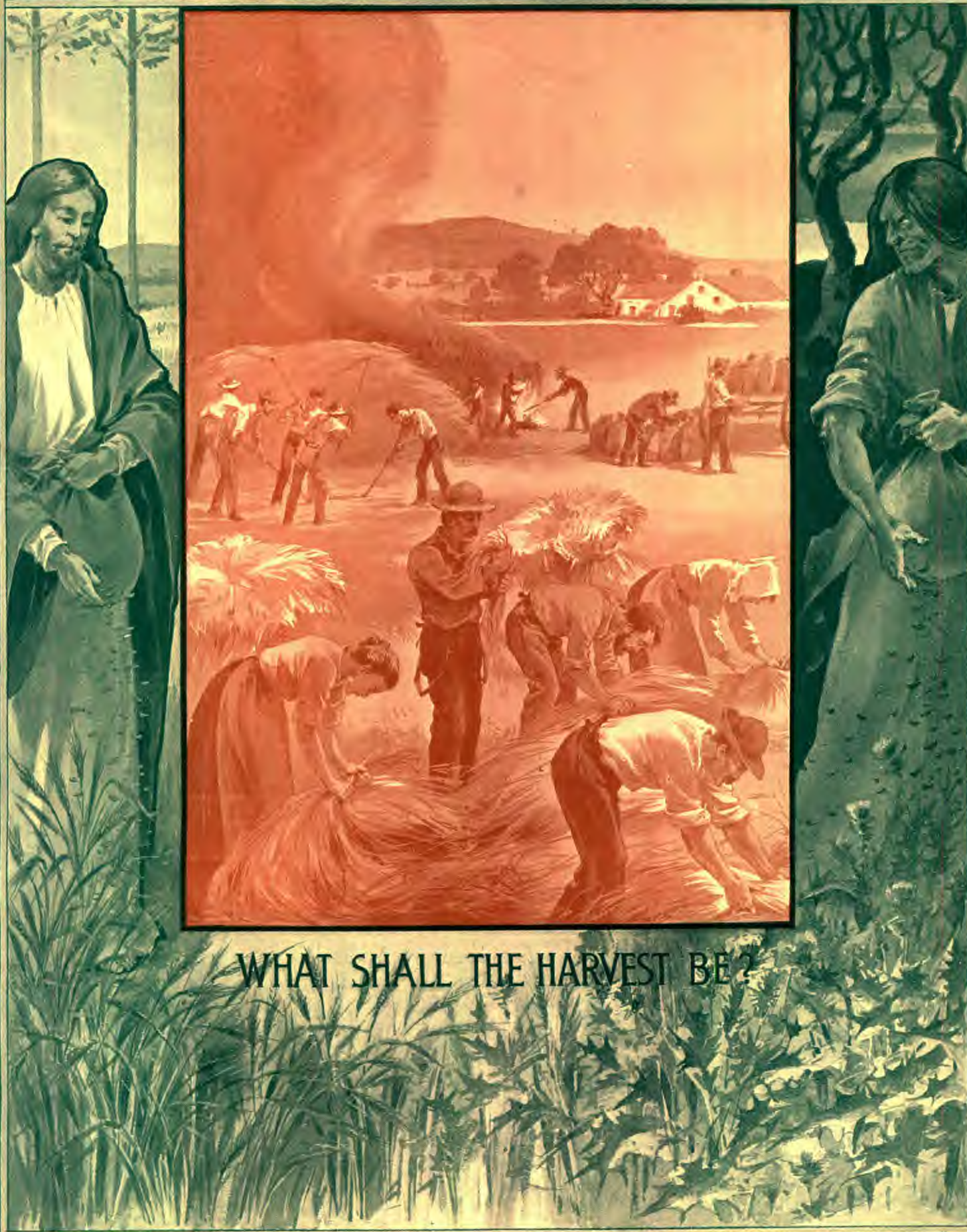


# Signs of the Times



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## THE SEED-SOWING OF THE GOSPEL.

By E. J. Waggoner, Editor "Present Truth," London, Eng.

**A**ND He said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is ripe, immediately he putteth in the sickle, because the harvest is come." Mark 4:26-29, margin.

The seed-sowing contains not only the promise of the harvest, but it determines what the harvest will be. The harvest is really present in the seed sown. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

THE Word of God tells us that "all flesh is grass." Isa. 40:6. The Gospel of Jesus Christ is proclaimed to men by the power of the Spirit, "that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61:3. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61:11. Therefore in the growth of plants from the seed we have a perfect picture of the Christian's growth in grace, or of the growth of the kingdom of God in the hearts of men.

THE first lesson is given by the Lord, and is found in John 12:24, 25: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

NOTHING in nature exists for itself. The sun shines to give light and warmth to the world. The grass and trees grow only for the purpose of pleasing the eyes of men, and of supplying life to all creatures. To give up and to utterly abandon self, is the law of the universe. "Even Christ pleased not Himself." Rom. 15:3. "That which thou thyself sowest is not quickened, except to die; and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased Him, and to each seed a body of its own." 1 Cor. 15:36-38. If a farmer should say, "I have but one bushel of wheat, and propose to keep it; I will not waste it by throwing it upon the ground," everybody would call him a foolish fellow. The only way to have it increase thirty, sixty, or a hundred-fold, is to cast it into the earth, knowing that he will never see those grains again. The same thing holds good with the grain that is eaten; we can not get the life from it without destroying it as grain. The grain that is "preserved" is never of any use. What is the seed whence all things come?—"The seed is the Word of God." Luke 8:11. This is true from the very beginning. When the waters were gathered together unto one place, and the dry land appeared, the earth was empty. It could not produce a single thing. Then God said, "Let the earth bring forth grass, the herb yielding seed; and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." Gen. 1:11. What was the seed which God cast into the ground, from which everything sprouted?—It was nothing other than the Word of God. The Word became grass and trees, just as afterwards it became flesh.

CHRIST is the Word of God, the Word of Life, which was in the beginning, and from which everything proceeded. John 1:1-3; 1 John 1:1, 2. He is the Seed whence spring not only the plants of the field, but also the "trees of righteousness." It was as true of Him as of the corn of wheat, that He could not bring forth fruit without yielding up His life. That which the chief priests and scribes and elders said mockingly, as a reproach, was His glory: "He saved others; Himself He can not save." Matt. 27:41, 42. If He had thought about Himself, and had been intent on saving Himself, He could not have saved anybody else, for without the shedding of blood,—the giving of life,—there is no remission. Heb. 9:22. Nay, He would even have lost His own life if He had attempted to save it; for, having come into this wicked and lost world, there was no possible way out except the way of the cross.

BUT the sacrifice of Christ goes back of this present world. He was foreordained as a ransom "before the foundation of the world." 1 Peter 1:20. In order to become a quickening Spirit, He died. Through death He destroys death and the one who had the power of it. Heb. 2:14. He is not a useless seed; He died—emptied Himself—that He might bring forth much fruit.



"That which thou sowest, thou sowest not the body that shall be but a bare grain; . . . but God giveth it a body." Therefore when Christ, the true Seed, came into the world, He saith, "A body hast Thou prepared Me." Heb. 10:5. The sacrifice was complete. Never again does He have the form that He had before coming to this earth; He was made in the likeness of men, and it is as the Son of man that He suffered the death of the cross, and was in consequence highly exalted, receiving a name that is above every name. The work is still going on, for He is continually giving Himself for mankind; or, rather, the sacrifice, which is made once for all, is eternally efficacious and active. Everything in the universe exists, and will continue to exist, only because His life flows out to it and through it.

The seed dies, and produces others of the same nature. From a single grain of corn a hundred others may come, and each one of the hundred will have the same life, and as much of it as did the original seed. So it is that "unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. "Of His fulness have all we received, and grace for grace." John 1:16. "In Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9); and when He dwells in our hearts by faith,—when the seed springs up in us,—we also are "filled with all the fulness of God." Eph. 3:17-19. Every believer receives all the fulness of the life of Christ, the true Seed.

"As He is, so are we in this world." 1 John 4:17. This necessarily follows from being born of His death. So the children of the kingdom are the good seed. Matt. 13:38. The life of the only-begotten Son, who emptied Himself, passes into the Seed of the woman, the Son of man; but not merely into the Man Jesus of Nazareth, but into as many as received Him. He is the "first-born among many brethren." All who receive Him have the power given them to become the sons of God, and that power is the power of the resurrection; for it was the resurrection from the dead that proved Jesus Christ to be the Son of God. Rom. 1:1-4. The seed by which we are born again is incorruptible, even the Word of God, which liveth and abideth forever (1 Peter 1:23); and when that Word abides in us, it gives strength, victory over the wicked one, and preserves from sin (1 John 2:14; 3:9).

So Jesus Christ was but the Model Man. He is, in fact, "the Man Christ Jesus." There is no other man, for He takes all who believe and makes them in Himself "one new man." Eph. 2:15. It is only in Christ that we become "a perfect man." Eph. 4:13. The seed that is sown produces other seeds, all who believe are here in Christ's stead they may in turn be producers of life. So all who believe are here on earth in Christ's stead, to carry on, in His name and by the power of His life, the work begun by Him. He calls all to come to Him and drink the water of life; but He adds, "Let him that heareth say, Come." And, in order that their call may not be in vain, that none may come to them for life and be disappointed, He says, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." John 7:38.

Not unto the angels, but unto men, has God put in subjection the world to come. Heb. 2:1-8. The work of the Gospel, by which men are to be made new creatures, and a new earth prepared for a suitable dwelling for them, is committed to men. God "hath put in us the word of reconciliation" (2 Cor. 5:19, margin), by which men are born into the kingdom of God. The Word abiding in us transforms us, so that we have its nature, and are, in Christ, also the Word of God; so that if any man speak, he will "speak as the oracles of God." 1 Peter 4:11.

"By the word of the Lord were the heavens made." Ps. 33:6. By the same word the heavens and earth are to be made new; but the word that creates anew is to be in the mouths and hearts of men. God says: "I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people." Isa. 51:16. The Word of God, the Seed that is to beget children for the kingdom, and also to prepare the kingdom for them, is to be spoken by men. But it will be by men who have died with Christ, giving up their lives, never to take them again, and whose lives are nothing but God's

Word incarnate. When they speak they will speak with authority, for they will speak just what they are, yet not of themselves.

What a glorious prospect and privilege! The greatest glory of "the Word of Truth, the Gospel of our salvation," is not that it saves sinners, barely drawing them into the city of refuge, but that it makes saved sinners saviours of others. God sent Christ into the world to save the world (John 3:17), and

He says to all who are willing to be made conformable to His death, "As My Father hath sent Me, even so send I you" (John 20:21). Who would count his life dear, in view of such a high calling, especially since the life which we impart to others is the eternal life that abides in us and saves us?

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. 4:1, 2.

*E. J. Waggoner*



WHATSOEVER a man soweth, that shall he also reap," is the divine expression of a truth daily before our eyes. Since the fiat of the Creator on the third day of the first week of time, that all herbs and trees should bear seed after their own kind, all life has followed silently the ceaseless round of the circle then begun. No oak mistakes and bears an apple seed; no grain of wheat planted ever grew an ear of corn. Throughout the animal world the same unerring law is seen. This law of seed-bearing strikes directly across the man-made theories of evolution, for it is as unchanging as the Eternal that like produces like.

So near is glory to our dust that the creative power is placed in the reach of all forms of life, and that creative power, whether used for a good or evil purpose, is still a manifestation of the life of God. It is a question in men's minds why, if God is good and only good, evil can exist. Holland answers the question thus:—

"God seeks for virtue, and, that it may live, It must resist, and that which it resists must live."

The Creator in the beginning made all things good, and sin is but a falling short, a lack of development, a perversion of the good. The perfection of character demands complete harmony with the will of God, which, taking us out of self, carries every power to a state of perfection of which none of us has dreamed.

To refuse to allow this perfect will of God to be fulfilled in us is sin. It was thus that Lucifer fell. He wished not for conformity, and that moment imperfection marked his character. Man was led into the same error, and, failing to follow on, has never reached the sphere God had in store for him.

I can not better explain it as it appeals to my mind than by the rose which, putting forth a perfect bud, is blighted by a worm. The bud unfolds, but every petal is disfigured. The wheat which we now call a perfect stalk, a perfect grain, may be perfect when measured by our sin-marred standard, but when it is placed beside that first stalk which came forth in obedience to the word of God, it stands a mean and shriveled dwarf.

Before the Fall the petals never fell; there was no death; all parts of the flower continued to develop into the beautiful fruit. I have tried to picture an apple as it must have been originally. Not only did the ovary of the flower fleshen and enlarge, but about the part now called the apple grew the thickened petals, another luscious layer, adding beauty as well as wealth of meat; and then, enwrapping all in a coat of living green, were the new-grown sepals, which, instead of withering and clinging to the base of the

fruit, a constant reminder of the cutting short of life by sin, grew on into a third and outer layer of the fruit. Imagine the kernel of wheat in its perfect development, and what must it have been!

When man ate, he found the grains and fruits exactly met the needs of his body,—no waste matter to clog the living machinery, no woody fiber which proved indigestible, but all went on to maturity.

The thorn and thistle are but blighted forms of leaves or stems or flowers. So, the world over, the things which we admire and praise, and say that they are perfect, are but struggling toward that former grandeur. The noxious weeds which men strive to eradicate from the earth are but degenerate plants of worth, held in their present condition, like many a member of the human family, by the iron bands of sin.

O, to lose the death-like grip with which we cling to earthly things and conditions, and to grow upward with that rapid flight which marked the life of Christ! There is but one secret in the perfection of character seen in the Man of Calvary, and that is his self-surrender till the powers of darkness found nothing in him—found it an impossibility to crush the rising of his soul. There is implanted in each heart this longing after the Divine, and no man or woman in the depths of sin but what sometimes feels the impulse to creep from under that load and rise to the sphere of perfect manhood as seen in God.

What, then, was the meaning of the parable?—"The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also." Matt. 13:24-26.

The seeds of truth are sown in every heart, but there comes the stupor of sleep, the lack of active submission, and during those dormant periods a growth of weeds begins.

Sin is not a new creation—it is but a perversion of the good, and the greatest sins are but the greatest virtues turned into an evil channel, checked in the full development.

The very acids of unripe fruit may be turned by sunshine into sweetest flavors. The life so full of spirit and life; the generosity which becomes a fault; the very powers most winning, may, nay, often do

become the very means of self-destruction. The women walking the streets of our cities at night are but undeveloped and perverted forms of beings created with the design of peopling heaven. The man in the gutter, or the brute who entices a fellow-being into sin, is the dwarfed and blighted form of the being created in the image of God. O, the sorrow that must fill heaven at the sight of the swarming masses of people who *might be noble and true!*

Here is a most practical question to each of us as we face the realities of life: When am I, when are you, planting seeds of sin? when are we failing to cultivate the vine which should bring forth grapes, but, to the disappointment of the vine-dresser, brings forth wild grapes?

There is strength in the fact that Christ was a plant of earth, and that of Him it could be said that "He grew."

Mothers and fathers have often to meet this question; for their children come into the world bearing an imperfect stamp in mind and body. The child begotten in passion becomes heir to innumerable traits of character which fill the world with drunkards and debauchees. The wrong is repeated in an exaggerated form in the second generation, and the words of God ring through the world, that "the sins of the fathers are visited upon the children unto the third and fourth generation." Diseases too horrible to mention are the results of some implanted seed of evil. Leprosy, which to ancient Israel was a fit symbol of sin, and which needs but the slightest contact to spread itself, does not too strongly represent the quick spreading of the contagion of sin.

