

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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THE COMPASSIONATE SON OF GOD.

THE fifteenth chapter of Luke contains three instructive parables that were given to show the interest and the love which God has for lost and wandering souls in this dark world of sin. These parables relate to the lost sheep, the lost piece of money, and the lost son, familiarly called the "prodigal son."

It is interesting to note the circumstances under which they were spoken by our Saviour. The publicans and sinners had gathered to hear His gracious words. Verse 1. The scribes and the Pharisees complained because Jesus received sinners and ate with them. Verse 2. This was evidence to them that He was not good and holy like themselves, for they would not associate with the sinful and the vile, and thus be contaminated with evil. This showed clearly that they not only regarded Jesus as a sinner because of the course which He pursued in His relation to the wicked and the outcast, but it also showed that they had very low and incorrect views of God's character. In fact, it showed that they regarded God as altogether such an one as themselves, having no feelings of pity and compassion for the erring and the fallen, but looking upon them as fit subjects of divine wrath, entirely without the pale of God's mercy, and therefore to be shunned by all good people.

To SWEEP away these false views of God and His beneficent character, and show how He regards poor, helpless, and perishing souls, defiled with sin, Jesus utters these parables. The last one, the parable of the "prodigal son," stands forth as one of the most impressive, touching, and encouraging passages to be found in Holy Writ. The vivid portrayal of

ous living. A great famine arose there and "he began to be in want." He hired out to work; and he was sent into the "fields to feed swine." He became so hungry that he would gladly have eaten the carob pods that were given to the swine, but "no man gave unto him."

THE sad condition to which he was now reduced was

caused, and gave opportunity for serious reflection, which would lead him to view things in their true light. So the record says, "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" Yes, "he came to himself." His vision of earthly pleasure and sensual gratification had vanished. He had learned how vain and fleeting and unsatisfying they are. He remembered the bountiful supplies in his father's home.

He was sorry

for his wayward and sinful course, and made a high resolve that he would forsake it, and lead a different life.

HE recognized that he had no claims on his father, and that he was unworthy to be called his son, yet he decided to return, saying, "I will arise and go to my father." I will tell him the truth. I will confess my sins. I will acknowledge my unworthiness. I will only ask to be as one of his hired servants. He carried out his resolution. He started for home. "But



"HIS FATHER . . . HAD COMPASSION."

the son's wandering, his sad condition, his sense of need, his return homeward, his father's greeting, and the rejoicing which followed, is enough to stir every soul, and "break a heart of stone."

LET us study together some of the striking features of this wonderful parable. "A certain man had two sons." The younger son asked the father for his portion of the property, and it was given him. He then took it and journeyed to a far country, and spent it all in riot-

when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Here we see manifested the love, the devotion, and the mercy of the true father. He did not wait for confessions, or to see whether his son was truly sorry for his wicked course. He did not put him on probation to see whether there was a reformation that would prove permanent. He received him with joy. He made him welcome. It is a touching scene. It impresses the mind and softens the heart.

THE wayward, repentant son then confesses his sinful and unworthy course. The father's joy must find expression in a way that could not be misunderstood. He tells his servants to "bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found." Here the cause of rejoicing is clearly set forth. It justifies the preparation and the celebration.

BUT the season of gladness was marred. Another character comes upon the scene. The elder son hears the music and the dancing, and he inquires the meaning. The matter is explained to him, but instead of heartily joining in the celebration, as a true, unselfish brother would have done, "he was angry, and would not go in." Then his father entreated him, but without avail. He rehearsed his own faithfulness and obedience to his father's commands, and then complained that his profligate brother was given greater honor, and more tokens of love and esteem, than had been accorded to him.

THE father answered these complaints by reminding him that he had always shared the blessings and privileges of the home, and they were still his to enjoy. So he had no ground to complain so far as his own treatment was concerned. Then what was the trouble?—He was jealous and envious because his younger brother was receiving attention and honor. The father sets forth the reason and propriety of the rejoicing over the younger son. He says, "It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." Verse 32.

THERE are several important lessons taught in this instructive parable. We will note briefly a few of them: The Gentiles—the publicans and sinners—are fitly represented by the younger son, who left home and pursued a wicked course, and then returned to his father with godly sorrow and confession of sin. The publicans and harlots were coming to Jesus, and he received them and ate with them. The scribes and Pharisees murmured or complained against Jesus for doing this. See verses 1, 2. But this is just what the elder son in the parable did. Hence the scribes and Pharisees—the leaders among the Jewish people—are fitly represented by the envious elder brother, who was angry because his brother was honored when he returned home from a life of sin.

THERE are two other practical lessons that should be learned from this parable: (1) How God regards the returning prodigal, and how graciously He receives the wanderer when he returns to his Father's house. He goes to meet him. The welcome is warm; the greeting is affectionate. There is no mistaking the sincerity and whole-heartedness of the reception, and the subsequent rejoicing. Thus Heaven receives and accepts the repentant sinner. How

do we receive him? As Jesus did, as the father in the parable received the returning prodigal? Or do we feel as the scribes and Pharisees did, who are so clearly represented by the elder son? (2) If we do not heartily welcome and gladly receive the repentant sinner and the returning wanderer, it is because we have more of the spirit of the Pharisee than we have of the Spirit of Christ. Let us examine ourselves in the light of the Lord, that we may know what manner of spirit we are of. "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

M. H. BROWN.

MY PALACE HOME.

FAR beyond the glowing jewels
That besprinkle night's dark dome,
Lies my palace home.
Reared by skill of angel trowels,
Taintless, needing ne'er renewal,
Splendid, past my brightest fancy,
Waiting for my occupancy,
Home, dear home.

Miles eternal, leagues of wonder,
Heaven computes and seraphs roam,
Far away is home.

Yet my strengthening footsteps wander
Toward its God-made, holy splendor,
Play of sunlight, sheen of river,
There I'll live forever, ever;
There's my home.

Peaceful hallowed, comfort giving,
Friends who ne'er asunder roam
Shall possess that home.
And the King Himself, in kindness,
Christ, who lit my piteous blindness,
Crowned, a guest, shall sit at feasting,
My guest, when at ease I'm resting
In my home.

Sin-doomed, leprous, heavy-hearted,
Splashed with crime's vile mire and loam,
Come to that pure home.

All the starry kingdoms ask you;
Ne'er again shall Satan task you;
Freedom waits you, friendship, honor.
Follow Christ, march where His banner
Guides you home.

THOMAS ROBERT WILLIAMSON.

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THE SIGN OF GOD'S PEOPLE.

THE enemy has worked in the religious world to deceive men into the belief that the law of God can be set aside. He has had long years of experience in this work, for he began with our first parents, using his powers to cause them to distrust God. If he could interpose himself between their souls and God, he knew that he would succeed. The prospect of becoming gods, knowing good and evil, was pleasing to Adam and Eve, and they yielded to the temptation. In receiving a knowledge of good and evil, men feel that they are gaining much; but they do not understand the purposes of Satan. They do not understand that they are taken in his snare when they tamper with the law of God. The enemy knows that if the church can be controlled by political enactments, if she can be led to unite with the world, she virtually acknowledges him as her head. Then the authority of man-made commandments will work to oppose the rule of the government of heaven. Under the leadership of Satan men will dispense with the righteous, holy enactments of God concerning the Sabbath, the observance of which is to be a sign between God and His people forever.

Satan's plan has taken with the religious world. He has created an order of things entirely his own, making void the law of God. Through his deceptive working he has gained in the professedly Christian world that which

he ought to gain in heaven,—an abrogation of the laws of Jehovah. Through the Roman power he has worked to remove God's memorial, and has erected a memorial of his own to sever God from His people. Today the Protestant world is estranged from God by its acceptance of a spurious sabbath. Not one iota of sacred authority can they find for doing this; yet, full of zeal, they assert that the Lord's memorial given at creation should be ignored, despised, trampled upon, and the first day of the week take its place.

No deeper wound could be inflicted on God than to ignore His holy day, and place in its stead a spurious sabbath that bears no mark of sanctity. God gave the Sabbath to the world to be set apart for His name's glory. He says: "It is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant."

And who are Israel? The Holy Spirit by the apostle Paul declares, "If ye be Christ's, then are ye Abraham's seed." Upon all who through Christ become a part of the true Israel, the observance of the Sabbath is enjoined.

> Those who disregard a plain "Thus saith the Lord," are casting off their allegiance to God, and exalting human power in His stead. By thus placing themselves in opposition to the God of heaven, men are failing to receive the mark, or sign, by which the people of the world are to know God's true followers. There is no justification for those who, having the light, close their eyes and their ears to a plain "Thus saith the Lord." They have taken up the weapons of their warfare against God, and their guilt is made manifest. <

A Specific Reform.

God calls His people to a special work for these last days. "They that shall be of thee shall build the old waste places," He says; "thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." What is this breach?—It is the broken Sabbath of the Lord. "If thou turn away thy foot from the Sabbath," He continues, "from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." But there must be no assumption of power on the part of God's chosen people. Those who take their orders from Christ must not seek to compel others to obey the law of Jehovah. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

Even Christ, as the Prince of Life, did not seize the scepter of power and enforce His laws of righteousness. Patiently has He waited in the heavenly courts in behalf of His people who have suffered for their loyalty to Him. Patiently has He waited for the Gospel of the kingdom to be preached in all parts of the world, until every nation, and kindred, and

tongue, and people shall have received the light of God's Word. And man, too, must wait patiently until the time when the work shall be accomplished, and every human being has had opportunity to decide for himself. Decisions will be made for and against God; and every man will decide his own case by his decision in regard to the law of Jehovah. Then both classes will be developed; the sentiment of every heart will be revealed. Each party will gather under its chosen leader, as loyal to God and His commandments, or as transgressors of the law, with the first great rebel at its head.

God declares: "Israel shall keep the Sabbath; to observe the Sabbath throughout their generations, for a perpetual covenant." "It is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." We are not merely to observe the Sabbath as a legal matter; we are to be intelligent in regard to its spiritual bearing upon all the transactions of life.

Christ's prayer to His Father for His disciples was, "Sanctify them through Thy truth; Thy Word is truth." The sign of God is sanctification through obedience to the truth. This sanctification makes the loyal subject like his great Head, Jesus Christ. He is brought into peculiar and eternal relations to the Saviour on condition that he maintains his allegiance to the end. When we are thus sanctified, we shall not have a spurious faith, a spurious doctrine, a spurious experience. In coming out from the world and accepting the Sabbath of creation, which God has blessed and sanctified, we give evidence of true conversion. We are stamped with the mark of God's government. As we accept the Sabbath to keep it holy unto the Lord, we are sanctified, soul, body, and spirit.

All who earnestly desire to know whether they have the King's mark will examine His Word critically. A spurious sabbath is now exalted before the people. This is the mark, the sign, of a ruler who stands in opposition to the King of kings, the Lord of hosts. This ruler has sought to show his power and authority by taking a common working day, a child of the Papacy, and giving it to the world as the Sabbath of the Lord. He has sought to destroy the sign which God has said should be preserved to a thousand generations.

The observance of the Sabbath, the seventh day, by God's people, is the sign to the world that they are linked to the God of heaven as His loyal subjects, who trust in His everlasting veracity and His power as the Creator of the heavens and the earth; and it is the sign that God recognizes them as His chosen people. Those who understand that the Sabbath is a sign between them and God will represent the principles of His government by bringing into their daily practise the laws of His kingdom. They will live in constant submission to His will, having the words of His law written in their hearts. His injunctions will be regarded as the spring of their existence. Faithful and true, they will heed every command given, and reveal in their daily lives the religion that emanates from God.

MRS. E. G. WHITE.

"I HAVE FOUND IT AT LAST."

A MISSIONARY was selling Bibles for the first time in a town in India. A Hindu, seeing the books, rushed eagerly forward and said: "Have you a copy of the New Testament of Jesus Christ? How much must I pay? I will give you whatever you ask." On the

money being paid and the book given to him, he said, "I have been looking for a copy of this book for years, and now, thank God, I have found it at last!" He did not stop, but went away eagerly, kissing the book on all sides as he went.—*Selected.*

RIPE FOR HER REAPING.

O, GATHER in the clusters from the vineyard of the earth;

Her grapes are hanging heavy on the vine!

The time has come to gather them, whatever be their worth;

They are bursting, they are dropping, with their store of ruddy wine.

I see upon the harvest-field, I see upon the hill,

The wing-beats of the autumn wind, the shadow from the sky

Where the white cloud of the harvest-time is swiftly driving by,

And I hear the reapers chanting with a will.

The whole earth is the harvest-field; the sowing has been long,

The waiting for the harvest many years;

The tares have grown to fulness, and the weeds a mighty throng,

All the ills and sins from Adam down, the sorrows and the tears.

The sickle has been lying with the rust upon the blade,

The melody of "Harvest Home," a nigh forgotten song;

But the Master of the harvest leads the reaping host along,

And that reaping can no longer be delayed.

The tares and wheat together grown are waiting for the stroke;

The threshing-floor is ready for the flail.

The signal to the reaper band God never will revoke,

And the hand that wields the sickle then will never, never fail.

I seem to see the harvest now in panoramic view,

The hoary wrongs of years ago—the sins that were my own—

Like a never-ending seething sea, whose boundary none have known,

Stretching far and wide in deep, autumnal hue.

The reapers swing the glittering blade adown the waving field;

The tares and wheat are falling side by side.

The sheaves the reapers gather there are but a scanty yield;

But the tares they bind for burning blot the landscape far and wide.

The breath of God upon the field is winnowing the grain;

There's nothing from that searching fan the sower can conceal;

All the rights and wrongs of centuries that judgment doth reveal,

While the tares of sin are burning on the plain.

C. M. SNOW.

CHRISTIAN SCIENCE.

SCIENCE is another word for knowledge. It is knowledge reduced to law and embodied in system. By its laws one can reason from cause to effect, and from effect to cause. True Christian science is a knowledge of Christ according to a definite and unchangeable law. This is the science God desires us to master, for He wants us to know Him. "I desire mercy, and not sacrifice; and the knowledge of God more than burnt-offerings." Hosea 6:6.

