

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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THE LAND OF THE PYRAMIDS.

AROUND Egypt cluster many events of sacred as well as profane history. In the Scriptures it is called the land of Ham (Ps. 78:51; 105:23, 27; 106:22), because it was settled by the descendants of Ham. The Hebrews called it Mizraim. The early history of Egypt is involved in great obscurity. The

forty-five years, altho his first ten years will be assigned also to his father, and his last three years to his son."—*History of Ancient Egypt, chapter 12, par. 2.* Another excellent authority, Lenormant, says: "The greatest of all the obstacles in the way of establishing a regular Egyptian chronology is the fact that the Egyptians never had any chronology at all. The use of a fixed era was unknown, and it has

distinguished his reign by building the great pyramid. This is called the pyramid dynasty, and Egyptian history "emerges from the mists of obscurity, and discloses a genuine and progressive civilization." The great pyramid covers an area of 13 acres, and is still 474 feet high. It was built by Cheops for his tomb. Herodotus says it required the labor of 100,000 men for 20 years in its con-



The Great Pyramid of Cheops, Egypt.

Egyptologists of modern times differ greatly concerning the date of the accession of the first Egyptian king, Menes. The earliest date assigned to the beginning of his reign is over 3,000 years before the latest date. Böckh places it in B.C. 5702, Rawlinson in B.C. 2700, and Sir Gardner Wilkinson in B.C. 2691.

CONCERNING the cause of this wide divergence of dates, Rawlinson says: "A monarch might occupy the throne ten years in conjunction with his father, thirty-two years alone, and three years in conjunction with his son; in an Egyptian royal list he will be credited with

not yet been proved that they had any other reckoning than the years of the reigning monarch. Now these years themselves had no fixed starting-point; for sometimes they began from the commencement of the year in which the preceding king died, and sometimes from the day of the coronation of the king."—*Manual of the Ancient History of the East, book 3, chapter 1, sec. 2, par. 6.*

LITTLE'S "Cyclopedia of Classified Dates" gives a list of twenty-six dynasties, which ruled Egypt prior to 525 B.C., when it was conquered by Persia. Under the fourth dynasty Cheops

struction; 10 years were previously spent in making a road of highly polished stone from the quarry to the selected site, a distance of 3,051 feet.

FROM the seventh to the eleventh dynasties Egypt "seems to have disappeared from the nations." This was a period of over 400 years. Near the close of the thirteenth dynasty the Hyksos, or "Shepherd Kings," invaded Egypt. They were wandering tribes of Semitic descent, which came from the northeast and dominated more or less of the country for several hundred years. "They wrought

such ruin of every kind everywhere, massacring the men, enslaving the women and children, burning the cities, and razing the temples, that they made forever the very idea of a shepherd 'an abomination unto the Egyptians.' Gen. 46:34.—*Empires of the Bible*, pp. 81, 82. They were finally expelled by Aahmes or Amasis I., under the eighteenth dynasty, about 1800 B.C.

THE oppression of the Hebrews occurred in the reign of Rameses II., under the nineteenth dynasty. He reigned from 1564 B.C. to 1497 B.C. He was the builder *par excellence* among the Pharaohs. "It is almost impossible to find in Egypt a ruin, or an ancient mound, without reading his name." He died six years before the Exodus, which took place 1491 B.C., in the reign of Meneptah II., the thirteenth son of Rameses II.

UNDER the twenty-seventh dynasty Cambyses defeated the Egyptians at the battle of Pelusium, and Egypt became a Persian province in 525 B.C. The Persians dominated Egypt to a greater or less extent till the thirty-second dynasty, when it was subdued by the Grecians under Alexander, in 332 B.C. He founded Alexandria, and was buried there in 322 B.C. The thirty-third dynasty was Ptolemaic, consisting of the reign of the Ptolemies from 323 B.C. to 31 B.C., when, by the battle of Actium on September 2, Egypt became a Roman province. In 284 B.C. Ptolemy Philadelphus founded the Alexandrian Library, and during his reign the Septuagint version of the Scriptures was completed, in 274 B.C. In 47 B.C. Julius Cæsar besieged and burned Alexandria, and the great Alexandrian Library, consisting of 400,000 manuscript books, was destroyed by fire.

DURING the Christian era Egypt has suffered much from its varied but generally intolerant and cruel rulers. The Romans, the Saracens, and the Turks have been their principal masters. It is now tributary to Turkey, but under the control of England. It has an area of 10,698 square miles, and a population of about 7,000,000. The Lord said, "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." Eze. 29:15. This is a prophecy which was made B.C. 589. How truly it has been fulfilled!

EGYPT was once the home of Abraham (Gen. 12:10), of Joseph (Gen. 39:1), of Jacob and his other sons (Gen. 46:6), of Moses (Ex. 2:1-10), of Jesus (Matt. 2:13-15). It was enveloped in heathen darkness and idolatry, and hence, like wicked Sodom, the Lord has used the name as a synonym or emblem of spiritual darkness and antagonism to Him. See Rev. 11:8. Because of her opposition to God and her great wickedness, and notwithstanding her great glory, her boasted civilization, and her great antiquity, she has become the basest of kingdoms. At one time she stood before the world without a peer in all that goes to make up human glory. In the arts, sciences, and wonderful structures, especially the pyramids, she stood unrivaled. Where now are her glory, her greatness, and her power?—Gone forever.

THE mighty men who once ruled that prosperous kingdom have long since passed away. Their monuments, as seen in the pyramids, the obelisks, and other structures, are more enduring by far than the minds that conceived and the hands that reared them.

What a lesson for the world's great men today! How brief, how fading, how unsatisfying is human glory! Surely "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." 1 Peter 1:24, 25.

THE examples of Joseph and Moses, whose names are so closely associated in our minds with Egypt, are worthy of careful study. Joseph stands forth as a character whose faithfulness, integrity, and virtue could not be shaken, even under fierce temptations. Josephs are needed in this age of dishonesty, pleasure-seeking, and licentiousness. Moses is an example of meekness, devotion, and sacrifice. With all the glory, honor, wealth, and pleasures of Egypt within his reach, he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. 11:24-26. The Lord gave Egypt a Joseph and a Moses, that she might learn righteousness, and become acquainted with God, but she chose the way of darkness, and her history reveals the sad consequences of her folly. M. H. BROWN.

HEAVENLY LOVE.

THEY sin who tell us Love can die.
With life all other passions fly,
All others are but vanity.
In heaven, Ambition can not dwell,
Nor Avarice in the vaults of hell.
Earthly these passions of the earth;
They perish where they have their birth.
But Love is indestructible;
Its holy flame forever burneth.
From heaven it came, to heaven returneth.
Too oft on earth a troubled guest,
At times deceived, at times oppressed,
It here is tried and purified,
T. en hath in heaven its perfect rest.
It soweth here with toil and care,
But the harvest-time of Love is there.

—Southey.

"ASK, AND IT SHALL BE GIVEN YOU."

ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Christ knows that it is not possible for us to resist Satan's temptations in our own strength. We can do this only by receiving divine help. In our own strength we should surely fail. Provision has been made that in every emergency and trial we may flee to the stronghold. When in faith we ask for help, it will be given us. We have the assurance of this from lips that can not lie. His word is Yea and Amen.

Then let every weary, burdened soul ask, and he shall receive. Will not He who gave His beloved Son to die for us give us help in time of need? Let us not dishonor God by unbelief. Let us take Him at His word, remembering His promise. The blessing is ours if we grasp it by faith. Why should our Christian experience be weak and nerveless? Why should our souls be anxious? Why should we not venture out by faith on the promises given?

Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and He has the power to make us perfect. But too often we forget this. Too often we forget to look to Christ. He is the Redeemer and Restorer, and those who call upon Him in

faith will receive strength to overcome every wrong habit and practise.

Those who do not strive to bring the will into conformity to God's will can not be vessels unto honor. A defective character shows that the grace of God has not been allowed to work in the heart. Wrong habits are a constant hindrance to usefulness. Those who cherish them can not be Christians; for to be a Christian is to be Christlike. We must comply with the conditions laid down in God's Word. We must grasp in confidence the rich promises of God; then we shall be overcomers.

"Ye have not chosen Me," Christ declares, "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you." Before we loved God, He loved us. Before we turned toward Him, His grace was making its impression on our hearts. He has bought us with a price, "the precious blood of Christ, as of a lamb without blemish and without spot," and He desires us to walk before Him in holiness, bearing fruit to His glory.

God will be to us all that we let Him be. But we must believe that we shall receive of Him the things He has promised. Languid, half-hearted, faithless prayers will bring no returns from heaven. We need to press our petitions to the throne of grace, asking in faith, waiting in faith, receiving in faith, rejoicing in hope; for every one that asketh receiveth.

Be in earnest in this matter. Seek God with all the heart. Men put earnestness and energy into temporal business. They know that if they do not, their efforts will not be crowned with success. With intense earnestness learn the science of seeking for the rich blessings promised in God's Word. Work with persevering effort, and you will receive light and truth and grace. These blessings are for all who serve God aright. We need to fear lest the promise being left us of victory through Christ, we should come short of it.

Christ is our example. His life was a life of prayer. Yes, Christ, the Son of God, equal with the Father, Himself all-sufficient, the storehouse of all blessings, He whose voice could rebuke disease, still the tempest, and call the dead to life, prayed with strong crying and many tears. He often spent whole nights in prayer. While the cities were hushed in slumber, angels listened to the pleadings of the Redeemer. See the Saviour bowed in prayer, His soul wrung with anguish. He is not praying for Himself, but for those whom He came to save. In the mountains of Galilee and in the groves of Olivet the Beloved of God prayed for sinners. Then He came forth to minister to them, His tongue touched anew with living fire.

Christ was the representative of the race. As our example He prayed to the Father for strength and grace. These prayers reach down to our time. He has identified Himself with us. Being tempted in all points like as we are, He is able to sympathize with those who are tempted. He bowed before His Father as a suppliant, obtaining strength from on high. By communion with God He was invigorated and refreshed for His work of helping those who were in need. Braced for duty and prepared for toil by intercession with the Father, He went forth to encourage and bless others. Those who are indeed friends of Christ will often commune with Him, having implicit faith that He will answer all the prayers offered in His name.

God permits a crisis to come now and then,

that His children may go to Him. He sees and knows all things. He desires them to feel their helplessness, and to plead with Him, casting their helpless souls upon Him. Then they are ready to be taught. "Draw nigh to God, and He will draw nigh to you." In the Saviour's presence God's people will have no fear of evil. The ever-varying perplexities, the abrupt and unexpected changes, of this age will not baffle or discourage them, but will give them fortitude and courage, bracing them for labor.

Christ declares, "Every one that asketh receiveth; and he that seeketh findeth." This is a law of the divine government, a law sure and unailing, establishing a connection between human and divine agencies. O, what a world of promises we have in the Word of God! To all who seek Him at the footstool of mercy Christ gives power to witness for Him. He has placed Himself under obligation never to disappoint a true seeker for the Holy Spirit's guidance. And to assure us of this He appeals to the love of earthly parents: "What man is there of you," He asks, "whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

MRS. E. G. WHITE.

APOSTASY IN THE CHURCH.

IN past numbers we have considered some questions having a bearing upon the subject of the world's conversion. We have found that in the last days the nations of the earth will be preparing for war, and the stirring developments of every day demonstrate that such is the case. We have found, further, that there would be marked moral degeneracy, which is now evident to every observer.

But, while these conditions may exist in the world, may it not be true that, through the professed church of God, the Lord may accomplish the conversion of the heathen? There might, indeed, be a plausibility of hope in this, did the church of God stand where it should in coping with these conditions that exist; but, alas, we find that the same spirit of degeneracy which marks worldly society has degenerated the church. It is so that to-day, instead of the church of God standing as the light of the world, with the line of demarkation clearly drawn between it and the ungodly, it is influenced, and to a large extent molded, by the worldly influences with which it has come in contact.

This condition of the professed church of God in the last days is made a subject of prophecy by our Lord and His apostles. Paul, in his second Epistle to Timothy, bears the following testimony relative to this state of affairs: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." Chapter 3:1-5.

Here is a category of eighteen different sins of which man would be guilty. The first verse says that these sins would be found among the people in the last days, and the fifth verse says that a class of people having a form of godliness would be doing these wicked deeds.

This can refer to none others than to those who profess the name of Christ but in whose lives generally there is nothing but a profession; hence the power of Christ and the profession of their lives are denied. In Rev. 14:6, 7 the last church is again brought to view under the term of Babylon. The fall to which reference is made is not a physical but a moral fall, a departure from the Lord Jesus Christ, and a union with the world.

We come now to the question, Does the professed church of God to-day meet these conditions? The prophecy states that these conditions will be found in the last church. Do we find the prophecy meeting its fulfillment in the church? It seems hardly necessary to point out to the intelligent reader the conditions now existing in Christendom which do show that the prophecy is being fulfilled. Sad as it may seem, and loath as we may be to make the admission, we are still forced to the conclusion that the church of Christ to-day has been bereft of its power. This is indicated by marked tendencies which we see on every hand. Among the many let us briefly consider the following:—

Increasing Worldliness.

Unwillingly and painfully the conclusion is being forced upon many minds that the church of to-day has degenerated into a great social organization. True, in every denomination are honest hearts. In every church community and church organization are those who love the Lord Jesus Christ, honest, humble, God-fearing souls, who, to the best of their ability, are endeavoring to manifest before the world the character of Jesus. But there is also another element, and one which is largely in the ascendancy, who have united with the church on account of its advantages to them in a business and social way, rather than from a conviction born of the Spirit of God. We find the business man joining the church to increase his business, and the professional man uniting with the church to extend his practise, etc. It can not be denied but that ulterior and selfish motives actuate many who now present themselves for church membership in our large church organizations. This trend of increasing worldliness is further manifest in the spirit of parade, and love of display and dress, which are fostered by a large part of the church membership. It is seen in the extension of the church ritual, in church embellishment, in hired choirs, in operatic music, and in scores of ways in which the form is brought in to make up for the lack of the power.