That consumption now causes one-seventh of the deaths of the world, and annually carries to the grave over 1,000,000 human beings, illustrates in a most forcible manner the divine words which foretell the effect of non-conformity to the laws of nature and of God. Deut. 28:15-22.

With the child sin takes root very easily. The soil is well prepared, and oftentimes necessary precaution is not taken to prevent it. The babe in the hands of an evil-minded nurse learns habits of im-



purity; the child grows older, and day by day he strengthens the evil propensities by an exciting diet, food prepared by a mother who thinks she loves her family, and yet who is slowly digging their graves; the youth enters the school-room, associates with others of an evil imagination, and the harvest is seen on our streets to-day. Hearts defiled with sin, thoughts that run wild into forbidden channels, lives led astray—this is the reaping. Picture to yourself as it looks when viewed from above,—self-love, "covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

It would seem that every sin against God and our fellow-men, every violation of moral as well as civil law, is here detailed in the ingathering of these last days.

"While men slept, his enemy came and sowed tares among the wheat." It is time to keep awake; for resting does not prevent the tares from reaching maturity and scattering seed for a second crop.

The rooting out must come by crowding the ground with the choicest seed, by vigilance, not spasmodically, but constant and unrelenting. It is a curious fact that weeds either develop earlier than plants among which they grow, in order to scatter seed while the ground is still prepared to yield nourishment, or they develop so much more slowly that after the harvest of fruits they take advantage of the resting season given the land, and get the start, as it were, in the matter of growth.

You have probably noticed that noxious weeds are usually well provided with facilities for scattering and fertilization. If the children of this world are wiser in their generation than the children of light, it is certainly true that in sowing and harvesting, the seeds of sin seem to have the advantage.

Men try to argue that the world is growing better, when, according to God's Word, the sins of Sodom and Gomorrah are the order of the day. When it seems impossible to redeem the land from the crop of evil, God proves the possibility by choosing hearts, and, in the midst of evil, rearing plants of purity, which, like the pond-lilies, lift heads of purest white above a turbid mass of water. The home and the school,—these are the places for this growth. Parents and teachers,—these are the instruments for the cultivation of the soil.

"WHOSOEVER committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins."

## THE HARVEST OF CRIME

By Prof. Percy T. Magan, of Battle Creek College.

LONG ago the prophet Ezekiel said, "Make a chain; for the land is full of bloody crimes, and the city is full of violence." Certainly this time has been reached, for the land is full of bloody crimes, and the cities are full of violence. Within the last few years there has sprung into existence a type known to students of economics as the "criminal classes." There is an ever-augmenting stratum of society nowadays from which nothing but crime is

sons, members of farming communities. They were not criminals in the legal sense of the term. A report from the largest city in the country is as follows: "In several quarters of the city life is no longer safe. The night streets of the district lying between Union Square and Long Acre and Seventh and Third Avenues are in the possession of the disorderly elements. The police force is already demoralized, and the demoralization is progressing rapidly toward chaos. . . . What shall be done? What can be done to avert chaos and restore order and security? Is it impossible for a community as intelligent as this to find some mean between the exasperating crushing of personal liberty and the terrifying domination of criminals and semi-criminals?"

The testimony given by reputable witnesses before the now famous Mazet Committee in New York goes to show that the governmental machinery organized for the very purpose of preventing crime is engaged in a most wholesale fashion in aiding and abetting it. I refer to the metropolitan police force. Saloons, gambling dens, pool-rooms, opium dens, houses of ill fame, and every evil of the kind, is protected in its business on payment of a certain percentage of its receipts to the officers of the law. Nor does iniquity stop here. Boards of Aldermen are given over to the influence of boodle, and representatives and senators are amenable to bribes.

In more than one instance of late trusts and giant corporations have resorted to the use of explosives to get rid of their competitors. These things are well known in the petroleum industry. Attempts have been made by one powerful corporation to blow up the refineries of another. Men who could fasten the crime have been made away with, and never heard from again. (See the testimony in Buffalo Explosion Case, printed in "Trusts," Congress, 1888, p. 894.) These giant aggregations of capital have stopped at nothing. Attempts have been

made by the most wealthy men of the land to bribe State attorney-generals.

Even ordinary every-day business and commerce are being invaded by crime of the most deplorable and cold-blooded kind. A committee of the last Congress has obtained valuable information as to the adulteration of flour. Investigations show that in 1897, when the business was only in its infancy, there were manufactured and sold in the United States between 5,000,000 and 6,000,000 barrels of adulterated flour.

Thus it appears that everywhere, in every line of life, view it from whatever standpoint you may, there are crimes of the most fearful kind being committed. How long before a just and holy God will visit retributive judgments for all this fearful Harvest of Crime?



expected. Their fathers and mothers are criminals. The children were conceived in crime, born in iniquity, and reared in sins too horrible to contemplate. This class may now be found in all of our large cities, and the portions of the cities where they reside are so dangerous to human life and limb that they are not safe to enter unless accompanied by an armed guard. In these places wickedness of all kinds is the regular order of things, and righteousness the rare exception.

But, aside from the criminal classes proper, the record of crime is something appalling. Witness the terrible lynching affairs in various parts of the country of late. Such crimes "outrage" that which they are designed to punish and to check. The perpetrators of them are husbands, fathers, and



# THE HARVEST OF INTEMPERANCE

By Mahlon E. Olsen, Battle Creek, Mich.

**I**NTEMPERANCE, Christianity's greatest enemy, "the devil's most potent instrument," is not here and there but everywhere. Its baleful seeds have been scattered throughout the civilized and a large part of the uncivilized world, producing everywhere a harvest of crime and misery and woe that is appalling.

It is a picture dark and forbidding which this harvest presents to our view; but if letting the mind's eye rest upon it for a few moments will have the effect of stirring our hearts, awakening our soul energies, and moving us to earnest, concerted action, it will be well worth the effort.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Thus wrote Solomon three thousand years ago. Under the divine inspiration he pictured intemperance as the first cause of woe, sorrow, contention, and disease. Such it was then, such it is to-day, such it always will be.

The prophet Isaiah draws a striking picture of the results of intemperance: "Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night till wine inflames them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of His hands. . . .

Therefore hell [the grave] hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."

An awful doom for the drunkard! Yet thousands of men and women bought by the precious blood of Christ, are hurrying on in this broad way to destruction. The grave has opened her mouth indeed, and multitudes of deluded mortals are blindly rushing in. Where is the Christian who will utter his voice in warning? Nay, where is he who will, in love and pity, put forth the hand and seek to rescue some destruction-bound soul by the power of the Gospel?

Let us now consider more in detail the evil effects of this terrible plague.

As regards crime, note the testimony of a lord chief justice of England: "Judges are weary of calling attention to drink as the principal cause of crime, but I can not refrain from saying that if they could make England sober, they would shut up nine-tenths of the prisons."

Mr. Simmons, governor of the Canterbury prison, says: "The number of prisoners who have been committed to the prison with which I have been connected during the last 15 years, amounts to 22,000. Among them I have come in contact with ministers of the Gospel, numbers of persons who were once members of Christian churches, as also children of pious parents; but I never met with a prisoner being a teetotaler. From the experience I have had, I calculate that from 90 to 92 per cent. of all

crimes are committed through taking intoxicating drinks, in a direct or indirect manner."

Not less clear and unequivocal are the words of one of our own chief justices: "An experience of more than twenty years of judicial life has taught me that more than seven-eighths of the crimes committed in this country—which involve personal violence—were traceable to the use of intoxicating liquors; . . . that of all the crimes of sin and misery, of pauperism and wretchedness, intoxicating liquor stands forth the unapproachable chief."

General Eaton, late United States Commissioner of Education, recorded it as his opinion that "eighty per cent. of the crime of our country is the result of intemperance, and ninety-five per cent. of the depraved youth are the children of drunken and depraved households."

But the dark categories of crime, the prisons, reform schools, and workhouses, contain but a very small part of the Harvest of Intemperance. Poverty, in all forms and shapes, whether on some heavily-mortgaged farm in the country or in the slums and

alarming rate, the superintendent of the Ohio State Asylum says: "My experience and observation would lead me to say that seventy-five per cent. of the cases of insanity is not too large a number to ascribe to alcohol." This testimony is amply corroborated by that of other superintendents.

Of the influence of alcohol on the general health we may judge from the following testimony of Dr. Higgenbottom, an eminent English surgeon: "I consider I shall do more in curing disease and preventing disease in one year by prescribing total abstinence than I could do in the ordinary course of an extensive practise of one hundred years."

One of the saddest features of the drink question is the fearful havoc which liquor has wrought in heathen lands. The South Sea islanders are rapidly dying off through this cause; the American Indian is practically extinct for the same reason; and the Kaffir of South Africa is following in his footsteps. Of the situation in India, judge from the testimony of Archdeacon Jeffries, who, speaking from a residence in that country of thirty-one years, said that for one

**The drinking practises of the English have made a thousand drunkards**

really converted Christian as the fruit of missionary labor, the drinking practises of the English have made a thousand drunkards.

America is equally blameworthy. From America are going a few missionaries to the inhabitants of Africa; from the port of Boston alone there were sent in one year a million gallons of rum.

Alcoholism is by no means confined to men. New

York City reports fifteen thousand arrests of drunken women in one year, and of course this represents but a small part of the women who are slaves to the habit. Drinking is practically universal in the huge army of prostitutes, and whisky is considered one of the necessities of life by both men and women in a large part of the slum district.

A good deal might be said about the economic phases of this question, but space will hardly permit it. Suffice it to say that the traffic in alcoholic drinks in the



"EVERY MAN THAT STRIVETH FOR THE MASTERY IS TEMPERATE IN ALL THINGS"

back alleys of our large cities, is to a very large extent due to intemperance. Thousands of poor children cry in vain for bread and clothes because their father has spent his last nickel in the saloon; and pale, worn-out mothers ply their needles in the uncertain light of some loathsome garret, trying to earn a few pennies to keep the wolf from the door, dreading the footsteps of the man whom drink has changed from a loving husband and father to a something worse than a brute.

Canon Farrar has this to say concerning drink and poverty: "What makes these slums [of London] so horrible? I answer with a certainty, and with the confidence of one who knows, Drink! . . . I tell the nation with conviction founded on experience that there will be no remedy until you save these outcasts from the temptation of drink. Leave the drink, and you might build them palaces in vain. Leave the drink, and before the year is over your palaces would be reeking with dirt and squalor, with infamy and crime."

Disease, great and growing evil, is in large part due to the drink habit. It is a well-known fact that yellow fever almost invariably finds its victims amongst the intemperate, and when cholera visits a city it is this class that are the first to succumb to its ravages.

As to insanity, which is of late increasing at a most

United States in one year amounts to the sum of one billion dollars, a sum unappreciable. When we add to this the enormous sums required for maintaining the poorhouses, jails, penitentiaries, reform schools, workhouses, and, to a very large extent, the hospitals and other public charities, all of which may be considered as a direct result of the prevalence of the drink habit, we have a grand total that is simply astounding. Yet this is only a small part of what alcohol costs this nation. What is money compared with the heartaches and bitter tears of mistreated wives, the sufferings of innocent children, and the grief of heart-broken mothers and gray-haired fathers, brought often to an untimely grave by the wayward course of their intemperate children!

Painful as it may be to view the Harvest of Intemperance as it affects the nation's exchequer, this is of little moment compared with its baneful effect upon the individual characters of the men and women who

**We read of men being possessed of devils**

are slaves to liquor, and upon their offspring. We read of men being possessed of devils in the days of Christ. To-day

the prince of evil finds a ready entrance into men through the instrumentality of alcohol. The debasing effect of this poison on the character is vividly manifest in every city of our land.

Go to our penitentiaries, and you will find many a man under a life sentence for killing his wife or his



child. While sober an industrious workman, a kind husband and father; but in the frenzy brought on by strong drink, he cruelly murdered one whom he loved more than his own life. Others are there for taking the life of a mother, or a father, or a friend, or a rival; but, in almost every case, it was alcohol that blunted the moral faculties, and aroused the lower passions, and thus made the fearful crime possible.

We have feebly sketched some of the evil results of the drink habit; but intemperance does not stop here. The slave to tobacco is just as truly an intemperate man as is the alcohol fiend. Tobacco is an unnatural stimulant, a deadly poison, and as such an evil to be fought as earnestly as alcohol itself by all lovers of mankind. In the same class belong tea and coffee, which, tho less filthy, are yet wholly useless as articles of food, and are taken solely for their stimulating and narcotic qualities.

Leading up to each and all of these abnormal appetites are doubtless wrong habits of life, especially errors of diet, such as the large use of flesh foods, condiments, spices, and rich pastries, and other hurtful dishes. The healthy system does not crave a stimulant. The limbs are supple, the mind clear and keen, and there is a joy in mere existence. The fresh air and simple, nourishing food afford a natural stimulus, and the whole system is so full of energy and life that work becomes a pleasure rather than a task. On the other hand, let the stomach be worn out by improper food so that the digestive powers are impaired, the system is then poorly nourished, and, as a consequence, there is frequently an all-gone feeling; the mind and body seem to require some artificial stimulus to set them to work, and this is found in tea and coffee and tobacco, and in still greater degree in strong drink.

Thus we see where the seeds are sown that ultimately blossom and bear fruit in the crime and misery of intemperance. Parents, look to it well that none of these seeds are sown about your home. Cultivate simple tastes in your children. Keep pepper, mustard, vinegar, ginger, and all such things out of their way. Give no quarter to pampered appetite. Encourage them in the development of strong muscles, erect, vigorous frames; and teach them the awful results of intemperance even from the cradle.

While seeking to avoid the curse in your own family, lend a listening ear to the sobs and groans that are coming up from your fellow-men. Use all the influence you can wield in behalf of the grand cause of temperance. Do not wait for some large opportunity, but begin right where you are to work for the uplifting of the fallen, the salvation of the lost and perishing. Fight intemperance in any form in which it appears, with all the power of your being. Be no longer indifferent, but wide-awake, watchful, earnest, vigilant. God expects you to do your duty. Souls are in the balance. Eternity is right before us. We have but a little time in which to work. Therefore, whatever is done must be done quickly. May God lay upon every honest heart a burden for this work.

#### RIGHTEOUSNESS AND SIN.

**I**N whom does all righteousness find its source? "Their righteousness is of Me, saith the Lord." Isa. 54:17.

2. In what is God's righteousness expressed?

"Hearken unto Me, ye that know righteousness, the people in whose heart is My law." Isa. 51:7.

3. How enduring and unchangeable is this righteousness?

"My righteousness shall not be abolished." Isa. 51:6. "All His commandments are sure. They stand fast forever and ever." Ps. 111:7, 8. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

4. What is the transgression of this law called?

"Sin is the transgression of the law." 1 John 3:4.

5. Is there sin apart from transgression of God's law?

"All unrighteousness is sin." 1 John 5:17.

6. What is the inevitable harvest of sin?

"Sin, when it is finished, bringeth forth death." James 1:15.

7. How may we become rid of sin?

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

## THE HARVEST OF GREED

By John Clark Ridpath, LL.D., the Historian.

**G**REED is the excess of appetite. It begins deep down in the abyss of nature. It exists among the primary forces of life. Every living cell is a glutton and a brigand. Every cell survives by marauding and murdering. Every cell is a savage, a cannibal. It seizes and devours alive such other cells as it can entrap and strangle. Out of this chaos of piracy and killing and eating, the larger organic life of the world proceeds.

