merely by the appalling deeds which he did accomplish, but especially by his deliberate attempt to put Christ to death. That this was his purpose is shown by his demanding of the chief priests and scribes where Christ should be born, and then plotting to kill the Child who was announced as the Christ. Herod is the only man, excepting Judas, who, professing to believe that Jesus was the Messiah, deliberately set about to destroy Him. This shows that he was actuated by the spirit of the "dragon," and was indeed the active agent of the "dragon," under the Roman Government, in the attempt to "devour" the Man Child "as soon as He was born."

But the Lord had not sent His Son to earth without ample provision for the protection of

His life until His work should be finished. God's ministering spirits, the angels, were on hand to keep the Only-begotten from the jaws of the devourer. And this is just what they do for the disciples of Christ to-day. "Are

all, how shall He not with Him also freely give us all things?" Verse 32. So if the "dragon" could, through the agency of Herod, who proved a most willing tool, put to death this Child before His earthly ministration was finished,

Heaven's resources for the redemption of the human race and the destruction of the adversary of souls, would be exhausted without avail. Satan knew this, and had been awaiting the opportunity. He "stood before the woman which was ready to be delivered, for to devour her Child as soon as it was born." He was confident of success; he had overcome the first Adam in the vigor of manhood, while he was yet untrammelled by the consequences of sin; surely he could manage to destroy a mere infant.

Everything seemed favorable to the success of the scheme. The purpose was locked in the secret chambers of the king's breast, and he was not aware that he was actuated by any other than his own arbitrary will. The messengers whom the king sent to find the Child were men of God whose sole purpose was adoration of the new-born King. They supposed that Herod was just as honest in his expressed desire to come and worship the Child as they were. There was no doubt of Herod's power to kill all the children in Bethlehem, for he had absolute sway throughout his jurisdiction. So it seemed that there was nothing for the "dragon" to do but to spring the trap that had been so cleverly prepared.

But the all-seeing, never-sleeping Eye had long comprehended the whole scheme, and the heavenly host which had announced the holy incarnation were still on guard in

Bethlehem. The wise men of the East came by heavenly guidance to the humble abode of Joseph and Mary and the Child. They offered their tribute of praise and adoration, and presented their material gifts. ("Bring an offering, and come into His courts." Ps. 96 : 8.) Then the Lord quietly spoke to the wise men in a dream and told them not to return to Herod; so "they departed into their own country another way." So quietly, so



FLIGHT INTO EGYPT.

"He took the young Child and His mother by night, and departed into Egypt; and was there until the death of Herod." Matt. 2 : 14, 15.

they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1 : 14. Then, no matter what danger may confront the people of God, the entire angelic host is at their service; and "all things work together for good to them that love God." Rom. 8 : 28.

God, having given His Son to the work of redemption, had given all. "He that spared not His own Son, but delivered Him up for us



wisely was it all done that to this day it is not revealed by what way they went. It was the "still small Voice" that upset the Satanic scheme.

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young Child to destroy Him." Matt. 2:13. God was equal to the emergency, for the reason that He knew the end from the beginning. He knew that the "dragon" would be "wroth," and not only pursue the world's Redeemer to the bitter end, but would have revenge because of his failure to carry out what seemed to him an impenetrable scheme. The Lord had long before, by his prophet, depicted the scene of Herod's Satanic retaliation: "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not" Jer. 31:15.

But the Lord could take care of His own, tho He had to send Him into Egypt to do it. Now Egypt is the synonym of the grossest darkness. Yet such was the condition in the land which had been the most highly favored of all lands that the infant Son of God was safer in Egypt than in Israel. Another point in this connection is that when God sent His Son into the world that the world through Him might be saved, He sent Him into the darkest corner of it. The Father's care over Him while there is indicated in the expression, "be thou there until I bring thee word." Then the Lord's people are to be patient under whatever circumstances until He brings them out. That the Lord foresaw all this experience is shown by the prophet Hosea in the statement, "Out of Egypt have I called My Son."

From that day to this the "dragon" has been persecuting "the woman [the true church] which brought forth the Man Child." As the end nears, the most dangerous place for the true people of God will be in the professed church, the synonym of apostate Israel in Herod's day. The apostle John says: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Babylon means confusion, and stands for the apostate church, of whatever name or combination of names, which has departed from the plain Word of God. For their own safety, those who stand for the Word are called out into the world—in the world, but not of it—and when the Master brings them word again, it will be to call them out of Egypt into the heavenly mansions.

W. N. G.

### A NEW YEAR'S THOUGHT.

THROUGH the whole new year before us we are going to be under the eye of God. The eyes of the Lord thy God are upon thee from the beginning of the year even unto the end of the year. We could not have a better text, or a better thought, than that for the coming New Year's day. It will give us strength to make resolutions, and it will give us grace to perform our resolutions. Such a thought is a warning from sin, a power in labor, and a comfort in sorrow. The presence of an earthly

friend will put out of our mind a temptation, or give us strength to overcome it; and, more than that, in the presence of that friend, there is the joy of companionship, and the confidences and the whole atmosphere of love. So is the presence of God; it is both a glory and a covering. God's friendship through the year is our bulwark and our high tower, our sweet solace and our great joy.—*S. S. Times.*

### HIDDEN TREASURE.

"**A** GAIN, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

In ancient times it was customary for men to hide their treasures in the earth. The country was always in danger of being invaded by marauding armies, and the earth was looked upon as a safe hiding-place. Often the owner himself was unable to find the treasure he had secretly buried. It was not uncommon to find in neglected land old coins and ornaments of gold and silver.

A man hires land to cultivate, and as the oxen plow the soil, buried treasure is unearthed. As the man discovers this treasure, he sees that he has a fortune before him. He restores the gold to its hiding-place, making sure that no one knows of his discovery. He returns to his home, and sells all that he has to purchase the field containing the treasure. His family and his neighbors think that he is acting like a madman. Looking at the field, they see no value in the neglected soil. But the man knows what he is doing, and when he has a title to the field, he searches every part of it to find the treasure that he has secured.

This parable illustrates the truth that painstaking effort should be made to secure the heavenly treasure. The treasures of the Gospel are hidden, for many have eyes, but they see not; they have ears, but they hear not; they have intellect, but they discern not the hidden treasure. A man might pass over the place where treasure had been hidden. In dire necessity he might sit down to rest at the foot of a tree, knowing not of the riches hidden at its roots. So it was with the Jews. They had eyes, but they did not see Christ. The treasure-house of all knowledge was opened to them, but they knew it not.

Christ wept over Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." "Therefore," He said, "speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Christ gave the Jewish people abundant evidence that He was the Messiah, but His teaching called for a decided change in their lives. They saw that if they received Christ, they must give up their cherished maxims and traditions, their selfish, ungodly practises. It involved a cross to receive changeless, eternal truth. Therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They professed to

believe the Old Testament Scriptures, yet they refused to accept the testimony contained therein concerning Christ's life and character. They were afraid of being convinced, lest they should be converted, and be compelled to yield up their preconceived opinions. The Treasure of the Gospel, the Way, the Truth, and the Life, was among them, but they rejected the greatest Gift that heaven could bestow.

"Among the chief rulers also many believed on Him," we read, "but because of the Pharisees they did not confess Him, lest they should be put out of the synagog." They were convinced; they believed Christ to be the Son of God; but it was not in harmony with their ambitious desires to confess Him. They had not the faith that works by love and purifies the soul, the faith that would have made them doers of the Word, and secured for them the heavenly treasure. They were seeking worldly treasure.

And to-day the world is eagerly seeking for earthly treasure. Men think that if they could obtain their desires, they would have peace. But were they to gain all that they seek, they would not find rest. These longing souls forget that they carry the disturber of their peace with them. By precept and example they exalt earthly riches above eternal riches. Minds which should have been educated to reach the highest attainments, allow worldly business to exclude God from their thoughts. They are restless and unhappy, and they wonder why it is. But if they would seek for the peace Christ came to give, they would find rest. He declared: "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The Saviour saw that men were absorbed in getting gain, and He undertook to correct this evil. He sought to break the infatuating spell which was paralyzing every spiritual sinew and muscle. Lifting up His voice like the trump of God, He cried, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He presents before fallen humanity the nobler world they have lost sight of, that they may behold eternal realities. He takes them to the threshold of the infinite, flushed with the indescribable glory of God, and shows them the treasures there.

Many poor souls torture themselves, many go on long pilgrimages, thinking to find Christ. But if this were the way to secure the treasure, many would be in a hopeless condition. The afflicted, the lame, and the blind would fail to find Christ. But salvation is given without money and without price. It is not necessary to go on pilgrimages to gain it. All we are asked to do is to believe on Christ as our personal Saviour, and be doers of His Word. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

"The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

The treasures of God's Word are to be sought for, and they are found by all who seek for them in sincerity. But they are hidden from those whose minds are filled with worldly,



ambitious thoughts. Paul speaks of a class who have lost their spiritual eyesight. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Paul speaks of a class who have lost their spiritual eyesight. "If our Gospel be hid," he declares, "it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect, controlled by a heart that can discern and appreciate the heavenly treasure. The Scriptures are not to be adapted to meet the prejudices and jealousy of men. They can be understood only by those who are humbly seeking the hidden treasure. These receive the truth of prophecy, and submit to its authority. They are sanctified, soul, body, and spirit. This faith is inseparable from repentance and transformation of character. To have faith means to find and accept the Gospel treasure, with all the obligations which it imposes. Such believers are represented by the man who found hidden treasure in a field.

Philip found the Lord, and fully believed in Him. He was so filled with joy because he had found this treasure, that he went to look for Nathanael. He found him under a fig tree, and said unto him, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." The treasure that Philip had found was a knowledge that Christ, the Son of God, was among them.

If the heavenly treasure could be made plain to the eye of men, as the gold was revealed to the man's wondering, delighted eyes, those thus blessed would be so rejoiced that they could not hide the treasure. They would go everywhere, saying, Hear what the Lord has done for me. Their hearts would be filled with rejoicing; for the value of this treasure is above gold or silver. The contents of the richest of earth's mines can not compare with it. "It can not be gotten for gold, neither shall silver be weighed for the price thereof. . . . The gold and the crystal can not equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies."

"Except a man be born again, he can not see the kingdom of God." He may conjecture and imagine, but he can not see the treasure with the eye of faith. Christ gave His life to secure for us this inestimable treasure. But without shedding of blood there is no remission of sins, no treasure for any perishing soul. Received by faith into the heart, the Gospel changes the whole man. Taken into the life, it transforms the character, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. MRS. E. G. WHITE.

A MISSIONARY is God's man, in God's place, doing God's work, in God's way, and for God's glory.—*Geraldine Guinness.*



### THE EVER-PRESENT CROSS.

Gal. 2:17-21; 3:1.

OUR last lesson in Galatians, closing with verse 16 of the second chapter, showed us that men are saved only by faith in Christ, and that faith in Him is a personal matter. It is by "the faith of Christ," His own personal faith, and no other, that we are justified; and this faith of Christ we get by receiving Christ Himself. Believing in Christ is receiving Him; and when Christ dwells in the heart by faith, and is thus recognized as Lord, He exercises the faith which alone is able to save; for

**The Law Can Not Justify.**—"By the works of the law shall no flesh be justified." Gal. 2:16. Shall we say, "Then we will away with the law"? That is what every confirmed criminal thinks. Persistent law-breakers would gladly do away with the law which declares them guilty and will not say that wrong is right. But the law of God can not be abolished, for it is the statement of the will of God. Rom. 2:18. "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. We read the law, and find in it our duty made plain. But we have not done it; therefore we are guilty. "All have sinned, and come short of the glory of God." "There is none that doeth good, no, not one." Rom. 3:23. Moreover, there is not one who has strength to do the law, its requirements are so great. Then it is very evident that no one can be justified by the works of the law, and it is equally evident that the fault is not in the law, but in the individual. Let the man get Christ in the heart by faith, and then the righteousness of the law will be there also, for Christ says, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. He who would throw away the law because it will not call evil good, would reject God, because He "will by no means clear the guilty." Ex. 34:7. But God will remove the guilt, will make the sinners righteous, that is, in harmony with the law, and then the law which before condemned them will witness to their righteousness.

#### Lesson for the Weak.

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Gal. 2:17-21; 3:1.

**What Was Destroyed.**—"If I build up again those things which I destroyed, I prove myself a transgressor." R.V. We ask again, What was destroyed the building up of which will prove us to be transgressors? Remembering that the apostle is talking of those who have believed in Jesus Christ, that they might be justified by the faith of Christ, we find the answer to the question in Rom. 6:6: "Knowing this, that our old man is crucified with Him,

that the body of sin might be destroyed, that henceforth we should not serve sin." Also Col. 2:10, 11: "Ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." That which is destroyed is the body of sin, and it is destroyed only by this personal faith of Christ. It is destroyed in order that we may not serve sin. But now if, after having believed in Christ, we put our trust in something else, it is evident that that which was destroyed by faith is built up by lack of it, and so we are found transgressors through our own fault; for Christ is not the minister of sin, but of righteousness.