By this knowledge we get eternal life. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. To know God is to have eternal life; to have life we must have the Son. "He that hath the Son hath life." 1 John 5:12. Therefore true Christian science is the Gospel; for it is the knowledge of God, by God dwelling in man, whereby he has eternal life.

The Will or the Desire.

"The flesh profiteth nothing." The mind is the only medium by which God is able to communicate and reveal Himself to man. As our bodies are composed of what we eat, so our minds are made of what we think. Thought grows by what it feeds on. The incentive of thought is the *will* or the *desire*. It is the genesis of spiritual growth. All have an equal chance to acquire this knowledge, the science of salvation. The sin-darkened chambers of every mind are illuminated with light from heaven,—"the true Light, which lighteth every man that cometh into the world." John 1:9. It is God that works in us the *will* to do good. Phil. 2:13. Rotherham literally renders the word, "*the desiring*." This *desiring* is universally implanted in every human heart. All want to be better; all hope to be good.

The Thought.

The thought is the desire put in exercise. We are told that the wish is father to the thought. The mind naturally dwells upon what it loves. If we cultivate this God-given desire to do good, our wills become stronger, and we grow in grace and in the knowledge of God. If we quench the Spirit, our wills become enfeebled, our powers of choice weakened, until we lose all control of ourselves. If we fail to heed these things, God's Spirit runs out of us "as leaking vessels." Heb. 2:1, margin. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think* on these things." Phil. 4:8.

The Act.

If the wish is father to the thought, the thought is father to the act. "Of the abundance of the heart his mouth speaketh." Luke 6:45. God gives us power both to will and to do. Phil. 2:13. Without divine assistance we are helpless. "For without Me ye can do nothing." John 15:5.

God works in us by faith,—"that faith which worketh by love." The divine energy dwelling and working in us is not a theory, but to the Christian it is a fact. The science of religion teaches that salvation is not merely a mental operation; we are justified by faith; we are judged according to our works. The overcoming Christian must *act*; he can not be passive. To be collaborators with Christ we must work,—work *out* of us what God works in us. Then we can say with Paul, "I am not ashamed of the Gospel of Christ; for *it* is the power of God unto salvation to every one that believeth." Rom. 1:16.

Conclusion.

The good we *wish* to do and the good we *do* are the effect of the divine energy working in us. The Lord is *our* righteousness. Notwithstanding this divine co-operation, the sovereignty of the *will* belongs to the individual. He may choose to do good or to do evil. Faith is God's to give; it is man's to accept. *Both* the desire and the energizing are given. "For it is God which worketh in you *both* to will and to do of His good pleasure." If God is working in us, then the righteousness we desire and the righteousness we do are revelations of God to the individual. It is by this miraculous transformation of character that we are able to *know* Him. Salvation from sin acquaints us with Divinity. Christ in us the hope of glory is no longer a mystery, but is made *manifest* to His saints. *This* is true Christian science, the *knowledge* of Christ, the science of salvation. CYRUS SIMMONS.



"THEY THAT WERE READY WENT IN."

THE whole passage from which these words are taken, reads as follows: "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut." Matt. 25: 10. By way of warning and admonition, the Bible often brings to view circumstances like the ones here set forth, in which a great and decisive crisis is upon the people, in connection with which compliance with well-defined conditions secures blessing and safety, and neglect of which results in widespread and irreparable loss.

In the case before us it is implied that there is some special position or opportunity which it is very desirable to secure, and in reference to which instruction is most timely; but if there is too long-continued neglect, or a failure to make the necessary preparation, the opportunity goes by, and what might have been gained is lost. "They that were ready, went in;" and then the door is shut.

It becomes, therefore, a matter of paramount interest and importance to inquire diligently into these circumstances, to learn what the blessing is which is here shadowed forth in so enticing a manner, and what the preparation is that is necessary to secure it. The words, "And the door was shut," are words of fearful import, teaching that a time may come in our own experience when we will be past the reach of mercy and hope, and that such a time will come unless by zealous repentance we keep ourselves in the love of God, and the patient waiting for His Son from heaven. These considerations should take hold of every heart with irresistible power. The Scriptures often describe just such decisive occasions in the experience of the church. For instance, our Lord utters the following solemn warning: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

The points established in preceding articles throw an equal flood of light on this parable. Here again is the bridegroom, which is Christ; and here is a marriage, or wedding, which, as in Matthew 22, is Christ being inducted into His everlasting kingdom; and here are the virgins, wise and foolish, which represent the connection of the church with this great movement; and here also the virgins, the guests of the wedding, have to be suitably prepared for before they are in a proper condition to entitle them to participate in the wedding ceremonies.

This brings us again to the investigative judgment of the sanctuary; for there it is that the candidates for eternal life in Christ's kingdom are examined, the record of their lives carefully scrutinized, and their characters adjudged as to their fitness to enter into the kingdom of the Father. Those who pass this test successfully, who are found having received from Christ the white raiment, the "wedding-garment," are the ones who are found "ready." "They that were ready went in with Him to the marriage; and the door was

shut." The marriage does not take place till all the guests are examined, and this part of the work is finished; and this fitting up of the guests, the confessing of their names before the Father, and the blotting out of their sins, is the last work of Christ as priest before He takes His position as king, which latter movement is the marriage; and it is not till this takes place, and they that are ready have gone in to the marriage, that the door is shut. Then those who find themselves shut out, return and vainly seek admittance.

There remain two more questions to be answered in order to a more complete understanding of the question before us, namely, "And while they went to buy, the Bridegroom came." What coming is here referred to? "And they that were ready went in with Him to the marriage." This must refer to the wise virgins; and what is their going in to the marriage?

Coming of the Bridegroom.

Bear in mind that the whole burden of this parable of Matthew 25 is the coming of the Bridegroom to the marriage. That is the only "coming," on His part, here brought to view. But it is not the coming of Christ in the clouds of heaven again to this earth; for the marriage does not take place here. Christ receives His kingdom, which is the marriage, before He comes again to this earth. Luke 19: 12, 15: "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." "And it came to pass, that when he was returned, having received the kingdom," etc. In this parable, the nobleman undoubtedly represents Christ, and His going into a far country to receive for Himself a kingdom, viewed from the standpoint of the time when He was here on the earth at His first advent, which was the standpoint of the disciples to whom Christ spoke, refers to His ascending to His Father in heaven, there to be invested, in due time, with the power and regalia of His glorious kingship, and then to return to take His people to Himself.

But this act of going in before the Father to receive His kingdom is called a "coming;" and in a certain sense it is. A description of it is found in Dan. 7: 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." This is Christ's promised kingdom (Luke 1: 32, 33), the taking of which, on His part, constitutes the marriage, and to receive which He comes to the Father, to the Ancient of Days. And while this work is going on in heaven, the foolish virgins are off to buy oil for their lamps, that is, are seeking some new application of prophecy or some new sensational experiences which they think will help their condition, but find it all in vain. "And while they went to buy, the Bridegroom came; and they that were ready went in with Him to the marriage; and the door was shut."

These who go in with Him to the marriage must, of course, be present to witness the wedding ceremony, or that which is, in this case, the coronation of the King of kings; not literally so, for they are still here on the earth, and the coronation takes place in heaven; but such is their union with Christ that they are brought into such a degree of spiritual ecstasy, and Holy Ghost exultation of vision, that they will be, virtually, present with Christ, just as Stephen was when, as recorded of him, in Acts 7: 55, 56, "he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Just so the church at that hour of supreme spiritual union with Christ, which the Scriptures declare will come to the last generation, will be so filled with the Holy Ghost that they will be present in spirit, which will seem to them as real as if they were bodily and literally there, beholding the glorious coronation of their King. They will *thus* and *then* have gone in with Him to the marriage. And then, Christ's priestly work being ended, and his kingly office entered upon, the door will be shut.

The movements set forth in the opening parable of Matthew 25 are of such consequence, the truths are of such paramount importance, the figures are so striking and appropriate, the application so clear and consistent, that a restatement, or recapitulation, of the subject we trust may not appear inconsistent.

The Application.

That the great Advent movement of the early part of the present generation should be set forth under the figure of an Eastern marriage, is very fitting, the features of such a marriage tally so completely with the experiences of the church at the time in question. The bridegroom represents Christ; the virgins, the church; five of the virgins being wise, and five foolish, represents the fact that no definite proportion is to be drawn between the wise and foolish, that is, between the faithful and unfaithful professed followers of the Master. We can not say that so many will be saved and so many will be lost. If it had said that six of the virgins were wise and four were foolish, or that three were wise and seven were foolish, or any other proportion, then it would be evident that some definite information was intended to be set forth on this point. Making the number of the wise and foolish the same, it will be seen, was the only *indefinite* way in which it could be stated. So we can not tell, and need not speculate, on the question how many more will be wise than foolish, or foolish than wise, in the service of the Lord. But the solemn fact is set forth that a portion of those who hear the Lord's call will prove untrue and fail at last. Who will it be? Every one would do well to ask himself most seriously, "Lord, is it I?"

The first part of the Advent proclamation, that which aroused the attention of the world, in the beginning, to the great message, represents the condition of things in the parable which induced the virgins to go forth to meet the bridegroom. Then, in the illustration, there follows a tarrying time, the slumbering of the virgins, then the awakening and trimming of lamps, on account of a sudden cry raised at midnight, "Behold, the bridegroom cometh." What was there in Advent experience to answer to these features?—In the spring of 1844 the time first set for the Lord to come, passed by. The Bridegroom tarried; and the virgins began to slumber and

sleep. In the midsummer of 1844 the proclamation, "Behold, the Bridegroom cometh," was raised in power, and swelled to a mighty movement. This was the *midnight cry*. In the autumn of 1844, the 2,300 days (Dan. 8:14), at the end of which the Lord was expected to appear in the clouds of heaven, did end, and then the Bridegroom did come to the marriage (but not in the clouds of heaven, which was the mistaken idea); that is, He was brought before the Ancient of Days (Dan. 7:13, 14), to receive His kingdom, and power, and glory, which events constitute the marriage. But after Christ came to the Ancient of Days, and after the Bridegroom comes to the marriage, then there is an *intervening work* to be done before He receives the kingdom, or before the marriage takes place. And what work is that?—It is the examination of the guests who have been bidden to the wedding, to see if they have the wedding-garment on; it is the examination of all the candidates for Christ's kingdom, to determine if they are entitled to immortality; it is the investigative judgment, the making of the atonement, and the cleansing of the sanctuary. All these expressions refer to one and the same work, and all with marvelous beauty fit in together here. And all this intervening work must be finished before Christ can take the kingdom, or before the marriage can take place. Till this is done the door can not be shut; for not till then is it determined who are "ready" to go in with Him to the marriage. The door is still open; and other guests may still come, as they have been coming since 1844, and secure the wedding-garment, and go in to the marriage. We are now in the period of the examination of the guests, to see who is ready. More than half a century of time has already passed since this work of examination began; and how much longer, think you, reader, it can continue before it will be finished? In the very nature of things, it must soon close, and the momentous question for every case be decided who among the guests is "ready" to go in to the marriage, and also who, not being found with the wedding-garment on, must be bound hand and foot, and cast into outer darkness. The time for the marriage is just at hand. Those who are found "ready" will then go in, and be forever safe. Then the door will be shut, and no further admission be possible.

As the going in with Him to the marriage is a future event, it becomes a matter of special interest to inquire what it will be. On this point we have the following facts to guide us:—

1. The marriage takes place in heaven, not on this earth; for it is in heaven that Christ receives His kingdom, before His second coming. He receives it from the hand of the Ancient of Days (Dan. 7:13), who is, at the time, in heaven, not on the earth.

2. It takes place before any of the saints are translated to heaven; hence they enter in with Him to the marriage, not literally, but in the state of spiritual ecstasy already described.

3. No one can go in to the marriage with Him till the marriage takes place; and that does not occur till Christ has finished His work as priest in the sanctuary. The going in with Him could not, therefore, have taken place in 1844.

4. No person can go in to the marriage until he is pronounced "ready;" and that decision can not be rendered till all cases are decided in the sanctuary above, and probation is ended. The time when those who are "ready" go in with Him to the marriage is, therefore, at that moment of supreme importance when their cases are decided for salvation, and when all probation closes, for after they thus go in, the door is shut.

There are various scriptures which describe the condition and privileges of the church at this time; but as these belong to another division of the subject, we defer examination of them to a future article. **URIAH SMITH.**

JESUS, THY NAME I LOVE.

JESUS, Thy name I love
All other names above
That tongue can sing;
Its sweetness fills my heart,
Soothes sorrow's keenest smart,
And dries the tears that start
When joys take flight.

Th' shadows 'round me fall,
And fears my heart appal
Of coming ills,
The covert of Thy grace
I make my hiding-place,
Where one smile of Thy face
My bosom stills.

When sharp temptations press,
From paths of righteousness
My steps to stray,
Thy name of love shall be
Heaven's talisman for me,
To make the tempter flee
In shame away.

My life, from youth to age,
Shall bear on every page
Thy name of might,
To calm the waves of death,
As when Gennesareth,
Awed by Thy sovereign breath,
Slept in morn's light.

And then, before Thy throne,
With all the glories shone
That crown Thy cross,
"Jesus!" the song shall be
Of millions saved like me,
To all eternity,
From sunless loss.

—Wm. C. Richards, in *Christian Enquirer*.

KNOWLEDGE BY FAITH IN GOD.

IT was not God's desire that our first parents should remain in ignorance of anything good. It was not His desire that man should not be able to distinguish good from evil. But it was His desire that man should know it in the only true way,—by faith in Him.

It was Satan's desire to destroy man, and therefore he desired that man should know evil as he knew it,—by sympathetic, experimental knowledge.