Adoption of Worldly Methods.

In bringing down its standard to meet the desires of the world, and to gain influence and favor, the church has unconsciously come to adopt worldly methods and plans in the carrying forward of its work. The prophecy says that the church would be "lovers of pleasures more than lovers of God." How truly this is evidenced in the various entertainments provided to raise funds for church purposes! Instead of the church educating men that it is a duty and a privilege for them to sustain the cause of God by gifts and offerings, it has adopted the plan of giving them an equivalent in fun for that which they donate to the church, so we have church festivals, fairs, and bazaars, where the church, instead of inculcating principles of abstinence and control, gives liberty to license and dissipation, thus strengthening, rather than endeavoring to uproot, the evil tendencies of the appetite and of the human heart.

Infidelity.

Added to the evil practises and wrong methods enunciated above, the confusion of

doctrine held by the professed church of Christ must be evident to every thinker. Of what absurdities of idea and preaching has not the pulpit been guilty? And during the last few years Higher Criticism has been doing its baneful work. Christened infidelity sits enthroned behind many sacred altars. Simple faith is relegated to the past, and classed with the superstitions of savagery. The story of Eden is classed as an allegory, the characters in Job as myths, Christ but a good man, and His atonement of no vicarious virtue.

Appealing to State Aid.

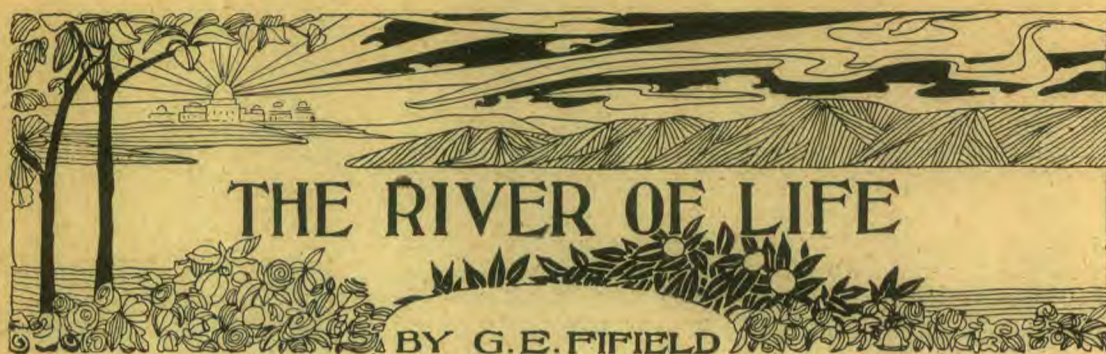
Never has there been a time in the history of Protestantism when there has been such general appeal to the State in carrying out its behests as in the last two or three years. Jesus Christ is set forth in the Scriptures of truth as the husband of the church. Whenever the church leaves Christ and takes hold of the arm of civil power, the Bible represents the act as spiritual adultery, the same as it would be for a woman to leave her natural husband and unite with another man. We have seen during the last few years the church appealing to the State for government aid to carry on sectarian and denominational schools. We see appeals made to the civil arm for the enforcement of religious laws, compelling men to observe one day in the week as the Sabbath. All this is but an evidence that the church has fallen from the high spiritual plane it occupied, and, conscious of its lost spiritual power, it now reaches out for civil power to supply its lack. Surely if the church of God to-day hopes to bring the heathen to Christ, it must first purify its own assemblies, it must weed out the leaven of worldliness which has been at work.

A great effort is being made by the combined churches of the world to enforce religious laws, but let it be remembered that men never can be made righteous by legal enactment. They may be forced to conform to some outward ceremony, but that will only serve to turn them from open sinners to wretched hypocrites, bringing hardness to their hearts and bitterness to their spirits which they did not before possess.

The fact remains, and must be apparent to all, sad tho it may be, that the great church organizations of our country and of the world have fallen—fallen morally and spiritually—and there can be but little hoped for conversions in the world as long as the church itself affiliates with the world and indulges in its practises. We would that the conditions might change, but the Word of God clearly indicates that evil men and seducers shall wax worse and worse until the end. Only by the return of the Prince of Peace, and the transformation which He shall work by His mighty transforming power, will this earth be rid of sin and sinners, and the glory of God cover the earth as the waters cover the sea. May the Lord preserve His children spotless unto that time.

Now, as never before, it is for the true ones to remain faithful. From the treason of others they must be incited to greater loyalty; from others' cowardice they must be led to exercise greater courage; and from the prevailing coldness in the world they must gather new warmth and vigor and life. Tho the church as a whole has departed from God, there are still true and tried ones. Let these still hope in God. They are the most precious objects of His love. He hears their prayers, He treasures their tears, and soon He will turn their mourning into rejoicing, their sorrow of heart into abounding joy. Faithfulness will meet its reward, and he who sows in tears shall reap in joy, and, with songs of rejoicing, come in the glad harvest gathering, bringing his sheaves with him.

FRANCIS M. WILCOX.



THE SIN-OFFERING AND TRESPASS-OFFERING.

"When his soul hath given a trespass-offering, he shall see his seed, and live long in the pleasure of the Lord." Isa. 53:10, Waldenstrom's translation.

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." Ps. 51:17.

THOUGH the one general meaning of all the sacrifices, as we have seen, was the divine and infinite love of God, that gave the divine life through Christ, and by Christ Jesus, and through us also, for others, yet it will repay us to study these offerings more carefully. When we do this we shall find revealed in them all the fulness of Christ's wonderful teaching.

To really understand them, we must separate them into their different classes. There was the sin-offering, the trespass-offering, the burnt-offering, the peace-offering, and the meat-offering. Of these, the last three are said to be for a sweet savor unto the Lord, but not so of the first two. They had to do with sin. Human guilt was upon them. Of course even these offerings represented Christ, upon whom God "laid the iniquity of us all." This does not mean, however, that God arbitrarily punished Jesus for our guilt. Christ took our sinful flesh at the point of weakness and sinfulness to which our sins had brought it. He entered this sinful world when it was at the depths. It was the enmity, and hate, and sin of the world that slew Him; and in His own flesh also He felt the stress of all the world's terrible temptations. Surely, in and through the incarnation, God did lay upon Christ the iniquity of us all.

Christ is the great sin-offering. "For He hath made Him to be sin [or a sin-offering] for us, who knew no sin; that we might be made the righteousness of God in Him." Christ gave Himself, His life, for us. He is the great Sacrifice by which souls are saved,— "The Lamb of God, which taketh away the sins of the world." But the Christ Spirit says to us, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice."

So the sacrifice represented not only the Christ, but also the Christian; not only Christ on Calvary or in the incarnation, but also Christ back there in the sinner, bringing him to God; for it is only by Christ *in us* that we are brought to God, and reconciled to Him as our Father. Each sacrifice stood in the place of the one who sacrificed it. God viewed the offerer in the light of his offering. If he came bringing a sin-offering, he was viewed as a sinner confessing his guilt, and pleading by this offering for pardon and renewing grace through Christ. If he came bringing a trespass-offering, by that act he said, "Tho Thou hast forgiven me, O my Father, yet I am conscious of having sinned anew, and I hereby confess my fault and ask through Christ for forgiveness!"

Nor could he bring any offering he chose and have it accepted. He must, to be recognized and accepted of God, bring just the offering which truly represented his present

condition. Here was the wilful and wicked mistake of Cain. It was all right to bring, under the proper circumstances, the offering he brought. It was a meat-offering, professing, as we shall see hereafter, complete consecration to God. Abel brought the same offering as Cain, but he "also brought of the firstlings of the flock." Abel brought his sin-offering first, but Cain refused to humble himself to do this. While full of sin, and fit only for repentance, he came hypocritically professing consecration. On the day of atonement the high priest offered first a sin-offering for himself, and then the two goats (the live goat and the one killed, both said to be a sin-offering) for the people. Only after these had been offered, and after the priest had put off the clothes he wore while offering them, and had washed his flesh with water in the holy place, and put on his consecrated garments, only then could he offer a burnt-offering for himself and a burnt-offering for the people. In John's Gospel we read, "Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth His will, him He heareth." Yet we know that there is one prayer that God will hear even from a sinner, else the sinner could never be anything but a sinner, and that one prayer is a prayer for pardon. Jesus taught that the sinner who went up to the temple and prayed, "Lord, be merciful to me a sinner," was heard and answered. All this is only saying that now, as in the olden time, the sinner, to be accepted, must bring his sin-offering first. The world, and the church also, has to-day many Cains, who, in self-righteous pride, refuse to do this, and so, like Cain, they are not accepted of God, but instead are under Cain's curse.

When the sin-offerings or the trespass-offerings were brought, what was done with them? How were they offered?—There was one law for both the sin-offering and the trespass-offering. In the case of a priest, or of the whole congregation, the sinners brought the offering to the door of the tabernacle, and there laid their hands upon it and killed it. If the sin was a sin of the whole congregation, then the "elders of the congregation," representing the whole people, killed the offering. It is the sinner, not the priest, unless he himself is the sinner, that killed the sacrifice. This was to show that it is sin that kills, not the divine anger that arbitrarily demands death. The sacrifice being killed, the officiating priest took of the blood, and sprinkled it seven times before the Lord, before the inner vail of the sanctuary; he also put some of the blood upon the horns of the altar of incense, and the remainder of the blood was poured out at the foot of the altar of burnt-offering. Only the fat was burned on the altar of burnt-offering; all the rest, "even the whole bullock," was carried forth without the camp, as unclean, and burned. Wherefore Jesus also (when made a sin-offering for us) suffered without the gate. This was the law for the trespass-offering, and for the sin-offering of the whole congregation.

When, however, one of the rulers or one of the common people sinned through ignorance, he brought his sin-offering and killed it as before; but instead of the priest carrying the blood into the holy place, he put it upon the horns of the altar of burnt-offering, and poured the rest out at the bottom of that altar. Instead of the flesh being considered as unholy, and therefore burned without the camp, it was considered holy, and eaten by the priests in the holy place, that the priests might "bear the iniquity." But "no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten; it shall be burned in the fire."

What does all this mean?—It is evident that in some way it represents the sinner coming to God, and God's manner of dealing with him. It is plain, too, that the flesh of the sin-offering represents the flesh of the sinner who brought it; for when the sinner was really guilty and to blame for the sin, the flesh of the sin-offering was considered unholy, and burned without the camp. What does the "flesh" stand for throughout the whole Bible? What is it but the symbol of the carnal heart, the carnal nature, which "must die," "must be crucified," etc., because, as Paul says, "it is not subject to the law of God, neither indeed can be"?

On the day of atonement, the man who burned the sin-offering without the gate was equally unclean with the man who led off the scapegoat. Both had to purify themselves by washing their clothes and bathing their flesh in water, before they could enter the camp, which was holy, and participate in the burnt-offering. The scapegoat represents Satan. But man's sinful flesh, his sinful nature, originated with Satan, and is as corrupt as its author. It must die, it must perish without the gate of the eternal city. It can not enter the final camp of the saints,—the true Israel. Our only hope is to let it go, to give it up unto crucifixion. The sinner, when he came to the Lord back there, to be received of Him, must come confessing his sinfulness, and yielding up his whole carnal nature, to be consumed in God's own way as unholy. It is the same to-day. God is no respecter of persons. He deals the same with men in all ages.

We have seen, however, that when one of the rulers or one of the common people sinned through ignorance, the flesh of his sin-offering was not burned without the gate as unholy, but it was holy, and was eaten by the priest in the holy place, that the priest might bear the iniquity. Thus God holds the teacher who professes to teach in His name, as in a large degree responsible for the sins committed in ignorance by those under his charge. This sin was upon the priest, and was carried without the camp in the flesh of his sin-offering.

"The blood is the life." This blood was sprinkled before the inner vail, put upon the horns of the altar of incense, and poured out at the foot of the altar of burnt-offering. The incense is the merit of Christ. The horns of the altar of incense represent the renewing power of Christ. The altar of burnt-offering is the altar of complete consecration. Even so, to be received, must the life of the sinner be presented to God to-day. The carnal nature must first be willingly renounced and given over to crucifixion; then the life must be presented, with no self-righteous pride, with no self-congratulation, but only in the merit of Christ, to be first renewed by His power, and then gladly poured out in His service. It is not even ours to direct as to how it shall be poured out. It is His to direct,

now, as back there. We must ask no questions as to how it will be appropriated. If God so wills it, we, like Christ, must let the life go willingly, even tho it be spit upon, and insulted, and covered with the dust of oblivion and forgetfulness. But here, as back there, the conscientious, trusting soul that sins through ignorance, while gladly walking in all known light, may still offer his life in perfect trust to God; for Christ's merit covers his unknown sin, and his is the blessedness of the man to whom the Lord imputeth not iniquity.

The fat of the sin-offering and of the trespass-offering was burned as holy upon the altar of burnt-offering. Why was this fat so different from the flesh, which was burned without the camp as unholy? What does the fat, or oil, represent throughout the Scripture? What but the grace of the Spirit? It was used in anointing, as a sign of the bestowal of the Spirit. When the Holy Spirit descended upon Jesus, He was said to be anointed with the oil of gladness above His fellows. He Himself said, "The Spirit of the Lord God is upon Me, because He hath anointed Me." The oil is the grace of the Spirit, the result of the Christ-life that is in us. Christ is the light that lighteth every man that cometh into the world. If that Spirit has been wholly grieved away, if that divine light has wholly become darkness, that sinner will have no desire to repent, no hunger after God. Thank God, there is a little of the oil or fat of the Spirit left in the poorest, leanest sinner, and in the worst and most repeated trespasser that can come to God. That is just so much of the image of God, and it is holy. It does not have to be crucified, but only to be "renewed after the image of Him who created it."