**"Dead to the Law."**—Many seem to fancy that "dead to the law" means the same as that the law is dead. Not by any means. The law must be in full force, else there could be no death to it. How does a man become dead to the law?—By receiving its full penalty, which is death. He is dead, but the law which put him to death is still as ready as ever to put to death another criminal. Suppose now that the man who was executed for gross crimes, should by some miraculous power come to life again, would he not still be dead to the law?—Certainly; nothing that he had done could be mentioned to him by the law; but if he should again commit crimes, the law would again execute him, but as another man. Now Paul says that he through the law is dead to the law, that he might live unto God. By the body of Christ he is raised from the death which he has suffered from the law because of his sin, and now he walks "in newness of life," a life unto God. Like Saul of old, he is by the Spirit of God "turned into another man." 1 Sam. 10:6. That this is the case is shown by what follows.

**Crucified with Christ.**—"I am crucified with Christ," says Paul; "nevertheless I live; yet not I, but Christ liveth in me." Christ was crucified; He was "delivered for our offenses, and was raised again for our justification." Rom. 4:25. But unless we are crucified with Him, His death and resurrection profit us nothing. If the cross of Christ is separated from us, and outside of us, even though it be but a moment of time and an hair's breadth of space, it is to us all the same as if He were not crucified. No one was ever saved simply by looking forward to a cross to be erected and a Christ to be crucified at some indefinite time in the future, and no one can now be saved simply by believing that at a certain time in the past Christ was crucified. No; if men would see Christ crucified, they must look neither forward nor backward, but upward; for the arms of the cross that was erected on Calvary, reach from Paradise lost to Paradise restored, and cover the entire world. But let us note particularly in the following paragraphs how it is that Christ must be crucified in every soul that derives any real benefit from the sacrifice.

**Sin a Personal Matter.**—Christ was delivered for our offenses. He "His own self bare our sins in His own body on the tree." 1 Peter 2:24. He bears the sins of the world. John 1:29. But every man is guilty only of the sins which he himself has com-



mitted. Now I do not sin where I am not, but where I am. Sin is in the heart of man: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within." Mark 7:21-23. "The heart is deceitful above all things, and desperately wicked." Jer. 17:9. Others have sinned as well as I; but their sin is not mine, and I do not have to answer for it. What I need is freedom from my own personal sin,—that sin which not only has been committed by me personally, but which dwells in the heart,—the sin which constitutes the whole of my life.

**What I Can Not Do.**—I can not free myself from sin. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. 5:22. "For tho thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord." Jer. 2:22. My sin is committed by myself, in myself, and I can not separate it from me. Cast it on the Lord? Ah, yes, that is right, but how? Can I gather it up in my hands, and cast it from me, so that it will light upon Him?—I can not. If I could separate it but a hair's breadth from me, then I should be safe, no matter what became of it, since it would not be found in me. In that case I could dispense with Christ; for if sin were not found on me, it would make no matter to me where it was found. I should be clear. But no works of any kind that I can do can save me; therefore all my efforts to separate myself from my sins are unavailing.

**Christ Bears the Sin in Us.**—It is evident from what has been said that whoever bears my sins must come where I am, yea, must come into me. And this is just what Christ does. Christ is the Word, and to all sinners who would excuse themselves by saying that they can not know what God requires of them, He says, "The Word is very nigh thee, in thy mouth, and in thy heart, that thou mayest do it." Deut. 30:11-14. Therefore He says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:9. Confess what about the Lord Jesus?—Why, confess the truth, that He is nigh thee, even in thy mouth and in thy heart, and believe that He is there risen from the dead. "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?" Eph. 4:9. The risen Saviour is the crucified Saviour. So as Christ risen is in the heart of the sinner, so also is Christ crucified there. If it were not so, there would be no hope for any. A man may believe that Jesus was crucified eighteen hundred years ago, and may die in his sins; but he who believes that Christ is crucified and risen in him, has salvation.

What a glorious thought that wherever sin is, there is Christ, the Saviour from sin! He bears sin, all sin, the sin of the world. Sin is in all flesh, and so Christ is come in the flesh. Christ is crucified in every man that lives on earth. This is the word of truth, the Gospel of salvation, which is to be proclaimed to all.

**Living by Faith.**—In the tenth chapter of Romans, as already noted, we learn that Christ is in every man, "a very present help in trouble." He is in the sinner, in order that the sinner may have every incentive and facility for turning from sin to righteousness. He is "the way, the truth, and the life." John 14:6. There is no other life than His. He is *the life*. But although He is in every man,

not every man has His righteousness manifested in his life; for some "hold down the truth in unrighteousness." Rom. 1:18, R.V. Now Paul's inspired prayer was that we might be strengthened with might by the Spirit of God in the inner man, "that Christ may dwell in your hearts by faith; . . . that ye might be filled with all the fulness of God." Eph. 3:16-19. The difference, then, between the sinner and the Christian is this, that, whereas Christ crucified and risen is in every man, in the sinner He is there unrecognized and ignored, while in the Christian He dwells there *by faith*.

Christ is crucified in the sinner, for wherever there is sin and the curse, there is Christ bearing it. All that is needed now is for the sinner to be crucified with Christ, to let Christ's death be his own death, in order that the life of Jesus may be manifested in his mortal flesh. Faith in the eternal power and divinity of God, that are seen in all the things that He has made, will enable any one to grasp this mystery. The seed is not quickened "except it die." 1 Cor. 15:36. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24. So the one who is crucified with Christ, begins at once to live, but it is as another man. "I live; yet not I, but Christ liveth in me."

**The Life of the World.**—"But Christ was actually crucified eighteen hundred years, and more, ago, was He not?"—Certainly. "Then how can it be that my personal sins were upon Him? or how can it be that I am now crucified with Him?" Well, it may be that we can not understand the fact, but that makes no difference with the fact. But when we remember that Christ is *the life*, even "that eternal life, which was with the Father, and was manifested unto us" (1 John 1:2), we may understand something of it. "In Him was life; and the life was the light of men,"—"the true light, which lighteth every man that cometh into the world." John 1:4, 9. The scene on Calvary was the manifestation of what has taken place as long as sin has existed, and will take place until every man is saved who is willing to be saved,—Christ bearing the sins of the world. He bears them now. One act of death and resurrection was sufficient for all time, for it is eternal life that we are considering; therefore, it is not necessary for the sacrifice to be repeated. That life pervades and upholds all things, so that whoever accepts it by faith has all the benefit of the entire sacrifice of Christ. By Himself He "made purification of sins." Whoever rejects the life, or is unwilling to acknowledge that the life which he has is Christ's life, loses, of course, the benefit of the sacrifice.

**The Faith of the Son of God.**—Christ lived by the Father. John 6:57. His faith in the word that God gave Him was such that He repeatedly and positively maintained that when He died He should rise again the third day. In this faith He died, saying, "Father, into Thy hands I commend My Spirit." Luke 23:46. That faith which gave Him the victory over death (Heb. 5:7), because it gave Him the complete victory over sin, is the faith which He exercises in us when He dwells in us *by faith*; for He is "the same yesterday, and to-day, and forever." It is not we that live, but Christ that lives in us, and uses His own faith to deliver us from the power of Satan. "What have we to do?"—*Let Him live in us in His own way.* "Let this mind be in you, which was also in Christ Jesus." How can we let Him?—Simply by acknowledging Him, by confessing Him.

**The Gift for Me.**—"Who loved me, and

gave Himself for me." How personal this is! I am the one whom He loved. Each soul in the world can say, "He loved *me*, and gave Himself for *me*." Leave Paul out of the question in reading this. Paul is dead, but the words that he wrote are yet alive. It was true of Paul, but no more so than of every other man. They are the words which the Spirit puts in our mouths, if we will but receive them. The whole gift of Christ is for each individual *me*. Christ is not divided, but every soul gets the whole of Him, just the same as if there were not another person in the world. Each one gets all the light that shines. The fact that there are millions of people for the sun to shine upon, does not make its light any the less for me; I get the full benefit of it, and could not get more if I were the only person in the world. It shines for me. So Christ gave Himself for me, the same as if I were the only sinner in the world; and the same is true of every other sinner. "Thanks be unto God for His unspeakable gift."

**Christ Not Dead in Vain.**—"I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." If righteousness came by the law, then there would have been no use for the death of Christ. The law itself can do nothing except point out men's duty; therefore to speak of righteousness coming by the law, means by our works, by our individual effort. So the text is equivalent to the statement that if we could save ourselves, Christ died for nothing; for salvation is the one thing to be gained. Well, we can not save ourselves; and Christ is not dead in vain; therefore there is salvation in Him. He is able to save all that come unto God by Him. Some must be saved, else He has died in vain. So the promise is sure: "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied." Isa. 53:10, 11. "Who-soever will" may be of the number. Since He died not in vain, see to it "that ye receive not the grace of God in vain."

**Christ Crucified before Us.**—"Who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?" R.V. The first part of the verse, concerning witchcraft, we shall leave until next week. What we are now concerned with is that Jesus was set forth before the Galatians, when Paul preached to them, as openly crucified before their eyes. So vivid was the presentation that they could actually see Christ crucified. It was not skilful word painting on the part of Paul, nor imagination on the part of the Galatians, for then it would have been only deception. No; it was an actual fact; Christ was there, crucified, before their eyes, and Paul by the Spirit enabled them to see Him. We know that it was not Paul's skill in making beautiful word pictures that enabled them to fancy that they saw the crucifixion, for elsewhere Paul says that he determined to know nothing but Jesus Christ and Him crucified, and that he purposely and carefully refrained from using the wisdom of words, for fear that he should make the cross of Christ without effect. 1 Cor. 1:17, 18; 2:1-4. Christ is crucified before us, and each blade of grass, each leaf in the forest, reveals the fact. Yea, we have the testimony in our own bodies. Many there are who can testify that it is something more than a figure of speech, when the apostle says that Christ was crucified before the eyes of the Galatians. They have had the experience. God grant that this study of Galatians, before it is finished, may be the means of opening the eyes of many more, so that they may see



Christ crucified before their eyes, and know Him crucified in them and for them.

E. J. WAGGONER.

### THE DECALOGUE.

#### The Eighth Commandment.

“THOU shalt not steal,” reads the eighth precept of the Decalogue. Every one of the commandments of God is founded upon a great principle of righteousness, both broad and deep. It condemns sin to its lowest depths, striking to the last fiber of that class of sins condemned. But the same commandment that condemns sin at the same time approves righteousness, demanding the highest ideal of right-doing on the line considered.

Mr. Webster defines the word “steal” as follows: “To take without right or leave.” Anything taken unjustly from another in any way is stealing. There are many ways by which this may be done, some of which we will notice. If a man is hired by another to perform ten hours’ labor per day, for which he is to receive \$1.50 per day, and he loiters away one hour of the ten, working only nine hours, he has stolen 15 cents from his employer, the price of one hour’s work. Again, the employer may by some unjust means compel the man to work twelve hours per day and only pay him the wages of ten hours. The employer thus steals two hours’ wages from his hired man. God would have His people deal honestly with all men, and ever remember that they must practise in this world the same pure principles of righteousness that are practised in heaven if they themselves would enter that holy place. “Provide things honest in the sight of all men.” Rom. 12:17.

To obtain anything from our fellow-men dishonestly in any way is a violation of the eighth commandment. To deal justly with all men in all things is the righteousness of God on that point as revealed to men in this commandment of God. We deem it a very bad thing for one man to rob another, but how much worse it must be for a man to rob God! Yet how many there are in the world who are doing this! “For ye are *bought* with a price.” 1 Cor. 6:20. “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that *bought* them, and bring upon themselves swift destruction.” 2 Peter 2:1. The Lord by the sacrifice made on Calvary has bought all men, but how few are willing that the Lord shall have His own, that He may do with it as He will! How many are taking themselves daily out of the hands of the Lord, and that, too, without His consent! Neither have they a right to thus deprive the Lord of His own. Would it not be a violation of the principle we are now considering to do this?—It certainly would; for it is taking for ourselves that which belongs to another.

Another way that men break the eighth commandment is by withholding from the cause of God the money which should be given to support God’s work in the earth. “Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation.” Mal. 3:8, 9. This refers to the Lord’s professed people. How sad it is, yet it is true or the Lord would not say it! But mercy still lingers, and all may have opportunity to repent and cease robbing God. The Lord will have a people living on this earth when He comes who will be keeping all His commandments. Rev. 14:12.

The larger part of the inhabitants of this world are so blinded by sin that they do not understand the pure principles of righteousness revealed in the law of God. Some who profess to keep the law, when these heaven-born principles are set before them will say that those believing such things are extremists. But God’s “judgments are a great deep.” We may study as best we can these great principles, and get the most exalted ideas of righteousness that it is possible for finite minds to grasp, and still we shall have more to learn when we reach heaven. O, that men might see that in studying the law of God they are studying the character of God the Father, of Christ the Son, of all unfallen intelligences, and the character we must bear if we associate with these holy beings throughout eternity! All fraud, deceit, overreaching in deal, and everything of this kind, is forbidden by the eighth commandment, while all purity, uprightness, honesty, and sincerity of purpose, both in our relation to God and man, is approved.