God's way was to lead poor, ignorant, finite man out of himself ever toward the infinite. The infinitely-loving God knew everything; He would therefore have revealed to man (even as He will now) all that it was best for man to know, and as rapidly as he could be trusted to know. But to do this the finite child must believe the Infinite Father. Man, by believing God, would have learned to trust Him and love Him, would have assimilated His character, would have opened his own heart to the infinite depths of the righteousness, the knowledge, the life of God. Infinite goodness would have been his center and circumference.

What God said was good man would have believed, and in walking by faith would have come to know by happy experience that God's Word was true. What God said was evil he would have shunned, till, as character developed, he would more and more have come to know instinctively, even as God knows, that a thing was evil. This would not have been a knowledge which exalted self; it would have been the knowledge which sprang from God's Word Spirit-wrought in his character. To God would have been all the glory, as His was all the wisdom and power.

Satan's object was to get man to believe himself a god; and thus artfully he put the temptation: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then

your eyes shall be opened, and ye shall be as God, knowing good and evil." Gen. 3:4, 5, R. V. He would say, "God is telling you that which is not so; He is keeping back from you knowledge which will make you like Himself." Satan doubtless gave them ocular proof that touching and eating would not kill them; for was not he, the serpent, touching and eating, yet he was not dead.

Man disbelieved God and accepted the word of the serpent and his own senses rather than God's Word. As a result, the garments of individual glory with which God clothed them, and which other eyes could not pierce, departed with their purity; they became naked and ashamed; sin became incarnate; and, notwithstanding Satan's lie, death passed upon all men.

God uses the very words of Satan in irony: "Behold, the man has become as one of Us, to know good and evil." Gen. 3:22. God does not indorse Satan's lie. He wants man to weigh it now in the light of experience. And now He tells man that as he has chosen his own way, he must pursue it apart from the tree of life, and demonstrate in himself whether God's Word, "Thou shalt surely die," or Satan's, "Thou shalt not surely die," was true. Strange that men believe Satan yet, isn't it?

All this is written for us. As Satan wrought then, more craftily and subtly does he work now. The only true knowledge is in God. The only true way to obtain it is by faith in God, "the faith which worketh by love."

RELIGIOUS JOY.

THE religion of Jesus is a joyful religion. One of the fruits of the Spirit is joy. Every Christian has this in some degree. It is a supernatural joy, and does not depend upon circumstances, for it comes from within. Worldlings rejoice when everything goes well, from a worldly standpoint; some professed Christians rejoice when prospered in worldly things, and sometimes even when in an enthusiastic religious service; but this may be but natural joy. Supernatural joy wells up from an unseen fountain when earthly joy has fled. It gushes out right in the midst of the desert, and if we looked at the desert for its source, we should not discover it. Habakkuk knew about this joy, for he says, "Altho the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Any worldling can rejoice when all goes well. Only a Christian can rejoice when things seem to go wrong. In the darkest day a Christian ever saw he can rejoice in God when he can not in anything else. Joy makes a Christian strong in his every-day life. "The joy of the Lord is your strength." He is a weak Christian who has spells of the blues or carries about a gloomy face. He is a discomfort to himself and repels others. It is the expression of joy that makes a telling impression upon the world. This poor, heart-broken world, staggering under its burdens, is attracted only by this kind of religion. The shouts of redeemed saints and converted sinners have often sent more conviction into the hearts of sinners than tons of paper essays read from polished pulpits. The church of the future that is really to make inroads upon the kingdom of Satan will be the church that has a joyful religion, that buoys up the sinking soul.—*Christian Witness*.



THE SABBATH, THE FATHERS, AND THE REFORMATION.

Who Are the "Fathers"?—Their Relation to the Church—No Authority for Sunday Observance—The Reformation—The Council of Trent.

BY professed Protestants who observe the sun festival instead of the Sabbath of the Lord, the "fathers" are often quoted in support of their practise. This leads us to ask, first, Who are these so-called fathers? and, secondly, What was their teaching concerning the Sabbath and Sunday?

1. We have shown both from prophecy and history that Christianity was very early in this era corrupted by paganism, and that this was the origin of Roman Catholicism. These fathers were not the leaders of the pure Christian thought of their times, but they were the leaders of that *pago-Christian* thought that developed into the Papacy. Many of them were pagan philosophers and teachers who accepted some parts of Christianity but who continued to wear their philosopher's garb until the day of their death. Had true Christianity overspread the world, they would have been looked back upon as pagans, or, at the best, as heretics. But when that *pago-Christianity*, now known as Roman Catholicism, by fraud and force and deceit triumphed and came to rule the world, these men were looked back upon as the founders of that kind of Christianity, and were called the "fathers of the church." They sustain the same relation to the great church of the apostasy as the apostles sustain to true Christianity. This shows how unreasonable it is for a Protestant to quote them in support of a doctrine not found in the Bible. We recall again the words of Mr. Dowling: "The Bible, I say, the Bible only, is the religion of Protestants. Nor is it of any account in the estimation of a genuine Protestant how early a doctrine originated, if it is not found in the Bible." "He who receives a single doctrine upon the mere authority of tradition [that is, on the testimony of the fathers], let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."—*History of Romanism, book 2, chapter 1.*

2. But these so-called fathers, even were their words authoritative to a Protestant, give no support to the present ideas concerning Sunday observance. "Chambers' Encyclopedia" speaks the truth when it says, "By none of the fathers before the fourth century is it [Sunday] identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Jesus or His apostles."—*Article Sabbath.* Kitto says the same. "Nor do these writers [the fathers] in any instance pretend to allege any divine command or even apostolic practise in support of it."—*Article Lord's Day.*

How, then, are these writers now quoted by Protestants in support of their Sunday observance? The answer is easy. Their testimony is neither consciously nor unconsciously garbled. The same writers say ten times as much con-

cerning the observance of the Sabbath among the early Christians. But these passages are passed by with religious (?) silence. Being the very persons who were betraying the church into the pagan apostasy, it is not strange that they should in some instances show some honor to the pagan sun festival. These are the passages quoted. Taken as a whole, however, their testimony, while not authoritative, bears unmistakable evidence that the sun festival was gradually substituted for the Sabbath, by the "pagan flood flowing into the church."

What Tertullian Says.

Tertullian, one of these fathers, admits the truth concerning the origin of Sunday festivities in the church. To the pagans who accused the apostatizing Christians of worshiping the sun, he retorts: "It is you, at all events, who have even admitted the sun into the calendar of the week; and you have selected its day [Sunday] in preference to the preceding day, as the most suitable in the week for either an entire absence of the bath, or for its postponement until evening, or for taking of rest, and for banqueting."—*Ad Nationes, book 1, chapter 13.*

Why does not Tertullian say, as the modern divines do, that Christ and the apostles made the change? The answer is, No such idea was dreamed of then. Every one well knew that Sunday came from paganism. To deny this and assert the other at that time would have been a deliberate falsehood, which would have brought him only contempt.

But if Sunday came into the church from paganism and stands only on tradition, why was it not repudiated by the Reformation of the sixteenth century? Why did not the church return then to the observance of the Sabbath of the Lord? God's plan is not to give a flood of light all at once, to blind men's eyes, but to lead men in a path that grows brighter and brighter "unto the perfect day." Nothing could be more gradual than the dawning of that Reformation. Luther at first was an enthusiastic papist. After having been professor in the university at Erfurth, he humiliated himself in monkish cowl, to beg his bread from house to house, in his ideas of popish penance, thinking this would be well pleasing to God. It was in a cell in the monastery at Erfurth that Luther found an old Latin Bible, bound by a rusty chain to the stone wall—fit symbol this of how the Word of God had hitherto been bound in his mind and in the church. This old book contained the power which, set on fire by the Spirit, was to move the world. Still, while walking in the light, Luther never saw the perfect day. Who of us have seen it?

The human mind, like a pendulum, oscillates from one extreme to the other. Horrified at the papistical idea of salvation by works of penance, Luther grasped the truth of salvation by faith alone. He did not, however, see clearly the fact that the true faith is that which works by love to obey God's law; that faith and works are not in antagonism, but that they stand related as cause and effect. He did not fully grasp the sublime truth that Christ is the end of the law only by so writing it in our hearts as the actuating principle of the life, that all external and commanding copies become needless. He could not see, therefore, the har-

mony and unity of the law and the Gospel. For the same reason he saw conflict between the Epistle to the Romans and the book of James, and repudiated the latter, declaring it to be an epistle of straw. For these reasons Luther did not recognize the claims of the Sabbath commandment; but while not claiming for Sunday any divine authority, he observed it as a custom of the church.

Carlstadt, one of Luther's co-workers, and a man whom Luther acknowledged as his superior in learning, did see all these things clearly, and he observed the seventh-day Sabbath. His views were more nearly right than Luther's in many ways. Luther rejected only those things which the Scriptures directly condemned. He said, "Tho Christ has not commanded the adoration of the host, neither has He forbidden it." So Luther retained this custom. Carlstadt saw that on this principle the church could be filled with the dead lumber of ritualism; so he said, "It is sufficiently against the Scriptures if you can find no ground for it in them." As was natural, the church in this followed the less radical leader. For the same reason the reformed churches followed Calvin instead of Luther in retaining the doctrine of inherent immortality, for Luther declared that this was one of the monstrosities of the "papal dunghill of decretals."

Inconsistency of Reformers.

Thus the reformed churches, while professing to reject tradition for the pure Word of God, were led to deny their own position, by accepting Sunday on the authority of tradition only, and tradition directly opposed to the divine Word. It was the weakness caused by thus practically denying their own position that more than any other one thing arrested the progress of the Reformation. Draper says: "Toward the close of Luther's life it seemed as if there was no other prospect for papal power than total ruin; yet at this day out of three hundred millions of Christians more than half owe allegiance to Rome. Almost as if by enchantment the Reformation suddenly ceased to advance. Rome was not only able to check its spread, but even to gain back a portion of what she had lost."—*Intellectual Development, vol. 2, page 216.*

At the Council of Trent, called by the Roman Catholic Church to deal with questions arising out of the Reformation, it was at first an apparent possibility that the council would declare in favor of the reformed doctrines rather than against them, so profound was the impression made thus far by the speeches and writings of Luther and the other reformers. The pope's legate actually wrote to him that there was "a strong tendency to set aside tradition altogether, and to make the Scripture the sole standard of appeal." The question was debated day after day, until the council was fairly brought to a standstill. Finally the archbishop of Reggio turned the council against the Reformation by the following argument:—

The Protestants claim to stand upon the written Word only. They profess to hold the Scripture alone as the standard of faith. They justify the revolt by the plea that the church has apostatized from the written Word and follows tradition. Now, the Protestants' claim that they stand upon the written Word only is not true. Their profession of holding the Scripture alone as the standard of faith, is false. Proof: The written Word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the Scripture alone as their standard, they would be observing the seventh day as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath enjoined in the written Word, but they have adopted and do practise the observance of Sunday, for which they have only the tradition of the church. Consequently, the claim of "Scripture alone as the standard," fails;

and the doctrine of "Scripture and tradition as essential," is fully established, the Protestants themselves being judges. (See the proceedings of the Council of Trent; Augsburg Confession; and "Encyclopedia Britannica," article Trent, Council of.)

At this argument the party who had stood for Scripture alone, surrendered, and the council at once unanimously condemned Protestantism and the whole Reformation, and proceeded to enact stringent decrees to arrest its progress. It was by this means, and also by the denial of the other cardinal principle of the Reformation, the doctrine of soul liberty, by an appeal to force, that the glorious progress of truth was arrested as by a magic wand. Then the churches wrote their creeds, and so took the individual from the guidance of the Spirit, and delivered him over to the control and teaching of the *organization*, which must always be ultra conservative.

Thus the light of the Sabbath truth did not shine clearly in the sixteenth century; but by the divine providence all this has been overruled. The *test is needed now*, and now the truth in this matter is being proclaimed.

G. E. FIFIELD.

HOW CAN ONE REAP ACCORDING TO HIS SOWING IF ANNIHILATION IS THE PUNISHMENT?

WE only notice those objections the most urgent. There are many more which are so frivolous that they are not worth noticing, and they only prove how hard it is to bolster up a doctrine for which there is no Scripture authority.

Mr. Lee, in his "Theology," p. 327, uses the following comparison:—

One dies so soon as he is capable of knowing right from wrong; his first act of sin is his only one, and that involves as little guilt as any wrong act can, and yet for that he must be annihilated. Another lives to be a hundred years old, and fills up the entire period with crimes of the deepest dye, and goes to his retribution as quietly as a sinner can make himself in one hundred years, and he can be no more than annihilated.

By this comparison he endeavors to make it appear that there are no degrees in punishment according to the *annihilation* plan, and no doubt many who do not think for themselves will drink this theology in. But how do we know how long God causes the wicked to suffer before they die? or, even admitting that all die at the same time (which is quite impossible), may not the degree of suffering differ much while they do live? This thought does not work against the position that death, or destruction, is the final punishment. This extreme comparison shows how much more merciful God is (if He does do this) in causing a child who has only committed *one sin* to cease to exist, than to torment in fire and brimstone forever.

There is nothing in the Word of God which teaches that a person will be punished forever for *one sin*. Christ says (John 8:21), "Ye shall . . . die in your sins; whither I go, ye can not come."

As Mr. Lee has made an extreme comparison, so we will try to make one. Is it consistent with the justice and goodness of God that Judas Iscariot, who betrayed our Saviour, or Nero, who illuminated the city of Rome with Christians saturated with combustible substances, or the wickedest man among the Spanish inquisitors, or among those who took delight in tormenting Christians or heretics in every possible way that human ingenuity can invent to make man wretched and miserable—that the wickedest person who has ever lived or ever will live should receive no more pun-

ishment than the one will who has committed the least guilty act one can commit?

We know that God is more merciful than man. What human tyrant would punish a person one year for the least guilty act? It is said that the Siamese god only punishes sinners 1,000 years.

Is it consistent with the attributes of God to administer infinite or eternal suffering for a finite sin, or for the sin, comparatively, of a moment? How can any of the wicked be said to suffer or "be beaten with few stripes" (Luke 12:47, 48) if *all* the wicked will suffer torment without end?