The trespass-offering was offered the same as the sin-offering. It differed from the sin-offering only in meaning. The sin-offering represented the sinner coming to God in repentance for what he was by nature, a sinner, without perhaps the present consciousness of any particular sin. It is thus that the little child must first come to God, even tho he has never wilfully and knowingly done wrong. But the trespass-offering represented the trespasser (who, tho professing to serve the Lord, has become conscious of having transgressed His law) coming in repentance for the individual sin. Let us thank God for the trespass-offering, whereby He can heal our backslidings, and receive us graciously.

In conclusion, dear reader, if you are a sinner, let me plead with you to come, bringing yourself as a sin-offering. O, yield up the sinful nature, and give your life into His keeping! The Lord will receive you with great joy, and glorify your life with His own goodness. The river of His life will first purify you, and cause you to grow into His image, and then flow through you to bless others. If you are a poor, discouraged, backsliding trespasser, do not stay away longer from the only source of hope and joy. Come, bringing your trespass-offering, and by living faith claim forgiveness and victory. It was for just such as you that God ordained the trespass-offering, and so He can not refuse to receive you if you come as He directs.

THE WONDERS OF PRAYER.

ABRAHAM'S servant prays—Rebekah appears. Jacob wrestles and prays and prevails with Christ—Esau's mind is wonderfully turned from the revengeful purpose he has harbored for twenty years. Moses cries to God—the sea divides. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered,

Hannah prays—Samuel is born. David prays—Ahithophel hangs himself. Asa prays—a victory is gained. Jehoshaphat cries to God—God turns away his foes. Isaiah and Hezekiah pray—185,000 Assyrians are dead in twelve hours. Daniel prays—the dream is revealed. Daniel prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—a drought of three years succeeds. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back; for prayer reaches eternity. The church prays ardently—Peter is delivered by an angel.—*Rev. J. Ryland.*

"THE OLD, OLD STORY."

TELL me about the Master!

I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light,
Light with a radiant glory
That lingers about the west;
My poor heart is weary, weary,
And longs, like a child, for rest.

Tell me about the Master!

Of the hills He in loneliness trod,
When the tears and the blood of His anguish,
Dropped down on Judea's sod;
or to me life's seventy mile-stones
But a sorrowful journey mark;
Rough lies the hill country before me;
The mountains behind me are dark.

Tell me about the Master!

Of the wrongs He freely forgave;
Of His love and tender compassion,
Of His love that is mighty to save;
For my heart is weary, weary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that, whatever of sorrow

Or pain or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.

So tell me the "old, old story,"

That falls on each wound like a balm,
And my heart, that was bruised and broken,
Shall grow patient and strong and calm.

—Selected.

IS PHYSICAL RESTORATION ALWAYS A MIRACLE?

THERE is no remedy which in itself possesses healing power. It is the power of God alone that heals, that power which takes a child and develops him into a full-grown man; but the child must co-operate at every step in order to secure this transformation. Likewise there is something for the chronic invalid to do if he wishes to have the miracle of health wrought in him.

Frequently the boy wishes that he did not have to pass through the long, tiresome process of growing into manhood. That God *could* save him this period of growth is evident from Adam's case and the raising of Lazarus; yet under ordinary circumstances God recognizes that it is best for the boy to *grow up* instead of reaching manhood by some shorter process. So invalids, knowing what God *could* do, and refusing to recognize that God will do what *is the best* for them, frequently clamor for immediate recovery. They do not consider the good that will come to them in being compelled to co-operate with God in order to secure health, thereby learning something that will enable them to go out and warn others *how* to "cease to do evil" and "learn to do well."

Natural Co-operation.

A boy goes out in the cold, frosty air of a winter morning, and after taking vigorous exercise comes in with a famishing appetite; for the cold atmosphere, coming in contact with his entire body, has whispered something to a thousand nerve-endings. Every cell and nerve-center is *aroused*, and the blood comes surging to the surface, as is shown by the bright red glow of his skin. The boy has unconsciously *co-operated* with God, and has gained a certain amount of transformation as the result. When the chronic invalid takes a cold hand rub, or a cold mitten friction, or perchance a cold towel rub, or possibly a cold spray, followed in either case by such vigorous rubbing that the surface fairly glows, then he has secured the best possible physiological substitute for the boy's morning exercise in the cold air, and the result is an onward step in the march toward health.

But nowadays it is becoming fashionable for boys to ruin their healthy appetites, from the *inside* by the use of cigarets, and from the *outside* by lying in bed until breakfast is ready in the morning, and loafing around during the daytime. As a consequence, there is coming onto the stage of action a generation of dwarfed, puny, miserable examples of manhood, simply from the failure of the boy properly to co-operate with God, so that he could reasonably expect to have the miracle of growth performed for him.

So thousands of invalids persistently refuse to deny a perverted appetite; and they have more confidence in some artificial tonic or stimulant which has been purchased at the corner drug-store than they have in a vigorous application of cold water from the well in the door-yard, which, when properly adapted to their case, physiologically, arouse the healing forces which reside within the body. Often the patient spends more time worrying because God does not heal him *instantly*, than he spends in finding out how to "cease to do evil" and "learn to do well."

God the Healer.

It is always God that does the healing. Ps. 103:3. No so-called "healing agent" possesses any virtue only just to the extent that it co-operates with, or clears away the obstructions in the way of, the healing power that God placed in every man when He breathed into him the breath of life. Just to the extent that man succeeds in cooperating with that power, the process of restoration is shortened. God does not delight in the suffering of any of His creatures, and we may be sure He does not permit one moment of suffering that either is not tending to correct us, to bring some dross to the surface, or to teach us some valuable lesson whereby we may help others out of their difficulties.

Sometimes a prayer is more beneficial than all other treatment; it will bring the invalid into harmony with the Infinite, and will clear out of his mind some rebellious thought or feeling that is lurking there. In other cases the only answer God could consistently give to the prayer would be to correct some physical rebellion in the patient's habits of life, and make him willing to take such steps as would place him in harmony with the healing power within him. Earnest prayers should *always* be mingled with whatever is done for the patient's recovery, and then we may *absolutely* leave the results in God's hands; for even in physical matters the human agent can only sow; God must bring the harvest.

DAVID PAULSON, M.D.

Chicago Medical Mission.



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NOTES BY THE WAY.

IT was a fresh, sweet morning when the Santa Fe Overland steamed out of Point Richmond for Chicago, July 27, 1900. We were to journey over its new route, opened July 1, from Point Richmond, across the bay from San Francisco, through the green hills and valleys of the bay slope, joining the Valley Road at Stockton, the Southern Pacific over the Tehachepi Range to Mohave. All these lines, the new Point Richmond branch to Stockton, the Valley Road down the San Joaquin Valley, the Southern Pacific line through the Tehachepi range to Mohave, are all now a part of the Santa Fe, Atlantic, and Pacific system. By this great artery of commerce and travel, through vestibuled trains, with tourist and standard sleepers, run from the great city of the Pacific, San Francisco, to the great city by the lake, Chicago. It is an excellent road, its equipment is good and constantly being improved, and its employees are courteous and accommodating. Such ought to be the case in every avenue of travel, and we have noted but few exceptions to it on the Santa Fe system.

The journey across was quite trying, the heat while crossing the desert being intense; yet, apart from the dry, dusty outside, it was not much greater than during the days following in the great Middle West, when the sun constantly ranged among the nineties, well up to the century mark, in the shade. But the contrast was great between the arid deserts of Southern California, Arizona, New Mexico, and the great, green fields of irrigated Colorado, and the heaven-watered prairies of fertile Kansas and States farther east.

It was a grand, glorious picture of Heaven's benefits to humanity. All through Kansas, from west to east, there stretched north and south as far as the eye could reach, great fields of wheat, now in numerous stacks or in process of threshing, hundreds of acres of potatoes, and great expanses of beautiful, fragrant, waving maize. One Kansas gentleman told the writer that Barton County alone would yield more than five million bushels of wheat, and one other county, somewhat larger, would probably exceed that. The maize crop is hardly up to the average. The potato crop is abundant, running from 225 to 300 bushels to the acre.

Other Middle Western States, as Missouri, Illinois, and Michigan, we passed through largely in the night. But in a general way, while some of the crops are failures, others are abundant. For instance, we do not know when we ever saw such fields of maize (Indian corn) as are growing in Ohio.

One man jocularly remarked that some

people would credit the good crops to the "administration," but we felt that many more would give the credit to "Nature," with a capital initial, apart from God. Others will take all God's blessings as a matter of course, thinking not of the Giver. But all are from God. "The sea is His, and He made it; His hand formed the dry land." It is His sun that shines upon the earth; it is His rain, even from the "river of God," that refreshes all. There are blessed spiritual lessons and life in all God's gifts and bounties. There are also instructive and solemn lessons in their withholding.

ON our way East we stopped off one day at Denver, and ran up to Boulder, about thirty miles distant. Here we met a dear brother. Here, also, in this beautiful city, is located Colorado Sanitarium, under the charge of W. H. Riley, M.D., and able assistants. The sanitarium is full of patients and guests, and cottages are also generally filled. It was in marked contrast to our visit of several years ago. Then but a few patients were present, and these mostly tuberculous. These patients are not now the most numerous, and are generally isolated from the others: This is a good change, because it means, to our mind, better success for the institution, and not the less help for those suffering from the great white scourge—tuberculosis. Colorado Sanitarium should have the earnest, hearty, enthusiastic support of all true health reformers in the whole Rocky Mountain region. It certainly will be appreciated by those from abroad who seek its benefits.

IN Chicago we had the pleasure of meeting President Allen Moon, of the International Religious Liberty Association, and C. P. Bollman, one of the editors of the *Sentinel of Liberty*. This paper, which has stood for the equal rights of all men, of its enemies even as its friends, is now located at 324 Dearborn Street, Chicago. It has been a faithful sentinel under its name *American Sentinel*, and it will not be less so, we believe, under its new name. It should have a greatly increased circulation. The people, one and all, need the warnings it is faithfully giving, the great principles of truth and liberty it is enunciating. It is published weekly, at only \$1.00 per year.

A FEW hours' trip to Grand Rapids, Mich., a great furniture center, to visit relatives near and dear, and then on to Battle Creek, Mich. Here we stopped over the Sabbath, speaking a short time in the Tabernacle Sabbath morning, from Rev. 14:6, 7, on the necessity of knowing the positive truths of the great, last, three-fold message. A baptism of several followed, adding a few more units to this great church of 2,000 or more members. The present pastor is A. J. Breed, who has as assistants W. H. Saxby and I. D. Van Horn. The Sanitarium is full to overflowing, in main building and auxiliaries. It has recently met with loss in two fires, its nut-food plant and the old bakery. The latter was quite fully insured.

FROM Battle Creek, to save time and expense, we wheeled away Sunday morning on an excursion train to Toledo, \$1.00 for the round trip, the latter part of which we did not take. Monday we reached Mt. Vernon, O., where, at the academy, were assembled the

heads of our various colleges and academies, to confer over the exceedingly important educational work among us. These are Professors E. A. Sutherland (Battle Creek College, Michigan), W. T. Bland (Union College, Lincoln, Neb.), M. E. Cady (Healdsburg College, Cal.), E. L. Stewart (Walla Walla College, College Place, Wash.), J. W. Loughhead (Mt. Vernon Academy, O.), Frederick Griggs (South Lancaster Academy, Mass.), C. C. Lewis (Industrial Training Academy, Keene, Texas), C. W. Irwin (Graysville Industrial Academy, Tenn.), B. E. Nicola (Oakwood Industrial School, Ala.). The one who had charge was Pastor Geo. A. Irwin, president of the General Conference, and with him Pastor L. A. Hoopes, secretary, and Pastor S. N. Haskell, whose instruction in the Word has been greatly appreciated. There were also present Professors Clymer, Welch, Crisler, and others of Mt. Vernon.

THE principal topics of discussion have been Text-books for Schools, Courses of Study, Methods of Teaching, School Government and Discipline, Industrial Work, Relation to Public Schools, Home and Church Schools, and Financial Management. As these topics were freely discussed, as opinions were compared, as principles were made plain in reviewing the education of the past, hearts were brought together, differences were minimized or abolished, and men saw eye to eye as they had never seen in the past. In the matter of public schools there was no denunciation. They are what they are, ranging through all grades in both method and efficiency. But they are schools of the world. In the nature of the case they must be. It is not their province to teach religion, or to build character, save only as the intellect contributes to that end. But it was felt that Christians, those who are looking for the soon second coming of Christ, must have a higher aim in education—an aim not one whit short of the eternal salvation of the child. For that they must labor; for that they must build; for that they must educate. The important thing is character. To build character in God's way of righteousness, by God's means, in which the Bible and nature are pre-eminent factors, by the power of God's life, the Holy Spirit, must be the aim of truly Christian schools. To that they are consecrated, and we look for glorious results in the year to come. Let all labor to that end, and the year 1900-01 will mark the beginning of a short but glorious era in the preparation of a people for Christ's closing work and glorious appearing.

WHAT there was in the beginning of this conference we do not know; but at its close there was present no popish desire to make universal any one man's idea or method. No uniform course of study was adopted. It was generally agreed as natural and logical what subjects should be studied in the schools; but the particular arrangement was left to each school faculty, to adapt their own surroundings and material to their own field and fiber. Some of the younger schools at first desired that the conference should mark out a general course, but it was not thought wise in any way restrict the working of the Holy Spirit upon each faculty. No one man or faculty can comprehend all of God, or all that God wishes to reveal. If they could, it would not

be divine wisdom; for God scatters abroad His gifts. He delights to distribute them among His followers, so that men may not take His glory to themselves. Our schools have been good in the past, but this meeting bodes a much more blessed future.