Does this precept condemn us? Then let us turn from the sin and walk in the righteousness of God through Jesus our Saviour. He has met the demands of the law in the flesh, making it possible for us to do the same in Him. Praise His holy name. J. W. WATT.

#### HOLD THOU MY HAND.

(Isa. 41:10.)

When life is tender, and its bud  
Scarce shows what flower is hidden there,  
Lest fire or blast should blight its form,  
And it should perish in the storm,  
Hold Thou my hand.

When childhood, with its sweet perfume,  
And guileless soul, and simple tread,  
With foes on every side to spoil,—  
Their wicked efforts wilt Thou foil,  
Hold Thou my hand.

When youth, with energy and truth,  
Starts in the seas of life to ride,  
With human hand too short to save  
From storm and wreck and water’s grave,  
Hold Thou my hand.

When manhood’s crown upon me rests,  
And earnest work my days do fill,  
Lest I forget my Maker’s will,  
And stake my tent on doubter’s hill,  
Hold Thou my hand.

When great success doth crown my plans,  
And all the world unites to praise,  
Lest pride and love of fame shall find  
In me a place my eyes to blind,  
Hold Thou my hand.

When losses and sore troubles come,  
Hopes reel, and fall no more to rise,  
And friends grow cold and then forsake,  
Despair comes nigh the heart to break,  
Hold Thou my hand.

When all life’s usefulness is past,  
And cold, drear death is hovering near,  
Let Thy blest promise rest my soul;  
As o’er me Jordan’s billows roll,  
Hold Thou my hand.

Where’er I go, whate’er my lot,  
At Thy dear side give me a place;  
To my weak soul Thy strength impart,  
Thy Spirit give to cheer my heart,  
Hold Thou my hand.  
H. G. THURSTON.

#### THE BEST BANK TO INVEST IN.

It is the custom of the world to count a man rich according to the amount of property he possesses, or the amount of money he has invested in the bank. A person may have many thousands of dollars hoarded away, and yet be very poor, for this wealth will only be of use for a certain time. When the angel of death sets his seal on our foreheads, money can

not purchase even one single minute of time; or when God calls us to His judgment-seat, it is also useless to purchase us a pardon with, even tho we may have possessed millions.

People who heap up treasure enough to last them all their lives, are often looked upon as being far-seeing and wise, and we often hear them say that they needn’t care for anything now, as they are well provided for. Those who are really far-seeing, and who wish to make a substantial provision for themselves, look ahead beyond old age, or even the grave; for there is a time for us even after death. It would be better for many of the worldly rich if it was not so, and those who are truly wise will make some provision for that time also.

One man puts a portion of his income in a bank, thinking that it will do for a rainy day. His friends think, “Wise man.” Another man gives a portion of his income to the poor and needy, thereby investing it in the bank of heaven. Angels think, “Wise man,” for here thieves break not through, and rust and corruption is unknown. Which do you, dear reader, think is the best bank to invest in, the earthly or the heavenly one?

Jesus Christ is the chief cashier of the heavenly bank, and never makes any mistakes, but keeps true and faithful record of our accounts, and has promised us all big interest for any money we deposit with Him. Those who have not already opened an account, I should advise to do so at once, and should say, Let us all invest all that we are able in the bank of heaven.

Still, we must not rely on this for salvation, for, tho charity covereth a multitude of sins, Jesus’ name is the only one under heaven by which we can be saved.

ROBERT S. GREAVES.

*Lake Dauphin, Minn.*

#### TO MY BROTHER DOWN THE STREET.

TO MY brother down the street (who stands behind the bar): To-day I have been thinking of the brotherhood of man; that God made all nations of *one* blood upon the face of the earth; that our Saviour died to save you from your sins as well as me. Yea, He died to save even the trembling, wo-stricken wretches that have wasted their precious life at the fountain of poison over which you preside.

My brother, you are assuming a heavy debt. You will surely have to pay it some day, every farthing of it. “Whatsoever a man soweth, that shall he also reap.”

You looked upon your brother across the bar, upon a man—or perhaps a boy—decently clothed, clean, and thrifty. You robbed him of it all. He stands before you again—ragged, unkempt, poverty-stricken, dirty. But he is your brother still. Once he met you—honest and upright. Now he grovels at your feet. But, O, the shame is yours! ’Twas your brother that you robbed of his innocence, his manhood, his every opportunity in life.

But you will meet him again, my brother. We will all appear before that kind Father who made us of one blood. Some will have laid aside their robes of iniquity—and our great elder Brother died for these. But some will come up then to give their own account.

Yes, my brother, the great first day of the month, the great day to pay every debt, will arrive. Your account is not balanced. You are heavily in debt. You have a mortgage on your soul.

Jesus came to save His people *from* their sins. My brother, are you ready to be saved?

EUGENE A. BROWN.

*Phoenix, Arizona.*





OAKLAND, CAL., JANUARY 18, 1899.

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## THE SUPREME AND CERTAIN TEST.

THERE are many trembling, doubting, halting souls, both in the church and the world, that are longing for freedom from sin and sinning, and for the peace and rest there are in Christ Jesus. Many of these do not believe the Word of God. They are not really sure that Jesus Christ is a divine Saviour from sin and sinning, from the sinful deed and the disposition to sin. Their minds have become bewildered by the multitudinous voices of unbelievers in the church and world. The Word has seemed to them to be shaken by the self-constituted "critics." And the questions arise oft from anguished hearts, if never framed into words, "How may I know the truth? What shall I do that I may have eternal life?"

We wish to answer this heart questioning in the words of Jesus. We wish to present His sure and certain test, which thousands by experience have proved to be true.

In John 7:14 is the statement that Jesus at the Feast of Tabernacles "went up into the temple and taught." There were critics of His words then as now. They even declared that He was possessed of a demon. Verse 20. They were even seeking to kill Him, because He had broken their traditions concerning the Sabbath. Jesus knew all that was in their hearts. He knew that His own mission was not to exalt Himself, but to show forth the Father. He knew that there were hearts there who really wanted to know the truth and do it. And, therefore, for them, and all other honest inquirers from that day to this, He said: "My doctrine [teaching] is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God." Verses 16, 17. This is an infallible test. Let us repeat it from the Revised Version: "If any man willeth to do His will, he shall know of the teaching, whether it be of God."

He does not ask you, doubting soul, to do, but to will to do. Your will is your own. You have the power of choice as to moral purposes. God will not step into your sacred circle and force your will. He knows that as a sinner, separate from Him, you can not do the right, tho you will to do it. The sinner's confession, apart from God's power, is ever this: "For to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil that I would not, that I do." Rom. 7:18, 19.

We need not inquire why man is so helpless. We know that he is. Apart from God he can not reach his own high ideals; he is "without strength." And it is because man is so powerless to live the perfect life required of God and of every "good conscience," that Jesus Christ

came down from heaven and lived and taught and died and arose to eternal triumph, that man might be saved from sin here and from death forever.

Do you want to know this? "If any man willeth to do His [God's] will, he shall know." God's will is His holy law. Said Jesus, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. (See also Matt. 7:21, 23, where doing God's will is opposed to iniquity, *anomian*, lawlessness, law-breaking; or Rom. 2:18, where it is said they that know His will are instructed out of His law.)

You may not know all that the law requires. You may see but the narrowest scope of its infinite breadth; but you can, nevertheless, will to do it. You can choose it with all the heart. You can give up utterly your own way, which ever lures to disappointment, and choose God's way in Jesus Christ. And if you do this, you shall know, for the mighty and ever-blessed word of His will, will work out in you all that it demands.

Is this plain? Let us illustrate: Jesus found an impotent (powerless) man at the pool who had not walked for thirty-eight years. In his own strength he had doubtless tried to walk a thousand times, but could not. Jesus said to him, "Rise, take up thy bed, and walk." And immediately the man was made whole." John 5:8, 9. He chose, willed, to do God's will, expressed by Christ, and the living Word of God made him whole.

Jesus said to the palsied man, "Arise, take up thy bed, and go unto thine house. And he arose, and departed." He came to Jesus "borne of four;" he departed bearing his own couch. He willed to do the word of Christ, and the word gave him power.

Jesus said to the man with the withered hand, "Stretch forth thy hand;" he willed to do it, and was made whole.

Each of these men knew that Christ's words were true. No evidence could be stronger to them. You may know as truly if you will choose God's will. That will in your heart, if continually chosen, will cleanse away all sin, will purge every stain, will make complete every imperfection, will correct every defect. Is the sin that binds you self-worship, covetousness, profanity, lust, Sabbath-breaking, hatred? God's will says, "Thou shalt not." Accept it in Jesus Christ, and the word will set you free and cleanse the sin.

You may say, as Satan desires you shall, "If it were only true; if I only knew," and if, if, if, till destruction comes. God's Word is true. You may know if you will will to do His will.

The demonstration rests with you. The Lord prepares His table. He places upon it the water of life. He loads it with all the delectable and substantial viands of heaven. He calls to us poor, hungry, starving souls, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; . . . without money and without price." We come; we look upon the loaded table. It seems to be good. He tells us that it is. Others eat with happy faces and glad hearts. They take up the invitation and bid us to the feast, but we wait and question and doubt and starve. There is but one way we may know that it is all just what God says. He urges again: "O taste and see that the Lord is good; blessed is the man that trusteth

in Him." Will to do; taste His Word. Then will you indeed say: "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." "I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love."

O doubting soul, taste, and see, and know, in your own life, your own experience, that Jesus Christ is your personal Saviour, mighty, complete, precious.

## INDIFFERENCE TO GREAT PRINCIPLES.

UNDER the subhead of pernicious private interpretation, James R. Randall, a well-known writer, has the following in the *Catholic Mirror* of December 3; it presents some things worthy of serious consideration:—

In civic affairs there is a pretense of veneration for the Constitution of the United States, but it was thrown overboard about forty years ago, in certain sections, and just now we read as follows in the *New York Evening Post's* Washington correspondence:

"The most extraordinary thing about the expansion plans of the party in power is the indifference of supposed statesmen toward the constitutional questions involved. Nearly everybody takes it for granted that our tropical possessions will have a different tariff system from 'the mother country,' but how such an arrangement is to be established, in the oft-quoted words of the constitution, 'all duties, imposts, and excises shall be uniform throughout the United States,' is not fully apparent. That nobody knows what the government at Washington purposes to do in this particular is not so surprising as that nobody seems to care. American self-confidence has received such an impetus from the victories of Dewey and Sampson that the inhibition of the poor old Constitution is not taken seriously."

When a people repudiate their organic law, their written constitution, or pervert it for selfish ends, their form of government must be seriously impaired or in danger of violent revolution. To restore the Constitution, to save the republic, to preserve our real freedom,—these are the things most demanded of true patriots, who remember that "extended empire, like extended gold, exchanges solid strength for feeble splendor."

Utter indifference to great principles is a characteristic sign of the times. Men false to every principle of righteousness, as are some men prominent in public life to-day, are held in power and place by the people, or by party leaders. Expediency is more than righteousness; policy is more than principle. The Constitution stands for principles, but if these principles of righteousness and equality are obstructions to an "expansive" policy or "imperial" ambition or dominion, the principles are torn to shreds. And when a government departs from these principles, it is certainly in danger; it is in itself in a worse condition than a revolution; it is disintegrating.

There is a reason for all this. The most of the people of this land are professed believers in the Bible. The Constitution of that Book is expressed in God's Ten Words, the Decalogue. Men are repudiating that; and in repudiating that they repudiate the principles of righteousness for which that to all eternity stands. When God said: "Remember the Sabbath day, to keep it holy. . . . The Seventh-day is the Sabbath of the Lord thy God," on all principles of sound logic He meant the Seventh-day, the day before the First-day of the week; but men have in effect said that they know better than God, and have read into His Constitution the First-day instead of Seventh-day. This was done under apostasy in the Dark Ages; but now, in these days of en-



lightenment, when the truth is made plain, men repudiate the Constitution of High Heaven, and continue in its stead the counterfeit. And if they will do this as respects the Divine Government, how much more the human!

There are doubtless many who would not do this if the issue came clearly before them. Many would not favor the present "imperial" policy of the United States if they knew that it was inhibited by the Constitution; if they knew that involved in it was the sacrifice of principles of righteousness and equality; if they knew that it meant in the ultimate the certain ruin of the republic; but they are swallowed up in the great tidal wave of indifference which has swept over the land. Men are trusting in a name of the dead past, but blind to the present conditions. "Our fathers believed in equality and justice to all; we are their progeny, and wiser, and therefore we so believe. Our fathers believed in religious liberty, and fought for it; we are their inheritors, and wiser, and therefore we do." So men fatuously reason, possessing a name, but having lost the substance. So the Jews reasoned when Christ was upon earth. They swore by Moses, and slew Him whose Spirit inspired Moses. They built costly memorial sepulchers to the prophets, and crucified Him who sent the prophets.

He only is safe in Church or State who abides by the eternal principles of righteousness and equality set forth in the Constitution of God's government, not perforce, but willingly. He only will not be ensnared who shakes off indifference, and exercises "eternal vigilance."