A few words in conclusion in regard to the word "annihilation," which Mr. Lee and many of our opponents urge against us. It is said that all nature and the universe rebel against this doctrine of annihilation; yet its second definition, according to Webster, is "to destroy the form or the peculiar distinctive properties, so that the specific thing no longer exists." This definition does not imply the non-existence of matter, but only a change of condition. It is also a *literal* change, as represented in Mal. 4:3 (see also verse 1): "And ye shall tread down the wicked, for they shall be ashes under the soles of your feet," etc.

The objector who holds to the immateriality of the soul, and, consequently, to its indestructibility, can easily be taken on his own ground by the following texts, Eze. 18:20; Rom. 6:23; and Matt. 10:28, which prove that to die is to cease to exist. As the objector contends that the soul is immaterial, we ask what there is left of it after it dies?

One may attempt to evade the question by ignoring the laws of language and the right definitions of terms in saying that to destroy is to preserve whole; to be dead is to be made more alive; to die is to wander in misery; not to be is to be; and "to burn up is to make a living salamander."

We can not better close this article than by using the words of the Lord: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

WM. PENNIMAN.

THE REJECTED MAN IS THE SAVIOUR.

[Thos. H. Nelson, in *Pentecost Herald*.]

It has been almost universally the case that the man, the idea, or the movement that was destined by God to save, bless, or benefit humanity, has been unpopular and rejected at first. This is true in science, literature, politics, government, and religion, and everything else, as history proves, and I suppose it will continue to be so till the final end. The world will not reason or think. It always makes a popular clamor for the superficial idea, or man, and refuses to learn from the past. In the minds of solid thinkers so far are they from feeling that the popular judgment must be right, that the honest conviction of each is that it is universally wrong. These thinking men yield to it, but they do so for selfish reasons, and not because they see it is the right thing. Were a man to honestly seek that which was sound in principle and right in practise, in the absence of all other proof, he would be safer in standing alone against the thoughtless popular decision than he would in standing by it.

Christ was not the only being who came with blessings "to His own, and His own received Him not." He was not the only man, nor His tenets the only tenets, that were "wounded in the house of their friends." To illustrate:—

Joseph was rejected and put out of the way, but this unpopular man afterward proved to be intrusted with a divine mission.

Moses was at first rejected by the Jews, but forty years afterward this rejected man proved their deliverer.

Jephthah was rejected by his brethren because of his illegitimate birth, but when their day of trouble came, they sent for him to deliver them.

Micaiah's advice to wicked Ahab was set aside because it was the very opposite of the advice of the four hundred popular priests, but the outcome proved that he alone was right and they were wrong.

The cases of Jeremiah, Daniel, in fact, all the apostles and prophets, and even the Lord Himself, could be cited in proof of the above.

Yet for all this the blind, unreasoning old world still decides that a man must be in the wrong if he is unpopular. The reformers should take heart and rejoice, however, for they are in good company.

God has ever blessed liberated and elevated humanity through the unpopular-man movement and idea. The popular cry is, "The majority rules;" but the facts show that in reality the minority rules, and always has. We are blind, and controlled to-day by ideas that were once popularly rejected. Let none consider himself wrong simply because unpopular.

A SHORT CATECHISM.

INFIDELS hate hypocrisy, and find great fault with hypocrites in the church. Here is a short catechism for them, with answers.

"Did you ever see a counterfeit bank-note?"

"Yes."

"Why was it counterfeited?"

"Because the genuine note was worth counterfeiting."

"Did you ever see a scrap of brown paper counterfeited?"

"No."

"Why not?"

"Because it was not worth counterfeiting."

"Did you ever see a counterfeited Christian?"

"Yes."

"Why was he counterfeited?"

"Because he was worth counterfeiting."

"Was he to blame for the counterfeit?"

"Of course not."

"Did you ever see a counterfeit infidel?"

"Why, no."

"Why not?"—*Selected.*

WHICH?

THERE are two ways of beginning the day—with prayer and without it. You begin the day in one of these two ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of those two classes. Which?

There are two rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others "die in their sins." You will die one of these two deaths. Which?—*The Inland.*

"THE best day in the whole year for duty is to-day."



THE OUTLOOK

WHAT DOES IT SIGNIFY?

A DESPATCH from Washington, under date of October 21, says in part: "Archbishop Chapelle, recently appointed by the Vatican as delegate apostolic to the Philippines, was closeted with the President this morning for nearly two hours. Mgr. Chapelle is here by appointment to confer with the President before his departure for the Philippines.

"Archbishop Chapelle presented a mass of data dealing with the alleged spoliation of churches and church property by American troops in the Philippines. It had been originally intended that this data should be presented to the Board of Archbishops at their recent meeting at the Catholic University. The President intimated an intention to order a special inquiry.

"In his capacity of delegate apostolic, Monsignor Chapelle has been commissioned by the President to submit to the Filipino insurgents, in general terms, certain propositions of peace. He is also authorized to inform the insurgents of the intentions of the American Government as to the future administration of the archipelago when peace shall permit civil officials to supersede the military. . . . This is a general summary of his *civil* instructions.

"Mgr. Chapelle intimated to the President that he would be satisfied if the church property in Cuba and the Philippines was allowed to stand, so far as title and occupation were involved, upon exactly the same ground as any corporation having vested rights. The President said he would refer that suggestion to Congress.

"Mgr. Chapelle will leave the United States for Manila early in December. *Meanwhile he will consult freely with the principal members of the administration.*"

Another sentence in the foregoing despatch says of Mr. Chapelle, "His Roman ecclesiastical mission does not conflict with his undertaking any mission on behalf of the President which will tend toward a peaceful solution of the complications now existing."

Right in line with the foregoing despatch is the following, from Washington, under date of October 27:

"President McKinley to-day appointed the Rev. W. D. McKinnon, late chaplain of the California Volunteers, chaplain in the regular army. Chaplain McKinnon will return to the Philippines very shortly. He has been chosen by Archbishop Chapelle to work with him in the Philippines toward the pacification of the insurrection and the settlement of various church property questions which have arisen."

The SIGNS OF THE TIMES for a whole quarter of a century has been teaching that the beast with two horns like a lamb, mentioned in Rev. 13:11, is a symbol of the United States. Our presses have put forth several pamphlets and small books at various times showing our reasons for this conclusion. And hundreds of articles from time to time have appeared in our columns upon the subject. We have not only maintained that the United States is symbolized in this prophecy, but have also affirmed the doctrine so generally taught by Protestants, that the "beast whose deadly wound was healed," spoken of in Rev. 13:12, is a symbol of the Papacy. Following this interesting prophecy to the close of the chapter, we learn that this country is to make an "image" to the Papacy. And, therefore, Protestant America will bow at the feet of Rome. When an "image" is made to anything, it shows adoration that is begotten of the spirit of worship.

We have both known and taught that Protestantism, even in this most Protestant of all countries, would so far depart from its principles that it would combine with the Papacy. And the reason why we have known and taught these things all these years is because we could read it clearly in the never-failing Word of prophecy; and we need only place the prophecy side by side with passing events in order to see the striking fulfillment. It is a new thing for a United States President to send for a Catholic prelate so that he may confer with him and instruct him how to act in the capacity of a representative of the government. And it should be noted that Archbishop Chapelle not only secures his own appointment as United States representative in the Philippines, but also gets an assistant sent with him, under

the title of an army chaplain. Mr. McKinnon will be called an army chaplain, and will draw his pay from the government as such. But he was chosen because Archbishop Chapelle wanted him as an assistant.

And right in this connection it should be noted that at numerous banquets and public celebrations and parades of late the place of honor has been given by the President to some Catholic dignitary.

Truly we are in eventful times; and how can any one fail to see the meaning of passing events?

THE INCONSISTENCY OF IT.

It has been only a few weeks since the New York Diocese of the Episcopal Church held its convention. One of the notable features in that convention was the report of Doctor Dix in regard to Sunday observance. The doctor introduced some resolutions with a view of arresting "the decay in the observance of the Lord's day," reference being had, of course, to Sunday.

The doctor's report deplored the growing disregard of Sunday and its devotion to "bicycle riding, excursions, golf, tennis, large dinners, and social receptions," with the consequence of a "wide neglect of public worship." Even clergymen, so Mr. Dix said, now indulge in "bicycle riding, golf, tennis, large dinners, and social receptions" on Sunday, and *commend the practise.*

To put the situation in a nutshell it is this: The great majority of the people regard Sunday as a mere holiday, and treat it in every respect as such. And many of the clergy have fallen in with this idea of things rather than condemning it. And then there is another large and growing class of clergymen who deplore this condition of things and desire to have civil laws passed so that they can invoke the police power in compelling the observance of Sunday. Even if Sunday were the true Sabbath of the Lord, which it is not, if men could not be *persuaded* to observe it, they would only be made worse by trying to *compel* them to do so. God does not *compel* men to serve Him. He *draws* them by love. Then why should men undertake to do what the Lord, with all His love and omnipotent power and infinite wisdom, has not considered within the realm of moral possibilities?

But this seeking to compel the observance of religious dogma by civil force is in the line of fulfilling prophecy. It is also history repeating itself. It is of importance as well as interest to studiously watch the developments.

WAIT TILL THE APOSTOLIC DELEGATE REPORTS!

ARCHBISHOP CHAPELLE is the "apostolic delegate to Cuba, Porto Rico, and the Philippines." He is practically the go-between of the Vatican and the United States in the matter of the church's interests in the new colonies of the now imperial republic.

General Funston is one of the army officers who have been fighting the Filipinos. Returning to America not long ago, he delivered a number of public addresses, in which he spoke very emphatically in regard to the sinister influence of the friars in the islands. In his address before the Stanford University he is reported to have said that "if Congress would drive out the friars and confiscate every inch of church property, the bottom would drop out of the insurrection in one week. . . . The inhabitants of Luzon are completely under the church."

Archbishop Chapelle takes exception to this statement, and doubts the correctness of the report. He thinks that if the general did use such language, he must have referred merely to a demand of the Filipinos as a condition of surrender. In rebuttal of the alleged statement that the natives are under the influence of the Roman Church, he cites as a fact that for the last 18 months more than 350 friars have been prisoners and "undergoing unheard-of torture in insurgent dungeons."

I have no judgment to pass as to the truthfulness

of either of the foregoing statements. It is possible that there is truth in both of them. This possibility is shown by the following further utterance of the archbishop:—

"Whatever the natives are or have they owe to the friars. By them they were lifted out of savagery and brought under the blessed and refining influences of Christianity. By them they were educated not only in the schools, but in the fields and the workshops were taught by them the very industries which are now the source of their prosperity. Mr. Peyton, the agent of the Episcopal Foreign Mission Association, tells us that the natives are the most moral and religious people on the face of the globe. Now, the men who taught them to be so can not be such men as some narrow-minded people would try to have us believe. Rev. Dr. Abeel, a Scotch Protestant missionary, also testifies that nearly all the population of the Filipino archipelago has been converted to the Catholic faith by the Spanish monks, and a wonderful improvement in their social condition has been the result."

This is a frank admission that the so-called "insurgents" are under the influence of the education given to them by the friars. It is a further admission that the character of that influence is manifested in the disposition to inflict "unheard-of torture in insurgent dungeons." They must be acting under the influence of "the church," for the apostolic delegate says, "Whatever the natives are or have they owe to the friars." Then this spirit of dealing out torture to their prisoners is a specimen of "the blessed and refining influences of Christianity" which they have received from the Roman Church. The principle of torture for opponents always has been a doctrine of the Roman Church where it had sufficient influence with the civil government to carry out its doctrines to their full extent. The Inquisition was in full blast in Spain when that government gained control of the Philippines and established there the Catholic religion. "Rome never changes," only as compelled by circumstances to make an outward show of change; and having had undisputed sway in the Philippines from the beginning of Spain's occupancy, of course the spirit of the Inquisition has continued to permeate all of her work in bringing the natives under "the blessed and refining influences of Christianity."

This being a prominent feature in the religious training of the natives, when they became hostile to Spanish tyranny and the friars took the side of the government, which in reality they controlled in the archipelago, it was but natural for the Filipinos to cruelly treat those of the friars who fell into their hands. This was natural because the government, under priestly domination, had so treated the insurgent natives who became prisoners of war. Thus whatever of torture or other ill fare the captive friars may have received at the hands of their former pupils, it is but the fruit of Rome's own seed-sowing.

But the blindest suggestion on the part of the apostolic delegate is that the people of the United States should not believe anything concerning the situation in the Philippines—that is, anything derogatory to Romish influence—*until he has personally investigated and reported.* Of course he will do exact justice, and tell the exact truth as no other can! The "opinions of gentlemen" who have been there before him are not reliable! Here is his appeal:—

"In a short time I will start for the Philippines, and I will personally investigate all charges made against religious orders, titles of property, etc. Until I have completed my work I would ask the good people of the United States not to be too ready to swallow as facts the opinions of gentlemen whose previous training and lack of opportunities to get at the real facts do not warrant their statements concerning the Catholic ministers of religion, the intellectual capacity, the moral and social condition, of the people of the archipelago, to be taken as undisputed facts by sensible and just minds; nor can they, therefore, be taken as an exact presentation of a condition of things in the Philippines upon which the United States Government could prudently and equitably base its policy with regard to this archipelago. The church asks only justice, and I will not countenance the retention of one inch of property which is not now legitimately held."

It would not be justice to take from the church "one inch of property" that is lawfully held by her. The same is true concerning the rights of the Filipinos. It was just as true four hundred years ago, when, under the papal blessing and support, the whole archipelago was forcibly taken from its natural owners by Spain; and it was just as true when the ill-gotten property was purchased from Spain by the United States.

But, granting that "the church" has many property

interests in jeopardy, and that the reports concerning her sinister influence in the Philippines are a subject having two sides, it is decidedly assumptive to ask that Rome's representative shall be the sole arbiter in the case, and that the people of the United States shall implicitly take his report in preference to all others concerning the condition of affairs in the islands. This is assuming extraordinary credulity on the part of an intelligent people. What next?