In the light of reason, the history of life is a horrible history, for it begins with murder and ends in sickening corruption. This is said of that organic, visible life with which we are acquainted by our senses. There is, however, another life, which begins with the universal spirit, and, as we think, ends with a broadening flight in the open firmament of freedom and eternity.

The cell-body which the soul inhabits has desires and appetites. They are essential to its existence. The cell-body does not hesitate to follow its desires. The cell-body has no sense of justice, and no restraint of conscience. Its motto is, *Take and stuff*. Its principle of action is, *Kill and eat*. Its philosophy is, *Get and gratify*. In a word, the cell-body is the habitation of greed. It grabs and keeps. It spares nothing. It concedes nothing. It fills itself by spoliation and sleeps the untroubled sleep of the beast.

In the lower orders of life, greed is natural, inevitable. The forces of nature working in matter have no moral quality. The moral quality begins when consciousness and conscience enter in. Greed in an animal is as innocent as gravitation. When one beast kills another, the action is as devoid of moral quality as is the falling of a stone or the working

can be tamed and civilized. The animal can be purified and ennobled. The animal can be cleaned and set upright and converted into an object of beauty and adoration. The spiritual spark which burns somewhere like a star in the tissues of life is sufficient to pervade the visible creature, to warm him with a motive superior to his natural gluttony, and to change him from a cannibal to a man. This does not involve the extinction of appetite or the crucifixion of desire. It involves simply a *limitation* thrown over both. It signifies that desire shall be tethered—that appetite shall be bound with a chain.

Thus comes the battle of the Spirit with the Beast. Thus arises the swirl of moral and intellectual forces sweeping through the purlieus of human society. Thus it is that the warfare in every human breast is waged—a warfare which no historian is able to describe, and of which no prophet is able to foretell the end. On one side fights Greed with his dragons and fiends, and on the other side fights the masterful Spirit of Life with all His angels.

The world is the battle-field of these contending forces. Almost every square rood of the fair landscape has been torn and reddened and blackened with the ravages of the conflict. All men have engaged in it. All communities, all States, are participants; all societies and combinations of men are the cohorts in the universal broil. All nations in all ages are the armies, and perhaps all time is to be the limit of the war.

How fierce is the battle with Greed! How arduous is the campaign against appetite; the war with the animal; the stern onset of the Man-angel with the Man-dragon; the struggle of the Soul with the Body; the awful challenge of Brain to Belly! In a larger sense, how dreadful is the struggle of the civilized life to put down the savage hosts of Greed!

A certain man went forth to sow. He scattered seed as he went, and it grew. Afterwards he came back when nature had done her work, and he gathered the fruits of his sowing. A certain tribe went forth to sow. The tribe also came again, after a season, and gathered fruits from every stalk that was planted.

A State went forth to sow, and the seed of that sowing also germinated and brought forth a harvest. The State returned and gathered its own. A certain community sowed seed, and the community had also its reaping-time, its gathering into bins, and its winter hours, in which the fruits of the sowing were consumed. A people, a nation, went forth to sow, and great was the sowing! The seed flew wide. Some fell along the ocean shores. It fell in river valleys. It fell in open glades of the forest. It fell on the green slopes of hillsides where nature had drawn a landscape for the dryads and goddesses of the woods. Some fell on the mountains, whose high peaks were kissed with the radiance of rising and setting suns. Some fell on the prairies wide, and in the woods illimitable—

Where rolls the Oregon and hears no sound  
Save his own dashings.

Some fell at the mouths of open mines, and some in the sands of gold. Some fell by the flashing waters of great lakes, and some amid the beauty of sun-kissed Savannas, or under the shadow of mighty oaks trailing with spectral mosses. How magnificent, how full of promise was that flinging of generous seed, broadcast from the hands of our patriot



The lid of Pandora's box is flung up, and the vices which afflict the social life of man swarm forth.



fathers who escaped from the old tare-taken fields of the Middle Ages, to plant seed in another continent with the hope of better things!



Greed with his dragons and fiends, and the masterful Spirit of Life with all His angels.

Let us drop the poem and follow the prose. We are now able to discover that the founders of the old American democracy brought with them the best seeds which might be gathered from the past. But they also brought cockle, and poisonous weeds. They brought the bad with the good in their old skin-covered boxes. They brought it in their own natures. They brought it in their traditions, in their superstitions, in their ignorance, in their narrowness of vision; and the worst of all they brought was Greed.

We may, without disparaging our fathers—which we would never do—censure their almost uncurbed spirit of acquisition. They seized the lands. They took them by what they vainly called the right of discovery; afterwards, by conquest. They dispossessed the aborigines. They clutched at forest and river. They exhibited that passion for gain which is to this day the rampant and predominant spirit and purpose of the English-speaking races. It was said of the Puritans that they kept the Sabbath—and everything else on which they could lay their hands!

The patriotic shock of the American Revolution, most salutary battle that ever was fought, did much to extinguish the avarice and the miserly hypocrisies of the forbears of America. Great was the democracy of 1776! By it the sordid passions of the Anglo-Saxon man-animal were almost assuaged. By it the inherent greed of the race was for the time transformed into nobler forms of desire. Then it was that human freedom became the idiosyncrasy, first of the Americans, then of the French, and then of civilized mankind.

See the patriots who had achieved their independence settling themselves in the new lands of liberty, and making ready for the future. Witness the magnanimity of the times: Was there ever such a man as Washington? Was Jefferson a reality or a dream? Was Franklin a myth or a miracle? Read the works and know the purpose of these men, and contemplate the structure of human society which they would build in these broad lands.

The secret of it all was that the fathers built for Men and not for Things. They fixed their gaze, not on the creature of tissues and gluttony, but on the creature of brain and freedom. It is literally true that the American Republic was founded for the risen man, who had just then sprung from his medieval

tomb. It was not built for things; it was not created for plethoric politicians and magnates to strut in, but for the millions of the free to live in and work in—to live in without oppression, and to work in without servitude or the inflammation of lust.

There was a long period in the early history of the American Republic when everything promised well—everything but two things: slavery in the South, and the incipient infection of the trade-fever in the North. In the South, men hankered a little after the old aristocratic meat-pots of the Middle Ages. There the plantation arose over the humble farm. The cotton field spread out. The master acquired hereditary pride. The slave acquired hereditary obsequiousness and untruth. In the North, the primary industries, even in the forties and fifties, lost ground as the secondary industries and corporate thrift came on.

The stock exchange was already a fact before the Civil War. The old nobility of farming had already lost its flavor before the sword was drawn. The free, equal life of the common people was already en route to the pillory when John Brown, with his arms pinioned behind, mounted the steps of the scaffold. The hypocrisies of the exchange, the intrigue of the bank, and the insane glory of the speculator, were already on before the flagstaff of the Confederacy was seen in Montgomery and Richmond.

All of these lamentable and deadly conditions were the fruitage of Greed. Gradually the old poison of servile Europe had begun to work again. Gradually the plague returned. Greed was at the bottom of Southern slavery, and Greed was at the bottom of the rising trade hypocrisies of the North. The trade hypocrisy of the North, offspring of one form of greed, was pitted against the slave tyranny of the South, offspring of another form of the same disease. It was greed against greed. The Southern desire to live in feudal idleness was met by the Northern desire to create a society in which everything should have a price and all men should be buyers. The philosophy of the situation was that one of these forms of greed should extinguish the other. The history of the situation was that the hypocrisy of trade triumphed over the arrogance of slavery.

The destruction of the State theory and social polity of the Old South was the opening opportunity for the displacement of what Henry Watterson has recently designated the "idiosyncrasy of liberty"—as tho a nobler sentiment than liberty could ever have possession of the human breast. The result of the Civil War was to make way for a new seed-sowing in which the hand of Greed should scatter its pernicious germs more widely and successfully than at any previous epoch in the history of mankind. Then it was that the sons of Avarice went forth in the darkness and all night long sowed far and wide the seeds of a harvest which has only begun to be gathered at the end of the century.

Alas, what a harvest it is! I am not one of those who would disparage the glory of the age he lives in. I am not slow or dull in recognition of the vast reservoirs of human power which have gathered and are now dispensing their floods of force through all the world. Behold the splendor of the earth, and behold the majesty of the sea! Harken to the footfall of the millions! Mark the white-winged ships! Dazzle thine eyes, O man, with the glory of the cities, and listen, O doubter, to the thunder of the guns! Note the greatness of the nation! Behold how all governments have waxed; how they built their bulwarks and their citadels; how they have stored their arsenals; how they have consolidated their powers. Glance over the landscape of the world and see the shining spires, the double bands of steel, the long, smooth pavements, the wide viaducts of trade and travel, the flying sheets of intelligence that whiten the dawn and retard the twilight of every day. Behold the apparel of the sons

and daughters of men. They rob the mulberry groves of the Ottoman Turk for the summer silks, and the wild creatures of the Arctic Zone for the fur cloaks of winter. Mark the habitations of men. How splendidly they are adorned! In them wealth has purchased everything, and with it has decorated both hall and corridor. Behold the tables burdened with viands and fruits and wines. There is ease; there is leisure; there is luxury. Than all this can anything be better and more glorious?—Yes; one thing is better and more glorious—Freedom! Yes; one other thing is better and more glorious—Equality! And still one other thing will be better and more glorious hereafter—the Brotherhood of Man!



when John Brown mounted the steps of the scaffold.

This one prophecy is historically certain. The future has in store for the human race one of two goals. One of these goals is an Empire supported with the sword, built on gold, nourished by the liveried commissaries of Greed, and administered for the few with the enslavement of the millions. The other goal is the Co-operative Commonwealth, under that democracy of man which was declared aforesaid by the Good Revolutionist of Nazareth, exemplified in the free States of the Greeks, and believed in through all the Middle Ages by the sturdy Teutons of the North of Europe. This is the single alternative before mankind,—democracy or despotism. The former springs from the free spirit and aspiration of man, and the latter is the gilded progeny of Greed.

It is said openly at this day that Commerce, and not Liberty, is to be the idiosyncrasy of the twentieth century. It is for the sake of trade that human society is to be translated out of freedom into glory. The scheme contemplates nothing less than the creation of a world-empire founded on the ruin of all local institutions, all individual initiatives, all personal rights, and bound together simply by the ties of commercial advantage. And this is the first great gathering in the Harvest of Greed.

After the Revolution of 1776 we were not satisfied with liberty and independence. After the Civil War we were not content any longer to follow the primary industries and beautiful handicrafts by which our fathers became fellow-citizens and equals in a Commonwealth of Right. We made the fatal discovery that wealth can be accumulated more rapidly in the secondary and tertiary pursuits than in the noble pursuits of production. We found out that getting rich is difficult in the field and orchard, but expeditious in the streets. We adopted the principle that a sufficiency in this world is not enough. We proclaimed superfluity as the end and aim of life. We made it necessary that the sons of the desert should pluck ostriches in order that woman may be respectable. We made it necessary that man should not have pleasure until he has ravaged the Kimberley diamond mines, and that he should not be "honor able" until he has bought an office. We made it necessary that society should learn the speech of an artificial life, should commit a code of inane platitudes, and convert hypocrisy into a fine art before a decent method of intercourse should be established.

We poured oil on the fires of material ambitions, and disparaged the ambitions of the mind and heart. Not content with the existing crop of ergot, we scattered new germs of greed from the Penobscot to the Platte—and then sat down to await the harvest.

The seed of our social and national insanity has now germinated and grown to full stalk and efflorescence. The harvest is at hand. We have seen that the first Harvest of Greed was despotism—the domi-



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nation of the few over the many—the renunciation of democracy. The *second* fruit of the harvest is the suppression, or the attempted suppression, of the intellectual life. Time *was* when the intellectual life was the glory of these our lands of freedom. Time *was* when the greatness of the mind was the greatness of the man. Time *is* when Greed, fearing the assagai of intellect, contrives to choke it into silence. Time *is* when the organic forces of society offer immense rewards for servility, and breathe out threatenings against all mental and spiritual insurrection. There has not been another time in the history of mankind when the organized agencies of civilization were turned so powerfully and so craftily against free thought, free speech, free literature, and free manhood.

The weeds of Greed are growing high. They are so high that man gropes in the jungle and fears to speak lest the echo of his voice shall arouse the enemy, who never sleeps. Out of this attempted suppression comes paralysis. Only the strongest of the strong are able to stand up and defy the assailants of freedom. And yet freedom is the condition of intellectual excellence in all the world. The human genius flourishes only under conditions of free initiative and equality of rights. All the great intellectual work has been done in epochs of emancipation and reform; it has never been done in the epoch of glory and retrogression.

This is the law of life: He who surfeits does not soar. The intellectual and spiritual age of man is the age when moderation reigns and when Greed has not yet been gratified. There never was yet in human history a time in which the present politics, economics, and social moods of the world were prevalent, when the human mind accomplished great works or dreamed of a glorious future.

The suppression of the intellectual life of men, of peoples, of races, comes swiftly in the wake of surfeit and glory. Art and literature flourish in the age of the primary industries; they languish in the age of commerce. Tyre and Sidon,—all the Phœnician States and the maritime States of Asia Minor,—perished without a book; for *trade has no history*. Egypt, when she became a maritime power, lost the history which she had made in the days of her independence. So also did Greece lose her splendid ascendancy when her commerce and conquest in the Alexandrian age took the place of the free and unique life of the great Hellenes. Socrates knew well enough how to plant fig orchards and how to gather the fruits; but if any one had proposed that he enter trade, he would have laughed an immortal guffaw, to be heard for centuries.

The age of Shakespeare was not the age of Disraeli. The one was the greatest genius of the world; the other was a jester, a literary mechanician. The age of Irving is not the age of Gould. The two men sleep in adjacent dust. The tomb of the latter is glorious; the tomb of the former is humble. The former was a prophet of humanity; the latter was the Ghengis Khan of Greed.

Greed fills the granaries of the world with the threshed-out hopes and virtues of mankind. Greed has hedged the way of aspiration and made the sincere truth of life read like a lie. In the lexicon of gain, truth and falsehood are the same word. In the Decalogue of Greed, the word *not* is nine times omitted, and in the fifth commandment the *not* is inserted. In the

New Testament of Greed, the place of the Sermon on the Mount is marked only with a foot-note, which reads, "Omitted for business reasons." By Greed, the Declaration of Independence and the Rights of Man have been placed on the Index Expurgatorius; and by Greed the Farewell Address and the Emancipation Proclamation are declared taboo.

By Greed the free, outdoor, industrious life of the American people has been converted into a life of turmoil, beginning in competition and ending in fraud and faro. By Greed the great palaces of the avenue have been substituted for the humble homes of the people, and by Greed, the doors and windows of the palaces have been nailed up, while the occupants have gone off yachting to Norway and Venice. Within a single square mile of the New York City Hall, more than three hundred thousand human bod-



the sons of Avarice went forth in the darkness, and all night long sought far and wide



They are so high that man gropes in the jungle and fears to speak lest the echo of his voice shall arouse his enemy, who never sleeps.

ies are left to swelter, and three hundred thousand human souls are left to starve, through all the burning months of summer, while the cool sea washes but a few furlongs away, and the hills of Westchester are green, and the sky bends blue over the Tappan Zee and the Catskills.

Poverty, misery, filth, ignorance, degradation, depravity of life, and dishonor in death—such is the Harvest of Greed.

Greed has a prince for his son and heir, tramps for his grandchildren, and brigands and anarchists for his posterity.