#### FAITHFUL.

THE facts and memories that cling to the common English word "faithful" are an inspiration to any one who will properly consider them. He who is *faithful* is "true or trustworthy in the performance of duty." And one can not contemplate the thought of being true or trustworthy without feeling the uplifting and ennobling power of divine goodness.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him, as also Moses was faithful in all his house. For this Man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:1-6.

In the foregoing text the apostle invites us to "consider" "Christ Jesus, who was faithful to Him that appointed Him." In *considering* any one, we think about him deliberately; we reflect upon him; we give the closest attention to his every characteristic; we ponder over him from every view-point. Then when divine inspiration asks us to consider the faithfulness of Jesus, it is that we may see the perfection of that faithfulness in all its fulness and power.

And His faithfulness is "as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." His faithfulness, then, is not selfish,—it is not for Himself, but for us. He volunteered to come down to us to save us. And the Father "appointed Him" to this work. Our eternal existence and hap-

piness hung in the balances. All depended upon the faithfulness of the Master. And, praise the Lord, He was faithful. The destiny of each one of the whole human family may be that of joy and goodness; for He was true, He was trustworthy.

Satan met Him with his great temptations. He brought every one of his cunning devices to bear upon our Lord, but to no purpose; for He was faithful. He stood the test. He was true to His beloved human family. The sorest temptations, the most arduous labors and hardships, the deepest and the bitterest sorrows, were His portion; yet He was ever the same.

The temptations that the Master endured were the same kind of temptations that we have to meet. "For we have not an High Priest which can not be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." Heb. 4:15. How much was the Master tempted?—"In all points," is the inspired answer. How was He tempted?—"Like as we are." What a bond of sympathy is thus formed! In all our temptations we have the consolation that Jesus knows *by experience* just how we feel; for His temptations were *like* ours.

But, better than all, He was faithful; for, while He was tempted in all points like as we are, yet it was "without sin." The destinies of us all were hanging upon His faithfulness. Mankind had gone down under temptation, and Jesus had come to the rescue. But He could not rescue us on the field of carnal battle, by the aid of cruel sword and spear. The victory must be that of faithfulness. It must consist in a sorer trial than was ever faced by the bravest warrior on the bloodiest field of strife that this world has ever seen. The Master's work was to meet temptations just like ours; He had to meet them in the weakness of our human flesh; and under this trial He was to demonstrate that a perfectly-faithful dependence upon the Father's divine strength would keep Him from sin.

What a wonderful trial! And what a glorious victory! And this victory was not won by our Redeemer for Himself; it was won in our behalf. The victory was achieved *by* the Master only that it might be all *for* us. Then it is really our victory. And each one can now say with assurance, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

There is a special reason why those who are living in these last days should know of this faithfulness of the Saviour, not as a theory, but as a constant experience. The prophecies are full of the evidence that the closing years of time will be fraught with perils. Satan makes a desperate effort to overthrow every one. 'Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'" Rev. 12:12.

Satan stirs up the powers of earth against the work of Christ. And "these shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful." Rev. 17:14.

The Lamb is victor in this last great contest. He was faithful while He was enduring His personal trial, and His faithfulness inspires fallen humanity to trust in the same power that kept the Saviour. And so the Lord says "they that are with Him are called, and chosen, and faithful."

Then in this fierce contest against evil in these last days, the Lamb is to be victor, and there will be others "with Him." And they are with Him because they are "faithful." It always has and always will cost a great effort to thus be faithful to the Master, but no efforts are so worthy or so productive of such vast results.

T.



#### 901. The First Meridian.

A CORRESPONDENT in Victoria, Australia (H. M.), inquires, with reference to the keeping of the Sabbath, "Where is the first and true meridian?"

Our querist refers to Mount Sinai; but the Sabbath did not begin at Mount Sinai; it began at creation, in Eden. Where was that?—We do not know. There are divers who endeavor to locate it; some at the North Pole; other some near Mount Ararat. These last try to make the Euphrates, Tigris, Indus, etc., answer to the four rivers of Genesis 2. But this we do know by the Word of God, that while "the earth abideth forever," "the world that then was [before the Deluge], being overflowed with water, perished." 2 Peter 3:5, 6. The word from which "world" is translated is *cosmos*, meaning "order, arrangement." The order, the arrangement, of land and water existing before the flood, *perished*; it existed no more. Since the flood we have the present general arrangement. The rivers did not flow then as now. Noah kept the Sabbath through the Deluge in the ark. When he came out, he continued it as he came to it. He may have known nothing about meridians. A vast majority of his descendants who have kept the day acceptably to God have known naught of meridians, or Greenwich, or astronomical time; but they did know the Sabbath and kept it. Noah's descendants scattered in all directions, Noah, tradition tells us, going eastward to Eastern Asia and its adjacent islands, carrying the same Sabbath with him as was kept by the Shemites. The Eastern Continent was a unit on the day, so far as they were loyal to God. The migrators westward took the same Sabbath with them to Europe, and across the Atlantic to America. And not until the Pacific is reached, the great waterway which divides the continents, and which in God's providence was not crossed till the world was established in the original week, does any question arise. And that question is answered by the logic of existing facts, with a few exceptions, made by man's blunders. Where does the day begin?—On the eastern shore of the Eastern Continent, reckoning as a part of the continent the islands naturally reached from its shores. Over this there has been no question as regards Sunday, nor would there have been any if all would consent to observe the pagan counterfeit. The question has been raised by Satan to becloud the minds of the honest who desire to know and do the truth.

#### 902. Isa. 8:1-4.

PLEASE explain Isa. 8:1-4.

J. M. J.

The scripture is a graphic and striking prediction of the ruin of Damascus and Samaria by the king of Assyria, within what would probably be the space of three years, before the unbegotten child could say, My father, or, My mother. The name of the child meant, "The spoil speedeth, the prey hasteth." For the fulfilment of this see 2 Kings 15:29, 30.

#### 903. The Regeneration. Matt. 19:28.

TO WHAT period does Matt. 19:28 refer? Does it refer to the judgment of the wicked?

C. A. F.

It refers to the new-earth state. "In the regeneration" must include the new earth. Of course it may begin at the first advent, when Christ takes His own throne in Jerusalem above. The twelve tribes would, in the judging, include all who had been numbered among them. The apostles will be associated with Christ in His work of judgment against the wicked and His administration of His righteous kingdom. See Ps. 72:2-8.





# THE OUTLOOK



## THE MENACE OF CRIMINALITY.

It is a noteworthy fact that there is much discussion at the present time in regard to the rapid growth of the criminal classes. There are newspaper and magazine articles on the murder problem, the embezzlements of bank officials and other trusted custodians of funds, the robberies that are growing more and more prevalent, the corrupting influence of bribes upon judges, juries, and officers of state, and so on to the end of the list.

Men meet in social or official capacity, and the discussion is very apt to drift into a consideration of some phase of the problem of criminality. All of which shows that there are abundant facts to cause a very general uneasiness. And it is not statistics that are relied upon or used in creating this impression. Common every-day observation irresistibly fastens the conviction upon the mind that we are in the midst of a reign of criminals that is simply terrible.

The speech of Lord Salisbury on Lord Mayor's day, November 9, has been quite fully commented upon because of its significance in the field of diplomacy and international politics. But the lord chief justice of England made a speech on the same occasion, and while it has not seemed to receive much attention in this country, yet it is most significant. After speaking of the frauds in the adulteration of food-stuffs the chief justice said:—

"I take this opportunity—which I think is suitable for the purpose—to call your attention to another class of fraud which is rampant in this community; fraud of a most dangerous kind, widespread in its operation, touching all classes, involving great pecuniary loss to the community, loss largely borne by those who are least able to bear it; and, even much more important than this, fraud which is working insidiously to undermine and corrupt that high sense of public morality which it ought to be the common object of all interested in the good of the community to maintain; fraud blunting the sharp edge of honor and besmirching honorable names. I need not tell you I am alluding to the frauds practised in abuse of the law relating to the formation of companies with limited liabilities."

During the past summer the frauds practised under the "limited liabilities" law were quite fully exposed and discussed. Mr. E. T. Hooley confessed in court that he had been acting as a promoter of fraudulent corporations, and that in his evil work some of the high and titled nobility of England had been his accomplices. His scheme in brief was to go through the form of organizing a corporation to conduct some business; he would then bribe a lord or two, or some other of the titled gentry, to allow him to use their names as among the directors of the corporate-organization; his next step was to bribe a few newspapers to puff his company, taking particular pains to mention that lord so and so was one of the directors. The common people who had a small amount of means would hasten to invest, thinking that any company that was spoken of so highly in the papers, and that had such well-known lords on its board of directors, would be perfectly safe.

As high as \$50,000 was sometimes paid to a single newspaper to get its editor to laud the corporation as a safe and profitable place to invest whatever savings any of the people might have. Several "noble lords" received \$125,000 each for allowing their names to be used as directors of these fictitious corporations. In view of these facts is it to be wondered at that the lord chief justice of the British Empire should offer such words of caution? Certainly it is high time that he should sound the danger trumpet.

Highway robbery is never such a menace to the good order of society as the frauds and embezzlements of those who stand high in social, business, and political life. The highwayman is usually under suspicion; he must of necessity keep in hiding somewhere. His influence is limited. There are only a few comparatively that he can train in his school of crime. But the "genteel" defaulter holds a high position in society. His company is sought after, because he is supposed to be an honest, upright man.

Young men esteem it an honor to be introduced to him. They listen to his words, and regard them as wisdom.

Then, when he has the confidence of the people, he lays his plans to defraud. Some of them will intrust him with funds, or place some kind of business in his hands, and he will insidiously approach others and beguile them into becoming assistants and accomplices in his infamous crimes. Many are in this way led by him into the ways of evil, otherwise would have been honest and true. Thus he is not only a criminal himself, but is a teacher of criminality.

When the statesman, the influential lawyer, the titled nobleman, whispers the beguiling sentiments of fraud to one who occupies a less influential position, he is apt to reason that if Mr. so and so, of such high rank, suggests such a thing it can not be so very bad. And then, too, he stands so high and wields such a wide influence that he will be able to protect any one that he asks to help him in his fraudulent work, so that detection and arrest will not likely follow. It is a sad thought that our world is so rapidly filling up with men who are betraying the confidence and trust imposed in them.

It is a common thing to speak of the criminals that fill the gutters, and many express themselves as being deeply concerned in regard to the danger that this low-down criminal class presents. But the criminals who stand in high and influential positions are a greater menace by far. They stand where they should be the very foundation and mainstay of society. But, instead of preserving the integrity that such a position demands, they are building rotten timbers into the foundations of the social structure.

Such conditions can not continue much longer without bringing on a crisis. And when the crisis comes, it will be a world-wide reign of terror.

## DENOMINATIONAL PARTY POLITICS.

It seems to be coming to that. "Christian unity" is all well enough for Sunday-law purposes, but when it comes to the emolument of religious politics, denominational claims must not be overlooked. With reference to the chaplaincy in the present Legislature of California, a contributor to the *Oakland Tribune*, two weeks before that body convened, stated the probable result, as follows:—

"No appointment in the next Legislature will be more deserved and more calculated to promote the best interests of the Republican party of the State than that of the Rev. Barton W. Perry, D.D., as chaplain of the Assembly. Dr. Perry is not only an enthusiastic Republican, as his great speech and work at the county convention fully demonstrated, but he well represents the Presbyterian Church of the State, having been editor of the church organ for two years. This church has 300 ministers and 23,000 members in the State, but has never had the honor of a chaplaincy in the Legislature.

"It is conceded that Sacramento will have the honor of naming the chaplain for the Senate, but he will not be a Presbyterian. We are also assured that Alameda County will have the honor of naming the chaplain of the next Assembly, and he will be a Presbyterian. But this is no more than what is due Alameda County and the Presbyterian Church, for both have always been loyal to the Republican party."

Now that the Legislature has convened and been organized, it turns out that the foregoing forecast was correct. Dr. Perry was chosen chaplain of the Assembly, and Rev. A. J. Sturtevant (Baptist), of Sacramento, was made chaplain of the Senate. It can hardly be said that it was all guesswork; it bears the stamp of being based upon political computation as to denominational influence and consequent claims upon political consideration. The professed Protestant denominations are uniting in strenuous efforts (in imitation of well-settled Roman Catholic policy) to make themselves a power in politics, but in so doing they are paving the way for a denominational partisanship which, sooner or later, must become as corrupt in its methods as any other club system.

Here is food for reflection: When the civil govern-

ment was the open foe of Christianity, and to preach the doctrine was deemed treason to the State, the church exemplified the Spirit of Christ to a far greater degree, and wielded a far greater power for good, than it did after coming down to form an unholy alliance with the civil power. When the church seeks power in and of the State, it is a virtual denial or rejection of the power of the Spirit; then what can be expected but that God will withdraw His Spirit, and leave the apostate body to wallow in the pool where it chooses to cast its lot? W. N. G.