MT. VERNON ACADEMY is in a beautiful spot, two and one-half miles from the city. On the north and west is a strip of beautiful woods, within which well up three cool, clear, soft-water springs, the water of which is properly piped and sufficiently preserved. This wood in part is a portion of the campus. The remainder is composed of tilled lands, on which are growing corn, vegetables, and fruit, and a green, grassy hill, on which stand the academy buildings. It is an ideal place for a school, quiet and beautiful, and far from the "madding crowd." We were made welcome both by Professor Loughhead, the principal, and by Mrs. Maxson, the efficient matron. May God bless the Mt. Vernon Academy. M. C. W.

ASKING OF THE LORD.

THE Lord gives us a plain, straightforward promise in regard to supplying our needs. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Then He emphasizes it, saying, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7, 8. As compared with the willingness of earthly parents to give good gifts to their children, He is *much more* willing to give His Holy Spirit to them that ask Him. Luke 11:13.

In view of these plain, positive promises, why is it that we hear so much complaint of unanswered prayers, of petitions apparently unnoticed? The answer is found in the failure to appreciate what it means to ask of the Lord. Asking of God means more than the mere childish whims of, Give me this, or, Give me that, just for temporary gratification. When the ordinary beggar goes from door to door with his stereotyped plea for aid, his sole purpose is to supply personal temporal wants. He has no thought of first honoring the householder with the donation he may receive. Now James tells us that this is why we fail in receiving the things for which we ask of the Lord: "Ye ask, and receive not; because ye ask amiss, that ye may consume it upon your lusts" ("spend it in your pleasures," R.V.).

The poor man wants more means, that he may be in easier circumstances; the sick man wants relief, that he may feel better; the one about to die wants restoration, because he fears to die, or because there is something of a temporal nature that he wishes to accomplish; or perhaps there has been some well-known duty neglected, and he imagines he would be more faithful if spared a little longer. Another wants mental qualifications, or even spiritual gifts, that he may be able to hold desired position or compete with others. Simon Magus offered money that he might be able to lay his hands on people and cause them to receive the Holy Ghost. Apparently this would be for the good of the people, but Simon's real purpose was selfish—he wanted to increase his own power and influence.

The promise, "Ask, and it shall be given you," is no more positive than are the condi-

tions. The Lord said to His disciples, "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. It ought not to be deemed necessary to fortify such a plain declaration of the Lord, or any other declaration of His, for that matter; but that there may be no mistake, and to give the word "if" in this promise its full force, we add the alternative assurance, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

Another condition of asking—which is practically the same, tho differently expressed—is the possession of the abiding Spirit. God knows what is best, and answers accordingly. So His apostle tells us that "the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Rom. 8:26, 27. Then the promise, "Ask, and it shall be given you," depends upon the petitions being according to the will of God; and the petitioner must have the Spirit abiding in him in order that his prayer may be the mind of the Spirit, which alone can know the will of God. Mark, the Spirit must *abide*, else there is no assurance of always asking *what you will* "and having it done unto you;" for what you will must be also the mind of the Spirit and the will of God. It is not enough that it be something that will add to your personal comfort or gratify some personal desire. Even the apostle Paul was denied freedom from personal suffering (2 Cor. 12:7-10), and on another occasion he was obliged to leave Trophimus, a fellow-laborer, at Miletum, sick (2 Tim. 4:20).

A further condition, pertaining directly to the home life, is implied in the counsel given by Peter to husbands: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered." 1 Peter 3:7, R.V.

Not the least important condition, however, of asking of the Lord, is absolute faith. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. When the disciples expressed surprise because a fig tree was withered at the word of Christ, He said, "If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." Matt. 21:21. The apostle James reiterates this promise in these words: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

Unless the Spirit of God *abide* in the heart, as it did upon Jesus (John 3:32), the individual will surely be wavering; for it is impossible to serve God without the guidance of the Spirit. Now James adds, concerning the wavering one, "Let not that man think that he shall receive anything of the Lord." Then let no one be deceived in the matter of asking of the Lord,

nor blame Him if prayers are not answered as desired. "God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7. The wavering man who deliberately sows some of the time to the flesh, "turning away his ear from hearing the law," and tries to sow part of the time to the Spirit by a formal profession, has no promise that his prayers will receive any attention whatever. Those who have requests to make of God, on the strength of the promise, "Ask, and it shall be given you," should take heed to the conditions. We are not to live on part of the Word of God, but "by every word that proceedeth out of the mouth of God."

G.

Overreaching.—When Satan undertakes desperate measures, he always overreaches. "The Word of God endureth forever," and it "will not return unto Him void." Whatever the errors of foreigners in China, whatever the errors of missionaries, the desperate cruelty of native "uprisings" is always satanic, and they are designed by the enemy of souls to shut off the last message of mercy to a dying world from entering and doing its work in that ancient kingdom. Whatever the errors of the "allied powers," whatever their real purpose in forcing open doors to China's resources, there is no doubt that God will overrule in such a way that the "everlasting Gospel" ("the commandments of God and the faith of Jesus") will reach every nation, and kindred, and tongue, and people. See Rev. 14:6-12. The desperate attempt of the enemy, through the spirit of "patriotism," to entirely shut out the Gospel of Christ will no doubt be the means of opening the door more effectually for the truth as it is in Jesus. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will," in order to carry out His work. It is when there is something decisive being done, or about to be done, in the cause of salvation, that Satan tries to thwart it by some great demonstration to divert the attention of the people, and to make the Lord's work impossible. He stirred up even the church to put Christ to death; but that only paved the way for the triumph of the resurrection. So his desperate effort to keep the true Gospel out of China will surely end in a triumph for the truth. Will those to whom the Gospel message for the last days is intrusted be awake and ready as opportunity is presented? While "the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," know also that "a short work will the Lord make upon the earth," and He will "cut it short in righteousness." The "distress of nations, with perplexity," is one of the prominent signs of the Lord's soon coming. Luke 21:25-28.

G.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea; tho the waters thereof roar and be troubled, tho the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early."



THE ENTANGLEMENTS ABOUT CHINA.

UNDER date of August 13 the *New York World*, speaking of the effort that the czar has made for the solution of the Chinese situation, said, "He has seen the obvious,—once a foreign force is seated there, dangerous complications and attempts at partition are all but inevitable." And then, making some further comments upon the situation, the editor of the *World* further asks, "Had we not better act on Russia's sensible and timely hint and begin to disentangle ourselves?"

For the last day or two the despatches indicate that this country is about to combine with England in landing troops at Shanghai, in order, as stated, to protect commercial interests. The great slogan of the present time among the nations is "protecting commercial interests." In the interest of commerce how many millions of dollars are being used up in war, and how many thousands of lives are being destroyed! Is commerce worthy of so vast an expenditure of men and money? And would it not be better to get along without amassing such vast fortunes, thus saving the lives of the people and preventing these terrible entanglements into which the nations are so rapidly going? But we fear that no suggestions that can be offered will be of any benefit in the way of abating the great military fever that is raging in the world. Our only hope is in pointing men to the great and unmistakably clear prophecies that tell the meaning of these things. In thus doing we may be able to attract the attention of those who still have faith in the good old Book, and lead them to the refuge the Lord has prepared against the storm that Satan is bringing upon the world.

The rescue of the ministers from Peking is only the beginning of this Chinese difficulty. Already complications are arising among the powers, and there is no forecasting what the end may be, except that we know this one thing, that these are the preliminary steps that are preparing the nations for the "battle of that great day." The shadow of Armageddon's great battle can already be seen coming over the world. Do not make the mistake that so many are making in these times, but understand the situation definitely, and prepare for the great issue. T.

IN THE REALM OF THE TRUST.

THE trust spirit has taken hold of the times with a grip of iron, and no large industry is free from it. Confederacy for self-protection in the accumulation of wealth, inspired by an abnormal craving for money, is the actuating principle in all trust organization. Greed has run wild, and sees in every human being a rival, a competitor, from whom it must be protected.

That this craving is abnormal is shown in the fact that it is utterly impossible for thousands to-day to use legitimately, or for their own requirements, their massive incomes. The income of one individual, for instance, is \$164,383 for every day in the year; and this man is said to be a confirmed dyspeptic, living mostly on crackers and milk. In spite of nature's object lesson to him of his inability to use his income for himself, the price of the commodity handled is forced higher in the market, and the income of the poor drawn upon to pay it.

The trust spirit is not confined to the manufacturing industries, but the increased price of trust-produced articles has inspired the agricultural interests with the thought that they must form trusts or be forced to the wall and driven to penury. Accordingly, the farmers' trusts are forming to keep up the price of farm produce; fruit-growers are forming trusts to keep up the price of their products.

Labor unions are moved by the same spirit,—a confederacy for self-protection in the acquirement of money. To the man of the world it seems necessary. He sees an approaching fire, and he will fight it with fire. He sees a menace in the attempt of a greedy man to gain wealth more rapidly than he ought by reducing the wage of

those who labor for him. He will form a confederacy to protect the laborer, by keeping up the price of the laborers' work. But this is meeting the world with the weapons of the world; and there never was a time in the history of this world when that spirit prevailed as it does to-day. It is the age of confederacies in every walk of life. But God says, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." But what should the people do at such a time as this?—"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8:12, 13. The location of this is shown by the fact that at that time Spiritualism would be a menace to the church, and the law of God would be proclaimed anew among the disciples. That time is now. And the Word is warning the people of this time against the spirit of worldly confederacy. The spirit of the trust and the union is not the Spirit of Christ. It is not the spirit of turning the other cheek to the smiter, but of smiting him who has smitten you. It is not the spirit of willingly going twice the distance you were compelled to go, but of compelling the other man to go with you twice the distance you went with him,—the spirit of compelling an adequate return for the coat demanded and a liberal rental for the cloak if he required them both. This spirit is the spirit of modern "business;" but it is not the Spirit of Christ. It is the spirit against which Christ is now warning you and me; but it is the spirit, nevertheless, which rules the world to-day. Let us heed the warning, and beware of the confederacy of sin. C. M. S.

POLITICAL RELIGION.

It is rather astonishing to hear from one as well informed as the Rev. T. DeWitt Talmage, who has recently been traveling in Russia, that he "found as much religious liberty in Russia as there is in New York or Washington." There may be as much religious liberty in Russia as some professed Christians would like to see in New York and Washington and all other parts of the United States. In fact, certain States of these United States have shown about the same regard for the religious liberty of certain Christians as we know exists in Russia; and many conscientious Christians are now under the condemnation of the laws of this country for daring to worship God according to the dictates of their own consciences. But this is not in accordance with the principles which the founders of this government intended to establish in America. Mr. Talmage was not arrested for worshiping God as his conscience dictated while he was in Russia; but, nevertheless, it is a fact that had he attempted to get a congregation around him and teach to them the tenets of the faith he professes, he would have been sent out of the country or transported to Siberia, as many another has been treated. The testimony is overwhelming in support of the charge of Russia's religious intolerance. All faiths, except that of the national established Greek Church, are practically under the ban in that country. Protestants, Roman Catholics, and Jews have suffered at the hands of the government because of infringement upon the patent rights of the national church in Russia. Within the past three years 10,000 persecuted Christians of Russia have sought asylum in America, and thousands of others, too poor to emigrate, suffer mutely in their home country. The world knows this, and the victims of the intolerance feel it. We have heard ministers of the Gospel in a kindly, persuasive way state that there was no religious intolerance in America—"that is, none to amount to anything; very few States where there had been any persecution, and was doubtless none now." But some who have been members of chain-gangs, and those who have been inmates of prisons, could give strong evidence to the contrary.

The Greek Church is intensely jealous of other faiths. So was the Roman Church jealous of other faiths, and made her jealousy manifest in the same way. So is every State church a jealous church,

and so will it always be, and America has only to consult her own history to find an unenviable record in this particular; and still the clamor for religion and government grows louder with each succeeding year. The intolerance we condemn in Russia is the direct product of political religion, and a political religion is what thousands of Americans are laboring for at the present time, through various organizations. It is a national religion, or political religion, that teaches the Mohammedan to regard the blood of a murdered Christian on his hands as a passport to heaven. It was to set an example for the world that America flung such teachings to the winds, and established a government upon the equality of man and the rights of conscience. It is a sad spectacle to see the sons and daughters of such fathers going back to the pagan principle of a national religion, and extinguishing the light which this nation was commissioned to hold up to the world. "Keep the Church and State forever separate," is the wisest admonition a statesman ever gave to the children of the founders of this republic. That there is less religious liberty in this nation now than its founders designed, is true; that it will continue to grow less with the increased mingling of politics and religion, is also true. C. M. S.

A NEW THING IN HISTORY.

FROM the preparations that Germany is making in reference to the affair in China, it is quite evident that she is preparing to demand a satisfaction that China can never give in money. Every expression of the German emperor and of the German general who has been chosen to direct the operations of the allies in China, makes this apparent. Germany has never been modest in her previous demands for indemnity in any part of the world, as witness the indemnity exacted from France in 1871, and her acquisition of Kaiou-chau as indemnity for the murder of a German missionary in China. Now, with her minister murdered, her flag insulted, her legation destroyed, and her subjects virtual prisoners for several weeks in the legation of another friendly power, and with her missionary subjects murdered in many parts of China, it may be readily understood that she will ask for nothing small. With England's determination to control the Yang-tse district, and with Russia now pushing her southern boundary far below the Amur River, and with the French people and press demanding substantial value in Southern China, and with Italy, Austria, and even Portugal and Belgium preparing to make energetic demands, a peaceful settlement of the present difficulty is hard to foresee. Nevertheless, a peaceful settlement may be reached, for the angels continue to hold the winds of strife. But even so, it brings us one step nearer that great battle, for China is now the nations' drill ground. Such a spectacle was never seen before in the history of the world, armies of all nations concentrated for the punishment of one nation. It is an experience that is unique in the world, and it is making possible the final alignment of nations for that conflict which will consummate the warrings of earth. When the ripening season comes, the green fruit ripens rapidly. The ripening season for this world is upon us now. It is a time also of rapid ripening of Christian character. Events move rapidly. "Behold, the Judge standeth at the door." C. M. S.