W. N. G.

THE CABLE BREAKS.

THIS is a Christian nation, according to the decision of the Supreme Court, rendered some time since. Now, the business of the Christian is to preach and teach Christianity. If this were a Christian nation (which it is not), it would be its chief business to propagate Christianity. But the government, through its military representative in the Philippines, has forbidden the distribution of tracts or Bibles in those islands.

A Christian who will not allow the people an opportunity of reading the Bible or Christian literature—who will not distribute copies of God's Word, nor allow those to do it who would—has little comprehension of the great commission, to say the least. Nevertheless the government is paying the salary of a Catholic priest (appointed ostensibly to the work of a chaplain), who goes to the Philippines as the acknowledged assistant of Archbishop Chapelle in his work of reconstructing the Catholic propaganda in the Philippines.

The archbishop desired an assistant in that work in those islands who had had an experience there. He found such an one, and the government pays the passage of this assistant of the archbishop, and pays his salary besides. Surely, then, the government is interested in religious work in the islands—that particular kind, even tho it has forbidden the Bible to be distributed or evangelical work to be done; but that particular kind of religion has always been opposed to those things. The decision that this is a Christian nation was based partially upon the fact that America was discovered by Columbus, a Catholic, who was sent out by the Catholic king and queen of a Catholic country; and the government is certainly living up to Catholic Christian principles in paying Catholics to propagate their faith in the Philippines, and refusing to allow others to labor there, even at their own expense.

Verily, the nation has broken her anchor chain, and is drifting toward the maelstrom. The tendency to join civil and religious things in this country is playing sad havoc with the foundation stones of our republic. The separation of Church and State, our country's most vital principle, has been abandoned. Instead of continuing at the work of repairing and strengthening its walls, the nation has gone down into the plain of Ono to confer with Sanballat and Tobiah, while the forces of the latter are preparing to sweep over the walls and overwhelm the country.

Will the nation take heed?—We fear not; in fact, it is not so written; and it is the business of the true Christian to stand in his lot and place, performing faithfully the duties laid upon him, awake to every onslaught of the enemy, and prepared for these rapid changes that are so swiftly ushering in the great day of God.

CHURCH FAIRS.

THE *Catholic Mirror* classes church fairs as "necessary evils." The *Mirror* says:—

"Fairs being an evil, and being necessary, the problem to be met is not so much to obviate their necessity as it is to palliate their concomitant evils. One of these evils, and perhaps that which arouses the strongest condemnation of the average layman, is the forwardness of young girls. Many girls, self-respecting and respected by others, modest and demure in accord with their Catholic home training or the excellent discipline of convent or parochial school, throw lightly aside all their previously-conceived and well-confirmed notions of what is proper and becoming and enter with too great zest the eager contests of the fair room. Maidens who would hitherto have blushed at the very idea of speaking to a stranger, flock to the stores and offices of merchants and business men in quest of donations of money or goods, and, too frequently, when forward request is met with refusal, polite or otherwise, it may be, seek by boisterous cajolery, by unmaidenly importunity, to reverse the first denial. In the bazaar room similar scenes, only in a more exaggerated degree, are witnessed. Girls, in the effort, not so much to assist the church in paying off its debt as to be victorious in some contest, or to have

the table for which they are working come out first, venture much and sacrifice much. They will address those to whom, perhaps in any other circumstances, they would disdain to speak. Undesirable acquaintanceships may be formed, which later can not with ease be dissolved."

No form of evil can be a necessity to the true Christianity. And a "fair," or anything else that will mislead young girls, as described in the foregoing extract, should be banished from the church of Christ. We need only to study the life and teaching of Jesus of Nazareth in order to see that they are altogether out of harmony with church fairs and all the rest of the inventions that professing Christians have devised to take the place of the pleasure and also the sacrifice of out-and-out giving to the cause of God.

Is not the almost universal assent, not only by Catholics, but by Protestants as well, to the idea that church fairs and the like are a necessity, a most marked indication of a great apostasy among professing Christians? The world has absorbed almost all who profess the name of Christ. The church is filled with hypocrisy. And this is true to such an alarming extent that it is one of the significant signs of our times. Have you ever considered seriously what it portends?

PERHAPS the interview that Cardinal Gibbons had with the President at the White House on September 20 was a kind of prelude to the remarkable conference that the chief executive had with Archbishop Chapelle on October 21. We should keep close watch of the influence that the Catholic power is gaining over this government, for it is fulfilling prophecy. This is no time now to cling to cherished dogma, and thus allow prejudice to blind our eyes to the light of truth. Every one, as he prizes the rewards of eternity, should be studying the Word of God for himself, so that he may know what the Lord has to say concerning the thrilling events of these times. God has spoken distinctly through His Word. Let all the world give heed.

OCTOBER 2 was the first day for paying taxes in the Greater New York. That day was made memorable by the amount of taxes paid by sixteen men. The one of the sixteen whose taxes were the highest paid \$406,895.96; then follow four others who paid over \$250,000 each, and seven more who paid over \$100,000 each, while the remaining four paid from \$36,000 to \$75,000 each. When men have to pay such large taxes what must be their vast wealth? But the great hoarding of wealth in these times is only interesting as we view the subject in the light cast upon it by the prophets. Have you ever studied the scriptures that so clearly predict the piling up of these colossal fortunes in our times?

A YOUNG man attending the California University, while practising at the Rugby game of football a few days since, had his neck broken, and died soon after. It is a slander on barbarism to say that Rugby football is barbarous. Every year furnishes its record of promising young men who are either killed or crippled while playing at this game. There are many ways of getting both exercise and recreation without taking the risk of being killed. Then why not choose the methods that are devoid of danger?

A NAVAL battle on the Magdalena River was fought between the government forces and the rebels of Colombia on October 24, in which about 200 men were either killed or drowned. The rebels had hastily transformed half a dozen river steamers into war ships, and they were repulsed, after a fierce battle of four hours' duration, by the government war ships Hercules and Colombia. Colonel Nevaro, a rebel leader, was killed.

A NUMBER of women were arrested a few days since in New York City for keeping a pool-room. It is to be observed that the betting and racing craze of these times has taken possession of the women quite as fully as the men.

A YOUNG man from St. Louis was drowned a few weeks ago while submitting to a preliminary ceremony preparatory to being initiated into the Kappa Alpha Fraternity of Cornell University.

VICE-PRESIDENT HOBART is believed to be upon his death-bed. There seems to be no hope of recovery from his present sickness.

THE New York *World* since last July has been calling attention to a big railroad combine that is being formed, that will include all the roads of the Eastern and Middle States. The pool, or trust, when formed will represent a capital of \$2,186,614,294. What fabulous proportions these big combines of wealth are reaching! And how literally are they fulfilling prophecy. Read what is said in the fifth chapter of James in regard to the heaping together of treasure in the last days.

ENGLAND'S preparations for her war in the Transvaal place her on the greatest war footing that she has occupied since the stormy days of Napoleon. And there is the melancholy prospect that her army and navy will never be lessened, but rather that they will be increased more and more. And all the other nations will feel that they must increase their war strength; and so the work will go till the battle of the great day of God is reached.

FREDERICK WEYERHAUSER, one of the greatest lumber merchants of Wisconsin and Minnesota, has just purchased a million acres of timber land on the Pacific Coast from the Northern Pacific R. R. Company. He says he has purchased the land merely as an investment. He believes that there will be a big advance in the price of timber on the coast and that he will reap a handsome profit from his deal.

It has been decided by the War Department, so says a despatch, to begin the manufacture of the high explosive thorite for use in the Philippines. It is too bad that these poor heathen are to be treated to such frightful materials of slaughter. It is certain that men can not be under the banner of the Prince of Peace while they are using their utmost abilities to kill their fellow-men.

THE Filipino Congress has elected a commission of native priests to proceed to Rome to explain to the pope the abuses and iniquities of the friars and ask for corrective intervention. Aguinaldo, in a recent speech at Tarlac, characterized the friars as intriguers and abusers of honor, law, and morality, and declared they compassed Spain's downfall in the Philippines.

A BOY eight years of age living in Virginia, attempted to commit suicide by pouring kerosene over himself and setting it on fire. The fire was put out, but there is little hope that the child will recover. He gave as his reason for the deed that his parents were unkind to him. When the suicide mania strikes the children, it shows an alarming condition of things.

SIX men who call themselves the "prophets and evangelists of the Catholic Apostolic Church," have been holding meetings in New York City recently. The burden of their teaching is that the second coming of Christ is right at hand. There can be no doubt but that they are right upon this point, whatever may be their teaching upon other themes.

THE New York *World* gives an itemized list of expenditures, showing that Sir Thomas Lipton expended \$950,000 in building his yacht, Shamrock, and carrying out the race with her for "America's cup." It is only in the times of colossal fortunes that such vast sums can be so incidentally spent by single individuals in their favorite sports.

CERTIFICATES of incorporation of the Anglo-American Rapid Vehicle Company of New York have just been filed in Delaware. The capital stock of the company is placed at \$75,000,000, and it is formed for the purpose of combining the most important English and American automobile companies.

THE United States Army, according to General Corbin's recent report, now numbers 99,160 men. Of these there are now 32,315 in the Philippines, and enough more are ordered to go there at once to make the American Army in those islands 65,725 strong by December 1.

THE New York *Journal* says that some fears are entertained of an epidemic of typhoid fever in Elmira, N. Y. "An investigation has disclosed that the wife of a milkman, on whose route six cases of the disease have developed, is ill with the fever."

SIX thousand six hundred and nineteen American soldiers were killed in action or died from wounds or disease in camp between May 1, 1898, and June 30, 1889.

THE national debt was decreased \$2,766,199 during the month of October.



GO AND TELL.

SEND the Gospel of salvation
To a world of dying men;
Tell it out to ev'ry nation,
Till the Lord shall come again.

CHORUS—

Go and tell them, go and tell them,
Jesus died for sinful men.
Go and tell them, go and tell them,
He is coming back again.

Tell it out to China's millions,
Tell it out in fair Japan,
Tell it by the mighty Kongo,
Tell it in the dark Soudan.

'Mid the lone Tibetan mountains,
By the Orinoco's strand,
O'er the burning sands of India,
Tell it out in every land.

Christ is gath'ring out a people
To His name from every race;
Haste to give the invitation,
Ere shall end the day of grace.

Give the Gospel as a witness
To a world of sinful men,
Till the bride shall be completed,
And the Lord shall come again.

—A. B. Simpson.

PRODUCTS, INDUSTRIES, AND RESOURCES OF THE PHILIPPINES.

THE products, industries, and resources of the Philippines are many and varied. The soil is fertile and adapted to all semi-tropical and tropical products. The woods

the entire Philippine group; but around the towns of San Fernando, Malolos, and Malabon, on the island of Luzon, and the entire island of Negros, one of the Vasayan group, it is one of the principal agricultural products. The soil produces but one crop a year, and there is but one crop at a planting.

The method of extracting the sugar and molasses from the cane is quite crude. The cane is ground between huge wooden rollers, turned by the caraboo, or water buffalo, and the juice is boiled down in large cast-iron kettles. When sufficiently boiled it is poured into earthen jars and left to stand for some weeks. It is then emptied out onto mats and divided into three parts, according to color, depending upon drainage. The contents of the upper portion of the jar are fairly light, the middle quite dark, and the bottom as black as tar. The sugar from the upper and middle portion of the jar is dried and bleached, and packed for market, while that in the lower portion is stored in mats to redrain. Such sugar is sold

The Vasayan group of islands produces about 19,650,000 pounds of sugar annually. In Manila hemp the Philippines possess a unique product, but this is a misnomer, as it is no relation to the hemp plant. Its native name is *abaca*, and it is a product of a species of plantain or banana which differs very slightly from the edible variety. It is a hardy plant, growing from twelve to fifteen feet in height, and suffers very little from any enemy except drought. It grows best in the hilly volcanic formation in the eastern part of the islands. It



Rice Culture in the Philippines.

is a perennial plant, like its fruit-bearing relative, giving out new shoots month after month from the original root. A large tract of land is necessary to form a successful plantation, as it takes about three years for a stalk to reach maturity. As yet the crude native implements are used in the harvesting of the hemp.

Tobacco is raised in large quantities throughout the interior of Luzon and the southern islands.

Rice, the principal article of food, is raised in large quantities throughout the entire Philippine group. It is planted in beds and when about six inches high it is transplanted in rows in the fields. Unirrigated rice fields produce but one crop a year and produce about one-sixth the quantity per acre of irrigated rice land. When the land is irrigated it will produce two crops a year of about 2,000 pounds each per acre. One man is supposed to cultivate about two acres under the present system of cultivation.

The cultivation of the coconut tree is general throughout the islands. The nut is used for food purposes and the making of oil, while cloth is made from the fiber of the leaf of the tree, *penia* cloth being the finest grade. It sells for more than silk in the home markets.

It is said for many years a superior grade of coffee has been grown on the mountain slopes of the interior, and that coffee plantations are quite profitable.

The rubber plant is met with in many parts of Luzon and Mindanao. Of the profitable species two or three are native of Philippine soil. It is thought that no industry in the archipelago could excel the cultivation of rubber, if proper attention be devoted to it.

The products of the islands are brought into Manila, the chief center of commerce, by the Pasig River, a line of small steamers running to all the different islands of the group, and the railroad running from Manila to Dagupan. This road runs around the western coast of the island through the fertile valleys and a succession of rice and sugar fields intercepting Caloocan, Malolos, Pampanga, Tarloc, and



Shipping on the Pasig River.

abundant with a great variety of fruits; oranges, lemons, bananas, pineapples, mangoes, chicos, etc., are found growing uncultivated in great abundance, and may be gathered in their season. Tomatoes and a peculiar kind of potato are found in quantities, but of an inferior quality.

Many varieties of sweet-potatoes, also radishes and peanuts, grow with very little cultivation. Sugar-cane, hemp, tobacco, rice, coconuts, coffee, indigo, and rubber are the chief products of the Philippines.