## THE LAW AS TO BOYCOTTS.

THE *Los Angeles Times* in a recent issue says: "Yet another declaration as to the legal status of the boycott was rendered a few weeks ago, in an opinion of the Supreme Court of Michigan, in a case which arose out of a boycott of a firm of mill owners, by striking union teamsters. The strikers picketed the mills and issued circulars establishing a boycott on the firm. The court prefaced an injunction against the strikers with a statement of the law regulating the relations between employer and employee. According to the court, the law protects employers in the right to employ whom they please, at prices they and their employees can agree upon, and to discharge them at the expiration of their term of service for violation of their contract. So, also, the laborers have the right to fix a price upon their labor, and to refuse to work unless that price is obtained. They have this right singly or in combination. They may organize in order to improve their condition and secure better wages, and may use persuasion to induce men to join their organization or refuse to work except for an established wage. They may present their cause to the public in newspapers or circulars in a peaceable way, and with no attempt at coercion. This, however, marks the limit of either party's right. The injunction granted by the court restrained the strikers from picketing the premises and from distributing boycott circulars which were said to embody threatening language."

Commenting upon this decision, *Bradstreet's* says: "Labor, as the decision illustrates, possesses freedom of action and of combination, but that freedom must not be construed to include intimidation or coercion of others whose right to labor or to employ labor is equally free."

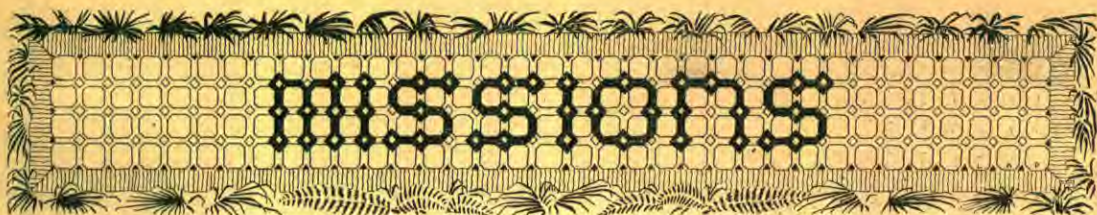
## PLENTY OF PREACHING, BUT NOT TO THE POOR.

"REPLYING to John Baptist's, 'Art Thou He that should come?' Christ, among other evidences of His Messiahship, quoted this: 'To the poor the Gospel is preached.' In another place we read, 'And the common people heard Him gladly.' Is it true to-day in this Christian land," asks the *New York Evangelist* (Presby.), "that the Gospel is preached to the poor, and that the common people have an opportunity of hearing the Word of God? In answer, visit almost any of our churches on a Sunday morning. The pews are occupied almost entirely by the wealthy, the cultured, the fashionable portion of society. The furnishings are elaborate, the music artistic, the sermon sometimes plain and practical, but more often metaphysical or oratorical. The common people, the workingmen and women, not to speak of the lowly and degraded, are conspicuous by their absence. One reason why they do not come is because they could not feel at home in such surroundings. Nor will it meet the case to say, as may be said, that efforts to reach those people were never so abundant or more successful. Witness the Salvation Army, the mission Sunday-school, and evangelistic work; for all these only accentuate and emphasize the social and class distinctions that never ought to be found inside the church of God. The very existence of such agencies implies that there are two kinds of sinners, the rich sinners and the poor ones; and for each of these a different Gospel must be provided."

And just the above condition is a sign of Christ's second coming. "The love of many shall wax cold." See Matt. 24:12-14.

According to R. M. Patterson, D.D., more than one-half of the Presbyterian Church of the country have a membership of less than 100 each. One-seventh has less than 25 each, and one-fifth of the Congregational Churches have less than 25 each.





**COME QUICKLY.**

Come quickly, O our Saviour!  
Our souls cry out to Thee;  
Our hearts are sore with longing  
Thy blessed face to see.

This world is dark with evil;  
Thy people mourn for Thee;  
When will this earth be sinless?  
When shall Thy coming be?

The Holy Bible tells us,  
Gives us the signs from Thee  
"When all these things occurring,  
Then you may look for Me."

The dark day we have witnessed,  
The falling stars as well,  
And wars and wild commotions,  
We know what these foretell.

They are the day-dawn  
heralds,  
Thy coming to make  
known,  
And now we only wait  
Thee  
To come and claim  
Thine own.

Come quickly, loving Sav-  
iour;  
We long Thy face to see,  
And in this earth made  
sinless  
Forever dwell with Thee.

HELEN ELLER.

Hedrick, Iowa.

**JOTTINGS FROM THE ORIENT.**

MY last visit to Constanti-  
nople happened to be  
at the same time as that  
of the German kaiser. Some  
time before the advent of the  
distinguished visitor, the usual  
cleaning up took place. The  
streets were cleared of rubbish,  
and swept, some of the most  
conspicuous public buildings  
and minarets were whitewashed,  
beggars were put under arrest,  
and some of the streets over  
which the emperor was to pass  
were newly paved and sprinkled with clean  
sand.

In Palestine many of the bridges and roads  
were repaired, and streets paved and corrected,  
at the expense of the inhabitants of the locality.  
In one case where the road was lowered, it  
caused the collapse of a school building in  
charge of a lady missionary. When damages  
were claimed, the lady was informed that she  
must repair the building at her own expense,  
and also help pay for lowering the road. To  
cover the cost of new pavements, etc., in Jaffa,  
the sultan gave permission to levy a special tax  
on every box of oranges that should be ex-  
ported for the next ten years. So much to show  
what the visit meant to the common people.

This tour of the kaiser embraced much  
which recalled the accounts of the kings and  
knights in the days of chivalry. In his train  
were statesmen, poets, painters, theologians,  
preachers, and the largest soldier in the German  
army—a modern Goliath.

The reception at Constantinople was quite

enthusiastic. To the zealous Moslem the sultan  
is in the place of God. From his wishes there  
is no appeal; and as he received the emperor  
as his "best friend," every Moslem must treat  
him with the highest respect; and the kaiser's  
subjects must be treated in the same manner;  
hence at present, Germans are a privileged  
class in Turkey. Doubtless many advantages  
will be gained by them in commerce and  
finance. This is what the French foresaw; and,  
besides, the national enmity was the principal  
factor in the opposition of France to the  
emperor's visit, tho the opposition was carried  
on under cover of the traditional French pro-  
tectorate of Christians in Syria and Palestine.

In the interests of Germany, the kaiser's tour  
was a sweeping success; in dramatic effect, it is

sultan's capital than the sultan himself has seen  
since his accession to the throne. The daily  
papers of Constantinople contained quite a  
number of illustrations of the imperial family,  
German officers, and Turkish dignitaries, but  
were remarkable for giving an account of the  
places to be visited by the emperor only after  
the visit was in the past.

The emperor was enthusiastically received in  
Palestine, specially by the German temple  
colonies at Mt. Carmel, Sarona, Jaffa, and  
Jerusalem. This was a wonderful event for  
these colonies. They were founded in the  
belief that in the literal restoration of the land  
of Palestine the temple would be rebuilt and  
the temporal millennium ushered in. Hence  
every move which tends to build up and make  
Palestine more prominent, is hailed with special  
joy by these colonists. They almost outdid  
themselves in their efforts to provide a suitable  
reception. The emperor's passage through  
the colonies was like a triumphal entry.

An interesting item in connection with this  
visit is the fact that Dr. Herzl, of Berlin, pres-  
ident of the Zionist congresses at Basel, and



ROAD FROM JERUSALEM TO BETHLEHEM.

unequaled in modern times; and it results in  
making Germany the most prominent and  
favored nation in the Orient. The emperor  
showed wisdom in not posing as the champion  
of Protestants, but as the head of German  
Christians of every creed, and manifested much  
tact in the presentation to Catholics of a piece  
of ground on Mt. Zion given him by the sul-  
tan. This not only augmented the rising fears  
of the French, but did much to make the  
emperor popular with his Catholic subjects  
everywhere.

During his sojourn at Constantinople, the  
emperor was usually active, visiting different  
parts of the city, the war harbor in the Golden  
Horn, the Bosphorus and forts, and some places  
in the adjacent country. The sultan himself  
did not accompany his guest, as he dares not  
appear in public. His only movements are  
from his palace to a mosque near by, and from  
one palace to another, when he has a strong  
guard all along the line. During his short  
visit, the emperor doubtless saw more of the

leader of the Zionist movement, met the em-  
peror in Palestine and accompanied him to  
Damascus. A first step necessary to the  
success of the Zionists is to obtain permission  
for the Jews to settle in Palestine. Dr. Herzl  
sought and obtained promise of the emperor's  
aid in inducing the sultan to grant this per-  
mission. Altho the emperor's influence with  
the sultan is great, it is doubtful if he and the  
Zionists will succeed any better than the Roman  
emperor Julian and the Jews in their efforts to  
rebuild the temple, because the prophetic Word,  
which can not be broken, is against them.

To the Zionists, the Templars, and the Tem-  
poral Millennialists, the visit of the kaiser to the  
Orient is regarded as a step in the fulfilment of  
their hopes; but when read in the true light of  
prophecy, it only shows how the leading na-  
tions are becoming more involved in the Orient,  
where they will finally be gathered to the battle  
of Armageddon; and from this standpoint, it is  
a notable sign of the times, showing how  
rapidly and openly the way for the closing  
scene is preparing.

H. P. H.



### READ AND PROFIT.

Is it true that you give to the cause of missions till you feel it?

If so, we would advocate the plan suggested by Mr. Moody, *i. e.*, that you keep on giving until you do not feel it.

Don't you see it? When we give this Gospel to all nations as a witness, then—then shall the end be.

Worldly religions abound. Have you a knowledge of the Mighty One? Then expect strength to do exploits.

God is not mocked. In contributing to the missionary cause you are responsible as to how you give, where you give, when you give. Mark!

Have you the old-time fire? It will surely make you a missionary at heart.

"Is Jesus coming soon? Many learned and holy people say, Yes. If He does, many white-robed saints will get their crowns. But many will be without robes. Alas!"—*Toronto Christian Worker*.

### MISSIONARIES WANTED.

A RELIABLE exchange says that the following countries can be summarized as follows. This reports a great need:—

Korea, population 13,000,000, one missionary to every 194,000.

Morocco, population 6,000,000, chiefly Moslems, about sixty missionaries.

Brazil, population 16,000,000, with only 120 missionaries.

The 100,000 Chinese in America, 90,000 unreached by the Gospel.

Russia in Asia, population 16,000,000, nothing but a debased priesthood.

Algeria, population 4,000,000, chiefly Moslems, about 22 missionaries.

In missionary meetings and statistics, why is Afghanistan, with its closed doors and 5,000,000 people, invariably left out?—*Christian Worker*.

### MISSIONS A SAFEGUARD.

THE only effectual safeguard against deadness and indifference, against worldliness and materialism, against vain speculation and false doctrine, against positive unbelief and renunciation of all faith, is to be found in keeping the divine commission to disciple the nations ever before the church and the world. Give that its due place in all doctrine, in all preaching, and praise, and prayer, in all plans and organizations for church work, in all training of the young, and in all collections for the treasury of the Lord, and then there will be little danger of letting down the standard of Christian living and consecration, little danger that many will cease to hold fast the form of sound words, or drift away from the firm anchorage of faith.—*Daniel March, D.D.*

### "LEST WE FORGET"—AN INDEPENDENCE DAY INCIDENT.

[From a news item in the *The Evening Telegram*, New York, July 5, 1898.]

THE patient was a tiny little girl—a sickly product of the slums, who had been found huddled in the corner of a side street suffering excruciating pain from severe burns on the soles of her feet. . . . We asked her why she wore no shoes, but the question seemed to scare her strangely. It was only when the matron found in the little street arab's pocket a pawn ticket that the girl confessed and the mystery was evaporated. She told how her

parents had started early in the day to celebrate the glorious anniversary of American independence, and she had been kept continually running for pints of beer, until the heat had made her drowsy and a dizziness had gathered on her. While on her last trip she had fallen, and dropped and lost the precious dime which was to buy beer for her brutal parents. Fearing to return home without the liquid refreshment—for she knew the beating which awaited her—she had done as her parents had often done before,—pawned her shoes to get the price of drink. She had not reckoned on the heated pavements and the blistering asphalt which lay in her path from the pawn-shop to the beer saloon, and thus her delicate little feet were burned until she could bear it no longer, and she fell to the sidewalk in agony.

This is no romance. It is a true story of an Independence day merrymaking. We sought to notify the parents, but they were past the point of understanding.

### SPEED AWAY.

SPEED away, speed away on your mission of light  
To the lands that are lying in darkness and night.  
'Tis the Master's command; go ye forth in His name;  
The wonderful Gospel of Jesus proclaim;  
Take your lives in your hand; to the work while 'tis  
day.

Speed away, speed away, speed away.

Speed away, speed away with the life-giving Word  
To the nations that know not the voice of the Lord;  
Take the wings of the morning and fly o'er the wave,  
In the strength of your Master the lost ones to save;  
He is calling once more, not a moment's delay,  
Speed away, speed away, speed away.

Speed away, speed away with the message of rest  
To the souls by the tempter in bondage oppress'd;  
For the Saviour has purchas'd their ransom from sin;  
And the banquet is ready, O, gather them in!  
To the rescue make haste, there's no time for delay.  
Speed away, speed away, speed away.