*John Henry R. Bath.*

#### VARIOUS HEARERS—OF WHICH CLASS ARE YOU?

**T**O what is the spread of the Gospel likened?

"Behold, a sower went forth to sow." Matt. 13:3.

2. On what ground did the seed fall?

"By the wayside," where "fowls devoured" it. "on stony places," where it easily withered when the sun was up; "among thorns," which choked the seed; "into good ground," where it brought forth abundantly. Verses 4-8.

3. What did the seed represent?

"The seed is the Word of God." Luke 8:11.

4. What does the seed represent which fell by the wayside?

"When any one heareth the Word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." Matt. 13:19.

5. Who are represented by the seed which fell on stony ground?

"He that heareth the Word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the Word, straightway he stumbleth." Mark 4:16, 17.

6. Who by the seed among thorns?

"Such as hear the Word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becometh unfruitful." Verses 18, 19.

7. Who by the seed in good ground?

"They, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience." Luke 8:15.

8. What is the lesson we should learn?

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till He come

and rain righteousness upon you." Hosea 10:12. "Take heed therefore how ye hear." Luke 8:18.

#### THE BLESSING OF RAIN.

**W**HAT is essential to a bountiful harvest?

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7. "The rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater." Isa. 55:10.

2. Upon whom does the rain fall?

"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45.

3. In addition to these blessings, what is necessary to insure a good harvest?

Diligence in labor. "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." Prov. 20:4. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

4. What special promise is given to them that keep the commandments of God?

"If ye walk in My statutes, and keep My commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely." Lev. 26:3-5. See, also, Deut. 11:13-15.

5. For what reason does the Lord sometimes withhold the rain?

"Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you." Deut. 11:16, 17. See, also, James 5:17, 18.



Socrates knew well enough how to plant fig orchards.

6. What spiritual rain is promised to the righteous?

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12.

Greed fills the granaries of the world



# THE HARVEST OF DISEASE

By David Paulson, M.D., of the American Medical Missionary College, Battle Creek, Mich.

"WHAT shall the harvest be?" The question need no longer be raised in reference to disease, for the harvest of insanity, imbecility, epilepsy, tuberculosis, and premature death by other maladies, is being reaped before our eyes.

There came a time in the history of the wanderings of the children of Israel when, on account of their persistent violation of God's laws, both spiritual and physical, the Lord was forced to withdraw His restraining power from over the deadly serpents that infested the wilderness. Soon the dead and the dying were throughout the camp. Every individual was brought to decide what was to be his relation to God. Those who were willing to look in faith at the uplifted serpent lived; those who scorned to do so, died. It was a definite sifting time in the camp of Israel, and it revealed who were on the Lord's side and who were not.

It was only when God withdrew His Spirit that Israel began to appreciate the daily protection of God. But the things that happened to Israel were written for the admonition of those upon whom the ends of the world are come. 1 Cor. 10:11. We have again reached the time when God's restraining power is being withdrawn from the evils of earth, and for the same reason that He withdrew it from the camp of Israel. Humanity is again seeking to forget God. A child may enter the primary grade of school, grow up, and graduate from the university, and every step of his education may tend to foster in his mind the conviction that God has nothing to do with His handiwork nor with the affairs of man. Meanwhile the popular theology is educating him to look with distrust upon the Word that should speak to him in clear tones above all other voices.

While this is gradually taking place, sowing for disease has become almost a science. For if a definite and systematic plan should have been elaborated to produce disease in the shortest and most effective way it could not have been more successfully planned than what we now see. The highly-spiced and irritating foods pervert appetite. Perverted appetite craves unnatural foods. Unnatural foods produce poisons, which are absorbed into the blood, which lessen vitality, and which break down the barriers of natural resistance that nature has reared within us to ward off disease.

This whole system is bearing its legitimate fruit. One-third of all who die in the United States between the ages of fifteen and sixty die from tuberculosis. This disease alone is the cause of four and one-half more deaths than are caused by scarlet fever, smallpox, typhoid, and diphtheria combined. It is estimated that 500 persons die every day in this country from tuberculosis alone. There were 13,000 funerals resulting from this disease in the State of New York last year. It is estimated that there are 1,200,000 suffering from tuberculosis in the

United States to-day, or practically one in fifty, the majority of whom, from human calculation, must go to their long home within a few months or years at best. The great plagues of antiquity bore no comparison whatever to these ravages, for they swept over the face of the earth like a tornado, weeded out the feeble and sickly ones, and humanity was given a respite again. But this modern plague knows no beginning or ending; its ravages increase as it gains momentum. Fifty years ago in England of every 127 deaths one was caused by cancer; now of every 22 deaths one is due to cancer; and Dr. Rosewell Park, the eminent American surgeon, predicts that if cancer shall continue its increase in the next ten years as it has in the last few years, it will compete with tuberculosis in its claims for victims.

form has already begun to cause the inhabitants of some of our fair American cities to flee from its ravages. Surely men's hearts are "failing them for fear, and for looking after those things which are coming on the earth."

These diseases can not be quarantined nor shut out by the most rigid military inspection, any more than similar measures would have excluded the fiery serpents from the camp of Israel. The children of Israel had to make sure of such an experience that they were made *superior* to the effects of the serpents' sting. So to-day there must be voices crying to the people, "Turn ye, turn ye; for why will ye die?"

The divine principles of God's plans for us, both spiritually and physically, must be recognized and carried out in the life. This will necessitate a return to the simple habits of our forefathers, and then these misused bodies will feel the spring of a new life, which is untrammelled with vicious and health-destroying habits. The eyes of the people must be directed to the Man of Calvary; then they will receive such an endowment of self-control as will enable them to rise above and become master of the soul and body-destroying habits that are now imprisoning them with bands of iron.

## THE HEALER.

SIN is the transgression, or perversion, of the law of God (1 John 3:4); and all sickness is the result of sin. "The heart is deceitful above all things, and it is desperately sick," Jer. 17:9, R.V. All humanity at the best is diseased, and therefore mortal. The well person is only comparatively healthy, for he is subject to death. Heb. 9:27; Rom. 5:12.

Because of man's need Jesus Christ not only bore "our sins in His own body on the tree," but He also "Himself took our infirmities, and bare our sicknesses." 1 Peter 2:24; Matt. 8:17. And as He bore our sins

that He might cleanse us from them, so He bore our sicknesses that He might heal us. 1 John 1:9; 1 Peter 2:24. "He . . . healed all that were sick," Matt. 8:16. He sent forth His disciples with the instruction, "Heal the sick." Luke 10:9. He said of them, "They shall lay hands on the sick, and they shall recover." Mark 16:18. And this was manifest among them for years. Mark 16:20; Acts 5:15, 16; 14:8-10. The Word assures us that God is unchangeable. Jesus Christ is "the same yesterday, and to-day, and forever." God reveals Himself to His people: "I am Jehovah that healeth thee." Ex. 15:26. Faith responds, "Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:3. But it must be by faith in God, not fanaticism. When He shall gather His people to their own land, it shall be said, "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."



"THOU SHALT NOT BE AFRAID FOR THE TERROR BY NIGHT;  
NOR FOR THE ARROW THAT FLEIETH BY DAY."

During the last fifty years insanity and imbecility have increased, as compared with the population, 300 per cent. The same is practically true of epilepsy and many other serious nervous diseases.

Sufferers from dyspepsia now comprise so large a portion of society that this disease is generally looked upon as a sort of necessary accompaniment to our modern civilization; and in a way this is certainly true; for it is the legitimate product of its unnatural conditions—the harvest of its seed-sowing. Yet the poisons absorbed from a dyspeptic's stomach are insidiously laying the foundation for Bright's disease, diabetes, rheumatism, and many other dread maladies, as well as degenerated arteries, which in so many instances sooner or later result in apoplexy. And as dyspepsia is becoming more and more common, so the names of these diseases are becoming household words in every community.

Cerebro-spinal meningitis in a most malignant



# THE HARVEST OF WAR

By Uriah Smith, Author of "Daniel and the Revelation," "Looking unto Jesus," etc.

It was once said by the eminent Sherman, of the United States Army, that "war is hell." He had seen enough of it, and knew enough of it, to understand whereof he affirmed. The Harvest of War is, therefore, the harvest of hell. A harvest is the result of means put into operation for the attainment of a certain end. What results, then, would hell seek to secure? and what ends is the chief promoter of hell, the prince of darkness, working to attain? Whatever it is, that is the Harvest of War.

All the evil that has ever come in to mar the once happy universe of God, has come in through war. "There was war in heaven." Such was the beginning. "The devil fought and his angels." Then Michael, the prince of righteousness and life, was obliged to fight against this incipient rebellion, or else abdicate his own position of power, and abandon the universe to anarchy and ruin. But to thus abandon his work, true to his own nature, he could not do. He must therefore suppress the disturbance, and expel the disturber. Hence, with force and violence, Satan was cast out, and his angels were cast out with him.

The war here referred to was one of necessity and mercy. But it was not God's plan that strife should ever invade His realms. God is not the author of war. "An enemy hath done this." And his fiendish machinations have made it sometimes necessary that war should come, that peace may be preserved. The spirit of evil, being thus checked in his first brazen, presumptuous assault upon the realm of Jehovah, keeps up his vicious work with the same evil impulse and intent, wherever he conceives that there is an opportunity to materialize a movement hostile to the principles of truth and righteousness.

But as evil invaded the handiworks of God through war, so with war will it make its final exit out of a renovated universe. The devil, at the head of his hosts of sin and evil, makes his last rally around the walls of the city of God, when it has come down from heaven to the earth to be the metropolis of that everlasting kingdom of heaven which is to be established here. With their weapons of war, and their delusive plans of conquest, they lay their lines of siege around the camp of the saints (Rev. 20:9); but a power which their blindness would not permit them to see, and their hate would not permit them to recognize, then arises to vindicate His own name and truth; and fire comes down from God out of heaven, and devours the whole rebellious host, root and branch, as the prophet specifies (Mal. 4:1), Satan, the "root," and evil angels and evil men, the "branches." Righteousness triumphs at last, because God is God.

Thus war spans the whole time of the reign of sin, of which it is at once the symbol and outward manifestation. And it is set forth as one of the most pleasing features and greatest blessings of the redeemed state, that forever there shall be "abundance of peace." War is prompted by the most fiendish passions that have ever found a home in the human breast. It furnishes a channel for the exhibition and the cultivation of the most virulent and hateful tempers that have ever had birth from the bottomless pit. Its aim and its work are to ruin and destroy. The most rare and pleasing works of art, and the accumulations of wealth untold, are welcome victims of its wanton power. It is a blind and indiscriminate demon. It sets no more value on human life than upon inanimate things. It gloats over the agonies of human victims.

The Lord threw up a barrier against this evil, designed to take it out of the hands of beings subject to the hates and passions of the human breast. "Thou shalt not kill," is the great principle He incorporated into the constitution of His government, as one of its fundamental pillars. If all men had always obeyed this precept, there could have been no war. Take away the privilege of slaying men, and what would be accomplished by war? It would necessarily cease at once. And it would thus cease if all men were Christians; for Christians can not obey the sixth commandment, or follow the instruction and example of the Prince of Peace, and yet engage in the work of slaughtering their fellow-men in the brutal, deadly savagery of war.

Consider a moment what a change would come

around the condition of the world, and the organization of society, if war could be abolished and removed; what property would be saved; how lives would be preserved; what pestilences and famines would be averted; what reduction there would be in the number of heart-broken widows and helpless orphans; what blighted lives, and wrecked homes, and untold agony and suffering, would be avoided; how much of that which may be called "hell," would be eliminated from the experiences of the children of men; what numbers would be added to the producing forces of the country; how much bone, sinew, and muscle of strong men would be allowed to

devote itself to the production of the necessities of life for loved ones, and to adding to the wealth of the State, instead of being wrested from useful employments, and doomed to waste itself in idleness and vice, when not actively engaged in the destruction of life and property. What more detestable and insane thing can be conceived of than war! How it paralyzes every useful industry, and buries every hope under the deadly burden of taxation, degrading women and children to the lot of hopeless toilers, mechanical machines, and brute beasts! What can society do under such an incubus? It can not grow and expand in the fruits of an enlightened civilization, but must inevitably relapse into brutality, darkness, and despair. Such is the Harvest of War all along the centuries.

It would be utterly impossible to measure the full tide of this evil, which, ever since sin entered into the world, has devastated the fortunes and lives of men. A few available statistics, covering a brief modern period of war, will afford a little glimpse, from which something of an estimate can be made of the whole. The Peace Society of London, England, furnishes a few figures showing the cost of war, for a period of twenty-five years, beginning with the Crimean War of 1853-1856; and the reference is only to wars between so-called civilized and enlightened nations. The figures presented show a total of thirteen billion two hundred and sixty-five million

dollars. This sum, they say, amounts to \$10 for every man, woman, and child on the habitable globe, and would build two lines of railway entirely around the earth, at a cost of \$260,000 a mile.

Here is another little item on the expense of war, taken from the *Times*, of Paris, and quoted in the *Globe*, of London. This was by some means secured out of a private despatch from the British embassy in Rome, to Lord Salisbury, at London. The statement has reference only to the seven great powers of Europe, and covers a period of only six years, namely, from 1882 to 1888. The total for the army and navy amounted to the astounding sum

of £974,000,000 sterling. This would be between four and five billions of dollars. The debt of these nations increased during this time 10.20 per cent.; and the interest on the debts of these powers, 13.30 per cent.

The debt amounted, as far back as 1891, to over fifteen thousand millions of dollars. And while the able-bodied, and strong, and vigorous, are drafted off to fill these armies, and devour the

fruits of the land on which they do not labor, the crippled, the young, the aged, and the infirm, are compelled to support themselves, sustain the government, pay the taxes, provide the pensions, and feed the army of leeches, who toil not, neither do they spin, but yet flaunt their gold lace and epaulets, and spend the people's money in military pomp and vain parade.

And what is the object of all this preparation, and this waste?—Simply, war. And what is war?—Let a heathen chief in South Africa answer this question, as quoted by the aged Mr. Moffat, at the missionary conference in London, in 1878: "What



—his angels were cast out with him.



What does the Moloch of war care for human life or feeling?



is war?" said the chief to his comrades. "War cultivates no fields, it plants no gardens. War raises no families, and builds no houses. Will you know what war has done? Go to the field where the strife of battle has raged, and ask the enslaved people, What are you doing here in slavery? They will reply, War sent us down here. Go to the widow, and ask, Why do you mourn? and the widow will answer, War devoured my husband; and I am alone. Go to the fatherless, and they will tell you, I had a father, but war ate him up."

So much for the pecuniary loss—treasure not invested to do good, to relieve want, and bless mankind, but squandered to supply weapons and facilities to take life and spread desolation and woe. But what of the more vital question of the lives taken, the murders committed, not only during the time of the wars here referred to, but from the time when Nimrod set up a kingdom by violence, over forty-two centuries ago?—Blood, tears, groans, desolation, and death,—everything that is ghastly, horrible, and hellish,—have marked the highway of war through the centuries. Thirty thousand skeletons of Russian and Turkish soldiers were sent to England in 1881, in the form of bones and bone-dust, to be used as a fertilizer. What does the Moloch of war care for human life or feeling?

Intense study and invention have been at work for years on the science of the most expeditious methods of slaughtering men in war. There are now twenty-nine different mixtures brought out, ranked as "high explosives," for military use. Among those one is called "Americanite." This is only the fifth in point of power; three grades of perunite, rated as 100, 97, and 83, and Rossel's mixture, 89.5, Americanite being rated as 82.0 in strength.