Sugar-cane is grown extensively throughout

in the home markets from at $1\frac{3}{4}$ to $2\frac{1}{2}$ cents per pound, according to the grade. The molasses is sold at the distiller's, to be manufactured into alcohol and rum.

With such primitive methods it would be impossible to do much in the United States with the sugar industry; but in the Philippines they can work on a crop of cane for months.

The wages of the day laborer on these plantations are from \$1.25 to \$1.50 per week. There is an overseer to each twelve of these laborers, who receives about \$3.00 per week.

finally terminating at Dagupan, on the shallow gulf of Lingayen.

Much is said about the mineral resources of the Philippines, and many odd reasons are given why the mines have not been developed,—one, a superstition of the natives who think it a mortal sin to disturb the earth, but the principal reasons being the hostile condition of natives in the interior of the islands, and the Spanish Government, who imposed such heavy revenue that no foreign government would invest their capital.

The rock formation is largely of volcanic origin. Large beds of almost pure sulphur are deposited near Cavite. The iron deposits are said to be of pyrites, limonite, or bog iron ore, and hematite, or red iron ore. At Augot is found one of the richest deposits known in the Philippines. This property was once worked by an English firm, who, after the heavy tax imposed upon them by the Spanish Government, were unable to make it profitable, so eventually had to abandon the property. At the present time the mine is worked by native Filipinos, who are said to make enough in one day to sustain them for a week.

Petroleum is found in Luzon and Mindonao. It is used by the natives as medicine and for household use, but not industrially.

Among the metals which have been found are quicksilver, zinc, tin, copper, platinum, and lead. Whether they exist in paying quantities is not known as yet.

Gold is said to exist in large quantities throughout the islands; but the Spanish would not work the mines, or allow foreigners to come in and carry off the profit. At the present time no mining is being done by Europeans in the Philippines. There is said to be about five hundred square miles where placer gold can be found, and about fifty places where exists gold-bearing quartz in true fissure veins. One ledge worked by natives in Northern Luzon has been examined by English assayers of Hongkong and said to average from ten to one hundred dollars per ton.

Most every scientist who has visited the Philippines has given his belief that a great mining future is in store for the islands. And the Chinese yellow book speaks of the island as abounding with precious metals.

A dark-looking ore containing gold, copper, lead, and silver, called serpentine rock, has been brought into Manila.

The most of the rock found in the Philippines is not what is called free-milling ore, but assays very high, and with proper machinery would afford a great source of income to the country if systematically worked.

The prospector will meet many almost insurmountable obstacles when going into the interior, but nothing will form a barrier to the energetic man. Large deposits of soft coal are found in the island of Luzon. The coal is said to be of good steaming quality and quite accessible. These mines were shut down some time ago by the insurgents.

EUGENE G. WOOD.

OUR WORK AND WORKERS.

At the last quarterly meeting of the church at Santa Ana, Cal., eight members were added.

Is the *Reporter* we note reference to church schools at Amery, Bloomville, and Stevens Point, Wis.

A CHURCH of nineteen members has been organized at Rossland, B. C., by Brother W. W. Steward.

THE president of Upper Columbia Conference reports \$2,000 on hand toward the work of opening a mission in China.

WOULD the person who sends the SIGNS OF THE TIMES to G. Clurry, blacksmith, Sledmore, Yorkshire, England, change his address to Bridlington Quay, Yorkshire, England?

TWO MEMBERS added to the church at Ashland and two to the church at Sanborn, Wis., are reported by Brother N. P. Neilsen.

A GENERAL meeting for General Conference district No. 1 is to be held at South Lancaster, Mass., November 28 to December 10.

It has been recommended by the General Conference Committee that Brother A. F. Ballenger make the Chesapeake Conference his field of labor.

THE *Reaper* reports that Walla Walla College has recently supplied eight teachers for church schools, and four others are to be sent out in the near future.

SINCE August 2 Sister Anna Jensen reports ninety orders for the SIGNS at Green Bay, Wis. She now has one hundred families reading the paper in that city.

CHURCH schools are in operation or about to be opened at the following places in California: Centralia, Crystal Springs, Escondido, Fresno, Garden Grove, Hanford, Napa, San Francisco, San Jose, and San Pasqual.

THE organization of a church of twenty-three members at Pepperwood, Humboldt County, Cal., is reported by Brother N. C. McClure. The company had built a new house of worship previous to the organization.

ON the 1st inst. Brother W. L. H. Baker and family sailed from San Francisco, on the steamer Moana, for Australia. They have formerly spent several years in the Southern Continent, but have been visiting the past summer at Grinnell, Iowa, Brother Baker's old home. On the same steamer were Mrs. E. H. Gates and two daughters, en route to Sydney, N. S. W.; also Professor Paap and wife, who go from Healdsburg College to join the teaching force at Avondale Industrial Academy, N. S. W.; and Mrs. Coril, who is on the way to join her husband in New Zealand.

THE HARVEST NUMBER.

ONE of our correspondents writes: "We have 600 of Harvest SIGNS. They are the finest in every way that have ever been published." That is what everybody who sees it says.

Another says: "I can not see why the special numbers sold at 10 cents should not be a blessing and aid the taking of subscriptions in all cases." And so it will, we are sure. It will do much good in many directions.

A third says: "We are not saying much to you, but we are working as hard as we can for the SIGNS. You will doubtless hear from us again very soon in the way of a large order for this place. We are organizing the churches into working societies, and expect to see great things accomplished."

What may we not expect when all our churches become *working societies*? Many of them are becoming such, and the Lord is richly blessing them. What, dear reader, are you doing in the Master's vineyard?

TESTIMONIAL FROM EXPERIENCE.

EXPERIENCE is better than unsupported theory. Brother George W. Reaser, president of Upper Columbia Conference, gives in the *Reaper* some results of a proper use of our "pioneer missionary paper," the SIGNS OF THE TIMES. Speaking of its use in that conference, he says:—

"It is impossible to estimate the amount of good that was accomplished in the circulation of the Quarter-Centennial number. Many have accepted the truth as the visible results of the work in which nearly all of our people engaged so heartily about a year ago; but what the ultimate results will be, eternity alone will tell. One of the encouraging features of that movement was a marked increase in the regular yearly subscriptions to the SIGNS OF THE TIMES, even to five hundred per cent. above the number of subscriptions taken during the corresponding period of the previous year. I am confident that the World's Harvest number will be the best copy of our missionary paper, in every respect, ever published, and that no one will be disappointed either in the character of the work or in the contents. One great object in getting out these special issues of the SIGNS is to furnish something with which all our people can work, for we are convinced that many will enter the work permanently if once they are started, and the SIGNS is the best thing that we know of with which to start. It is certain that no issue of the paper can be better for that, and for any and all purposes, than the forthcoming World's Harvest number."

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WHEN BABY PRAYS.

WHEN baby by her crib at night
 Enfolds her little hands to pray—
 Dear little hands, so soft and white—
 I listen while the sweet lips say,
 "Now I 'ay me down to s'leep,
 I p'ay the Lord my soul to teep;"
 And listening years are backward rolled;
 The past is as a tale untold.

And, standing by my mother mild—
 Dear mother, with your hair of white—
 Again I am a little child,
 And say again, as yester night,
 "If I s'ould die before I wate,
 I p'ay the Lord my soul to tate;"
 And half it seems in baby's plea
 The olden faith comes back to me.

Ah, me! I know my faith is but
 A phantom of the long ago.
 Yet when my babe, with eyelids shut,
 Repeats the words I used to know,
 "Now I 'ay me down to s'leep,
 I p'ay the Lord my soul to teep,"
 Someway, someway, the world doubts flee;
 The old, sweet faith comes back to me.

It comes again, the old, sweet faith;
 It is my own, it is my own,
 And doubt has fled, the gloomy wraith,
 Before a baby's words alone,
 "If I s'ould die before I wate,
 I p'ay the Lord my soul to tate."
 So for a baby's lisping plea
 My thanks, dear Lord, my thanks to Thee.
 —A. J. Waterhouse.

"I KICKS AG'IN IT, SAH."

SUCH was the vehement exclamation of Brother Moses. My first acquaintance with Moses began thus:—

Soon after the close of the war a neighbor said to me one day: "I wish you would call in and see my colored man, who has recently come to me from the South. I assure you he is a character."

I called one morning according to request, and after a pleasant introduction, I said, "Brother Moses, I wish you would tell me your Christian experience, if you can spare time for it."

"I allers has time for dat, sah," he replied. "It was on the sixth day of October, 1853, at 3 o'clock in de morning, in massa's corn-field in ole Virginny, that the Lord spoke peace to my soul.

"I had been a-mournin' for weeks, yet all de while more or less confidential in myself, and settin' store by de heaps of good works and prayers and repentin's I'd done. But at last these deceitful refuges began to gib way, and de foundations of de great deep broke up in my soul, and for three days and nights I could neither eat, drink, nor sleep, a-mournin' and a-wailin' for my sins.

"At last, nigh sunrise, in the third day, out in de corn-field, I says: 'Lord, You must save dis despairin' sinner, or he'll die. I know I's wicked, and vile, and rebellious, but den You's all-merciful and forgibin'.'

"He reached out His hand edgeways toward me; and if dat hand had been a sharp, two-edged sword, it wouldn't cut me open quicker'n it did, separatin' de joints and de marrer, and layin' bare de corruption of my heart. I

never dreamed what a heap of blackness dar was in dat heart till dat mornin'. Den, quicker'n I can tell, He reached out His hand agin, so kinder soft and tender, and closed me up, and didn't leave a rent or a scar or a sore place in my heart, and He says to me, 'Son, dy 'sins, which is many, is forgiven dee.'

"Den I know'd I'd been born ag'in, dat old things had passed away, and all things had become new. From dat day I's been surer dat I's born'd again 'an I am dat I was born'd de first time. Dat's my experience. Some folks don't believe it, but I knows it, for it's what I's tasted and seen."

"Have you any special religious interest in your church?" I asked Moses.

"No room for any interest," he replied. "De church is so lumbered up wid fairs, and festivals, and jollifications, dat de Sperit's got no chance to work among us. Leastwise dats my solemn 'pinion, dough some says I's heady and setful. But I's sick of it, sah. I goes to church Sunday, and, de fust thing, de minister gets up, and reads a long program of de worldly doin's and goin's for de week—de music and de supper, and de grammatic readings, and what not—twenty-five cents admission, and all must come. I tell ye, I kicks ag'in it, sah, and will, long's I hab bref in my body."

"What do you mean by saying you kick against it?" I asked.

"I rebukes it, sah, in de name of de Lord. Last Sunday I spoke out in meetin' and said: 'Bredren, what's ye been redeemed for, and brought into the church? Didn't de Lord tell you dat you's to be de light of de world and de salt of de earth? Well, when I sees how much time some of you gibs to fairs and festivals, and den you can't come to de prayer meetin' 'cause you's so busy, I says, if you ever was de Lord's true salt, you've lost your flavor; and if you don't look out, you'll be cast out, trodden underfoot of men.'"

"But, Brother Moses," I asked, wishing to draw out further wisdom from this deep fountain, "don't you think these things are necessary for making the church attractive to the masses, and inviting to the young?"

"No, sah," he replied with great warmth. "No, sah; Christians is de salt of de world, and dey is put into de world to preserve it from corruption. But some's got de idee dat you must bring corruption into de church so's to preserve de salt, as dough de Gospel is goin' to die out unless it's sugared and seasoned wid carnal 'musements. Dat's de pop'lar notion. But I kicks ag'in it, sah."

"Yes; but the people say there is no harm in a social gathering, and a plain supper, and a little music and reading for entertaining the people," I continued.

"Well, dat's de question," replied Moses. "I takes de Scriptures for my standpoint of faith and practise, and I have searched in vain to find where de 'postels and elders ever got up suppers of turkey, and chickens, and sandwiches, and cold tongue, and den invited de bredren to come to church and eat 'em at twenty cents a head. No, brudder, 'musements in de church is unsanctifying, howsom-ever folks may think 'bout it.

"We had a festibal in our meetin'-house two weeks back. I looks in a few minutes, and sees de crowd dere and de doin's. Fust de pianny and de fiddle strikes up, and den all de young folks' feet begin to shuffle and scrape under de seat, like the unthinkin' horse rushin' into battle. And sez I, 'Take off the 'straint and how long 'fore dis whole company'd be a-dancin' and a-waltzin' in de house of God?'

"Den dey had de guess cake, and de waffles, and waffled off a calico quilt to de one dat drawed de prize; and sez I, 'What's dis but edicatin' people to gamblin' and lotter-ies?' Den de grammatic reader comes on, all dressed up wid ribbons an' furbelows; sez I ag'in, 'What's dis but jus' nussin' our young 'uns for de stage and de theater?' I tell you, I kicks ag'in it, sah, and allers shall.

"Well, next night was prayer-meetin'; only twenty out, an' all as mum as if de Lord had never opened their mouths; and when I warns 'em about it, dey says, 'Brudder Moses, de Spirit didn't move us.' I's prayin' 'bout it night and day. It's 'cause de Lord's children don't think, dey does so. You remember how He says, 'My people do not consider.'"

Reader, Moses is a real character and not a myth. He was born in slavery, and if he is able to read, it is only a recent acquirement. But his mind is saturated with the Scripture as he has caught his phraseology from the rude preachers of his race. May it not be that he is one of the "babes" to whom the Father has revealed some things which He has hid "from the wise and prudent"?—Dr. A. J. Gordon.

"GIVE US THIS DAY OUR DAILY BREAD."

A LITTLE girl in a wretched attic, whose mother had no bread, knelt down by the bedside and said slowly:—

"Give us this day our daily bread."

Then she went out into the street and began to wonder where God kept His bread. She turned around the corner and saw a well-filled baker shop; so she entered confidently and said to the baker:—

"I've come for it."

"Come for what?"

"My daily bread," she answered, pointing to the tempting loaves. "I'll take two, if you please—one for mother and one for me."

"All right," said the baker, putting them into a bag and giving them to his little customer, who started at once to go into the street.

"Stop, you little rogue; where is your money?"