—Selected.

### OUR WORK AND WORKERS.

AT Uvilla, Bay Islands, a new church was dedicated November 13.

AT Joplin, Mo., Brother L. W. Terry reports the addition of four members.

BROTHER H. M. STEWARD notes the conversion of four persons at Talona, Mo.

FOUR candidates were recently baptized at Talmage, Neb., says the *Reporter*.

THE Minnesota Tract Society handled about half a ton of the special edition of the SIGNS.

THE addition of two members to the church at Lovington, Ill., is reported by Brother C. H. Bliss.

DURING the recent season of prayer, two members were added to the church at Sigourney, Iowa.

THREE converts are reported by Brother T. Painter, in connection with his labors at Danville, Va.

SEVENTEEN persons were baptized at Council Bluffs, recently, after a discourse upon the subject by Brother L. Warren.

FOUR persons were baptized at Brockport, Pa., on the 18th ult. They were all members of one family,—father, mother, and two sons.

DECEMBER 31, after a discourse by Brother S. H. Lane at South Side Church, Chicago, four candidates were baptized by Brother E. J. Hibbard.

IT has been decided to establish a sanitarium at South Lancaster, Mass., under the auspices of the Medical Missionary and Benevolent Association.

AT a recent meeting at Johnstown, Pa., three persons were baptized, and a time of praise and rejoicing is noted in a report to the *Keystone Gleaner*.

UNDER the labors of Brethren H. L. Bristol and F. H. De Vinney, at Lake Placid, N. V., the conversion of four persons is reported as partial results.

THE cause which we are advocating is represented at Port Said, Egypt, by a man who is a Swiss, and speaks German, French, Italian, and some English.

THE addition of eight persons to our ranks, and the organization of a Sabbath-school of twenty-two members, at Midway, Mo., are reported by Brother H. D. Blood.

THE mission at Peoria, Ill., was formally opened December 27. The exercises consisted of Scripture reading, prayer, and appropriate remarks by brethren and friends.

FROM Union College, College View, Neb., comes *The Practical Educator*, a new journal issued monthly, and printed on the college press. It is full of practical education; 8 pages and cover; 25 cents a year.

SOME of our workers have written from the South Sea islands that our ship Pitcairn gives our people a good standing among the natives wherever it has appeared. The captain is known as a *tangata maru*, or kind man.

THE Atlantic Conference has rented Chickering Hall, one of the most popular halls in New York City, for Sunday-night meetings during January, February, and March, on which nights Elder E. E. Franke will deliver a series of lectures.

FROM a report of President G. W. Reaser, of Upper Columbia Conference, in *The Reaper*, we learn that the brethren at North Yakima, Wash., are planning to build a new house of worship, and to turn the present edifice into a church school building.

A SPECIAL course at Keene (Texas) Industrial Academy was commenced on the 18th inst., to continue ten weeks. The first three weeks will be given to studies adapted to public workers, then more detailed instruction will be given, the course to close with a canvassers' institute.

THE *Oriental Watchman* says: "In Russia believers suffer hunger, cold, banishment, and death. Families are broken up and children left desolate. Our ministers flee from place to place to avoid arrest. Open preaching is impossible, yet within a few years more than a thousand persons have accepted present truth."

THE Battle Creek College people have opened a training mission in Jackson, Mich. A centrally located three-story building has been secured for the purpose, with a hall on the second floor that will seat over two hundred persons. The usual lines of Gospel mission and Christian help work are being carried on by the students, under the direction of experienced mission workers.

### WHAT SHE THINKS OF THE PAPER.

ONE person to whom the SIGNS had been sent for two years by a friend, thus writes of the paper:—

"It is one of the best papers for its scriptural teaching that I have ever received, and that is saying much, as I am a Baptist, and take several of my own denomination's papers. But the subjects treated in the SIGNS are brought out in such light that any one can get the exact meaning of the subject in such few words. Not only this, but I like it for its doctrinal teachings, as they do agree with the teaching of the Scriptures. The paper is read by my whole family and then it is given to my neighbors and friends to read. It seems to be enjoyed by all that read it. E. S. DOUGLASS.

"*Burleigh, N. J.*"

And so many other souls find it.

### KEENE ACADEMY CORRESPONDENCE SCHOOL.

IN response to a number of calls from people in Texas and Oklahoma the Keene Industrial Academy has decided to start a school of correspondence for the benefit of those who for various reasons are unable to pursue a course of study at the academy. We think it best to offer only two lines of work at first, namely, Old Testament history and physiology. The former will be conducted by Prof. C. C. Lewis, and the latter by Dr. E. H. Mathewson. It is recommended that two hours' work each day be given to each subject, and that no person take more than one subject unless he can give four hours a day to the work, or is already somewhat proficient in the studies. The tuition for each subject will be \$6.00 for forty-eight lessons.

For full particulars, with sample copies of the lessons, address, Keene Academy Correspondence School, Keene, Texas.

THE TALENTS. By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. *Bible Students' Library*, No. 77; 16 pp., price 2 cents.





LESSON V.—SABBATH, FEBRUARY 4, 1899.

MINISTRY OF JOHN THE BAPTIST.

In the Desert Near the Jordan, Spring of A.D. 27.

NOTE.—The texts inclosed in marks of parentheses, while not essential to the lesson study, will be found to throw much light upon the lesson, and are suggested for those who wish to study further.

Lesson Scripture, Matt. 3:1-12; Luke 3:1-15, R.V.

1. "And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying,

The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make His paths straight.

4. Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance; and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the ax laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire: whose fan is in His hand, and He will thoroughly cleanse His threshing-floor; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire."

1. "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Perea and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make His paths straight.

5. Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth; And all flesh shall see the salvation of God.

7. "He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the ax laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And the multitudes asked him, saying, 11. What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans to be baptized, and they said unto him, Master, what must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact anything wrongfully; and be content with your wages. 16. "And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ."

SUGGESTIVE QUESTIONS.

- 1. While Jesus was yet with His parents in Nazareth, who began preaching in the wilderness of Judea? Matt. 3:1. (Luke 3:2; John 1:28.)
2. What was the burden of his message? Verse 2. Note 1. (Matt. 4:17; 10:7.)
3. By what did John prove the authority of his mission? V. 3. (Isa. 40:3; Mal. 3:1; Matt. 11:10.)
4. What proclamation did he include which was calculated to stir all the people? Luke 3:5, 6. (Isa. 52:10; Ps. 98:2; Luke 2:10.)
5. Who was then Roman emperor? Luke 3:1.
6. Who were acting high priests in the Jewish nation? V. 2. Note 2. (John 11:49; 18:13, 24.)
7. In what garb was Christ's forerunner dressed? Matt. 3:4. (2 Kings 1:8; Matt. 11:14; 17:12.)
8. What was the nature of his diet?
9. Who were attracted by the appearance and preaching of John? Verse 5. (John 1:19.)
10. Upon confession of sin, to what did the people also submit? Verse 6. (Acts 13:24, 25; 19:2.)
11. How did the leaders of the people regard John's message? Luke 7:29, 30.
12. In view of their attitude, with what sharp words did John address them? Matt. 3:7. (Matt. 12:34; 23:33.)

- 13. What remedy did he recommend for their desperate circumstances? Verse 8. (2 Cor. 7:10, 11; Matt. 26:75.)
14. Of what were these Pharisees evidently thinking? Verse 9. (John 8:33, 39; Rom. 9:8.)
15. From what did John tell them God was able to raise up seed unto Abraham? (Luke 19:39, 40; Zech. 9:9.)
16. What warning did he then proceed to give them? V. 10. (Luke 13:7, 9; Matt. 21:41-43.)
17. What reply did the people make to this? Luke 3:10. (Acts 2:37; 9:6.)
18. Of what nature was the work John assigned them? V. 11. (Luke 11:41; James 2:15, 16; 1 John 3:17; Job 29:15, 16.)
19. What question did the publicans ask concerning their duty? Verse 12. Note 3. (Luke 7:29; Rom. 3:4.)
20. What very practical answer did they receive? Verse 13. (Luke 19:2, 8; Lev. 6:4.)
21. What counsel did John give the soldiers who inquired as to their work? Verse 14. (Ex. 23:7; Phil. 4:8.)
22. What condition of mind did the people find themselves in because of John's words? Verse 15.

Side Lights.—"Desire of Ages," pp. 97-108; "Spirit of Prophecy," vol. 2, pp. 41-57.

NOTES.

1. "At hand," that is, has come nigh. This was the herald of an expected Leader to take them forth from their wanderings in the wilderness of sin. See note 6 of lesson 3. Those to whom the Baptist preached were like their prototypes of old while in Egypt,—outside of God's kingdom, in the service of another king. Therefore the message to them in the wilderness was to be ready to sustain the better administration which was at hand, and so enter the kingdom of heaven.

2. Being the high priests.—At this time the Roman emperor claimed and exercised the right to appoint and depose the Jewish high priests, as he chose. All who served in this office must please the emperor. Annas, tho a sagacious and purchasable man, was not able to hold the office undisturbed. Appointed by Cyrenius, imperial governor of Syria, in A.D. 7 (Luke 2:2), he was obliged to resign at the beginning of the reign of Tiberius Caesar, A.D. 14. He managed, however, to secure the office in turn for five of his sons, and for his son-in-law, Caiaphas, with whom he managed to be associated up to and beyond the time of the crucifixion of Christ Acts 4:6. See "Desire of Ages," p. 30.

3. Publicans, those holding public office, chiefly tax-gatherers. Doing this work under appointment of, and in the interest of, the Roman Government, this class was odious and despised in the eyes of their countrymen, not only as traitors, but extortioners of large profits out of the national degradation. They received, like all the others, an answer just suited to their needs.



LESSON VI.—SUNDAY, FEBRUARY 5, 1899.

THE NOBLEMAN'S SON HEALED.

Lesson Scripture, John 4:43-54, R.V.

43. "AND after the two days He went forth from thence into Galilee. For Jesus Himself testified, that a prophet hath no honor in His own country. So when He came into Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they also went unto the feast.

46. "He came therefore again unto Cana of Galilee, where He made the water wine. And there was a certain nobleman, 47 whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his 48 son; for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in nowise 49 believe. The nobleman saith unto Him, Sir, come down ere 50 my child die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, 51 and he went his way. And as he was now going down, his 52 servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left 53 him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth; and himself believed, and 54 his whole house. This is again the second sign that Jesus did, having come out of Judea into Galilee."

Golden Text.—"Jesus said unto him, Thy son liveth; and himself believed, and his whole house." Verse 53.

SUGGESTIVE QUESTIONS.

- (1) Two days after Jesus' talk with the woman at Jacob's well, where did He go? V. 43. (2) What had He been doing during those two days? Note 1. (3) What did he testify concerning prophets? V. 44. (4) What was His experience on arriving in Galilee? Why was He so readily received? V. 45. Note 2. (5) To what place in Galilee did He first come? What had He

done in Cana before this time? V. 46. (6) What noted man came to Jesus at Cana? What request did this man make? V. 46, last part, and 47. (7) What did Jesus say to him? V. 48. What was the nobleman's anxious reply? V. 49. (8) What command and promise did he receive? In what spirit did he receive these words of Jesus? V. 50. (9) Whom did the nobleman meet as he neared his home? What did they say? V. 51. (10) What inquiry did the nobleman make of his servants? What did they say as to the time? V. 52. Note 3. (11) Then what did the father know? And what was the result? V. 53. Note 4. (12) How many miracles had Jesus now performed in Galilee? V. 54.

NOTES.

1. "After two days."—That is, from His talk with the Samaritan woman at Jacob's well. Verse 40 states that the Samaritans "besought Him that He would tarry with them; and He abode there two days."

2. Galilee, in the time of Christ, was very populous. Josephus computes the population at not less than three million. There were over two hundred towns which contained fifteen thousand inhabitants or more. Capernaum was the leading trade and travel center of all Palestine. It was no doubt for this reason that Jesus spent much of His time there. While His ministry was primarily for the Jews, the Gentiles heard much of His teaching and carried the Gospel seed to other lands. Because Galilee was more democratic, Christ could get hold of them more readily than He could of the priest-ridden people of Judea. His twelve apostles were Galileans.

3. Yesterday at the seventh hour.—When Jesus had spoken. As of old, "He sent forth His Word and healed." We do not need to see Jesus with the natural eye in order to be assured of His presence, or to know His power. Through the agency of the Spirit He is everywhere where a needy one calls upon His name. He always answers the call of faith, even if there be but one, and distance is of no consideration. "Lo, I am with you always, even unto the end of the world." Matt. 28:20. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

4. "Himself believed, and his whole house."—Note the steps that led up to this result: First, there was affliction, a means of turning the attention of the father away from the every-day cares. Anxiety caused him to look for a remedy for his afflicted son. He had heard of Jesus, and had faith enough to seek Him, and of course found Him. ("Seek, and ye shall find.") He heard the Word, and believed. ("Faith cometh by hearing, and hearing by the Word of God.") He acted upon his faith, and went home to find it confirmed. Then he confessed Christ before others, and they believed. "All things work together for good to them that love God." Rom. 8:28. The affliction of the son was the means of bringing salvation to the family.