Guns in which to use these high explosives, have also, with the same persistency, been improved, till now guns have been produced in which dynamite shells, the effect of which is likened to an earthquake, can be discharged without danger to their own gunners, with a propulsive force which will carry them for miles. These guns are but a few inches less than fifty feet in length. Ships carry guns throwing shells of thirteen inches, and forts are provided with sixteen-inch breech-loading cannon, weighing 140 tons. Such guns call for 1,060 pounds of powder for a charge, and throw a shell weighing 2,370 pounds. These shells leave the muzzle of the gun with a velocity of 2,000 feet per second, and would pass through 27½ inches of solid steel, two miles away. The seesaw struggle between impenetrable defenses and resistless projectiles, between invulnerable ships and armor-piercing guns, between torpedo-boats and torpedo-boat destroyers, is putting human endurance and capabilities upon a race to the death; and which will hold its ground the longest, and finally win, none can tell.

All this must be done because war so decrees. Meanwhile the poor people, besides sustaining themselves and the dear ones dependent upon them, must raise enough to supply the insatiable demand for money to promote these inventions, and support the experiments of these new and expensive contrivances. For what?—To slaughter human beings in the shortest time and on the most extensive scale; just as tho men did not have a difficult task enough, at best, to ward off death, ever pressing upon them in the form of disease, accident, overwork, old age, and calamities by sea and land.

Including the reserve forces of the nations of Europe, there are said to be over twenty-six millions of men who could be called into action at a moment's notice. A glance at the

methods adopted by the leading nations of the continent, to keep their armies full, will show what a drain is made upon the productive forces of the different countries, and how broken up and demoralized the plans and purposes, hopes and desires, of the population must be. All young men reaching the age of military service, are registered; and obligatory service commences on the 1st of January of the year when they attain the age of twenty-one. It is then three years in active army service, seven years in active army reserve, two years in the Landwehr, and the rest of the time, till the end of the forty-fifth year, in the Landstrum. (World Almanac, for 1898.) Is it any wonder that young

anticipations. Men in whose hearts the insane frenzy of mortal strife is engendered by war are blind to danger and dead to fear. The deadliness of the weapons, and the certainty of destruction, constitute no factor to determine their own course of action.

But has not war nearly finished its harvest in our world? Will not the Peace Congress of the czar arrest it, and finally bring it to a close? Well, that congress has had its session, and the peace propositions have been under discussion; and what has thus far been developed?—It was found that the policies of the nations are so utterly antagonistic that no unity of effective action was possible. And the congress adjourned that the delegates might confer with their respective governments, and meet again in a year. Meanwhile the dismemberment of weaker peoples, and the arbitrary distribution of their territory, goes on apace. The congress has not accomplished, and will not accomplish, anything; but it has emphasized the public abhorrence in which war is held; and it gives the mistaken prophets of peace opportunity to raise the cry of "peace and safety," a cry which the Scriptures declare will be one of the signs of the end, one of the last movements before the swift-coming destruction, which, like the flood upon the antediluvians, and the fiery shower upon Sodom, will take them all away.

Judging from the established ambition of Russia, and the unmistakable indications of its policy, it is the conviction of many that even the czar is not sincere in his professions, but that this peace proposition is but a shrewd stroke of policy, to gain a little safe time to carry out schemes which he has entered upon, but is not just now in a condition to finish. Mark the movements and apparent policy of that power in Eastern Europe, touching the possession of Constantinople, movements in Central Asia, and in China, and Finland, and then judge.

The czar wants more time. Grant it; but let him know that he can not swerve by one hair's breadth the course of the inevitable. A terrible land hunger has seized upon the nations of Christendom; and parceling out the territory of weaker nations among themselves constitutes the present diversion of the stronger powers. They may meet together, and, in strains of pseudo-justice, laud fair dealing and national honor, and pose as the champions of these principles, while at the same

time they are, in the most barehanded manner, grasping and appropriating to themselves the lands and possessions of nations not strong enough to resist their robbery. All over the earth this fever rages, the temperature rising far above the danger point. No peace congress, nor any influence other than a Gospel change in the hearts of men, can remedy it. The prophet reveals the true secret when he likens the old Persian Kingdom to a bear, and says that it had three ribs in the mouth of it, and they said unto it, "Arise, devour much flesh." A taste of blood arouses a thirst for more. The acquisition of some territory feeds the ambition for greater conquests. Our own nation is now taking drafts from the same intoxicating stream, and who knows in what delirium it will end?

All nations are surely preparing for the battle of the great day of the Lord, when war shall reap its final harvest, before the kingdoms of this world become the kingdom of our Lord and of His Christ. Rev. 11:15. The prophetic summons to this final



Blood,  
tears,  
groans,  
desolation,  
and  
death,—  
everything  
that is  
ghastly,  
horrible,  
and  
hellish,—

men flee from countries where they are handicapped with such involuntary service the best part of their lives; where they are rudely taken out of useful occupations, and thrust into the horribly corrupting channels of army life, their desires and prospects for manly and useful courses of life broken up, and all their aspirations thwarted and crushed out? In 1896 the number of young men thus registered was 2,339,620.

Of equal magnitude are the preparations and facilities for war and destruction on all seas and oceans. This raises the demand to an almost inconceivable magnitude for men and means; and each year sees new results achieved which are the marvel and bewilderment of even the experts themselves. Some flatter themselves that the never-before-conceived inventions of these last days will tend to the interests of peace, because they are so deadly, and destruction is so inevitable, that men will not dare to engage in war; but the incidents of the late conflict with Spain, utterly explode such



conflict is given in Joel 3:9-16: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men; let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision [R.V., margin, "sharp judgment, or destruction"]." "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake."

The way in which this summons will be fulfilled, is told in Rev. 16:13, 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." The outcome of this battle is indicated in Rev. 19:17-20: "And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. . . . And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone." It is thought by some that here also will be fulfilled the bloody scene described in Rev. 14:20: "And the winepress was trodden without the city; and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." It is appropriate that war should end amid the horrors of its own carnage. The saints are now forever beyond its power.

But one more scene of all-purifying fire remains to rid the universe forever of its polluting presence. It is set forth in that sublimest of all earthly descriptions, Rev. 20:11-15: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

The strife is done. The pale reaper and his ghastly harvest are no more. The weapons of war are broken and burned in the fire. The Prince of Peace has begun His reign, whose dominion extends "from sea to sea, and from the river to the ends of the earth."

Uriah Smith.

### THE HARVEST.

**W**HAT is the great harvest of earth?  
"The harvest is the end of the world." Matt. 13:39.

2. What message of mercy is given to prepare them for that day?

"Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." See Rev. 14:6-12.

3. What will this message bring about in the earth?

"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:14.

4. What character will that message develop among those who decide for God?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

5. Who then will come to reap?

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Verse 14.

6. What messages are given to Him and His messengers?

"Thrust in Thy sickle and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe." "Thrust in Thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Verses 15, 18. See also Joel 3:13.

7. What will each class reap?

"He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8.

8. What will those who have not decided for God, then say?

"The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

9. What opportunity does God give to all?

"Behold, NOW is the acceptable time; behold, NOW is the day of salvation." 2 Cor. 6:2.



I saw an angel standing in the sun.



By Leon A. Smith, Editor of "American Sentinel."

**W**HEN evil seed is sown in a land, there is the certainty of a baleful harvest. "Whatsoever a man soweth, that shall he also reap," is an unfailing rule, and because it is true of men, it is true of nations.

The evil seed of Church-and-State union was brought to the shores of the United States from the countries of the Old World, where for centuries that union had been fixed in the institutions of society. The early American colonists fled from persecution at home, but brought with them the very principle against which, under conscience, they had contended. They still held to the belief that the civil power ought to extend its prohibitions and penalties over "offenses against God and religion."

This principle was accordingly incorporated in the system of government which they established in the New World, and found ready access to the statute-books of the States; so that to-day, in nearly all these books, "offenses against God and religion" are prominently defined.

When the republic proclaiming "a new order of things," was set up, statesmen were in control who recognized the necessity

of separating the sphere of the civil power from that of religion; and in the national system of government, this was done. The Constitution declares that no religious test shall be made a qualification for any public office under the United States, and forbids the national Legislature to make any law "respecting an establishment of religion, or prohibiting the free exercise thereof."

But, while the principle of separation between religion and the State was thus plainly set up in the Federal Government, the seeds of Church-and-State union already sown were not eradicated. The State statutes defining and punishing certain religious offenses, were still retained; and the State Legislatures were not bound by any express prohibition against touching upon religion in their enactments. Under the influence of the example set up in the national government, the religious statutes of the States lost much of their force, and the friends of liberty thought, for the most part, that they would lapse into a state of permanent quiescence. But human nature would be other than it is if these ready instruments of bigotry and intolerance could be long retained as dead letters. The onward progress of religious truth was ever precipitating religious controversies, and furnishing occasion for the religious majority to invoke the law as a ready means of silencing the opposition.

The national government itself soon deviated from the principle it had set up. Chaplains were hired for Congress and for the army; and the chief executives appointed days of national prayer and thanksgiving. To this was added, in time, the appropriation of public funds for sectarian institutions. Bigotry and fanaticism played their part in calling for State recognition of religion; and, finally, under the national stress of civil war, the movement to secure such recognition took organized shape.

The National Reform Association was formed, and began to publish literature, hold conventions, and work with the Legislatures for the avowed purpose of so remodeling the government that "all Christian laws, institutions, and usages" would be placed "upon an undeniable legal basis in the fundamental law of the land."

That was in 1863; and since then this organized effort has steadily, and of late years very rapidly, gained in strength.

In 1887 it secured the alliance of the Prohibition party and the W. C. T. U.

In 1888 the combination was broadened by the formation of the American Sabbath Union. This new organization the same year secured the introduction of two religious measures into Congress, calling for the recognition of the Christian religion and the establishment of Sunday observance by law. The measures failed; but similar ones have since



O, PRAISE the Lord, and bless His pledge of old,  
Abundantly redeemed to-day!  
See! earth is velveted with green and gold,  
And sun-kissed harvest holdeth sway.

The grasses bow before an unseen power,  
The grain fields shake like golden lakes;  
From nodding branch and bush, from every flower,  
A fitful cadenced psalm awakes.

And all for man, all for this churlish clay,  
Doth Love, divine and purposeful,  
Impulse the seed-time, and bring harvest day  
To crown the annual miracle.

O! trust the hope recurring harvests wake,  
That He so mindful of life's path  
Will not in wanton cruelty forsake  
His children in life's aftermath.

Then to His Lordly right pay duteous toll,  
Let fragrant thanks to Him ascend,  
Who brings a ripened sweetness to the soul,  
And, while our God, is yet our Friend.

Boulder, Colo.

FRED T. ELKIN.



been pressed upon Congress at every opportunity.

In 1889 an alliance was sought and practically formed with the Roman Catholic Church.

In 1892 the National Supreme Court further strengthened the cause by a decision declaring that "this is a Christian nation."

In 1892 the National Legislature gave its voice and influence for the movement, in considering the question of closing the gates of the World's Fair on Sunday. By legislation then enacted, Congress officially recognized and established Sunday as the Sabbath of the Fourth Commandment, thus stepping into and assuming authority to decide a religious controversy.

In 1894 the highest authority in that church which stands ever for the fullest union of Church and State, declared the United States "to be a Catholic country," and "elevated" it "to the first rank as a Catholic nation."

In 1898 the government entered into negotiations with the Papacy regarding Spain, through the papal secretary of State, and continued these negotiations until the declaration of war.

And, meanwhile, within recent years, vast religious organizations have been growing up,—the Young People's Society of Christian Endeavor, Epworth League, Baptist Young People's Union, Christian Citizenship League, League for Social Service, and others,—all enthusiastically committed to the scheme of making the United States a Christian government by purifying American politics.

With all this in view, we are forced to contemplate a harvest of Church-and-State union—and that at no distant day—in the United States. And what will the harvest be?

The harvest will be reaped both by the Church and by the State. To the republic it will be a Harvest of Despotism; to the Church, a Harvest of Worldliness; and to both, a Harvest of Ruin.

The foundation principle of the republic is that of civil liberty,—the freedom of all its citizens to enjoy, under the protection of the civil power, their natural rights, such as "life, liberty, and the pursuit of happiness." By the union of Church and State this principle is totally denied; for union of Church and State is only another name for union of force with religion, which means enforced religion. Enforced religion is a denial of religious freedom, which is the highest and most sacred of human rights. That by which it is denied, therefore, can represent only the worst and most crushing despotism.

Upon every upright citizen—upon every one who values principle above mere policy, conscience above convenience—this despotism will lay its heavy hand, and will either silence him or drive him from the country, as the Huguenots were driven from France, Roger Williams from Massachusetts, and the Baptists and Quakers from the colonies of New England. With the central pillar of religious freedom thus thrown down, together with all those supports which represent conscience and moral integrity in government, what but a ruinous heap will remain of the beautiful fabric of free government reared by Washington and his fellow-patriots?

And the Church—what harvest will come to her? What worse harvest could come than a harvest of

worldliness? The Church is in the world, but only to be the salt for its preservation, and the light for its guidance. As the ship at sea must keep the water of the sea outside or be engulfed, so the Church must keep worldliness without her fold, or sink beneath it.

What worse thing, then, could the Church do than deliberately to join worldliness with herself by an alliance with the State? When worldliness comes into the Church, not as a thief into the home, to be cast out as soon as discovered, but with the Church's open welcome; when it comes heralded by the Church as righteousness, then bitter is put for sweet, and darkness for light, and just the opposite work is done by the Church to that she was commissioned to do.

For the Church to join hands with the State is to

describe it; and then will the scripture be fulfilled which says, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2. Such is the baleful harvest that awaits the garner of the Church from the union of Church and State.

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." The everlasting Gospel will be the final refuge of liberty, when government of the people, by the people, for the people, shall have perished from the earth.

*L. A. Smith.*

#### WAR AND PEACE.

**W**HAT is in the natural heart or mind of man?

"Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders." Gal. 5:20, 21.

2. To what do such dispositions and passions lead?

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4:1.

3. To what have these things always given rise among the nations of earth?

"Wars and rumors of wars; . . . these things must come to pass; . . . nation shall rise against nation, and kingdom against kingdom." Matt. 24:6, 7.

4. As we near the end, what does the Lord say will take place?

"Proclaim ye this among the nations: Prepare war; stir up the mighty men, let all the men of war draw near; let them come up, beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Haste ye and come, all ye nations." Joel 3:9-12. See also Jer. 25:15-35.

5. What will stir men's passions up to this universal war?

"They are spirits of demons, working signs, which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." See Rev. 16:13-16, R.V.

6. Yet notwithstanding all this war preparation, what false cry will be heard?

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord. . . . And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." See Isa. 2:3-6.

7. Of what are we warned when this false cry of "many people" shall go forth?

"For when they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." 1 Thess. 5:3.

8. When will there be peace?

When Christ "shall reign in righteousness" (Isa. 32:1), then "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32:17).



open the door to hypocrisy and every spiritual evil. It is to open the door to wolves who know how to wear sheep's clothing. When the sanction of the Church is necessary to success in politics,—when only those can hold public office who are religiously qualified, in the view of the Church,—what knave with

**What knave with whom ambition outweighs conscience will not want to join the Church?**

whom ambition outweighs conscience will not want to join the Church? What unscrupulous politician will not knock with pious countenance at the Church's door? When all the conscienceless class with whom policy is first and principle last, come flocking from the world into the Church, to use their church connection as a stepping-stone for worldly ambition, to what more dreadful condition could the Christian Church descend?