STRONG DRINK AMONG WOMEN.

THE Catholic Total Abstinence Union of America held its annual convention at Philadelphia on August 9. From the report of the third vice-president we quote the following startling statements:—

"With the virtues, purity, patience, and endurance of local women drowned in the punch bowl and wine glass of wealth, and the beer can of poverty, God pity our children, our homes, and our country! At many afternoon teas, intoxicating liquor has taken the place of tea to a noticeable extent. There is where the young debutantes acquire the taste for stimulants. It is added to by the wines served at their dinners. Soon they do not care to eat unless they have their cocktails first. The rest follows as a matter of course.

"There are many women from the higher classes of society going to the House of the Good Shepherd voluntarily to get away from liquor. The number is increasing all the time, the ratio having gone up frightfully in the past few years. Treatment for the drink habit among the 'Four Hundred' is now almost as common as treatment for coughs and colds.

"Many women acquire the taste for alcohol from

cologne, which they drink constantly, and which contains 96 per cent. of alcohol. They drink all the essences which are for toilet use—compound tincture of lavender, for one thing. They also drink the essence of cinnamon and cloves. A well-known physician has written us that this habit is growing to an alarming extent among women.

"Peppermint drunkards are usually women. They are very difficult to cure. When drunk to excess, the peppermint preparations have the same effect upon the system as has absinthe. The habit of drinking light wines among the women of the upper class and of beer among those of the lower classes is growing. They all meet on the common level of whisky, however. Radical measures are needed to check it.

"Who can contemplate the future without a shudder if this and other vices which undermine and destroy the life-bearing force of the world are permitted, not only to exist, but every opportunity and means for developing them receive the sanction of society and the protection of law?"

After reading her report, the lady stated that the picture was not overdrawn, but that the conditions were worse than painted, if possible. Certainly the picture is dark enough. With the source sapped, weakened, and polluted, the stream of life can hardly be expected to be clear, healthy, and robust. With the vital forces of the system drained, what strength of body can the mother expect to impart to her child? With all the better feelings, thoughts, and aspirations of the mother drowned in beer and wine, what kind of moral force can the child expect to exert in the world? And perhaps the most alarming fact in connection with this matter is that the conditions are growing worse instead of better. We are in the days that were to be "as the days of Noah," when the people of this world would be given up to "eating and drinking." And that condition of things, according to the words of the Saviour Himself, was to be a sign by which His followers might know that His coming was right at hand. Matt. 24:37-39. This sign is not a local one. It is seen all over the world. There is more liquor of all kinds drunk now than ever before in the history of the world, more gluttony, more heaping together of treasure, more vice and sin of all kinds. We are in the time of the end. C. M. S.

MARCH OF EVENTS IN CHINA.

A DESPATCH from Canton, China, of August 15, states that all is quiet there; but a later despatch shows that the situation there has become serious, and the Boxer sentiment is spreading rapidly. At Swatow the agitation against the Christians and missionaries is said to be alarming. In view of the uncertainty of the situation at Shanghai, the United States cruiser New Orleans has gone to that port. After the capture of Yang Tsun, the foreign commanders decided to push on to Peking at once. On August 14 the allies captured the city of Chang Chi Wan, with slight loss. The Chinese fled, leaving 500 dead on the field. The city of Peking was attacked on August 15, and the gates blown open with gun cotton, the allies entering from three directions. After some street fighting, the allies marched to the various legations for their protection, and established strong guards around them. The imperial Chinese army retired within the sacred walls of the "forbidden city," where they are bombarded by the allies. Reports conflict as to the whereabouts of the empress dowager and the emperor, some stating that they are still in the "forbidden city," and others that they have fled to the province of Shan Si. The loss to the attacking allies was considerable, and the Chinese also lost heavily, making in some places a stubborn defense.

China is again making appeals through Li Hung Chang for a cessation of hostilities on the part of the powers, but it is not thought that any attention will be given to this new appeal, as the Chinese earl has no power to control his hostile countrymen. A council of the nations to determine the future of China is what is now being proposed by some of the powers interested, and it seems quite possible that this step will soon be taken.

Russia continues her independent operations in Manchuria. At Medua Chi the Russians defeated the Chinese on August 12, and advanced to Yak Shi, where they captured an abundance of stores. At Aigun the Russians found a force of 9,000 infantry and cavalry, with 12 guns, in a strong position. After a stubborn resistance, the Chinese were compelled to withdraw. Another battle occurred at Chingan Pass on August 16, which is reported to

have been a bloody engagement. The Chinese suffered heavily and lost a number of cannon.

The day before the capture of Peking the Chinese made a final attack on the legations, which the ministers declare was carried out by the imperial Chinese troops. Minister Conger states that the Chinese Government is directly responsible for all the attacks the legations have sustained.

WHEN it was first announced that Great Britain would land troops at Shanghai, the consuls of all the powers at that place protested. England prepared to withdraw, and the English at home were much displeased. The conditions at Shanghai, however, became menacing, and there was a willingness that the English troops land. Now Japan, Germany, and France are also preparing to land troops, ostensibly to protect their local interests, but really to prevent England's absorption of the commerce of the Yang-tse Valley. Thus are the foreign powers already ranging themselves against one another for the final settlement. The Japanese press is urging that, as Japan has borne the principal burdens in the operations in China, she must see to it that the future of China is not determined merely by the pleasure of the Western powers. They are pointing out that determined action on the part of Japan, England, and the United States will be able to avert the danger of the partition of China. Semi-official Japanese papers even go so far as to state that if occasion arises, Japan can send 50,000 troops on short notice, and if the powers are determined to play a selfish part, she will take special measures to prevent it. The situation grows more alarming with each new day's developments.

ADVICES from South Africa state that the British garrison at Elands River has been relieved by Lord Kitchener after an engagement with the Boers. The escape of the Boer general, De Wet, when so nearly surrounded, is causing considerable anxiety in England. The tact of De Wet in eluding his 80,000 pursuers, capturing detachments of the English, breaking up their line of communication, and securing warm clothing for his whole army of about 7,000 men, is winning the admiration of the military world. A special despatch from Pretoria states that De Wet camped within five miles of that city on August 21, and conducted a brisk engagement with General Mahon. Lord Roberts has issued a proclamation to the effect that all burghers who break their oath of neutrality will be punished by imprisonment or death.

THE Presbyterian Board of Foreign Missions has received a cable message from Chefoo stating that all their missionaries at Pao Ting Fu have been killed. The Congregational missionaries at this place have also been killed. A number of these missionaries were from Portland, Maine. The Protestant (German) missions at Tie-chi, Chin Namon, and Luk Hang have been totally destroyed. These were in the northern and southern parts of the province of Quang Tung. A cablegram has been received at the office of the China Inland Mission, Toronto, stating that seven members of that society have been killed while trying to reach a place of safety.

THE Roumanian Government, according to a special despatch from Vienna, has addressed a sharp note, almost amounting to an ultimatum, to Bulgaria, demanding the arrest of the president of a certain revolutionary committee and the suppression of that organization. Bulgaria's reply was couched in most aggressive terms, and she is moving her troops toward the Roumanian frontier. Roumania is also mobilizing her army, and the king has warned his officers to be ready for war, which might come at any moment. The report states that Roumania's minister to Bulgaria will be recalled immediately.

FRANCE has taken alarm at England's gigantic fort and harbor preparations at Dover, only twenty-one miles from the French coast, and is planning for equally massive fortifications at Calais, and an equally commodious harbor for war ships at Bologne, and is planting guns that will dispute with England for the command of the entrance to the Channel. When war comes, as both powers expect sooner or later, there will be a terrible clash in the narrow Strait of Dover.

THE capacity of the great electric power plant established on the American side of Niagara Falls is to be doubled. The work is now in progress. Possibly an enlargement of the plan on the Canadian side will follow. It is certainly within the range of the possibilities of the next ten years that the entire volume of the waterfall will be diverted for the transformation of its energy into electricity. If so, one of the world's greatest natural wonders will thus become extinguished, in obedience to the demands of this utilitarian age.—S. F. Chronicle.

FOR a number of days the city of Kalamazoo, Mich., has been experiencing a plague of grasshoppers and crickets. At the twilight hour swarms of them invade the business districts, and these and other insects fill up the arc-light globes and smother the lights. Residences and stores have been invaded by them, and restaurants have been compelled to close while the insects were driven out. The pests are of an extraordinarily large size, and the noise they make at night is said to be deafening.

IN the trials connected with the murder of William Goebel, the contestant for the governorship of Kentucky, former Secretary of State Caleb Powers has been found guilty as an accessory before the fact, and condemned to life imprisonment in the State penitentiary. Powers still maintains that he was never guilty of connection with the conspiracy to kill Goebel. The attorneys for Powers will move a new trial, and, failing that, will take an appeal.

AT the meeting of the International Typographical Union, held at Milwaukee, August 16, it was voted, 131 to 39, to so amend their constitution as to provide for a censorship of all labor papers or pamphlets. This was for the purpose of preventing the printing of matter reflecting on the standing or character of members of the union in union publications. The labor editors, however, have promised to ignore the legislation.

FOURTEEN hundred Cuban school-teachers have been visiting America to observe American school methods. That few of these were Protestants may be guessed from the fact that the whole 1,400, according to report from Washington, attended a requiem mass at St. Patrick's Church before their departure from the capital.

A YOUNG inventor of Amherst, Mass., has succeeded in perfecting a process for waterproofing or parchmentizing any kind of paper. Heretofore this has only been possible with certain rag or cotton paper. It is regarded as a very valuable discovery, as paper thus treated is impervious to water or grease.

MEMORIAL services for the late King Humbert, of Italy, were held in St. Mary's Catholic Church, at Washington, on August 19. The service was attended by the President and his cabinet, officers of the army and navy, the ambassadors and ministers of foreign countries, and many in civil life.

THE population of the city of Chicago, according to the returns of the twelfth census, is 1,698,575. Altho this is an increase of over fifty per cent., Chicago is disappointed, and claims that the returns should have shown a population of over two million.

ENGLAND is much worried at the present time over the unfitness of her militia for service, as shown in Lord Wolseley's verdict, which applied to some 30,000 men whom he was reviewing, a whole army corps.

THE army transport Warren sailed from San Francisco August 16 with 762 members of the Ninth Cavalry and a large quantity of ammunition. These troops and the ammunition are for service in China.

THE list of awards to American exhibitors at the Paris Exposition was made public August 17. American exhibitors secured in all 1,981 prizes, nearly every form of art and industry being exhibited.

THE buildings of the Kelly Ax Manufacturing Company, at Alexandria, Indiana, were burned on August 19. The property loss is placed at about \$800,000, besides \$150,000 worth of finished stock.

ON the 15th and 16th of August serious anti-negro riots occurred in different parts of the city of New York, and many negroes were injured. Several attempts at lynching were barely frustrated.

A SEVERE wind-storm struck the city of Sheboygan, Wisconsin, on August 20, destroying more than 200 buildings. Altho the property loss was more than \$300,000, no fatalities are reported.

A WIND and hailstorm visited North Dakota on August 16, and, according to the report, destroyed 40,000 acres of the finest wheat in the State.

A YOUTH of twenty was arrested at Leipsic on August 16, who admits having been appointed by lot to kill King Albert, of Saxony.

RECENT floods in Japan are said to have destroyed much railway and other property, and caused a loss of life aggregating 200.

THE population of the city of New York, with all that is now included in that name, is 3,437,202.



DEMORALIZATION OF THE YOUNG MAN. No. 9.

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The Rich Man's Son.

LET us look for a moment at the son of wealthy parents, surrounded with abundance, refined, cultured, highly educated, reared in luxury. As to his attire, that may be faultless, but let us inquire concerning his character.

What part of his character has been developed and made stronger by his home influence and surroundings? Is the young man of wealth, by his life of ease and freedom from toil, better qualified to meet the stern realities of life in later years? Has the experience of ease and plenty provided the necessary discipline and training so essential to the development of purity of thought, nobility of purpose, and excellency of conduct? Has his moral character been strengthened and made more capable of resisting temptation? Has his spiritual discrimination been made more keen and sharp to detect the cunning plottings of the enemy of his soul? Have his physical tastes and moral appetites been so trained by what he has partaken of at the family board and in the family library as to develop within him that abhorrence of evil that will lead him instinctively to flee from every source of physical and moral pollution? or have these luxuriant surroundings of wealth and culture only tended to weaken his moral resistance, dwarf the development of character, and actually decrease his real worth? It is a well-known fact that but few sons of millionaire parents ever rise to a point of real eminence or practical usefulness in the world.

The Son of the Well-to-do Parent.

The sons of the well-to-do parents, as we often speak of them, may be found applying themselves in a variety of avenues. The young man of this class as a rule has more or less regularity in his daily habits. Quite often he is blessed with having to perform a number of regular daily duties, such as bringing in coal or wood, and caring for the furnace, or building fires. These all help in the formation of those habits of regularity which are such a valuable safeguard against the inereepings of vice and intemperance in later years.

The Son of the Laboring Man.

We deplore the fact that the son of the workingman is often deprived of what the world terms higher educational advantages. But has it not been the young men of this class who have risen to the greatest heights of moral usefulness? From the days when it was written of Christ that "the common people heard Him gladly," until the present time, the reformers, preachers, and teachers who have stirred the world, have been men of humble birth; men who early learned habits of industry, thrift, and integrity; men who in their youth found it necessary to practise the strictest economy, and whose parents taught them at every step in the development of manhood the lessons of honesty, temperance, trust, and loyalty to truth.