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## LEARN TO GIVE.

LEARN to give, and thou shalt bind  
Countless treasures to thy breast;  
Learn to love, and thou shalt find  
Only those who love are blest.

Learn to give, and thou shalt know  
They the poorest are who hoard;  
Learn to love; thy love shall flow  
Deeper for the wealth outpoured.

Learn to give, and learn to love;  
Only thus thy life can be  
Foretaste of the life above,  
Tinged with immortality.

Give, for God to thee hath given;  
Love, for He by love is known.  
Child of God and heir of heaven,  
Let thy parentage be know.

—Anon.

## "THEY THAT DO SUCH THINGS."

"I'm not going," said Ruth Barlow. "I know just how it will be. We'll get together about the time we ought to go to bed, and then there'll be joking with no point, and talking to no purpose; neither wit nor wisdom will be manifested. About ten or eleven o'clock refreshments will be served,—cake and ice-cream, fruit, etc. Then there'll be some more chaff, and in the 'wee sma'' hours we'll go home, deluded for the moment with the belief that we have had a good time."

"O, you'll go all right when the time comes!" said Cousin Arthur.

Ruth thought she would not go, but she did; for, at the very last hour before the party, a temptation rose she did not wish to resist, for Mr. Alston was to be there, and Ruth had long desired to meet him. She had heard of his devotion to Christ, of his purpose to be a missionary to some foreign field, and, tho Ruth was a vacillating Christian, with high ideals and wavering practise, she admired a strong, determined Christian, and thought Mr. Alston was of this very character.

Of course it was just as Ruth had said, for it was really nine o'clock before the company assembled, and it was evident that they had come together for the glory and pleasure of self, rather than to glorify God. One need not judge thus because they were merry. The glory of God is the glory of His creatures. As a noble son honors his father, and his father's honor shines out in the honor of his son, so does the glory of God reveal itself in the nobility of His creatures.

But somehow, these very people, who seemed so simple and natural in their homes, seemed less natural and dignified here. They laughed loud and harshly at jests that seemed trivial and pointless. Tho they were all intelligent young people, no topic of conversation was started but the most commonplace and trivial. Instead of that spontaneous outflow of thought that makes real fellowship, there was a jerky kind of conversation, consisting in the saying of smart things, and one could realize that there was an effort of mind to think of what must next be said or done. Uncomfortable pauses came that had to be filled up with chaff. And Ruth thought to herself, "How soon we come to the end of each other in these party

gatherings!" Yet Ruth herself was no better than the rest. Her eyes shone with unnatural light, and her actions were excited, her words frivolous and light.

Some one proposed music, and all grasped at this diversion as a relief from the commonplace, but, alas! the heavenly muse was degraded in the songs they sang, and no higher thought was found than before.

Think of young men and women, well-read and intelligent, and most of them professing to be Christians, singing:—

"The man that has plenty of good peanuts,  
And giveth his neighbor none,  
He can't have any of my peanuts,  
When his peanuts are gone."

"There was a man in our town,  
And he was wondrous wise;



While the above picture represents what is often seen in California, it is not confined to this State. However, the Coyote seems to be an indigenous product of California and the great West. Their Latin name is *Canis latrans*, sometimes called the prairie wolf. The name in California is pronounced ki-o-ta, ko-yote, ki-ote, and ko-yo-te, usually ki-o-ta. They are about the size of a pointer dog, have erect ears, a sharp snout, and coarse yellowish-gray fur, clouded with black. They are really wild dogs. By various persons, their cry is said to be a howl, a bark, a yelp, a yelping-bark, a howling-bark, etc. It is probably all them. Two can make themselves seem like a legion on a still night. They are sometimes spoken of as a burrowing animal; but it is questionable whether they make their burrows. They rather appropriate some hole or excavation already dug. They are the bane of shepherds, and thousands of dollars have been paid for their extermination. But they are still in evidence.

He jumped into a bramble bush

And scratched out both his eyes.

And when he saw his eyes were out,

He jumped with might and main

Into another bramble bush,

And scratched, and scratched, and scratched, and scratched,

And scratched, and scratched, and scratched, and scratched,

Them in again."

A sudden shadow fell in Ruth's face as this song was sung.

"What's the matter, Ruth?" said one.

"Have you got the blues?"

"Well, I don't see why people want to set such words to a religious tune. It seems sacrilegious to sing such words to sacred music."

For the rest of the evening Ruth said but little. The old sense of disappointment that she had experienced again and again, came creeping upon her.

The atmosphere of the party did not seem of the order to bring out precious thoughts in. Tho so many were professing Christians, no word was spoken of Him who is altogether lovely. These, who might have had a heavenly sitting together, had only an earthly sitting together after all.

Ruth was disappointed in Mr. Alston too. Had he not promised to make dark Africa his field of labor? and had she not revered him as a young man of noble, self-sacrificing spirit, and hoped his influence would bring Babylon into peace and beauty? But he was as trivial as the others, for it was in the atmosphere. And he was not less disappointed in Ruth; for he had thought her a noble girl, and indeed had even taken his cue from her in regard to his actions of that evening.

As there was no feast of reason or flow of soul, the lack had to be supplied with more earthly material, and refreshments were brought in. At a late hour the company ate ice-cream and cake, fruit, etc.

Ruth could not help but notice how the light had left the countenance. Strange thoughts passed through her mind in a panoramic way. She had been reading Milton's "Paradise Lost," and now she thought of Satan at the council, suddenly turned into the likeness of the medium he had used for the fall of Adam and Eve:—

"His visage drawn he felt to sharp and spare;  
His arms clung to his ribs, his legs entwining each other,

Till supplanted down he fell, a monstrous serpent.

... A greater power now ruled him,

Punished in the shape he sinned,

According to his doom."

And Ruth wondered if they too were not changed into the image of the temptation, lowering to what they had stooped to. She wondered how Adam and Eve had felt when they had sinned and looked into each other's eyes when first they knew they had lost their robe of light. What was there now between these friends of hers and herself? Was the disappointment on both sides? Was not the unsatisfied longing in other hearts, and all this far below what they had thought of her, and below what she had thought of them?

"Ruth, come, what are you thinking of?" said one to her.

"I was thinking," said Ruth slowly, "of how we all lose our gardens of Eden."

"Well, how?" said the questioner.

"O, just by falling in little things, and finding all of a sudden that the glory is gone, and an angel stands with a flaming sword, barring us out of our lost innocence!"

"Well, I shall be barred out of my boarding-house," said one gentleman, "if I don't go home."

So the party broke up with a laugh, and the revelers separated.

Ruth's head and heart were both aching, but had ached before on similar occasions. She lay down to sleep, but neither her thoughts nor her late supper were conducive to sleep.

What went through her mind?—Passages of Scripture that condemned her, and condemnation is not best for health. She knew she had dishonored God. Almost horrified, she thought of those who were at the party, and of her profession. There were several who did not know, as she did, that the end of all things was at hand, when the apostle exhorts "to be sober and watch unto prayer;" when he asks, "What manner of persons ought ye to be in all holy conversation and godliness," "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." And she wondered what thoughts had passed through their minds, and what would be the result of her influence upon them.

FRANCES E. BOLTON.

(Concluded next week.)



**PERSONAL IDENTITY.**

THERE is probably not in fact a more marvelous story of mistaken identity than that in the case of the recent Bridgeport, Mass., tragedy. Neither Poe nor any of his imitators, from Gaboriau to Conan Doyle, has been able to fabricate anything to compare with it.

A girl's mutilated body was found in the water. Two men just at that time were anxiously searching each for a missing daughter.

Both examined the murdered girl's head minutely. Each swore positively that it was the head of his missing daughter.

One of them, the father of missing Marion Grace Perkins, not only recognized a photograph of the dead girl's head, but described a minute mark that would be found over the right eye if the corpse was really that of his daughter. Nobody had observed any such mark, but upon examination it was found precisely where he had said.

The body was delivered to Mr. Perkins, who started home with it for burial.

Then Marion Grace Perkins arrived at home alive and well, passing on the way from the station the open grave that had been prepared to receive her, and meeting at her father's door the undertaker's wagon.

The missing daughter of the other identifier has also turned up in full vigor of life.

The annals of the law are full of strange cases of mistaken identity. But we can not recall one which so strongly illustrates as this one does the difficulty of personal identification and the danger of trusting to it where crime is concerned and human life imperiled. It would be easy to hang an innocent person upon testimony greatly weaker than that which proved so mistaken in this case.—*Thrice-a-week World.*

**TRUE REST.**

TWO PAINTERS each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of the branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only *stagnation*; the last was *rest*.

Christ's life outwardly was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to Him and found rest. And even when His enemies were dogging Him in the streets of Jerusalem, He turned to His disciples and offered them, as a last legacy, "My peace."—*Drummond.*

**BILL PAID.**

A WELL-TO-DO deacon in an Eastern State was one morning accosted by his pastor, who said: "Poor Widow Green's wood is out. Can you not take her a cord?"

"Well," answered the deacon, "I have the wood and I have the team; but who is to pay me for it?"

The pastor replied, "I will pay you for it, on condition that you read the first three verses of the forty-first psalm before you go to bed to-night."

The deacon consented, delivered the wood, and at night opened the Word of God and read the passage:—

"Blessed is he that considereth the poor; the

Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness."

A few days afterwards the pastor met him again.

"How much do I owe you, deacon, for that cord of wood?"

"O!" said the now-enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the widow's wants."—*Anonymous.*

**EATING THE BREAD OF IDLENESS.**

MOST people forget to take a meal off from their bill of fare when they stop work for a day. Many men who have led active lives on their farms, and have so developed their financial resources that they can "settle down" and are not obliged to work so hard, forget that they should reduce their bill of fare when they stop manual work, and the result is chronic indigestion. Many a man gets into a condition called "softening of the brain," just because he retires from active work, moves to town, and forgets to diminish his bill of fare. He not only eats too much, but he eats indigestible food, as the result of which he suffers from indigestion, and wishes himself back on his farm again.—*Good Health.*

**DON'T AND DO.**

"I AM tired of 'don'ts,'" said Margaret B., "As tired of 'don'ts' as I can be, For it's, 'Don't do this,' and, 'Don't do that,' Don't hurt the dog, don't scare the cat. Don't be untidy, and don't be vain. Don't interfere, don't do it again. Don't bite your nails, don't gobble your food. Don't speak so loud—it's dreadfully rude. Don't mumble your words, don't say, 'I won't,' O! all the day long its nothing but don't. Some time or other I hope—don't you?—Some one or other will say, 'Please do.'" —*Anon.*

**A BREAKFAST MENU AND RECIPES.**

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**GRANOLA MUSH.**

Three tablespoonfuls of granola; pour warm or cold milk enough over it to make a gruel; add a little salt and serve.

**AMERICAN RAREBIT.**

Slice half a pound of nuttöe in a saucepan; add half a pint of boiling water. Cook for five or six minutes; rub the nuttöe through a soup strainer into another saucepan; add a quart of boiling milk, gradually stirring as you add it, and cook slowly for ten minutes longer. Stir in two well-beaten eggs; salt to taste. Cook a few minutes longer. Serve on toast.

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NEWS AND NOTES

**International.**—Alarming reports come from the Upper Yang-tse-Kiang region of China. The rebellion is increasing in the provinces of Sze-Chuan, Hunan, and Hupe. Troops sent to subdue the rebellion have been defeated and fled. . . . Strengthened by the protests of the English and American ministers, the viceroy of Nanking, China, has refused to accede to the demands of the French. It is reported that the French are contemplating hostilities, and the French consul has left Nanking on a French war ship. It is also reported that the Russian representatives have been ordered to support French interests in China as energetically as tho they were Russian. . . . The new Japanese administration is confronted with a national deficit of about \$37,000,000, and in consequence is planning to increase the internal taxation, while her people are already groaning under the heavy burden of her increasing navy. A heavy tax is to be imposed upon foreign banks, which will result in the failure or closing of many of them. In consequence of this it is predicted that many foreign firms doing business in Japan will be driven to the wall.

Russian activity is being renewed in Persia upon so large a scale that fears are entertained of a clash between Russia and England. Persia has served as a sort of buffer State between these two countries. Russia is demanding a concession to build a railroad through Persia to the Indian Ocean. This would be resisted by England by force of arms; and yet, if Persia refuses the concession, it is feared that Russia will regard the refusal as cause for a declaration of war against Persia, which would set the entire East ablaze. In diplomatic circles a compact for the partition of Persia between England and Russia is a subject of discussion. . . . A correspondent of the London Times, who has taken a two-months' tour through Russia for the purpose of discovering evidence on the part of Russia to give effect to the disarmament proposals of the emperor, reports that all his observations were quite to the contrary. Feverish activity was manifest at all the naval dockyards; the ministers of war and marine are thoroughly inspecting important military and naval stations, urging an acceleration of the preparations for defense; the number of men enrolled in the army and navy during the past two months is larger than ever; re-enforcements are being sent to the East and to the Russo-Turkish frontier. . . . England has decided to follow the lead of the German and French Governments, and rearm her field artillery with rapid-fire guns. As fast as possible new guns will be substituted for those now in use. When England's plans are adopted, Russia will be the only great nation without quick-firing artillery. It is thought there may be in this one of the reasons for the Russian ruler's disarmament congress.