Only the language of the Scripture can fittingly



# THE HARVEST OF IMPERIALISM AND EXPANSION

By Alonzo T. Jones, author of "Two Republics," Battle Creek, Mich.

THAT history repeats itself is a truth so familiar as to have become a proverb. Upon this principle, history in its vital points and its great principles, is in itself prophecy.

What, then, does history speak in prophecy of instruction or admonition to the United States on the subject of imperialism, that now, by the very force of events, is crowded upon the attention of the people of the United States and even of the world? Is there any likelihood that history might repeat itself on the subject of imperialism and its harvest? This thought is worthy of inquiry.

The United States was founded, and has continued, a republic—the one great and exemplary republic of modern times.

This republic has also stood before the world, and has been recognized by the world, as the lover, the conservator, and the champion, of the liberty of mankind.

In ancient times there was a great and exemplary republic

In ancient times there was a great and exemplary republic.

That republic also stood before the world as the lover, the conservator, and the champion, of the liberty of mankind.

In that ancient great republic the love of liberty was so great, national freedom was so prized, that she assumed it to be her prerogative to extend by her power the blessings of liberty to foreign peoples.

In order to do this that ancient great republic sent over the seas her fleets and armies, sacrificed treasure and the lives of her citizens, fought battles, gained victories, and established peace, for other peoples, for peoples of strange tongues, solely that those other peoples might have the privilege of enjoying assured liberty in governments of their own, free from the oppression, or even the interference, of monarchies.

That ancient great republic was the republic of Rome. And no one can deny that so far as we have here sketched, history has repeated itself in this modern great republic of the United States up to this very year 1899.

That it may be plainly seen that this sketch of that ancient great republic has not been manufactured to fit the late order of things in this modern great republic, we shall here set down some of the particulars.

## A Bit of Ancient History That Is Altogether Modern.

Italy was the home soil, the proper territorial possession, of the Roman republic. Over the narrow Adriatic Sea lay the little States of Greece. These little States of Greece were very desirous of liberty, and, to gain it, had long struggled against the power of the neighboring monarchies. At the point of time when Rome championed their cause, 200 B.C., they were struggling almost hopelessly against the aggressions of Philip V., of Macedonia. After several times defeating Philip, the Roman commander, Titus Quintius Flaminius, concluded with him a peace, 196 B.C., in behalf of the Greek States, and at once publicly proclaimed the full liberty of the States of Greece.

This part of the story we will let the ancient history itself tell; and here are the words:—

"It was now the time in which the Isthmian games were to be solemnized, and the expectation of what was there to be transacted had drawn thither an incredible multitude of people, and persons of the highest rank. The conditions of the treaty of peace, which were not yet entirely made public, formed the topic of all conversation, and various opinions were entertained concerning them; but very few could be persuaded that the Romans would evacuate all the cities they had taken. All Greece was in this uncertainty, when, the multitude being assembled in the

stadium to see the games, a herald comes forward and publishes with a loud voice:—

"The senate and people of Rome and Titus Quintius the general, having overcome Philip and the Macedonians, set at liberty from all garrisons, and taxes, and imposts, the Corinthians, the Locrians, the Phocians, the Euboeans, the Phthiot Achæans, the Magnesians, the Thessalians, and the Perrhæbians, declare them free, and ordain that they shall be governed by their respective laws and usages."

"At these words, which many heard but imperfectly because of the noise that interrupted them, all the spectators were filled with excess of joy. They gazed upon and questioned one another with astonishment, and could not believe either their eyes or ears, so like a dream was what they then saw and

Could not believe either their eyes or ears

heard. It was thought necessary for the herald to repeat the proclamation, which was now listened to with the most profound silence, so that not a single word of the decree was lost. And now, fully assured of their happiness, they abandoned themselves again to the highest transports of joy, and broke into such loud and repeated acclamations that the sea resounded with them at a great distance.

The games and sports were hurried over, without any attention being paid to them; for so great was the general joy upon this occasion, that it extinguished all other sentiments.

"The remembrance of so delightful a day, and of the valuable blessings then bestowed, was continually renewed, and for a long time formed the only subject of conversation at all times and in all places. Every one cried in the highest transports of admiration, and a kind of enthusiasm, 'that there was a

once of the highest good fortune and the most consummate virtue."

"They called to mind all the great battles which Greece had fought for the sake of liberty. 'After sustaining so many wars,' said they, 'never was its valor crowned with so blessed a reward as when strangers came and took up arms in its defense. It was then that almost without shedding a drop of blood, or losing scarce one man, it acquired the greatest and noblest of all prizes for which mankind can contend. Valor and prudence are rare at all times; but of all virtues, justice is most rare. Agesilaus, Lysander, Nicias, and Alcibiades had great abilities for carrying on war, and gaining battles both by sea and land; but then it was for themselves and their country, not for strangers and foreigners, they fought. That height of glory was reserved for the Romans.'—*Rollin's Ancient History*, book 19, chap. 1, sec. 3, paragraphs 44-53. Also *Great Empires of Prophecy*, pp. 226, 227.

If ever there was conducted "A war for humanity" "a war for humanity," surely that could be claimed as the one. And did not this history repeat itself only last year, when the people of this modern great republic of the United States entered upon "a war for humanity," and, "at their own expense and the hazard of their lives, engaged in a war for the liberty of other nations; and that not for their neighbors or people situated on the same continent, but who crossed seas and sailed to distant climes to destroy and extirpate unjust power from the earth, and to establish universally law, equity, and justice"? Was not "that height of glory" in these modern times reserved for the Americans of this great republic of the United States?

There is one item, however, in which the history of that ancient republic has not been allowed to repeat itself, that is, in the setting at "liberty from all garrisons and taxes and imposts," the people whose cause they had espoused and whose liberty they had gained, the declaring of them "free," and the ordaining that they should be "governed by their respective laws and usages." This has not yet been done by this modern great republic. It is true that at the beginning this modern great republic did declare that "the people of Cuba are and of right ought to be free and independent;" but since the victories there has been no such proclamation, declaration, or ordinance, establishing the freedom of these peoples, as was made by that ancient great republic in behalf of those peoples, at the Isthmian games in Greece. In this respect the formal example of that ancient great republic, holds decidedly the advantage over the course of this modern great republic.

Yet of the ancient great republic we are obliged to use the expression, "the formal example;" because the procedure was indeed no more than a form. For when Rome had secured for those peoples the freedom which she bestowed, those peoples were never allowed to forget that Rome had bestowed it, that to Rome they owed it all, and that they were under unfailing obligation to Rome, not only as their liberator, but also as their guardian and preserver. Consequently, "under pretense of offering them their good offices, of entering into their interests, and of reconciling them, the Romans rendered themselves the sovereign arbiters of those whom they had restored

to liberty, and whom they now considered, in some measure, as their freedmen. They used to depute commissioners to them, to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome. Afterward they used, with plenary authority, to summon



From "Battle Hymn of the Kingdom."

—SENT OVER THE SEAS HER FLEETS—

people in the world who, at their own expense and the hazard of their lives, engaged in a war for the liberty of other nations; and that not for their neighbors or people situated on the same continent; but who crossed seas and sailed to distant climes to destroy and extirpate unjust power from the earth, and to establish universally law, equity, and justice. That by a single word, and the voice of a herald, liberty had been restored to all the cities of Greece and Asia. That a great soul only could have formed such a design; but that to execute it was the effect at



those who refused to come to an agreement, oblige them to plead their cause before the Senate, and even to appear in person there. From arbiters and mediators, being become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance."—*Rollin's Ancient History*, book 19, chap. 1, sec. 7, "Reflections," at end of chapter. Also, *Great Empires of Prophecy*, pp. 246, 247. And so far this history, point by point, and almost to the very letter, has repeated itself in the dealings of this modern great republic with the peoples whom in her "war for humanity" she "freed" from the oppressions of monarchical Spain, as can be verified day by day from the columns of the administration journals, such as the *New York Tribune*, *Chicago Times-Herald*, *New York Sun*, etc., etc. So entirely is this so that, in order to justify her course, the Declaration of Independence is repudiated, and the Constitution of the United States is ignored or explained away.

What was the harvest from this same sowing by that ancient great republic? So far, the course of the modern great republic has been exactly that of the ancient great republic. So much of the history of the ancient great republic, therefore, has been prophetic of that of the modern great republic. But the history of the ancient great republic did not cease at that point. Did, then, the history of that great republic cease at that point to be prophetic, when the history itself did not cease at that point?—No; the history of that republic is prophetic all the way through.

When the republic of Rome had by her power secured to foreign peoples freedom from other masters, she asserted over them her own mastery. And whereas formerly for those peoples there had been some hope of freedom, because of the weakness of those kings who designed to rule over them, now that Rome had gained the position to claim and assert mastery over them, their prospect of liberty was rendered absolutely hopeless by reason of the strength of the new master.

In this, open despotism was established and practised abroad by that ancient great republic. And this practise of despotism abroad soon reacted and brought about the practise of despotism at home. First, it was a despotism of the majority, next it was a despotism of a few, then a despotism of three—the first and second triumvirates—and at last a despotism of one—Augustus, Tiberius, Caligula, Claudius, etc., etc. And from a republic, a government of the people, and the exemplar of liberty, she was become a monarchy, a government of one, and the extreme of despotism.

Nor did the history of the ancient great republic stop at that point. After reigning in the extreme of despotism for a season and a time, a union was formed between this monarchy—this apostate republic—and an apostate church.

The evils of increased despotism And the multiplied evils of increased despotism and of every other sort speedily brought irretrievable ruin of government and even of society itself, in the wave after wave of the mighty flood of barbarians which poured down from the North.

Such was the course and such is the history of that ancient great republic from the point unto which that history is plainly prophetic of the course of this modern great republic. And, viewing conditions and procedure as they actually are to-day, what single indication is there that from this point to the full end, the history of the ancient great republic is anything else than prophetic of the course and destiny of the modern great republic?

#### Two Apostasies.

Who does not know of the powerful and universal efforts that for years have been made, and are constantly being made, in the United States, even by the professed Protestant denominations, to secure here a firm union of Church and State, to have the church power dominate the civil, and use it for her own ends? Who does not know of the dangerous progress that has been already made in this direction? Who does not know that all the branches of the national government—the legislative, the judicial, and the executive—have been officially committed to the union of religion and the State in this nation? At the great biennial assembly of the Epworth League, held at

Indianapolis last July, representative and official speakers with evident satisfaction recognized that there is even now a union of Church and State in this nation.

Now, for professed Protestants anywhere to favor a union of Church and State, or any recognition of religion by the State, is in itself a confession of apostasy. And for professed Protestants to do such a thing in the United States, where by every principle of its fundamental law the nation is pledged to the complete separation of religion, and particularly the Christian religion, and the State, is even double apostasy.

And what of the republic itself? Is there not apostasy there also? Can the principles and the plain statements of the Declaration of Independence be repudiated and declared to be "falsehood palmed off by the devil upon a credulous world," as was publicly done in an imperialistic mass-meeting in Chicago, May 7, 1899,—can this be done without apostasy? Can the fundamental principles and precepts of a nation be disregarded and even repudiated by that nation, and those who steadfastly maintain those principles be denounced as traitors, without there being an apostasy of that nation? How could complete national apostasy be more plainly shown than in a nation's holding as traitors those who steadfastly maintain the fundamental principles of the nation? Yea, how could national apostasy be more plainly shown than in a nation's taking such a course that those who maintain the fundamental principles of the nation must, in so doing, "antagonize the government" and incur the charge of treason?

Here, then, there is in this nation, as there was in the Roman nation, an apostasy in religion and church, and an apostasy from republicanism to imperialism in the State. And there is being steadily formed and fixed a union of these two apostasies, precisely as there was in the Roman nation. That union in the Roman nation made the Papacy; and this union in this American nation will make the image of the Papacy. And so history does repeat itself after every feature of that ancient great republic, and will so repeat itself unto the end.

All this is told not only in the history, which is itself prophecy, but also in the prophecies of the direct Word of God.

One of the symbols in the prophecies of the Bible that refers to the United States is that beast in Rev. 13:11-17, having "two horns like a lamb," yet which speaks "as a dragon." In spite of the lamb-like representations, he requires of the people that they shall make "an image to the beast,"—"the first beast (Revelation 13),—and requires that all shall worship the beast and receive his mark, or else have all rights taken away, and at last even be killed. This itself betokens national apostasy.

"The first beast" is the Papacy. The image to the beast is an image of the Papacy. The Papacy is the union of Church and State. The two horns like a lamb represent the two great characteristics of this nation,—Protestantism and republicanism—both of which are directly antagonistic to a union of Church and State. And for the union of Church and State to be made in this nation is just as incongruous with the fundamental principles of the nation, as the speaking as a dragon is incongruous with the characteristics of a lamb. Thus, the whole idea is suggestive of national apostasy from characteristic principles.

The image of the beast is the image of the Papacy. The Papacy is the union of Church and State. And when, in the prophecy, the image of the beast is to be made, it is said "to them that dwell on the earth, that they should make an image to the beast." This shows that it is a government of the people, where the image is made. And it is said to them that they shall make a union of Church and State. This shows that this is all done in a place where at first there was no union of Church and State. In the United States, from its very formation, there was no union of Church and State; and this is not true of any other nation that was ever on the earth.

These things show that the nation where these things are done is first a republic, and that this nation is the one where these things are at last done. But these things can not be done in a true republic. These things are positively antagonistic to the principles of a true republic. For these things to be done in a country professing to be a republic, there must be an apostasy from the principles of a true republic.

Now that all this is the truth, and not speculation,

is confirmed by the book of Daniel. In Daniel 7 there are four great beasts, which represent four great successive kingdoms, or powers, in the earth. The fourth one was "diverse from all kingdoms." These four were Babylon, Medo-Persia, Grecia, and Rome. And Rome was diverse from all kingdoms, in that it was a republic. It was while it was a republic that Rome "devoured, brake in pieces, and stamped the residue with his feet." And in Dan. 8:24, 25, of this same power, even while it was a republic, it is written that "his power shall be mighty, but not by his own power," that "through his policy also he shall cause craft to prosper in his hand," and "by peace shall destroy many."

Now a point particularly to be considered is that this history of the republic of Rome was sketched in the book of Daniel three hundred and forty years before it occurred; and then that sketch was closed up and sealed, not for three hundred and forty years, not till 108 B.C. and onward, but for twenty-four hundred years, till "the time of the end." Dan. 8:17, 26.

Why was that sketch of the Roman republic written and then closed up and sealed until a time two thousand years after that republic had failed as a republic, and had become imperial?—It was because at this time, "the time of the end," there would be another republic that would go over the same course as did that republic,—would apostatize from republicanism into imperialism, and then would become the tool of an apostate church in a union in the very image of the Papacy, which was made by such a union with that apostate republic. And as that union hastened, and actually wrought, the ruin of that apostate republic, so will this union hasten and cause the ruin of this now so far apostate republic. And this sketch of the former great republic was written then, and closed up and sealed until now, so that they that be wise may understand what to do to escape the evil and the ruin that will come upon this latter great republic, and even now hastens,—a ruin that will come as surely as came the ruin of that former one.