But the conditions and sentiments of modern society have met with sad reverses. To-day,

the young man who must labor and toil, either to assist in the support of the family, or to obtain his own education, has come to regard his lot as one of hardship, and with envy he looks upon the son of the wealthy parent, longing to enjoy what to him appears to be the great advantages, social and educational, that accompany the possession of wealth. And yet these sons of the poor are daily learning lessons in a school that teaches the reality of life. Every struggle with poverty and unfavorable circumstances is indelibly impressing this great and essential truth upon their young minds, so that when they shall have reached the years of maturity and find great and oftentimes holy responsibilities resting upon their shoulders, they address themselves with vigor to the task at hand, and a life-work so humbly begun is crowned with true success.

Honest labor, of whatever sort, is truly honorable, and the young man who will, with a spirit of faithfulness and cheerfulness, do whatsoever his hands find to do—with all his might, as unto the Lord—may be assured that each day he is adding to his character the elements of stability, nobility, and reliability. Idleness is the crowning curse of this sinful age.

W. S. SADLER.

EXERCISE OF THE LUNGS.

If you would know how exhilarating and invigorating a good draught of oxygen is, just go out-of-doors as soon as dressed in the morning, and fill the lungs to their utmost capacity repeatedly, taking in a deep inspiration slowly through the nostrils until complete, then holding the breath and tapping the chest. This will open many air cells that in ordinary respiration remain closed, and make room for more air. It is surprising how much the lung power may be increased by this simple means; and there is no better time to develop the lung power than before breakfast, when the stomach is empty, and the body is refreshed from sleep.

The exercise may be continued from a few minutes to begin with, up to half an hour at a time. If the person is feeble, it may be taken in a recumbent position on the bed, taking care to remove all heavy covers and to open all the windows and outside door, if there be one.

This exercise is applicable to all classes of individuals, the well to preserve health, the sick to restore health, especially to those who have diminished lung power, those who are shut up long hours in offices, and that large class of pale blue and yellow dyspeptics who never breathe deep enough to thoroughly oxygenate the blood and burn up the waste matter in their bodies. If those half invalids who feel weak and faint in the morning, and think they must have a cup of tea or coffee before arising, will put their heads out of the window and inhale a full measure of fresh air for a few minutes, they will doubtless be surprised to find they will need no further stimulant. The trouble is we forget that oxygen in the air has even more to do with the nutrition of the body than food in the stomach, and we shut out and ignore the life-giving principle that is trying to gain access to our dwellings by every crack and crevice, and even go

farther and keep it out of our bodies by constricting the lungs by tight clothing.

In order to perform the exercise with benefit it is needless to say the clothing should be loose and light enough not to interfere with the free expansion of the chest. Of course this would raise havoc with the narrow, tapering waist; so those young ladies who prefer to live half the length of their days, and be muddy-skinned, shriveled-up wasps, would better keep on drawing up their corset strings tightly to keep out the intruding oxygen. But the other class, who are satisfied with God's creation, and prefer roses in their cheeks to faded leaves, may gladly receive the gifts which God proffers, and freely inhale the breath of life He so bountifully bestows.—*Ruth Bryant, M.D.*

VEGETARIANISM AND INTEMPERANCE.

It seems remarkable to us when we read that seven times were the devils cast out of Mary Magdalene, but modern missionary experiences furnish parallel cases. I am personally acquainted with a man who, during the last few years, has given his heart to God and backslidden to the drink habit thirty-three times.

He finally stumbled into our Medical Missionary Dispensary, bound down as effectually by this demon as ever were the men who wandered about the tombs on the hills of Gadara. The man made marked improvement under rational remedies properly applied, and then his most pathetic inquiry was, "Who shall deliver me from this body of death?" I told him how spices, condiments, and meats were creating a fiery thirst in him, that even God had not promised to quench. It was a new idea to him.

He went away determined to try the force of the truth that I had sought to impress upon his mind. For a number of days he worked about Chicago without the slightest desire for liquor. Then, upon visiting with some of his friends, they persuaded him to dine with them after the "old style," and that meant to that poor man an invitation card to return to his old life. The result was, it was beer in the evening, whisky in the morning, and then a week of profound drunkenness.

Sorrowful, miserable, and penitent, the man returned to our dispensary, and said he had demonstrated the truth of what I told him, and asked me, for God's sake, to help him upon his feet once more. This I gladly did in the name of the Master, who continues to pity and forgive our shortcomings, even beyond the "seventy times seven."

Twenty weeks have passed away. That man has lived carefully upon the natural products of the earth, has not felt one desire for liquor, and, physically, he is another man. He has learned the valuable lesson that in physical things, as well as in spiritual, God works in harmony with the laws He has instituted. If a mustard-seed plaster is applied externally to even a converted man, it will raise a blister, just the same as it would on a sinner. The same amount of mustard sprinkled upon meat and applied inside will just as surely create a thirst that water can not satisfy. God Himself has established this relation.

Providence has opened a way for this man so he has secured a fine position, at a high salary; and his testimony when he comes to the mission, has an intelligent inspiration in it that has encouraged many a poor mortal to seek to investigate the cause for the fetters that seem to fasten him to a life of sin.

DAVID PAULSON, M.D.

THE TIDAL WAVE SALOON.

WHERE drink is sold, I passed one day,
 With senses all attune
 To the ruin wrought, and read this sign,
 "The Tidal Wave Saloon."
 O, what a truth was written there
 In that repellent sign,
 As they might tell whose ruined souls
 Went out on the flow of wine!
 That flood I've seen, and felt its swirl,
 Whose murderous, rushing flow
 Has crushed the earth six thousand years
 With cruel, crying woe.
 Methinks I see through vistas dim,
 Where hope and beauty bow,
 The bitter wrecks that strew its course
 From Noah until now.
 There's cowering shame where beauty reigned;
 Despair, where hope had stood;
 And rampant evil, raging round,
 Has practised as it would;
 A beggar's rags where wealth had been,
 A beggar's crust for food;
 In homes where all was joy and peace
 Now want and woe intrude.
 The foaming torrent rages on.
 Its roily, rolling wave
 Has wrecked full many a humble home,
 Formed many a nameless grave.
 The mother with her wretched dead
 A lonely vigil keeps;
 The father mourns a blasted hope;
 The infant orphan weeps.
 A sister stands with saddened brow
 And views the ruin wrought;
 A widow kneels in tears for grace
 To bear it as she ought—
 A ruined home, a ruined name,
 A ruined hope and trust;
 The brightest joys of human life
 All trampled in the dust.
 Yet on it sweeps; it will not wait,
 Nor heed th' imploring cry.
 What recks this foe that women weep
 And famished children cry?
 The mother's, wife's, imploring arm
 Is crushed beneath its tread.
 An hundred years would not suffice
 To number all its dead.
 This burning flood, this cruel woe,
 This sin-soaked caravan,
 This world-wide-rolling Juggernaut,
 This enemy of man,
 Six thousand years has rumbled on,
 Till every land has shed
 Its sacrificial blood and tears,
 And bartered for its dead—
 Yea, bartered; for the dead that fall
 By rum-directed hand
 Are but the toll the rum fiend takes
 To desolate the land.
 Man names the price, and grants the right
 To spoil the human race;
 Rum pays the golden bribe, and flings
 Our dead men in our face.
 Our ninety thousand drunken dead,
 Which heaven's books record,
 Are sold to fill a traitor's purse,
 As Judas sold his Lord.
 And still we sit, and still we dream
 Of peace and duty done,
 While this gigantic tidal wave
 Rolls westward with the sun.
 Then fling the temperance banner out
 Between the earth and sky.
 Your battle-field is here below,
 Your Captain is on high.
 The hosts of God are with the right,
 And right shall victor be;
 And some shall sing that victor song
 Through all eternity.
 O, haste the day when love shall reign;
 When wickedness shall cease;
 When this old earth shall know again
 The blessedness of peace!
 That glorious morning will not wait;
 'Tis coming swift and soon,
 When God Himself shall reckon with
 "The Tidal Wave Saloon."
 Oakland, Cal.

C. M. SNOW.

TWO COLLEGE BOYS.

TWO BOYS left home with just money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problems successfully, passed the graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm with which they desired employment. Ushered into the waiting-room of the head of the firm, the first was given an audience. He presented his letters.
 "What can you do?" asked the man of millions.
 "I should like some sort of a clerkship."
 "Well, sir, I will take your name and address, and should we have anything of the kind open, will correspond with you."
 As he passed out, he remarked to his waiting companion, "You can go in and leave your address."
 The other presented himself and his papers. "What can you do?" was asked.
 "I can do anything that a green hand can do, sir," was the reply.
 The magnate touched a bell, which called a superintendent.
 "Have you anything to put a man to work at?"
 "We want a man to sort scrap-iron," replied the superintendent.
 And the college graduate went to sorting scrap-iron.
 One week passed, and the president, meeting the superintendent, asked, "How is the new man getting on?"
 "O," said the boss, "he did his work so well, and never watched the clock, that I put him over the gang!"
 In one year this man had reached the head of a department and an advisory position with the management, at a salary represented by four figures, while his whilom companion was "clerk" in a livery stable, washing harnesses and carriages.—*Selected.*

EARMARKS OF AN EXQUISITE GIRL.

AN exquisite young woman is she whose dress and hair and skin indicate the most scrupulous attention to the daily toilet. We have learned that bathing and rubbing and care for personal cleanliness, the nicety which distinguishes the lady, and adorns her for her station, are the handmaids not of health alone, but of beauty, and where is the young girl

who despises beauty? For the business girl, for the girl whose daily employment is close and confining, nothing can be better than that she emulate the dainty girl in her every-day care of her dress and appearance, and in frequent cleansing of the skin by thorough bathing and vigorous friction, and by keeping herself and all her belongings as dainty as she possibly can.—*Margaret E. Sangster, in the Ladies' Home Journal.*

WHAT A SIGH MEANS.

SIGHING is but another name for oxygen starvation. The cause of sighing is most frequently worry. An interval of several seconds often follows moments of mental disquietude, during which time the chest walls remain rigid until the imperious demand is made for oxygen, thus causing the deep inhalation. It is the expiration following the inspiration that is properly termed the sigh, and this sigh is simply an effort of the organism to obtain the necessary supply of oxygen. The remedy is to cease worrying. One may be anxious, but there is no rational reason for worrying. A little philosophy will banish worry at once. Worry will do no good; it will rob one of pleasures when blessings do come, as one will not be in a condition to enjoy them.—*Ladies' Home Journal.*

HOW TO PACK EGGS FOR LONG KEEPING.

THE yolk of the egg spoils much quicker than the white. For this reason it is important that the yolk should be surrounded with a layer of the white. If the egg is placed on the side or large end, the heavy yolk will settle to the bottom and come in contact with the shell, which admits the air. If it is placed on the small end, it will always have a layer of white between it and the shell. Eggs absorb odors easily, therefore only odorless materials should be used when packing them.—*Ladies' Home Journal.*

DREAMS of the golden future, however rosy, are only thin mist clouds which the first rays of the risen sun will dissipate in thin air. No soul that is truly saved will ever be idle. His gratitude and love for the inestimable blessings which have been made his will prompt the grateful response, "What shall I render unto the Lord for all His benefits to Me?"—*Selected.*

Do Not Forget

That on and after October 1, 1900, the subscription price of the *Signs of the Times* will be \$1.50 a year instead of \$1.00 as heretofore. The unavoidable necessity of making this change in price has already been fully set before our readers.

Until October 1, subscriptions will be received at the old price of \$1.00 a year

Many of the old subscribers to the paper are sending in their subscriptions for two or three years in advance. There are advantages in receiving these long-term subscriptions that make it profitable to the *Signs*, and we would encourage as many as are situated so they can do so, to place their subscriptions ahead several years between now and the first of October. We have tried to advertise this change in price as extensively as possible and we hope that all of our readers are made fully aware of it, so that no one can say that due notice of the change has not been fully given. The striking events which are so remarkably fulfilling prophecy in these times, and which are commented on from week to week in the *Signs*, will make it all the more indispensable as the days go by. Every subscriber should continue to take it, and should do all in his power to extend it to others.

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SIGNS OF THE TIMES

OAKLAND, CAL.



MISSIONS

ONE ship sails east and another sails west,
With the very same winds that blow;
'Tis the set of the sails, and not the gales,
That tells us the way to go.
Like the winds of the sea are the ways of fate
As we voyage along through life;
'Tis the set of a soul that decides its goal,
And not the calm or the strife.

—Ella Wheeler Wilcox.

THE CHINESE.

IT was our pleasure to listen to a returned missionary not long since, and I should like to tell the little boys and girls some things he said. You have no doubt seen Chinese idols, and have been sad to think there are people so ignorant of the knowledge of the true God as to worship them. This missionary said that these idols are all over the country, not only in houses and shops, but by the roadside. In some places there are many together, the middle one the tallest, and the smaller ones ranging along the row. The Chinese will not enter a shop where there is no idol.

Superstition covers the whole empire like a pall. The people do most absurd things to appease evil spirits. They have in many places no horses, or mules, or beasts of burden of any kind, the men and women being their own burden-bearers; consequently they have no roads, but only foot-paths, which they make very circuitous indeed, in order to cheat the evil spirits, who, they think, are ever on their track.

Now would you not like to tell them the true way to escape evil, that is, to keep in straight paths morally? They can do this by accepting the dear Redeemer, and by keeping close to His side in prayerful living. I am sure I hear you say, "Yes, indeed." You *can* tell them by denying yourself some things, and thus saving the money, which is so much needed to send the Gospel to them. Some of you can go yourselves and teach them, when you are older. They are eager to learn, and when converted make very earnest Christians. They believe in a Great Spirit, that He is omniscient and omnipresent; but they know *so little* about Him! How pleasant it seemed to this missionary to break to them the bread of life, to explain to them the truths of the Bible, as he journeyed with them in their boats to and from market, and sat in their shops, mingling with them, and seeking opportunities to do them good, as did the Saviour when He was here among men! Until only a few years ago China kept her doors closed against foreigners, and the Gospel could not reach her people. Now the missionaries may preach and teach, without let or hindrance. O, how white the fields for the harvest!