"I haven't any," she said simply.

"Haven't any!" he repeated. "You little thief, what brought you here, then?"

The hard words frightened the little girl, who, bursting into tears, said:—

"Mother is sick and hungry. In my prayers I said, 'Give us this day our daily bread,' and then I thought God meant me to bring it, and so I came."

The rough but kind-hearted baker was softened by the child's simple tale, and instead of chiding her he said:—

"You poor, dear girl! Here, take this to your mother." And he filled a large basket for her.—Selected.

"IT'S ON THE INSIDE."

WHILE walking down the street one day, I passed a store where a man was washing the large plate-glass show-window. There was one soiled spot which defied efforts to remove it. After rubbing hard at it, using much soap

and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to some one in the store.

Many are striving to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with the soap of good resolves; they rub it with the chamois of morality, but still the consciousness of it is not removed. The trouble is, "it's on the inside." It is the heart that is bad. If the fountain is bitter, the stream will not be sweet.

Nothing but the blood of Jesus applied by the mighty hand of the Holy Spirit can cleanse the inside; for God's Spirit alone can reach the inside.—*Selected.*

A DRUNKARD HORSE.

AN expressman in New York has a three-year-old colt that he has taught to drink beer and whisky and to chew tobacco. The animal is also very fond of mustard and other hot condiments. And, contrary to his horse nature, he eats meat with a relish, seeming to enjoy it quite as much if not more than his normal diet of hay, grass, and grain.

This horse frequently goes the round of the saloons with his owner, and many persons treat him in order to see him drink. In one evening not long since he drank one hundred and twenty glasses of beer. Of course it made the poor creature dead drunk.

This animal seems to feel all of the miseries in getting over one of his drunks that is experienced by the man who drinks. And he seems to appreciate the various things that are resorted to for "sobering up" quite as much as his inhuman master, who has taught him in these evil ways.

It may furnish amusement to coarse, rough men to thus educate a brute to debase himself, but what a shame it is that the vices and debaucheries of men should be trained into the dumb animals!

EARLY DAYS OF YALE.

An article in the *Self Culture Magazine* for November reveals a different condition in Yale's early days than now exists. It would be well if some of the old-time discipline existed now. Here is an extract from the article:—

The early period of Yale's history was full of interest, yet full of struggle. The tuition fee at first was twenty shillings a year, which was raised to forty shillings on the settlement of the Congregational faith of the college, and in 1726 twenty-three scholars graduated. During the régime of Elisha Williams (1726-1739) life at Yale was (as was the time) simple and severe. Board cost five shillings a week (\$1.25), and every student was required to read the Scriptures daily—

—yt ye word of Christ may Dwell in Him ritichly & yt he may be filled with ye knowledge of ye will of God in all wisdom & spiritual understanding.

Among other rules were the following:—

No student shall go into any tavern, victualling-house, or inn to eat or Drink, except he shall be called by his parents, or some sufficient person, yt ye rector shall except of. . . . No student shall use ye company or familiar acquaintance of a Dissolute person, nor intermeddle with men's business, nor intrude himself into ye chambers of students, nor shall any undergraduate go att Courts, elections, keeping high days, or go a hunting, or fowling [without leave, nor shall any be out of his room after 9 at night, nor have a] light in his chamber after eleven, nor before four in ye morning.

Prayers were to be at 6 A.M. in summer, and sunrise in winter, and between 4 and 5 P.M. These and all rules the student had to write out for himself on entering college and assent to them strictly.

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LESSON X.—SABBATH, DECEMBER 9, 1899.

SIGNS OF CHRIST'S SECOND COMING.

Mount of Olives, A. D. 31.

Lesson Scripture, Matt. 24:21-51, R.V.

21 "For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved; but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, He is in the wilderness; go not forth; Behold, He is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. 28 Whosoever the carcass is, there will the eagles be gathered together. 29 "But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. 32 "Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that He is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but My words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left; two women shall be grinding at the mill; one is taken, and one is left. Watch therefore; for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be the weeping and gnashing of teeth."

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

SUGGESTIVE QUESTIONS.

1. Having foretold the overthrow of the temple, what did Jesus say would come next in order? Matt. 24:21. (Dan. 9:26, 27; 7:25.)
2. How did the Lord say a remnant of His people would be saved from destruction under the persecution foretold? Verse 22. Note 1.
3. What warning did He give against false christs and false prophets? Verses 23-26. (2 Thess. 2:9-12.)
4. How may we know that these local demonstrations are not the second coming of the Lord? Verse 27.
5. What events were to begin to take place immediately after the cessation of persecution? Verse 29. (Luke 21:25, 26.)
6. Tell when each of these events took place, and under what circumstances. (Joel 2:30, 31; Rev. 6:12, 13.)
7. What was to be the next sign in the heavens? What was to accompany it? Verse 30. (Joel 3:14-16.)
8. What will then take place? Verse 31. (1 Thess. 4:16, 17.)
9. What parable does the Saviour give to illustrate the subject? Relate the parable. Verse 32.
10. How near is the Lord's coming when the signs have been shown in the sun, moon, and stars? Verse 33. (Luke 21:28-31.)
11. What interest will that generation have in the Lord's coming, who witness the signs already noticed? Verses 34, 35. (Luke 21:34-36.)
12. Will any one know beforehand the exact time when probation will close? Verse 36. Note 2. (Mark 13:32.)
13. In what condition will the world be just prior to Christ's second coming? Verses 37-39. (Luke 17:26-30; 2 Tim. 3:1-7.)
14. What is the duty of the faithful? Why? Verses 42-47. (1 Thess. 5:6-8.)
15. If, on the other hand, some think that the Lord's coming is being delayed, what is sure to follow in their cases? Verses 48-51.

Side Lights.—"Desire of Ages," chapter 69.

NOTES.

1. **Except those days.**—These *days* of persecution were predicted to be 1,260 years in duration. Dan. 7:25. But, as foretold in the text, these days were shortened, lest all of God's people should be destroyed. In the providence of God various causes operated to stop the general persecution of God's people prior to the close of the 1,260 years, which began in 538 A.D. and ended in 1798. The enlightenment of Europe through the powerful influence of the Reformation resulted in a public sentiment which would not allow such persecutions as had been prevalent, and edicts of toleration were issued by ruling monarchs of Europe about 1775-76. Since the latter date there has been no general persecution. The student should note the exactness of the prophecy. In Matthew the record says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." In Mark it says, "In those days, after that tribulation." The darkening of the sun and moon, May 18, 1780, occurred "immediately after the tribulation of those days," and these events came "in those days after that tribulation." Any darkening of the sun and moon occurring on any date not included between 1776 and 1798 could not be the signs foretold by our Saviour.
2. **No man knoweth.**—"No man maketh known," is the sense of the text. Several translations render

the text in this way. We have a parallel in 1 Cor. 2:2, where Paul says, "I determined not to know," that is, I determined not to make known. The day and hour of Christ's coming will not be made known by man, angels, nor by the Son, but by the Father only. And certainly no man can make known the time till it is made known by the Father. As He has not revealed the time in the Scriptures, we know it has not yet been revealed.

LESSON XI.—SABBATH, DECEMBER 16, 1899. THE TEN VIRGINS AND THE TALENTS.

Mount of Olives, A.D. 31.

Lesson Scripture, Matt. 25:1-30, R.V.

1 "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them; but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are going out. But the wise answered, saying, peradventure there will not be enough for us and you; go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came, and they that were ready went in with him to the marriage feast, and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour. For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, say ing, Lord, thou deliverest unto me five talents; lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliverest unto me two talents; lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things. And he also that received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth; lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sow, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness; there shall be the weeping and gnashing of teeth."

SUGGESTIVE QUESTIONS.

- 1. To what did Christ liken the kingdom of heaven when the signs were proclaiming the coming King near at hand? Matt. 25:1. Note 1. (Rev. 19:7; Matt. 22:13.)
2. In what mental state were these virgins? Verse 2. (Matt. 22:10; 24:45.)
3. How did the actions of the two classes differ? Verses 3, 4.
4. What were they all doing while the bridegroom tarried? Verse 5. (1 Thess. 5:6.)
5. When word came of the approaching King, what did all do? Verses 6, 7. (Luke 12:35, 36.)
6. What did the foolish virgins then do? Verse 8.
7. What answer did they receive from the others? Verse 9.
8. Before they could procure a fresh supply of oil, what took place? Verse 10. (Amos 8:11, 12.)
9. When they returned from their fruitless attempt, what did they say? Verse 11. (Matt. 7:11; Luke 12:35, 36.)
10. How was their request answered? Verse 12. (Luke 12:35, 36.)
11. What alone can prevent us from being counted among the foolish virgins at the day of the Lord's coming? Verse 13.
12. To what did the Lord again liken His kingdom? Verse 14.
13. In what proportion were His goods distributed? Verse 15. (Rom. 12:6-8; 1 Cor. 12:11, 28.) Note 2.
14. How did these different ones use the talents intrusted to them? Verses 16-18.
15. What words of commendation were spoken to the first two classes? Verses 19-23.
16. What did the unfaithful servant say to excuse his fault? Verses 24, 25.
17. How did the Lord meet his excuse? Verses 26, 27.
18. What sentence was then passed upon him? Verses 28-30.

NOTES.

1. Unto ten virgins.—The parable of the ten vir-

gins met its fulfilment in the experience of God's people in 1844, when the great Advent movement reached its climax. This included a period of six months, ending with Oct. 22, 1844. The midnight cry was given, commencing in July of that year and continuing till October 22. See "Life of William Miller," "Life Sketches," and "Last Day Tokens."

2. His goods.—The talents in this parable represent the gifts which God bestows upon His people to use for Him. They include all temporal and spiritual blessings, and they are given "to every man according to his several ability" (verse 15); that is, according to his ability to use them (see Eph. 4:8-16; 1 Corinthians 12). While the principles taught in this parable have always applied to the experience of God's people, they will be understood better and be applied more fully in the last days.



LESSON XI.—SUNDAY, DECEMBER 10, 1899. LESSONS IN GIVING.

Lesson Scripture, Mal. 1:6-11; 3:8-12.

NOTE.—Read Malachi 1, and 2 Cor. 8 and 9. Commit to memory Mal. 3:10. The secret of joyous, bountiful giving—the key—is found in 2 Cor. 8:5. "First gave their own selves to the Lord." And this is but following the example of Christ, "who gave HIMSELF for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." Titus 2:14, R.V.

(Mal. 1:6-11, R.V.)

6 "A son honoreth his father, and a servant his master; if then I be a father, where is Mine honor? and if I be a master, where is My fear? saith the Lord of hosts unto you, O priests, that despise My name. And ye say, Wherein have we despised Thy name? Ye offer polluted bread upon Mine altar, and ye say, Wherein have we polluted Thee? In that ye say, The table of the Lord is contemptible. And when ye offer the blind for sacrifice, it is no evil; and when ye offer the lame and sick, it is no evil! Present it now unto thy governor; will he be pleased with thee? or will he accept thy person? saith the Lord of hosts. And now, I pray you, entreat the favor of God, that He may be gracious unto us; this hath been by your means; will He accept any of your persons? saith the Lord of hosts. O that there were one among you that would shut the doors, that ye might not kindle fire on Mine altar in vain! I have no pleasure in you, saith the Lord of hosts; neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same My name is great among the Gentiles; and in every place incense is offered unto My name, and a pure offering; for My name is great among the Gentiles, saith the Lord of hosts."

(Mal. 3:8-12, R.V.)

8 "Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse; for ye rob Me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you happy; for ye shall be a delightful land, saith the Lord of hosts."

Golden Text: "God loveth a cheerful giver."

SUGGESTIVE QUESTIONS.

- (1) What had a father a right to expect from a son, or a master from a servant? What question does the Lord ask the people concerning their relation to Him? Of what unworthy conduct were the priests guilty? Yet what question did they ask concerning it? Verse 6. (2) What had they done which showed they were not honoring God? What question did they ask about this? How does the Lord say they had dishonored Him? V. 7. Note 2. (3) What had they been really saying in offering the blind and lame and sick for sacrifice? What text did the Lord propose to them to convince them that they were not honoring Him? V. 8. (4) What does the prophet entreat them to do for their own sakes? Who alone were responsible for this condition of things? What question does the Lord Himself ask? V. 9. Note 3. (5) What wish does the Lord express in reference to His people? What does He say of those who had been thus doing? V. 10. Note 5. (6) What pointed question does the Lord ask of every one who professes His name? What does God say of His people? What question do the people ask? How does the Lord answer such a question now, as well as then? Chapter 3, verse 8. Note 4. (7) What is the result of this robbery? How extensive is it? V. 9. (8) After plainly telling the faults of the people, and the result, what command does the Lord give? What could the people do in obeying this command? What would be the result to the people? V. 10. (9) What protection did He guarantee them? V. 11. (10) Having observed the

Lord in this matter and received His blessing, what assurances does the Lord give? V. 12.

NOTES.

1. The table of the Lord is contemptible.—This was the language of inference from the manner in which the table had been treated by the people. Instead of bringing the best for a sacrifice or an offering, they brought of the very poorest, that which was worthless, or measurably so, that which was polluted and unfit for their own use. Christians to-day are doing the same thing in effect when only the "small change" is given to the work of the Lord, and dollars are squandered in self-pleasing. He who gives little to the Lord has little treasure above, and consequently has little heart interest there and little spiritual growth here. The spiritual death of the present time is due in large measure to the smallness of offerings for the Lord's work, and vice versa.

2. Will He accept any of your persons?—After what has gone before, the answer is plain that He will not accept either them or their offerings. Such offerings could not have been given with a heart that was pure or acceptable in the sight of God; and the acceptable heart is the most precious gift we can offer. Such a heart could not dictate the offering of such things as the Lord condemns in these chapters.

3. Shut the doors.—The Lord would rather have the doors of His sanctuary closed than to have such offerings placed upon the altar or brought within His house. It were better to refrain from any pretense of offering than offer that which is dishonoring to His cause.