The leader of the Dervishes, who was recently defeated by the Anglo-Egyptians at Omdurman, is now making war on the local tribesmen of Darfur. General Lord Kitchener has decided to send a large expedition against the Dervishes. . . . A Dervish chief, Emir Amhed Fedil, was attacked and defeated at Roseres, on the Blue Nile, by the Anglo-Egyptian forces under Colonel Lewis, on December 26. It is reported that 1,500 of the Dervishes were captured and 500 killed. The victors lost twenty-seven killed and twenty-five wounded. . . . England's representative in the Soudan has announced that hereafter the Soudanese will be governed by the queen and the khedive, whose sole representative will be Lord Kitchener, and that no attempt will be made to govern the country from either Cairo or London. This announcement, which is virtually the announcement of the English protectorate over Egypt and the Soudan, is very displeasing to France. . . . On January 5 Lord Cromer, in the name of the queen, laid the corner-stone of the Gordon Memorial College, at Khartoum, Egypt. The school is to be wholly undenominational, and is to be conducted in the Arabic language.

In view of friction between German traders and inhabitants of the Tongan Islands, the German Government has threatened to seize the most fertile island of the group. The king of the islands has appealed to England, France, and the United States for protection. . . . Mataafa has been chosen king of Samoa, and the election is regarded as satisfactory to all concerned.

A battle has occurred between the troops of the Kongo Free State and a force of rebellious natives, in which the former were defeated with considerable loss. . . . The rebellion in Bolivia is still un-

pressed, and a battle is expected at almost any time. . . . War is now on between the forces of Emperor Menelek and the ruler of one of his provinces. The emperor has written a friendly letter to the king of Italy, in which he offers to do all in his power to arrange the boundary question and to maintain a durable peace. . . . It is reported that Count Leo Tolstol is about to be banished from Russia. His offense is the championing of the cause of those outside of the national church. . . . A commission has been appointed, consisting of representatives of France, England, and Germany, to settle the claim of the Italian Government against Colombia in the famous Cerruti case. . . . The Spanish colonel San Martin, who evacuated Ponce, Porto Rico, without offering resistance to General Miles, has been sentenced to imprisonment for life in Ceuta, the Spanish penal colony in Morocco, opposite Gibraltar. . . . The Spanish transport Notre Dame, which sailed from Havana on December 19 with 1,100 Spanish soldiers, arrived at Barcelona, Spain, on January 9. Thirty-three of the soldiers died on the voyage. The crowds which assembled to welcome the troops were horrified at the pitiable sights presented by the men, and wept and cursed the mismanagement of the officials. . . . Part of an overhanging mountain plunged into the Fraser River at Spence's Bridge, on the Canadian Pacific Railway, January 8, completely changing the course of the river at that place, and flooding thousands of acres of valuable land, which can be reclaimed only at great cost.

**Domestic.**—The revenue cutter McCulloch, which took part in Dewey's victory at Manila on May 1, arrived in San Francisco harbor on January 10, with trophies from the sunken ships and from the forts around Manila Bay, one of the latter being a four-inch muzzle-loading bronze cannon made in the time of Isabella II. . . . President McKinley has designated Charlemagne Tower, the present U. S. Ambassador at Vienna, to be Ambassador at the court of St. Petersburg, and Addison C. Harris, of Indiana, will succeed Mr. Tower at Vienna. . . . An American syndicate has obtained the right to build a railroad in Ecuador, connecting the coast belt with the interior. . . . The government has made public the text of the treaty between the United States and Spain which was signed at Paris December 10. By this treaty Spain relinquishes Cuba, cedes to the United States Porto Rico, the island of Guam, in the

Ladrones, and the entire Philippine archipelago, the United States paying to Spain \$20,000,000. For the period of ten years Spanish shipping is to be admitted to the ports of the Philippines on the same terms as the shipping of the United States; the United States sends back to Spain at its own cost the Spanish soldiers taken at the surrender of Manila; the two governments mutually relinquish all claims for indemnity, national or individual; the inhabitants of the territory which Spain cedes or relinquishes are to be secured in the free exercise of their religion. . . . A bill has been introduced in the Senate authorizing the Postmaster-General to make a contract with a Pacific Cable Company for a submarine cable to the Philippines, via Honolulu and the Ladrones.

**The Philippines.**—It is believed by the Administration that some strong power is backing Aguinaldo and his followers in their opposition to the United States. No clash has yet occurred between the American forces despatched to Iloilo and the insurgents who are holding the city. They have refused to surrender the town to the Americans, and an attempt to take it will almost certainly result in a serious battle. A conference is being held between representatives of the Filipinos and American officials with a view to reaching an amicable understanding.

**Cuba.**—The report of the late Colonel Waring upon the sanitary condition of Havana has been made public. It shows the city to be in the most unsanitary condition possible, and predicts a serious epidemic the coming summer unless the entire city is given a thorough cleaning. A complete system of sewerage must be installed and street-cleaning departments established. The necessary public works of this character will call for an outlay of \$10,000,000. . . . The government is planning for a material reduction of the public taxation of the people of Cuba, and an equitable distribution of the receipts of customs for improvements in the island. . . . General Gomez is reported to be seeking a guarantee from the Government of the United States that the Cuban troops be paid for services in the war against Spain. . . . General Ludlow, the military governor of Havana, has issued a proclamation calling for the immediate surrender of firearms in possession of the inhabitants.



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Read by all means the "Studies in Galatians" this week. The article contains the very meat of the Gospel. If you read that, you will wish to read further.

In our issue of December 15 last was an article, "What Shall We Eat? What Shall We Drink?" by B. F. Richards. These articles will be continued by a series of health topics under the general head, "How to Live a Century." These will be of great interest and practical value.

More than a passing glance should be given to the article from our European correspondent in the Missions department. It presents facts worthy of reflection in these days of political schemings and religious delusions. It is really an Outlook article, but it also has its bearing on the great mission work of the people of God.

Subscriptions to this paper for 1899 will include the beautiful Quarter-Centennial issue. Please make note of this. It will also include four or five other special issues. No paper published for general circulation will give the information—religious and prophetic—which this journal will give during 1899. It will publish God's message for this time.

A man is likely to imagine that he finds in the Bible just what he is looking for. If he is seeking for arguments to bolster up some creed or selfish notion of things, he will most surely find what appears to him as evidence. For if a man is determined to see a thing in a certain way, whether right or wrong, it will look that way to him anyhow. But the one who is seeking only for truth will surely find it. He has the Lord's promise, "The Spirit of truth . . . will guide you into all truth."

An article by Dr. W. H. Riley, in that most excellent of health journals, *Good Health*, of Battle Creek, Mich., truly says of alcohol: "There is no substance more deceptive in its effects upon the body than alcohol. Contrary to the opinion held by so many,—that it assists digestion, quickens the circulation, strengthens the muscles, increases bodily temperature, and improves the condition of the body generally,—science has demonstrated over and over again that it does just the reverse of all this." And the doctor proves what he says. Alcoholic power

of deception seems to be as potent politically as physically. About all of the evil political schemes of the nation are born in saloons.

Two articles (and there are others) in the January *Cosmopolitan* will be of interest to many readers; the first, "Irish Leaders in Many Nations," and the second, "The Jews in Jerusalem." Both people are factors in modern troubles and problems.

Do you desire to be kept thoroughly posted concerning the things that really threaten this government, as to the real dangers that menace it? If you do, subscribe for the *American Sentinel*. It gives its watchman's trumpet a certain sound, and is not found sleeping at its post. Send for a sample copy to 39 Bond Street, New York City.

"Self Culture" for January is an excellent number of this growing magazine, published by the Werner Company, Akron, Ohio. Striking articles by noted men are "Canada and the United States," "Latest Developments in German Imperial Politics," "The United States Naval Museum of Hygiene," "The Passing of Old Mexico." The cover has a fine portrait of Sir Wilfrid Laurier, premier of Canada. Price, ten cents.

In "McClure's Magazine" for January, Simon Lake, inventor of the latest marvel in the way of submarine boats, describes the construction of his boat, and how he makes long journeys in her at the bottom of the ocean, and while there steps out of her by an open door into the very sea, and examines wrecks, and fishes up cables, and so on. Mr. Ray Stannard Baker, in the same number, gives an account of his own experiences on a submarine voyage in the Lake boat; and both articles are illustrated with drawings from life by Mr. W. D. Stevens, who also made the voyage in company with Mr. Baker. Other articles of great interest appear also. Price, ten cents. For sale by all news-dealers.

#### THE QUARTER-CENTENNIAL.

ORDERS are still being received for our Quarter-Centennial number by mail and by telegraph. These orders should continue coming for a number of weeks yet. That particular issue of the SIGNS was prepared with special reference to not having it become soon out of date. The themes that the paper discusses are important. The times in which we live are thrilling with interest. There are thousands who seek to know the meaning of the social and political dangers confronting us, and the Quarter-Centennial issue of the SIGNS throws strong rays of clear light upon the situation.

Let the friends of this work redouble their efforts and keep the load moving. Now that the excitement of the holidays is over, our opportunities are increased for distributing this timely reading matter. Think about this work seriously, and may we not depend upon you to continue to help?

#### "HE HAS CLOTHED ME."

Men are by nature destitute of righteousness. They may have high ideals of good, but those ideals are not carried out because of the weaknesses of the flesh. How many there are who say that they would like to be rid of their bad habits, yet they are powerless to turn into the path of right! Then why not turn to the Lord and allow Him to do this work that humanity is too powerless to perform?

Hear what the Word says: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61: 10. The statement is, "He hath clothed me with . . . salvation," and "He hath covered me with the robe of righteousness."

It is our heavenly Father who hath, not who will, but who hath prepared both salvation and righteousness for us. And that which He has already prepared He is anxious to bestow upon us. Accept

it from the hand of your Father. It is yours, for He "hath" prepared it for you. And that which He has prepared is perfect. So when you take it from Him, ceasing to work it out in your way, you have a perfect salvation and a perfect righteousness.

**We Should Hope Not.**—The editor of *The Catholic Mirror* in speaking of the Protestants who are sending Bibles to Porto Rico, to convert the good Catholics there, asks:—

"Does the prayer of the Saviour find its realization in these visitors? Are they one, as the Catholic Church; . . . as the church and her two hundred and fifty millions are one?"

We should hope not. For years Spain and Cuba have given us an example of Catholic unity. The recent war between this country and Spain is another instance in point. Catholic soldiers with hearts fired with unholy zeal showed their unity by killing their brethren of the one church on the other side, and Catholic priests and bishops were found in quantity on both sides praying for the success of the respective armies. Is this the union for which Christ prayed—a union which puts "patriotism," "expediency," etc., before duty to God? We do not believe in the necessity of the various sects of Protestantism; but to be acceptable to God they must possess a different union than that of Roman Catholicism.

**America Will Not Be Represented by Ireland.**—The following press despatch from London shows that Archbishop Ireland will not represent this government at the czar's peace congress:—

LONDON, January 4.—The Rome correspondent of the *Daily Mail* says: The pope will forbid Archbishop Ireland to represent the United States at the disarmament conference, because the Vatican is not to be represented.

This is interesting. It reveals (1) that it is not because of unwillingness on the part of this government that Ireland will not represent America, but because of the pope. And the pope will not permit Ireland to go as America's representative, because he (the pope) has not been invited and will not be represented. As the Vatican will not be represented, a representative of the Vatican must not represent another power. It would be a good thing if this government could be as consistent. This does not affect, however, the principles of our editorial of last week.

**The Chaplaincy.**—The *Sacramento Bee*, which is in a good position to know whereof it speaks on this subject, has this to say:—

"Would that Christ were here on earth again to drive the office-seeking chaplains out of the Golden Eagle Saloon. The sight is one which is not at all edifying. Were we a member of the Senate or Assembly, we would never vote one cent out of the treasury for the office of chaplain. As conducted, the whole thing is a blasphemy against the Lord that smells to high heaven."

These same ministers are of the class who are urging the promotion of "good citizenship" by means of church politics, which, put into practice, is just the same as any other politics,—a strife as to which shall be the greatest. See Luke 9: 46-48 and 22: 24-30. See, also, article in Outlook department.

**Growth of Romanism in England.**—In a recent procession of Roman Catholics in London, England, the following stanza was sung:—

"Behold in St. Paul's the sweet Mother replaced,  
And Westminster now with her image is graced;  
And many a niche that, long empty, stood bare—  
We look and we marvel, for Mary is there."

This refers to Episcopal Churches, or to the Church of England churches. Ritualism in the Anglican Church is making many Catholics.

**"Every preacher and thinking person ought to read it."** That is what the Ocala (Florida) *Forum* of Dec. 31, 1898, says of THE SIGNS OF THE TIMES. And, reader, is it not so? Help us to let them read it.

Christianity has been introduced into Iceland 899 years. In 1900 its nine hundredth anniversary will be celebrated.