The Chinese are reverential, but very superstitious. If they find a stone that they can fancy bears any resemblance to a person with arms folded, they count it good luck, and make it an object of worship.

Only think of the difference the Gospel makes in our condition. To it we owe the best that we have,—schools, churches, and all the blessings of a Christian civilization. Even the common comfort of a bed the Chinese do not enjoy. A lady physician who has spent much time in observation says they sleep on shelves, almost packed in, and that one smokes

his pipe of opium until he drops asleep, when another takes it up and smokes it, and so it passes on. "Not very fastidious," you say. No; but with the Gospel they receive our ideas of cleanly and sanitary habits, as well as of morals and religion. A missionary said long ago that when a native was converted, the first thing he wanted was a clean shirt.

The refining, elevating tendency of the Gospel is felt in all lands wherever it is known. It is, indeed, heaven-born, yet so condescending, ever reaching down to the poor and degraded, but ever to lift them up, to bring them into a higher life, a life above mere animal enjoyment—even eternal life, already begun in the soul, with all its sweet and hallowed influences, joys, hopes, anticipations, and expectations. How anxious we should be to bear some humble part in this great work of spreading this glorious Gospel, and cheerfully



The Five Idols in the Joss Temple of Lung Gong, Chinatown, San Francisco, Cal.

give up some of our superfluities! If half these, with the diamonds and other jewels so needless for our comfort, went into the treasury of the Lord, how soon would the heathen world rejoice, and blossom as the rose!

MRS. SUSAN BIRDSALL ROBERTS.

WHO GIVE?

"It's curious who give. There's Squire Jones, he's put down \$2.00; his farm's worth \$10,000 and he's money at interest. And there's Mrs. Brown, she's put down \$5.00, and I don't believe she'd had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army, and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and other luxuries, but she'll pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel after he returned from church the day the pledges were taken for contributions to foreign missions. He read them off, and I took down the items to find the aggregate. He went on:

"There's Maria Hill, she's put down \$5.00; she teaches in the North district, and don't

have but \$20 a month, and pays her board, and she has to help support her mother. But when she told her experience, the time she joined the church, I knew the Lord had done a work in her soul, and where He works you'll generally see the fruit in giving. And there's John Baker, he's put down \$1.00, and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunning, \$4.00. Well, he'll have to do some extra painting with that crippled hand, but he'll do it and sing the Lord's song while he's at work."—*Missionary Meeting.*

SOUTH AFRICAN WAR VS. MISSIONS.

PERHAPS we ought not to be surprised, but, nevertheless, the fact is sufficiently distressing, that the demands made upon the public for the war, and the famine, and other things, have had this year a very adverse influence on the funds of many of the missionary societies. Even the greatest of them all—the Church Missionary Society—has, to meet current expenses, been obliged to draw largely on the extraordinary resources provided at its centenary. The Bible Society is £20,000 behind.

The Irish Church Mission has been called on to meet an expenditure of £21,000, with an income of £12,000. And the London Missionary Society has been almost equally unfortunate. Its account at the 31st of March showed a deficit of £17,000.—*Free Church Monthly.*

MISSIONARY work prospers not because of the extraordinary capabilities of the workers, but rather, in the language of an experienced leader, because of "the exceedingly ripe condition of most mission fields." Still it is a mistake to send out as missionaries a class of preachers who have proved failures in the churches. Occasionally, but rarely, a poor pastor may become a good missionary, but the safest way is to send out the strongest preachers and the wisest leaders into the mission fields. Take the church at Antioch as an example. When, under the direct guidance of the Holy Spirit, they selected men for the foreign field, they chose Barnabas and Saul, the two most eminent teachers and preachers in their community, and the two who seemed to be the most needed at home.—*Selected.*

THERE is no respect of nations with God.

OUR WORK AND WORKERS.

THE brethren at Missoula, Mont., have decided to open a church school about the middle of the present month.

AUGUST 11, five members were added to the church in Des Moines, Iowa, four of whom were baptized that day.

THREE members were recently added to the church in Alameda, Cal., by baptism. Brother C. M. Gardner administered the ordinance.

"FIFTY swarms of bees," says the *Wisconsin Reporter*, "is the latest acquisition to the Woodland Academy, and thirty more are expected."

WE are informed that Sister E. G. White, now in Australia, will return to America in November. It is her purpose to attend the General Conference, to be held in February.

JULY 29, six persons were baptized by Brother H. Nicola, at Waukon, Iowa, and added to the church. One other member was added who had been baptized previously.

UNDER the labors of Brother F. M. Burg and C. T. Everson at Smith River, Del Norte County, Cal., twelve persons have accepted the doctrines presented from the Word.

WRITING to this office of the work at Readstown, Wis., Dr. O. C. Godsmark says: "Thirteen new ones have taken their stand, and three backslidden ones have been reclaimed to the fold of Christ."

AT Boulder Creek, Santa Cruz County, Cal., where Brother T. H. Watson and others have been laboring, twenty adherents are reported. The ordinance of baptism was recently administered by Brother C. N. Martin.

THE "Year Book of the California Conference of Seventh-day Adventists" is a neat little pamphlet of thirty-two pages, packed full of information concerning the work and workers. It is an "extra" of the *California Missionary* of August 6.

THE latest issue of the Religious Liberty Library (No. 9, August 15) is entitled "Christian Citizenship, or the Moral Regeneration of Society." 12 pp.; price, 1 cent each, or 60 cents per hundred. Issued by the International Religious Liberty Association, 324 Dearborn Street, Chicago, Ill. If you want the truth on this subject, read this tract.

AT Parker's Prairie, Minn., where Brother E. H. Huntley and others are laboring, twelve converts are reported. The report in the *Worker* adds: "The Baptists have given us the use of their church, and have apparently turned over the congregation into our hands, and we are feeding them the best we can. . . . We have a regular Sunday-evening preaching service and Wednesday-evening prayer-meeting and Bible-reading. We are carrying on the services just as the Baptist pastor would do, and he gives us full charge, and part of the time attends our services."

PERSONS interested in the missionary work being carried on in the South and desiring to keep continually informed of the progress it is making, can best do so by sending thirty-five cents for a year's subscription to the *Southern Review*. This paper is devoted to the interests of the Lord's work in all its branches in the South, and it, being the medium of communication for the laborers, is the best medium of information for our people in other localities concerning the work done in that "most fruitful" field. Address all orders to the *Southern Review*, 243 South Boulevard, Atlanta, Ga.

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A REQUEST.

ANY one knowing of the whereabouts of Edward H. Avery will confer a great favor upon his mother by sending such information to the undersigned. He is 39 years of age, and when last heard from was at Durango, Colo., intending to go farther west. Mrs. Mary Rote Wilcox, 840 S. Main Street, Ottawa, Kansas.

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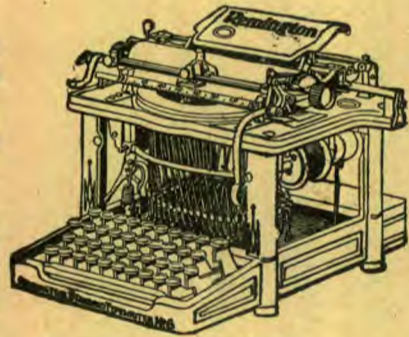
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LESSON XI.—SABBATH, SEPTEMBER 15, 1900.

CRUCIFIED WITH CHRIST.

Lesson Scripture, Gal. 2:17-21, R.V.

17 "BUT if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? 18 God forbid. For if I build up again those things which I 19 destroyed, I prove myself a transgressor. For I through the 20 law died unto the law, that I might live unto God. I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved 21 me, and gave Himself up for me. I do not make void the grace of God; for if righteousness is through the law, then Christ died for naught."

NOTE.—It is useless to think of learning this lesson if the previous ones have been neglected. The verses that immediately precede, which we studied in lesson 9, must stand out as clearly in our minds, and as ready to hand, as does the alphabet or the multiplication table. Besides reviewing from the first verse of the first chapter, give special attention to all that precedes in this chapter.

SUGGESTIVE QUESTIONS.

- (1) To what noted incident does Paul refer in this chapter?
- (2) Relate the circumstances of this visit to Jerusalem.
- (3) What was the question under consideration?
- (4) What was Paul's experience at the meeting?
- (5) Who spoke heartily in favor of the truth of the Gospel, as held by Paul?
- (6) Where did Paul and Barnabas go after the conference closed?
- (7) Who followed them later?
- (8) What did Paul do when Peter came to Antioch?
- (9) Why did he so sharply reprove him?
- (10) What did he say to him?
- (11) Why had they, the Jews, believed in Christ?
- (12) By what are we made righteous?
- (13) But if, while we seek righteousness through Christ, we are found to be sinners, is that a part of the Christian life?—"God forbid." Literally, "By no means."
- (14) What things are destroyed in Christ?
- (15) Who alone is responsible if the body of sin, once destroyed, rises again?
- (16) What happened to us through the law?
- (17) Why are we dead to the law?
- (18) What is the manner of our death with Christ?
- (19) What wonderful thing occurs when we are crucified with Christ?
- (20) Whose life is it, however, that is manifested in us?
- (21) How, then, do we live the new life day by day?—"By the faith of the Son of God."
- (22) What has He done for us?
- (23) Whom did He love? For whom did He give Himself?
- (24) What do we not do when we receive the life of righteousness through the faith of Christ?
- (25) What would be the case if righteousness came by the law?
- (26) Then what do we do if we seek to be made righteous by our own obedience to the law?

NOTES.

1. IN verse 16 we should follow the common version rather than the revision, altho the latter, as a general thing, is better. It is perfectly true that we are justified by faith in Christ; but the stronger term "justified by the faith of Christ," expresses much more, and is really more true to the Greek text. Christ trusted in the Father. Ps. 22:8, 19; Isa. 50:7-9. In giving us Himself, He gives us His faith. Therefore, the same means and the same power that kept Christ righteous make and keep us righteous, when through faith in Him we fully accept Him.

2. CHRIST is "the Holy and Righteous One." Acts 3:14. "He was manifested to take away our sins, and in Him is no sin." 1 John 3:5. Therefore it is impossible that He should impart sin to anybody. In the stream of life that flows from the heart of Christ, there is no trace of impurity. It is impossible that He should be the minister of sin, that is, that He should minister sin to any one. If in any who seek righteousness through Him, or who have actually found it, there appears sin, it is because they have dammed up the stream and allowed it to become stagnant,—they have not kept the channel open so that the water of life could flow freely. The Fountain is pure, but the purest water becomes corrupt if, after it has left its source, it is confined.

3. SIN is that which we destroy through faith in Christ. Being crucified with Him, the body of sin is destroyed. Rom. 6:1-6. Sin is of the devil, and Christ was manifested "that He might destroy the works of the devil." That which the faith of Christ destroys will show itself active as soon as that faith is lacking; and in that case, we are the ones who are responsible for the upbuilding of sin, because we do not "keep . . . the faith of Jesus."

4. THE law which condemns, also kills. The law condemns all, therefore it will kill all; but each one has his choice as to how and when he will die. He may either die willingly, and now, or he may have his life taken from him at the last day. If in Christ we now willingly allow the law to take our life,—

yielding it up even as Christ did,—then so long as we remain in Christ, we are dead to the law, and at the last day it will have no occasion to take our life. "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer. 50:20. "I through the law am dead to the law, that I might live unto God." Compare Rom. 6:11, 12.

5. WHETHER we read, "I am crucified with Christ," or "I have been crucified," does not make much difference, since the perfect tense reaches down to the present moment. The crucifixion of Christ is, therefore, a continuous process, even as is the living with Him. The cross can never be separated from the Christian, nor the Christian from the cross; and whoever understands it will not desire that it should be, but will say, "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."

6. THERE is only "one faith" (Eph. 4:5), namely, "the faith of Jesus Christ." When we become new creatures, so that it is no more we who live, but Christ who lives in us, the faith of Jesus will be found to be strong enough to subdue all the wickedness even of our sinful flesh.

7. WHAT a glorious thought—He loved "me" and gave Himself for "me"! When you repeat these words, let the pronoun "me" have its full force. Do not think of Paul or of anybody else except yourself and Christ. It was true of Paul, but it is equally true of everybody else; but each one may leave everybody else out of the question, and may have the unspeakable joy of the thought—He loved me, and singled me out from the world.

"O, if there's only one song I can sing,
When in His beauty I see the great King,
This shall my song in eternity be,
O, what a wonder that Jesus loves me!"

8. "BUT I am not worthy of the love of Jesus," some one will say. That has nothing whatever to do with the matter; He loves you, nevertheless. "Love is of God," and is as eternal and unchangeable as He is. No reason can be given for the existence of love; it is, and that is all that can be said of it. If one could state just the reason why he loves another, that would show that he had not true love; for what he calls love would cease if the conditions were changed; whereas, true love never ceases nor changes. It is useless to try to explain why God loves us, except by the fact that He is love. Let us rejoice that He loves us "with an everlasting love," and that His own boundless, unselfish, unchangeable love will be shed abroad in our hearts if we receive the Holy Spirit.

9. IF men could do the things that the law requires, and, over and above all that, make up for the failures of the past, there would have been no necessity for Christ to die. His death would have been a vain thing. Whoever, therefore, seeks to be justified by the law, that is, by his own obedience to it, seeks to prove that it was useless for Christ to give Himself. Let us take heed not to frustrate the grace of God.