4. Tithes and offerings.—In these things the people had committed robbery against God. The Lord has never given His people the control or use of more than nine-tenths of their income. The one-tenth He reserved for His own work. When the whole ten-tenths of our earnings or products are used for ourselves, we are making use of that to which God has never given us a title or claim. "All the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." "The tenth shall be holy unto the Lord." Lev. 27:30, 32. The Saviour recognizes tithing as a God-appointed institution even in His day. See Matt. 23:23. While condemning the Jews for lack of faith and for perverting judgment and refusing mercy, the Saviour tells them that the paying of tithes (which they did) is only what they ought to do.

LESSON XII.—SUNDAY, DECEMBER 17, 1899. FRUITS OF RIGHT AND WRONG DOING.

Lesson Scripture, Mal. 3:13 to 4:6, R.V.

13 "Your words have been stout against Me, saith the Lord. Yet ye say, Wherein have we spoken against Thee? Ye have said, It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and are delivered. Then they that feared the Lord spoke one with another; and the Lord hearkened, and heard, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in the day that I do make, even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. "For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and ye shall as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith the Lord of hosts. "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."

Golden Text: "Whoever a man soweth, that shall he also reap." Gal. 6:7.

SUGGESTIVE QUESTIONS.

- (1) What is the object and where is the application of the book of Malachi? Note 1. (2) What charge does the Lord bring against His people? What do the people reply? V. 13. Note 2. (3) What had they said by their acts? Vs. 14, 15. (4) How do the true servants of God do? V. 16. (5) How does the Lord regard it? (6) What does the Lord promise them? V. 17. (7) What will be discerned in the judgment? V. 18. Note 3. (8) What shall be the harvest of the wicked? V. 1. Note 4. (9) What promises are left for the righteous? Vs. 2, 3. Note 5. (10) What are God's people told to remember?

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V. 4. Note 6. (11) Who will be sent as a forerunner of the great day of God? V. 5. (12) What will be the work of the forerunner? V. 6. Note 7.

NOTES.

1. Malachi means "My messenger." The prophet bears a great twofold message to God's people in both dispensations. It had a local and limited and specific application to the Jews previous to Christ's first advent, when formalism had replaced vital godliness, and tradition was hiding God's commandments. Malachi predicts the preparatory message for both Christ's first and second advent. Both comings are presented in Mal. 3:1, 2. All could "abide" Christ's coming to die. Only the good can abide the day of His coming to judgment. His first coming was a great day; but only His second coming could be called "the great and terrible day of the Lord." Read the first part of chapter 3, and connect with this lesson.

2. Against Me.—They murmured against God. They did righteousness for pay, and said: "What profit is it? The wicked is regarded of God as better than we." The only true, acceptable righteousness before God is righteousness for righteousness' sake, whatever may come. When it looks dark, the true servants will still believe, cheer one another, and comfort themselves in the fact that God's name is Faithful and True.

3. Then.—In the judgment, in the great and terrible day of the Lord. Now when acts seem the same, motives can not be discerned. The judgment of God will uncover motive, and will show whether the deed is done for self or God.

4. The day cometh.—The great and terrible day that only the righteous can abide. See 2 Thess. 1:7-9; Rev. 14:9-12; 18:8; Matt. 3:12; 2 Peter 3. Then will the wicked, those who will not have Christ's living presence within them now, perish in the glory of His revealed presence,—root, Satan, and branch, the wicked. All sin and all that is identified with sin will perish forever, and God's universe will be clean.

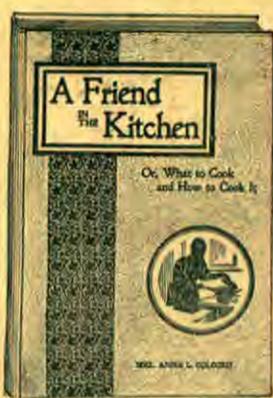
5. Fear My name.—Who choose God's character. Sun of Righteousness.—Jesus Christ, the healer, as sunlight is a disease destroyer and builder up. Tread down the wicked.—Not in anger; but after God has destroyed them, and made all things new. Dust shall return to dust; the wicked as organized beings will not be. Ps. 37:9-11. Thus "the righteous shall be recompensed in the earth; much more the wicked and the sinner."

6. The law of Moses.—As the end approaches, the types of the law of Moses will meet their fulfilment. Christ's work as priest is then shown to be almost finished; the great antitypical day of atonement almost at an end, the judgment impending; the rule of the judgment, God's holy law; the down-trodden Sabbath again lifted up. All these are revealed in what we are told to remember.

7. Turn the heart of the fathers with the children. Read as in the margin, "with" instead of "to." The thought is that the last reformation will be such that there must be a general turning to God, or God will smite the earth with a curse, with "utter destruction," as rendered by some. Would we escape? Then let us turn to the Lord with all our hearts. See Zeph. 2:1-3.

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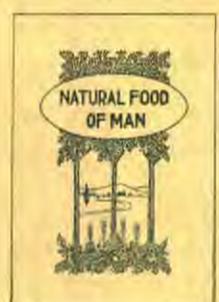
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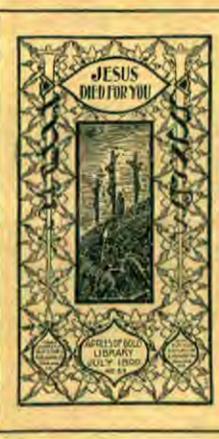
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Unawares

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Remember the date of the next "Signs" is December 13. The World's Harvest number includes November 29 and December 6.

S. S. Lessons.—There are two Sabbath-school and two Sunday-school lessons in this paper. The next lessons in course will be found in date of December 13.

We shall, the Lord willing, publish in our next an article printed in the *Catholic Mirror*, entitled "Heresy in the Middle Ages. The Church Has No Excuse to Offer for Suppressing It to Save Society."

We said in our last that of late the pope "had been sending imaginary statutes of Jesus to the crowned heads of Europe." It should have read *statues*. However, for centuries the pope has been sending out false statutes or laws, said to be those of Christ. The mistake was not wholly an error.

"Surpasses Our Expectations."—So the *Minnesota Worker* of the World's Harvest number of the SIGNS; and so others. Some who ordered early are now ordering larger numbers. Those who have read it appreciate its excellence. All from whom we have heard declare it the best SIGNS ever published.

We just now learn of the death of Elder H. L. Hastings, the publisher and editor of the *Christian*, of Boston, and the author of many small books, pamphlets, and tracts, mostly against infidelity. He was an attractive speaker, an indefatigable worker, and has written some sweet hymns. In his publications he almost never touched upon controversial religious dogmas. He was a believer in the near coming of Christ and conditional immortality. He died October 21.

"It Is the Best."—An earnest worker in the Lord's vineyard in California, writes: "DEAR BROTHER IN CHRIST: I have just finished reading the World's Harvest issue of the SIGNS OF THE TIMES, and words fail to express its value and importance. I do not hesitate to say that it is the best to my knowledge that has ever been given to the world. Certainly truths of such importance on themes of such thrilling and universal interest ought to be circulated everywhere. The times warrant the placing of ten million copies in the hands of as many families. I am planning to do all I can in this [Butte] county."

December 13 will be the date of our next issue.

Cowardice and Courage.—Governor Roosevelt, of New York, has just been telling the New York State Assembly of Mothers, in a speech, October 18:—

"A boy that won't fight is not worth his salt. He will be no use in life, and is a coward. Teach him to use his strength on the side of righteousness. Do not punish him if he fights if he is right. Teach him to be able to take care of himself and know how to act under all circumstances."

But Jesus of Nazareth did not fight. Was He not worth His salt? Was He a "coward"? He said to those whom He called "the salt of the earth," "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." The converted fighter among the twelve said, "If when ye do well and suffer for it, ye take it *patiently*, this is acceptable to God." Who is right—the Lord and His apostle, or Governor Roosevelt? But this is enough. Read the extended excellent remarks of the *American Sentinel* of October 26.

TO OUR FRIENDS.

THERE are many thousands of people throughout the United States who believe in the precious truths of the Bible, heralded to the world by the SIGNS OF THE TIMES. To them we wish to appeal. We wish them to consider these self-evident truths.

1. **The time.** We are living "in the last days," "the time of the end," "the day of His preparation." Jesus is soon coming. More than one dozen different lines of prophecy, beginning in different periods of the world's history, dealing with different events or nations, are rapidly bringing us to the very focal point of convergence, Christ's coming. For nearly fifteen hundred years God predicted in His Word various events—a score or more—that were immediately to precede Christ's coming and the end of probation. Within "this generation," this "time of the end," He has written and is writing all these signs again in startling events in the religious, social, political, and physical worlds, and in the heavens, that we may know, as He declared, "When ye shall see all these things, know that He is near, even at the doors." We see them; He is near.

2. **The World's Need.**—It is in *darkness*. "Darkness shall cover the earth; and gross darkness the people." How true now are the words of the prophet concerning the prophetic Word: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is *learned*, saying, Read this, I pray thee; and he saith, *I can not; for it is sealed*; and the book is delivered to him that is *not learned*, saying, Read this, I pray thee; and he saith, *I am not learned*." And so the darkness grows deeper, men more perplexed, divided, confused. The world is *sick*, physically, spiritually, "desperately sick;" where healed at all it is but slightly. Men are seeking for the healing Balm of Gilead, the Water of Life, and are put off with evolutionary ointment and traditional nostrums. Nay, more, the world is dying, thousands upon thousands around you everywhere. What are you doing to save them? The great harvest of earth is here; the Reaper is coming. What will be their reaping? What will be yours?

3. **The Remedy.**—God has intrusted it to you, to us; not because we are better, but that we, in gratitude for a great salvation, may carry it to others. We have light for their darkness.—"the more sure word of prophecy, . . . as a light that shineth in a dark place, until the day dawn." Give them the light of a present Gospel. Jesus is the Healer. Do you know Him? Tell the great sick world of the Balm in Gilead, of the Physician there. They are dying; point them to the Life-giver. They are sowing evil seed; tell them what the harvest will be. In the Gospel of Jesus Christ, and in that alone, is the remedy for all earth's ills.

4. **The Opportunity.**—Many will say: "I can not do this. I can not talk or preach." How do you know? Open the mouth for God; He has promised to fill it. But if you can not, or if you can speak, preach, or exhort, here is an opportunity—to some, doubtless, as giver and receiver, *the opportunity*—to give the light and healing and life; to some the light and healing and life may come for the last time. The opportunity to which we refer is the circulation of the World's Harvest number of the SIGNS OF THE TIMES. Many of our regular subscribers have re-

ceived and read it. Mechanically it is well printed for a perfecting press. Its illustrations are good. What it says is in good English. But, more than all these, it contains a whole volume of present, enlightening, saving, healing, life-giving, Gospel truth. You need it; the world needs it. Will you not, dear reader, help us in sowing the precious seed?

"Redeeming the time, because the days are evil," reads Eph. 5:16 in the common version. "Buying up the opportunity," reads the literal Greek. Will you not buy up this opportunity? It may cost ease, pleasure, a little time in business, a small outlay of money. Will you not sacrifice these in order to buy up the opportunity? Are not the days evil? Then do not the words now apply? God will abundantly bless every soul who heeds the Word.

We read in the political newspapers of men who go by rail and team through sun and rain, heat and cold, mud and slush, to speak on politics, while others travel in rain and mud and night for forty or fifty miles to meet and hear a two hours' speech. They think important principles are at stake, but the Gospel campaign is as much more important *now* and forever as heaven is higher than the earth, and eternity is more than time.

We wish we could publish the great edition free, but we are not able. The publishers have placed it as low as they consistently can, only four cents by wholesale. Hundreds of thousands, could they but be properly shown the paper, would buy it at 10 cents a copy. There they would get the contents of a dollar book, with a good piece of music besides.

"Behold, now is the accepted time [to work for God, to co-operate with Him]; behold, now is the day of salvation [for the world]."

The World's Harvest number of the SIGNS OF THE TIMES contains thirty-two pages besides cover; over thirty original illustrations; seventeen general articles on Seed Sowing and Harvest written for this number, some of them by writers of national repute; an excellent moral story; a soul-stirring article on Missions, by Dr. A. T. Pierson; a beautiful, upbuilding article on the Home, by J. R. Miller, D.D.; four sweet, earnest poems; a stirring song, with music by James McGranahan; twelve Bible readings; and over a page more. There are not less than 56,000 words, besides the music and illustrations. It is not so much mere verbiage. Every article is condensed. It is as worthy of preservation as many books. The whole is only ten cents a single copy; five to twenty copies, five cents each; twenty-five and upwards, four cents each. It will also be mailed, post-paid, in orders of five or more to single addresses in United States, Mexico, or Canada, for five cents a copy.

Tithing.—One international Sunday-school lesson printed in this week's SIGNS is entitled "Lessons in Giving." The scriptures to be studied in the book of Malachi deal with *giving*; but they do more than that, they deal with *paying*. No man *gives* the Lord the tithe; for the tithe *is* the Lord's already. Man owes it as a debt, and withholding it is robbery. And yet God does not ask it because He Himself needs it; He desires to make man a partner with Himself in acknowledging His just rule and ownership, in giving, in sacrificing, in the great glad rejoicing in the harvest home. Not only was tithing a duty in the days of the prophet, it is a duty now, in these days; for it is in these days the prophet's words apply.

"Thy Son"—"My Son."—Touching indeed in its pathos is Genesis 22, the record of Abraham's trial. God said, "Take now *thy son*, thine only son, whom thou lovest, even Isaac," and offer him. How the heart of the loving father was torn! The very words in which the command is couched made the deed harder. Note also with what touching tenderness the father speaks to the boy: "Here am I, *my son*;" "My son, God will provide Himself a lamb." And God did. "The Lord will provide."

None too Early.—It is none too early just now to begin to earn a scholarship in one of the educational institutions with which we have completed arrangements. It is a rare offer for energetic young men and young women who desire to secure an education. Write to us for booklet giving full particulars. Address SIGNS OF THE TIMES, Oakland, Cal.