Accordingly, fifteen years ago, by the Spirit of prophecy it was written that this nation would yet "repudiate every principle of its Constitution as a Protestant and republican government," and that this "national apostasy will be followed by national ruin."

This national apostasy is proceeding daily before the eyes of all the people; and as national apostasy progresses, national ruin hastens. And with this national ruin, comes complete and final ruin of all.

It may be asked, Where can they come, to sweep away in ruin the modern great republic at its culmination in iniquity and oppression, according to the prophetic course of the ancient great republic? The answer is that they can not be found on the earth. But they are found, and they are appointed unto that very work. And here they are, also whence they come, and the work that is before them:—

"And I saw heaven open, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood; and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with



which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth; and all the fowls were filled with their flesh." Rev. 19: 11-21.

This is the harvest of the last apostasy to Imperialism; and there can be no other. No other State now in the world, or that

ever was in the world, was founded as was this modern great republic of the United States. This nation was founded upon self-evident truth and inalienable natural right; and its appeal in the beginning was solely to the principle and the Author of justice. One of the objects of the founding of the government is declared in the preamble to the fundamental law to be "to establish justice." By this the influence which the example of the United States has exerted upon the nations has been a restraint for good; it has held the nations face to face with the divine principles of truth, of right, and of justice in governments. And when this restraint is not only taken away, but that which caused it is actually turned back into an open confirmation of the old course of force and conquest, regardless of right, liberty, or justice, the last state of those nations will be worse than the first. If it were so that the restraint were merely removed, the result could not but be bad; but when the restraint is not only removed, but is changed into an active confirmation of the opposite, oh, then, what but infinite evil can possibly be the result? And, in these times, when everything goes at the swiftest, it can, in the nature of things, be but a little while until the nations shall be completely engulfed in the floods of their own making, and these destructive floods not only let loose, but urged on and increased by this mighty example, set originally to infinitely better things, but now perverted to the evil course that has been the ruin of all former nations.

Everything in the tide of present-day affairs speaks with a loud voice that the end of all things is at hand, and that the day of the Lord is near. And so it is written: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14: 14-16.

And "the harvest is the end of the world." Matt. 13: 39. And who is ready? Who is blowing the trumpet and sounding the alarm? Are you ready? "Get ready, get ready, get ready." This is "present truth."

*Amos J. Jones*

THE crisis presses on us; face to face with us it stands, With solemn lips of question, like the sphinx in Egypt's sands!

This day we fashion destiny, our web of fate we spin; This day for all hereafter choose we holiness or sin; Even now from starry Gerizim, or Ebal's cloudy crown, We call the dews of blessing or the bolts of cursing down; By all for which the martyrs bore their agony and shame; By all the warning words of truth with which the prophets came; By the future which awaits us; by all the hopes which cast Their faint and trembling beams across the blackness of the past; And by the blessed thought of Him who for earth's freedom died, O my people! O my brothers! let us choose the righteous side.

—Whittier.

## HARVEST OF GREED.

### A Lesson to Rich and Poor.

[Read Isa. 5: 8-24; Hab. 1: 12 to 2: 14; Amos 8: 1-8; James 5: 1-8.]

**W**HAT is a prominent characteristic even among professed religionists in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous; . . . having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-5.

2. What does this covetous spirit lead them to do?

"Ye have heaped treasure together in the last days." James 5: 3.

3. To enable them to do this what course has been pursued?

## THE HUMMING OF THE HARVEST



I HAVE seen the golden glory,  
The majestic, billowy splendor,  
Of the grain fields in the summer,  
And the autumn of the year;  
Seen the breeze, with odors flow'ry,  
Lightly, and with touches tender,  
Give the large expanse a glamor  
And a tremor far and near;  
And the beauteous view has thrilled me,  
A devouter sense has filled me,  
And my heart uplifted worshiped  
Him whose love thus decked the year.

I have heard the iron rattle,  
Heard the labor song arousing,  
And the neighing, tramping horses  
Pushing to the harvest work,  
Almost like the noise of battle,  
Like the warrior's carousing,  
Singing martial strains and verses  
Near where deadly dangers lurk.  
And it is a war, tho peaceful;  
Sweat and strife, no chair of ease full,  
Gain a triumph when the harvest  
And the vintage call for work.

All our earth is but a grain field,  
All time's history but the growing  
Of a multitudinous harvest,  
And each autumn's ripening grain  
Has within its smaller space sealed  
Great achievements, larger showing,  
World affairs near by or farthest,  
O'er the land and o'er the main.  
Large and full our earth's great earing,  
Busy, mighty, sure, is nearing;  
Shall the gathering time be glorious,  
Ruddy grapes and golden grain?  
Woodland, Cal.

Like produces like in nature;  
Wheat gives wheat in teeming measure;  
And the weeds that idly cumber  
Roadside, fence, and sunny hill,  
Give no promise to the future  
Of the garner's heaping treasure;  
No sage reckoning can number  
Worth or uses they may fill.  
Like brings like, no variations,  
Grain in fields and men in nations.  
Surely, then, a direful reaping  
Is the destiny earth must fill.

Broad has been the careless seeding  
O'er the earth's fair, fertile meadows,  
Folly, self-love, willful living;  
And through all the years of time  
These have grown, rank, wild exceeding,  
In the sunlight, in the shadows;  
Now for fruit the world's receiving  
Terror, hatred, shame, and crime.  
And the war-clouds, gloomy, om'nous,  
Forecast soon a reaping troublous,  
Hosts, hate-driven, grimly crowding  
To the gleaming day of time.

Yet beyond earth's red horizon,  
Past the threat'ning, nearing doom-cloud,  
O'er the smoke, the fog, the wildness,  
Through the rifts of inky gloom,  
See, a Star, whose beams emblazon  
With God's brilliance every gloom-cloud;  
Star of Grandeur, Christ, thy mildness  
Sheds o'er earth the light of home.  
Heavenly fields, love-sown and verdant,  
Wait the coming, joyous, ardent,  
Of the singing throng of reapers  
Bound for heaven's grand harvest home.  
THOMAS R. WILLIAMSON.



"The hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." Verse 4.

4. How have these thoughtless rich regarded the cries of the poor?

"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just." Verses 5, 6. "The wicked devoureth the man that is more righteous than he." Hab. 1: 13.

5. In what value do they hold men?

"And makest men as the fishes of the sea, as the creeping things, that have no ruler over them." Verse 14.

6. How do they use them?

"They take up all of them with the angle, they catch them in their net, and gather them in their

drag; therefore they rejoice and are glad." Vs. 15.

7. How grasping is such avariciousness?

"That join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." Isa. 5: 8. "He is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people." Hab. 2: 5.

8. What does prophecy say of the outcome of such a course?

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5: 1. "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee." Hab. 2: 7, 8. "And the songs of the palace shall be howlings in that day, saith the Lord God; there shall be many dead bodies in every place; they shall cast them forth with silence. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail." See Amos 8: 3-6.

9. How does the Lord regard such oppression?

"The Lord hath sworn, . . . Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt." Verses 7, 8.

10. What counsel does the Lord give to both classes?

"Be patient therefore, brethren, unto the coming of the Lord." James 5: 7. "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth." Isa. 11: 4. "Avenge not yourselves; . . . vengeance is Mine; I will repay, saith the Lord." Rom. 12: 19. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19.

## UNSELFISHNESS.

**W**HAT was a prominent characteristic in the life of our Lord?

"For even Christ pleased not Himself." Rom. 15: 3. "Who being originally in the form of God, counted it not a prize to be on equality with God, but emptied Himself, taking the form of a servant." Phil. 2: 5, R.V.

2. To what extent did He go in His self-denial?

"He humbled Himself, becoming obedient unto death, yea, the death of the cross." Verse 8.

3. For whom did He do all of this? and for what purpose?

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2: 14. "Tho He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8: 9. "Rich toward God." Luke 12: 21. "Rich in faith, and heirs of the kingdom." James 2: 5. "Rich in good works." 1 Tim. 6: 18.

4. By what spirit should we be actuated?

"Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5. "Let every one of us please his neighbor for his good." Rom. 15: 2. "If any man will come after Me, let him deny himself." Luke 9: 23.





### The Ripening of the Harvest.

By Albion F. Ballenger.

THE heat of the furnace was like the sevenfold-heated furnace of Nebuchadnezzar. Through the great air shafts there came a mighty, rushing wind, and it fanned the furnace flames into a fury. Tongues of fire darted through the great mass of limestone and coke and iron ore. Men were unloading into this fiery furnace a kind of rock in which they said were gold and silver. I picked up a glittering piece of ore, and thought I saw gold, but the guide said it was pyrites of iron. "It is not all gold that glitters."

Then we went below, to the base of the furnace. The mighty, rushing wind had fanned the furnace fires to smelting heat, and the coke, and the limestone, and the iron, and the quartz, and the copper, and the gold, and the silver were all a molten sea.

And then I saw a wonder. There were two outlets on different sides of the furnace. From the larger one there flowed a great fiery stream. They told me it was the limestone and coke and iron and quartz. From the smaller opening there ran forth a little stream of precious metals. Substances which had dwelt together for ages in the bosom of the earth, now ran away from each other with a haste that seemed to voice a mutual hate.

The little particles of precious metals that had been scattered through the ore and imprisoned in their rocky cells for centuries now ran together and embraced each other with a speed and sparkle that looked akin to joy. This was the miners' harvest-time.

As I thought upon the fiery furnace, which men call a smelter, and saw how easily they could separate the precious metal from the base, I remembered the precious children of God who are mingled with the base in the church and the world, and I sighed and said, "O, for a Divine Smelter!"

Then the Lord spake through His Word and said: "He shall baptize you with the Holy Ghost, and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matt. 3:11, 12. "Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1-3.

The Holy Spirit is the Lord's smelting furnace. In it He separates the precious gold and causes it to shine forth in all its heavenly luster, while it burns up the hypocritical glitter of the dross.

These furnace fires were kindled on the day of Pentecost when the mighty, rushing wind came to the "upper room," followed by the tongues of fire. Into this furnace there was cast the new-born church of Jesus Christ; but the dross had already

been burned out, and the pure gold only shone the brighter amid the glare of the furnace fires. Then the Lord cast into the furnace the Jewish Church, with its priesthood of pomp and pride, and then the whole Gentile world, with its tinsel and show. The mighty, rushing wind continued to blow, and the tongues of fire continued to burn, until the whole was a molten sea, and the pure was separated from the vile, and under God's furnace fires the world was separated into but two elements,—the precious and the base, martyrs and murderers.

This was God's early harvest-time, the first-fruits of the great last-day harvest. O, that the church had kept the furnace fires burning at smelting heat! But they were allowed to cool, and the precious and the base are to-day mingled in a mighty mass, awaiting the furnace fires which the Holy Ghost has again begun to fan to smelting heat.

Yes, it has begun. There is a movement toward the "upper room" among those who sigh and cry for all the abominations which are done in the midst of a backslidden church. There is a crying to God for "power from on high." There is a baptizing of the Holy Ghost. There is a running together of the "free gold,"—of those in whom the purging fires are burning, and from whose faces the Lord has wiped the wrinkling dross of sin. A nucleus is forming, like the nucleus that formed on the day of Pentecost. And soon again the whole church and the world will be in the baptistry of God's burning presence, in his latter-day furnace. Forth from its purifying flames will come the church of God, tho only a remnant, without spot or wrinkle or any such thing.

I said the furnace fires had begun to burn. How do I know?—Because I have felt the flame. And I am seeing thousands of men and women in the church to which I belong cast themselves into the purifying furnace of God's Holy Spirit; and I have seen the great Refiner of silver wipe from their darkened faces the wrinkling dross of sin, and leave them shining with holy consecration. And this

holy shining is throwing its search-light upon those who are base and vile within the church, and they can not endure the glory; for the separating-time has come, because the Holy Ghost has come; "but who may abide the day of His coming?"

These two elements can not long dwell together under the smelting power of the Holy Spirit. They do not belong together. One is the tried gold of faith; the other is base unbelief; and, under the baptismal fires of the Holy Spirit, the man of faith will flee from the Babylon of unbelief, even as Lot fled from Sodom.

It was after the service. For ten days we had been in the purifying furnace. We had just prayed for the Holy Spirit for witnessing power. I shook

hands with a minister and his wife, members of another denomination, who were present at the service. After expressing their sympathy with the work of the meeting, the wife asked with earnest frankness, "Do your people *live* this?" and, again, "Are all your people receiving the Spirit thus?" When told that the work was going from conference to conference like a prairie fire, she answered, "I am so glad." Then she explained her joy: "In yonder church there is a faithful mother in Israel who protests against the worldward drift of her church. She refuses to share its pride and worldly pleasure,

God is blessing her with His Spirit. Over in that other church there is a man of God. He is a living rebuke to his backslidden church, and God is blessing him with His Spirit. But there ought to be a *whole church* somewhere baptized with the Holy Ghost."

These words burned into my soul. True, there ought to be a *whole church* somewhere baptized with the Holy Ghost. This is one of many heart cries from the imprisoned gold. And God will answer that cry. There will be a baptized church; yes, a *visible church*. The Lord left a *visible* baptized church when He went away, and He declared that the gates of hell should not prevail against that



AND THEN I SAW A WONDER

church; and they will not. When He returns, He will find a visible church baptized with the Holy Ghost, without spot or wrinkle, awaiting His return.

There is an ever-increasing procession leading toward the "upper room." Reader, are you one of them? And just as the precious metals obeyed the divine law and left the lighter, baser metal, and ran together, so the gold that is mixed with the base in church and world, under the smelting heat of the Holy Ghost will yet hear the voice of God from heaven, saying: "Babylon the great is fallen, is fallen. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The furnace fires have begun to burn. God's latter-day harvest will soon be gathered. Reader, are you in the furnace? Are you being baptized with the Holy Ghost and with fire? Are you willing to be cleansed? If so, get into the furnace. "Receive ye the Holy Ghost."

### BELIEVING UNTO LIFE.

HOW are all men born by nature?

"Born of the flesh;" subject to death. John 3:6; Rom. 5:12.

2. What will those do who are born of the flesh? They do "the works of the flesh." Gal. 5:19-21. "Because the carnal mind [the mind of the flesh] is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

3. How alone can man do the work of God? "Ye must be born from above," John 3:3, margin. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Verse 5. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

4. What does faith in Christ bring to the sinner? Righteousness and life. "Even the righteousness of God which is by faith." Rom. 3:22. "In the way of righteousness is life." Prov. 12:28.



I picked up a glittering piece of ore



# THE HARVEST OF RIGHTEOUSNESS AND LIFE

By G. E. Fifield, South Lancaster, Mass.

**O**URS the seed-time. God alone  
Beholds the seed of what is sown;  
Beyond our vision, weak and dim,  
The harvest-time is hid with Him.

—J. G. Whittier.

In the spiritual realm there is never a famine so complete as to prevent a harvest. Nothing is surer than that for every sowing there shall come a reaping. What that reaping shall be depends on the sowing. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Character is not a manufactured article, it is rather a true growth from a living germ. Even God can not by arbitrary fiat create righteousness, without reference to the free will of the person in whom it is to exist. If this were possible, doubtless the loving Father would at the very beginning have peopled the whole universe with final and ultimate righteousness, and so never have run the risk of sin, with all its resulting misery and death. As it was, all morally accountable beings came originally from the Creator's hands, beautiful, pure, and innocent.

In the fertile soil of their hearts the Creator sowed the good seeds of love and truth; for saith Jesus, "He that soweth the good seed is the Son of man." Uncorrupted and unhindered, this good seed would have rapidly developed into a perfect and progressive righteousness, that in due time would have placed all God's children beyond the power of temptation, and therefore beyond the danger of sin and death.