LESSON XII.—SUNDAY, SEPTEMBER 16, 1900.

THE RICH FOOL.

Lesson Scripture, Luke 12:13-23, R.V.

- 13 "AND one out of the multitude said unto Him, Master, bid 14 my brother divide the inheritance with me. But He said unto 15 him, Man, who made Me a judge or a divider over you? And He said unto them, Take heed, and keep yourselves from all 16 covetousness; for a man's life consisteth not in the abundance 17 of the things which he possesseth. And He spake a parable unto them, saying, The ground of a certain rich man brought 18 forth plentifully; and he reasoned within himself, saying, What shall I do, because I have not where to bestow my 19 fruits? And he said, This will I do: I will pull down my 20 barns, and build greater; and there will I bestow all my corn 21 and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, 22 drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which 23 thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.
- 24 "And He said unto His disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for 25 your body, what ye shall put on. For the life is more than the food, and the body than the raiment."

NOTE.—Learn by heart the tenth commandment. Ex. 20:17. In reference to covetousness, study the following scriptures: Isa. 5:8; Ps. 49:11-17; Prov. 23:4, 5; 1 Cor. 5:9-11; Eph. 5:3, 5; 1 Tim. 6:9-11; James 5:1-3.

Golden Text: "What shall it profit a man, if he shall gain the whole world, and lose his own soul." Mark 8:36.

SUGGESTIVE QUESTIONS.

- (1) While Jesus was teaching one of His most impressive lessons, what question did one who was present ask Him? V. 13. Note 1. (2) What pointed question did Jesus ask him? V. 14. Note 2. (3) Turning to the listeners, what caution did He give them? What reason does the Saviour give for giving this warning? V. 15. (4) What parable did Jesus introduce to impress upon His hearers the result of covetousness? V. 16. (5) What question does He represent this man as asking himself? What was perplexing this man? V. 17. Note 3. (6) What did this covetous man finally decide to do? What was his purpose in building greater? V. 18. (7) What does this man say to his soul? What does he invite his soul to do? V. 19. (8) What does God call such an one? What terrible announcement does the Lord make to him? What question does the Lord ask him in regard to his hoarded wealth? V. 20. (9) What is the occupation of those to whom this lesson applies? What is their lack? V. 21. Note 4. (10) Whom does Jesus now personally address? What practical instruction did He give them? V. 22. (11) What is the relative importance of life and food? What of the body and that which clothes it? V. 23.

NOTES.

1. **One of the multitude.**—Not one of the disciples, but one who had been listening unmoved to the solemn lesson the Saviour had been teaching. His question seems to have been an interruption of the Saviour's discourse. The Saviour taught with power and with authority; and this man, who had been dwelling upon his grievance, thought Jesus was just the one to secure for him the earthly possessions he desired. Instead of learning the solemn truths which Jesus was teaching, this man was planning how he might use Jesus to secure his own worldly ends. Are we not doing the same, when, during the worship of God, we lay plans in worldly matters?

2. **Not a judge or divider.**—He had not been appointed a public officer of a worldly kingdom. He was not a divider, that is, one appointed to separate property, apportioning to each one his share in accordance with the judge's decision. Jesus, in these words, makes it plain that the business of a politician, or political office-holder, is not the business which He has commissioned His servants to perform. "I have given you an example," are the words of Christ. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. Christ's church should be separate from the State. It must be or it can not be His church. A church that is in politics is a church that has left her lawful Spouse. The light of such a church is darkness.

3. **He reasoned within himself.**—The decision which a man reaches in reasoning within himself is bound to be a selfish decision. He does not pray over the matter, and follow the light God gives him; but he asks himself what he shall do, and self gives him an answer that is pleasing to himself; but the answer is sure to be out of harmony with the purpose of God. It is sure to lead to disappointment, distress, and ruin. "The value of life depends on what we are, not on what we possess. Any beast may carry a load of gold, but he is a beast still."

4. **Not rich toward God.**—In seeking a place to lay up treasures, he had overlooked heaven, and had lost all. He was not "rich in love, in character, in good works, in deeds of kindness, in labors and gifts for the salvation of men; not rich in all that makes the glory of God and the bliss of heaven. The only man who is really rich is he who is rich toward God."—Peloubet.

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Oakland, Cal.

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The address label on your paper will indicate the time to which your subscription is paid. In case of non-receipt of papers, or any other irregularity, please notify us immediately.

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Change of Address.—When ordering change of address, please give both the old and the new address.

Important.—Use a separate sheet for SIGNS orders, separate for other papers, separate for books, for tracts, etc., and if you address the editor, use a separate sheet. All can be sent in one envelope, and the money all sent in one order, but write each kind of business on a separate sheet. In this way each order can be handed to the proper clerk and filled at once.

TO CONTRIBUTORS.

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

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

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

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

NOTE.—We wish those who ask questions to take particular notice: (1) Only such questions will be answered here as we believe to be of general interest and information. (2) We can not undertake to explain from four to a dozen scriptures, as in one sentence we are often requested to do. (3) Do not ask to "explain" a certain text or passage. State clearly the point in question. (4) Give full name and address, not for publication unless desired, but as evidence of good faith, and to give us the privilege of replying by letter if deemed best. (5) Unsigned communications of any kind find the quickest way to the waste-basket. (6) It is always well to inclose stamp. (7) "Foolish and unlearned questions avoid," also those that minister to mere curiosity. (8) Study the Scriptures yourselves.

VIRGINIA HOMES.

You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading the *Virginia Farmer*. Send 10 cents, for three months' subscription, to FARMER CO., Emporia, Va.

How Our Publications Are Appreciated

An examination of our sales books reveals the following figures, which we believe will be of interest to our friends, as it indicates a growing appreciation of, and demand for, publications on religious topics.

The Desire of Ages

This, as nearly all know, is a large volume—one of the finest as well as the most expensive we have ever published. During the past four months its sales have been as follows:—

- 1,508 Cloth, Plain Edges
- 1,244 Cloth, Marbled Edges
- 209 Cloth, Gilt Edges
- 108 Library, Marbled Edges
- 92 Full Morocco

3,161 Books in all

Our next large book is

The Great Controversy

Its sales have been

- 569 Cloth, Marbled Edges
- 180 Library, Marbled Edges

749 TOTAL

Passing by BIBLE READINGS with its sale of 433 copies; CHRIST OUR SAVIOUR with its 4,000 copies; GOSPEL PRIMER with its 13,072, and 801 volumes TESTIMONIES FOR THE CHURCH, we note

The Coming King

of which we have sold 2,725 copies, while

Heralds of the Morning

has enjoyed a circulation of 3,367 copies.

Our health books have been selling well, as the following figures will show: 467 HOME HANDBOOK; 310 LADIES' GUIDE; 2,000 FRIEND IN THE KITCHEN; 4,182 HOUSE WE LIVE IN; 184 HEALTH.

Among our smaller publications we might refer to MARSHALING OF THE NATIONS, with the sale of nearly 25,000 copies; or to THE GLAD TIDINGS, of which nearly 10,000 have been circulated.

Our tracts have been also selling rapidly; as we stated in these columns two weeks ago, last month's sales averaged over 73,000 pages daily. HERALDS OF HIS COMING, a short treatise on the signs of Christ's soon coming, has been one of the most popular, it sells for only 98c per 100 and contains an excellent chart showing the prophecies which relate to the important event indicated in its title.

LABOR AND THE MONEY POWER, an illustrated tract by Professor Rine, has also sold well. It treats the subject referred to in its title in an able and interesting manner, and contains much valuable information about the increase of wealth. Its price is \$1.40 per 100.

A descriptive Catalog of our publications sent on request, also a booklet announcing our very latest issues

Pacific Press Publishing Co.

39 Bond St., New York City OAKLAND, CAL. 18 W. 5th St., Kansas City, Mo.



OAKLAND, CAL., SEPTEMBER 5, 1900.

We send no papers from this office to individuals without pay in advance.
When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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October 1, 1900.—Remember the change of price that takes place in the SIGNS OF THE TIMES October 1. See our advertisement of it on another page.

Back Numbers.—We have on hand back numbers of the SIGNS OF THE TIMES containing the usual amount of excellent matter, which we will send post-paid at 50 cents per hundred. Who wants some of them? Address this office.

It is commonly taught that all men have eternal life in themselves; but "this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

When Mrs. Roberts' little article in our Missions department was written a few months ago, China's door stood open, as she there says. Since then, in a few short months, what a change! Now China has thrust out or slain the missionaries, and seeks to exclude forever all hated foreigners. How much of her hatred is due to unchristian conduct of professed Christians, the judgment only will reveal.

"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Then why should they appeal to the civil government to protect them from persecution? If all power in heaven and earth belongs to Christ (Matt. 28:18), and His followers are therefore to go into all the world with the Gospel, from what other source should they seek assistance in their work? "Be not afraid of them that kill the body, and after that have no more that they can do." Luke 12:4.

Literature.—One of the great political parties in 1896 sent out over 160,000,000 pieces of campaign literature, making over 130 car-loads of printed matter. So says L. A. Coolidge, in *Ainslee's Magazine* for June. In the shipping department alone 275 people were employed. The other great party sent an amount almost equally large. Can it be that in this critical moment, when the Lord's coming is so near, "the children of this world are in their generation wiser than the children of light"? "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Timely Instruction.—When the disciples of Christ asked Him about His coming again, and of the end of the world, He gave them most valuable information on the subject. He said: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24:4, 5. Further along in His conversation He repeats the caution: "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Then there will be a terrible deception in regard to the second advent. But He continues: "Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not." Verses 25, 26. But he does not leave us with these negative assurances; He gives in plain words the manner of His coming, so that no one need be deceived, if he will "take heed" to the Word. Here it is: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Paul tells us that, in connection with this great event, the righteous dead will be raised to life; that "the Lord Himself will descend with a shout, with the voice of the archangel, and with the trump of God." This instruction is timely just now, in these deceptive times, when the doctrine of the coming of the Lord is being enshrouded with so much error. The manner of His coming, as shown in His Word, can not be counterfeited by any one; and any pretender who can not fulfil the foregoing requirement is a deceiver. "Take heed, that no man deceive you."

Why Not?—Why should not the "good soldiers of Christ Jesus" be as energetic and courageous as the patriots of worldly governments? Is there not a greater incentive to self-sacrifice and earnest zeal in the cause of the Lord than in any mere worldly cause? These questions are suggested by the following expression, in the *Missionary Review*:—

"No sooner do a few missionaries fall in China than some persons are ready to denounce missions, and not a few of God's professed people lose heart and would recall the laborers from the field, and actually abandon the attempt to push the conquests of the cross."

The killing of hundreds and thousands of foreign soldiers in China does not have such an effect in any of the so-called Christian nations. Their places can be readily filled by volunteers. Yes, the more soldiers fighting against China there are killed, the greater the anxiety to fill up the ranks, and even to greatly enlarge the invading army. Why should the soldiers of Christ, backed by the love of God and the power of the Spirit, be more reluctant to push on in quest of souls for the Master, than are the soldiers of earthly governments in pursuing merely temporal advantage.

Political hopes have some strange bases, as shown by the merely local contests in Alameda County, Cal. It is claimed that one candidate for State senator is strong because "he was the head of the Epworth League for years, and is said to have the church people with him." It is said, "That means a great deal out Berkeley way." Then a certain candidate for county supervisor is said to feel very certain of success because "he has the race track and the railroad behind him." What either of these conditions has to do with the proper qualifications for the positions sought is a mystery; but such is politics. The pity is that the church is so ready to stoop to a contest with the world for earth's empty honors.

There was a deep significance in the act of Martin Luther in throwing his inkstand at the devil. Perhaps he did not realize the full force of it. An anonymous writer says that "the inkstand stands for literature, either good or bad." So, inasmuch as Satan is throwing his inkstand at the cause of God, in every conceivable shape, the Lord's people should be using theirs in the circulation of truth. The great moral contest of to-day, and of the future, is to be fought with the pen, the typewriter, and the printing-press, as auxiliaries of the human voice, through which the Spirit by the Word is to reach the masses with the good news of salvation. God's people need to be diligent in circulating a sound, wholesome literature.

Some of the difficulties encountered in the desperate struggle for earthly treasure may be seen in the following late items from the Cape Nome gold region:—

"A great storm occurred at Nome. Everything in the shape of barges, lighters, and small craft is on the beach. The steamer Merwin sunk.

"Smallpox is raging. The town is full of hungry and desperate men, who have attempted to burn the town.

"There is no work here, and the diggings are a failure. A million dollars' worth of machinery and mining oddities are abandoned.

"Food is scarce, and men offer to work for a dollar a day. The whole thing is a speculation for merchants and shippers.

"Many men have no blankets, having sold them for food. Numbers bunk together like hogs, keeping themselves warm by driftwood and brush."

Yet people are still going to Nome, each one expecting to be, in some mysterious way, the exception to the rule. How many would risk as much in quest of the heavenly treasure, or of souls for the Master's kingdom?

A prominent politician says that we should not mistake temptation for opportunity. This is a timely caution, and, while he applies it to political affairs, it applies with equal force to the individual, and especially to the Christian. The adversary places before us many temptations of a flattering and plausible nature, and would fain have us believe that they are providential opportunities. Such was the character of the temptation of Christ, when Satan offered to give Him all the kingdoms of the world. But anything gained through worldly temptation will eventually prove a loss.

Reduction in Price.—We are pleased with the orders we are receiving for our World's Harvest number. Some of our agents are having much success in selling it. The date of the paper seems to make little difference with the buyers, and none whatever with the value of its contents. While our stock lasts we will give our friends the benefit of a reduction in price. We will send post-paid, in lots of 100 copies or more, at \$2.00 per hundred; in less quantities, two and one-half cents each.

"O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great King above all gods." Ps. 95:1-3.

OUR INDIA FAMINE FUND.

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