How sin first entered the pure heart of the covering cherub, will perhaps forever remain the original question of the mystery of iniquity. It is, however, certain that it did enter there, and that he and his angels sowed its baneful tares of hatred and lust in the heart of the father and mother of our race.

Earth's terrible harvest of misery and of death is the fearful result of that sowing. But, praise be to God, the Creator did not desert His handiwork when thus corrupted. From the foundation of the world, He, the divine Seed, gave Himself for our salvation. Forsaking the joy and peace of His heavenly life, He identified Himself with all our needs and all our sorrows, so that in all our afflictions He was afflicted. He was the Lamb slain from the foundation of the world. The divine seed of His spotless life of love and truth was sown, even unto death, in the soil of sinning, suffering human hearts. While incarnate as Jesus of Nazareth, He was only doing openly, and in visible form, what He is doing now, and what He has been doing all the time since the sinning earth needed a Saviour. He was sowing the seed of His divine life in human hearts. Not only then, but now, and ever, so near humanity He comes that no life, tho hardened by sin and hedged around by evil, can fully escape that sowing; for His life is the light of men,—"the true light that lighteth every man that cometh into the world." In the judgment day no man can bring good and sufficient excuse for not having on the robe of righteousness, for the seed of that living garment has been sown in every heart.

But we too must have part with Christ, both in the sowing and the harvest, for it is to us that Paul speaks when he says, "Whatsoever a man soweth, that shall he also reap." How can this be? What

is the seed that we must sow? and what shall the harvest be?

A seed is simply an embryo of a future glorified life, surrounded by possibilities for development. This is scientifically true. But Christ has put within us each the embryo of His own divine life. He has also surrounded that embryotic life with the possibilities and opportunities of development, so that we are without excuse. Each human being here, therefore, is a seed. This is true of the poorest and meanest, for "He lighteth every man,"—he puts the life germ into all. It is true even of the best, for "now are we the sons of God, but it doth not yet appear what we shall be." The best man is only an undeveloped seed, an embryo of future glory beyond our ken.

Therefore, as our wills are free, and our lives are but seeds, it is for us to do the sowing. If we will, we may sow to the flesh until the poisonous weeds of passion and lust choke out the divine life; and we then, having sown to the flesh, shall of the flesh reap corruption.

We may refuse to sow our lives at all, in the effort to keep them for ourselves, either for the here or

When the harvest of righteousness and life is complete, there will be no glorified character over there that is not the true development of a life germ implanted in some soul down here.

Ah, who can tell how great and glorious the harvest will be? Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man that full glory. Each soul whose life has been truly sown, shall reap God's own ideal for him, of righteousness and life eternal; and as high

as the heavens are above the earth, so high are God's thoughts and ideals above our own. Each trial borne uncomplainingly, each loving service sweetly rendered, even tho it be but the giving a cup of cold water in His name, is a sowing of the life, which shall not fail of its harvest of joy. If we realized this, how often our murmuring would cease! If the husbandman forgot about the harvest, and thought only of the seed-time when he was casting his wealth away, would not life seem to him all labor and all loss, with no adequate returns, no compensating joy? So here, if we lose sight of the harvest, and think only of the present sowing, what wonder we complain of the injustice and the ingratitude of life!

But the harvest shall make just all these apparent injustices of the seed-time. Whenever our lives have been sown in love, not even Satan himself can rob us of the harvest of joy. Jesus' life went out in utter apparent defeat, in ignominy and shame. But it was truly sown, and we read, "He shall see of the travail of His soul and be satisfied." This will be true at last of every life which, instead of being kept for self, has been truly sown. When the harvest comes, we shall be satisfied.

"They that sow in tears shall reap in joy."

Christ's righteousness in us is, therefore, but the de-

velopment, according to the laws of spiritual growth, of the germ of the divine life implanted in the soul. It is ours, by our free wills, to yield that seed to Him, learning always to pray, "Not my will, but Thine be done." This prayer must be the expression of the soul's inmost longing, as well in the Gethsemane depths as on the transfiguration heights of life, for we must never raise our wills to resist His.

If we thus yield our lives to be sown, Infinite Wisdom and Immortal Love are pledged that each life shall be surrounded by the circumstances

best adapted to its growth. We may wonder now at the way we are led. We may sometimes be tempted even to doubt that Love is leading, and almost dream that we are but drifting on life's ocean, the plaything of its winds and currents. But when the harvest has been gathered in, and we have reached the harvest home, and stand with the King transfigured on life's mountain-top, then we shall see and know that we have been led all the way just as we would have chosen for ourselves had we too known all.

God is the Fountain of life. The divine law is the law of life, and all its commandments are righteousness. So with Christ's righteousness wrought out in a human soul, there comes eternal life. "He that hath the Son hath everlasting life." Sin and death can not be separated. They are cause and effect.



"THE REAPERS ARE THE ANGELS."

for the hereafter. But "whoso saveth his life shall lose it." "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

When we accept Christ as our personal Saviour, "know ye not we are baptized into His death?" We take upon ourselves the pledge to sow our lives as He hath sown His. But, praise to His holy name, we have the promise, "If we have been planted [or sown] together in the likeness of His death, we shall be also in the likeness of His resurrection." If our lives are only truly yielded up to be sown, He will attend to the harvest of righteousness and life. "Our God is a Sun and a Shield." The sunshine of His love will warm the germinating seed. The Spirit will water it; yea, saith the Spirit, "I will water it every moment; lest any hurt it, I will keep it night and day."

Do you shrink from the world's hatred and scorn? Remember that His life was sown in dishonor—yea, even crucified between thieves—and the promise to us is, if our life be sown in dishonor, it shall be raised in glory. Are our talents and our opportunities so small that in our weakness we feel we have no life to be given, no seed to be sown? Remember, if it be sown in weakness it is raised in power. The Lord gives to every seed, if it only be sown, a body that pleases Him, and to every seed its own body.



So also righteousness and life are inseparable. The harvest of one is the reaping of the other. That which groweth up within us from this sowing to the Spirit, is the eternal life which we shall live forevermore.

The full glory of this harvest in any life "doth not yet appear;" how then can we for a moment fittingly speak of the full glory of this harvest in all—the glory of the Reaper backed by the shining heavenly host, even their transcendent glory outshone by Him, and dimmed to the faint luster of a sun-illuminated cloud! The mighty trumpet shall wake the righteous dead to immortal life. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Too good to be true it will seem at first. Almost we shall fancy it to be a dream. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongues with singing."

The mighty host of the righteous, redeemed to immortal life, united with their Lord and the heavenly host, ascending to the heavenly city, shall chant, "Open the everlasting gates," and shall enter the mansions prepared for those that love Him.

There will be no complaining with the harvest. Jesus will be satisfied; all will be satisfied when they awake in His likeness.

Dear hearts, sometimes tortured by doubt here in this seed-time world, where can you sow with such assurance as this, since "the harvest-time is hid with Him"?

#### THE GOSPEL GRAIN FIELD.

**WHAT** is the scope of this field?

"The field is the world." Matt. 13:38.

2. **Who** is the sower of the good seed?

"He that soweth the good seed is the Son of man." Verse 37.

3. **What** is the good seed?

"The seed [represented by wheat, Matt. 13:25] is the Word of God." Luke 8:11.

4. **In what** does the sowing and growth of the good seed result?

"The good seed are the children of the kingdom." Matt. 13:38.

5. **Who** sows the evil seed?

"His enemy came and sowed;" "the enemy that sowed them is the devil." Verses 25, 39.

6. **What** is the evil seed called? and in what does it result?

"His enemy came and sowed tares among the wheat." "The tares are the children of the wicked one; the enemy that sowed them is the devil." Verses 25, 38, 39.

7. **Will** the evil be rooted out from among the good?

"Nay; lest while ye gather up the tares, ye root up also the wheat with them." Verse 29.

8. **How long** will these two classes exist together?

"Let both grow together until the harvest." Verse 30.

9. **What** is the harvest?

"The harvest is the end of the world [age]." Verse 39.

10. **Who** are the reapers?

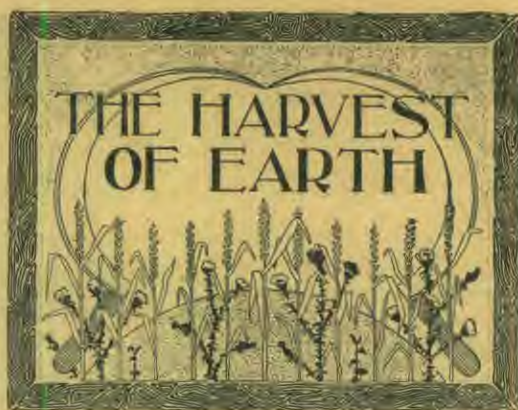
"The reapers are the angels." Same verse.

11. **What** became of those represented by the tares?

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Verses 40-42.

12. **How** will it be with "the children of the kingdom"?

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Verse 43.



By Milton C. Wilcox.

**T**HERE is a sowing of Righteousness and a sowing of Sin.

There is the Harvest of Righteousness and Life; there is also the Harvest of Sin and Death.

There is a gathering time for heaven; there is also a gathering time for earth.

In Matthew 13 the former is represented by the wheat and its garnering; the latter, by the tares and their burning. In Rev. 14:14-16 is represented the reaping of the sheaves of wheat by the Son of man; in verses 17 to 19 is set forth the sad other side, in the following words:—

"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had a sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God."

Righteousness and life are from above; for with the Lord "is the fountain of life" (Ps. 36:9), and He also is "the Lord our Righteousness" (Jer. 23:6). "Their righteousness is of Me, saith the Lord." Isa. 54:17.



The shades of sin are length'ning  
Over the dark'ning land;  
The sun of the day is setting.  
The silently slipping sand  
Runs lower each passing moment,  
Sinks swifter in the glass—  
We're viewing the last of the harvest  
As the ominous moments pass.

The sun of the day is setting, and silently, swiftly, soon,  
They reap the last of the harvest by the lingering harvest moon.  
There'll be no other sowing, no other planting year;  
The old earth nears her Sabbath, the harvest of God is here.  
Six thousand years of sowing, six thousand years of sin,  
Six thousand years of sorrow, bring all their reapings in.  
The books of God are closing their record of the years—  
For some a home in glory, for others bitter tears.

The cruel hate we've harbored,  
The cruel deeds we've done,  
Have borne a mighty harvest—  
A hundred fold from one.  
For every act of hatred,  
For every hidden wrong,  
The sickle of Jehovah  
Is reaping down a throng.

The sullen seed of anger  
That seamed a brother's brow  
Has yielded sheaves of murder  
From Adam until now;  
And all the land is taken  
With tare and tumble-weed,  
Whose seeds are thickly falling  
From hearts engrossed in greed.

The pampered child of pleasure (wherever rest the blame)  
Finds now a horrid harvest behind the doors of shame.  
The painted, gilded sepulchers, with curtains wove in gold,  
Each day are closing thousands within their hopeless fold.  
A thousand weeping mothers each day increase the throng  
That bosom home a heart-thrust to rankle for the wrong  
Of one that bosom nourished, of one that heart adored,  
Now sinking in that current no human foot can ford.

The burning flood of evil  
That simmers in the still,  
Or bubbles in the brewing vat  
To work a devil's will,  
Has here a hateful harvest  
In sheaves of ruined souls,  
Who bartered home and heaven  
To pay their tippling tolls.

The harvest of the heedless,  
Who slumbered in their sin—  
While Christ was waiting, knocking,  
And would not bid Him in—  
Is piled in myriad bundles  
Upon the waiting plain,  
No longer gaily waving  
Among God's chosen grain.

And strife and wo and hunger the harvest hours press,  
With ragged waifs for children, the fruits of selfishness.  
Adown the darkening landscape the bending reapers swing—  
It is the last great harvest, the harvest of the King.  
God's golden grain is garnered from all this mingled mass—  
What are the angels reaping to my name as they pass?  
Is mine that glorious harvest of God-appointed deeds,  
Or will it sin-bound bundles be to burn among the weeds?

C. M. SNOW.

He who is in reality the child of God is "born from above" (John 3:3, margin), "not of blood, nor of the will of the flesh, nor of the will of man, but of God," "of water and of the Spirit." John 1:13; 3:5.

The heaven-born are the fruit of the seed-sowing, the "incorruptible" seed of "the Word of God," sown by the Son of man. 1 Peter 1:23; Matt. 13:37.

The opposite class are the earth-born, sown unto selfishness and death, "the children of the wicked one," "the children of disobedience," "the children of wrath." Matt. 13:38; Eph. 2:2, 3. Every soul has the privilege of saying whose progeny he will be; for "whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8. He who yields himself to receive the seed of the Word, sows to the Spirit, to righteousness, to life. He who will not receive the good seed, has a soil prepared for the seed of sin, with its Harvest of Death.

We may better understand the seed-sowing and harvest by a careful reading of the chapter in which this harvest scene is set forth, namely, the fourteenth of Revelation, beginning at verse 6.

**An epitome of all the ages** While this prophecy has its special application to the last generation, it is in itself an epitome of all the ages. Note, then, among other important things, the following:—

1. The everlasting Gospel—the message of good tidings, God's means of saving men in all ages, "the power of God unto salvation to every one that believeth"—is proclaimed to every people and tongue and tribe and nation in connection with the impending judgment. He who receives this message the judgment will acquit. He who rejects it meets the consequence,—death.

2. The time of the message is the close of the Gospel work. Paul preached of judgment to come (Acts 24:25), but this message is burdened with "the hour of His judgment is come," it is now impending over a shelterless world, save for Him in whom alone the faithful find refuge. The time of the message is also shown in what follows its third part, the coming of the Son of man to reap. Verse 14.

3. The first part of this message is positive truth, calling the church of God away from the fear and glory and worship of men to the fear and glory and worship of God, to His creative power, and, logically, to the memorial of His power, exercised in creation and redemption,—the Sabbath. This message, which began in 1840, was designed to heal the scattered and torn condition of the church, represented by "Babylon." The second part sadly announces the fall of Babylon,—the spiritual decline of religious bodies, because of the rejection of the healing message of the Gospel. The third part, represented by the third angel, solemnly warns against the overflowing last-day substitutes for the Gospel, and the union of Church and State and its worship. The consequence of rejecting this message is the reception of the unmingled wrath of God.

4. This great, threefold, world-wide message develops a class of whom it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Verse 12. In other words, through faith it develops a class in whom the character of Christ is reflected. They have His name and the Father's name written upon them. They are saints, holy in His holiness. They keep the commandments of God, not seven of them, nor nine of them, nor one of them. It could not be said that a man kept the laws of a State who was continually transgressing one. To keep the laws of the State, he must keep all. So likewise when it is said of a class that they "keep the commandments of God," it means that they keep all His commandments, the whole Decalogue. They are seventh-day observers; for one command of God declares: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." Neither are they



nominal Jews; for they keep "the faith of Jesus" also. His is the faith "which worketh by love," the love that counts it the highest joy to obey; "for this is the love of God, that we keep His commandments; and His commandments are not grievous." Gal. 5:6; 1 John 5:3.

The rejection or perversion of the everlasting Gospel leaves man in sin and death.

During all the ages God has interposed His mercy to save man. Altho man had sinned, altho his sin was working out wrath or death (for "sin, when it is finished, bringeth forth death," James 1:15), God

has ever interposed His mercy to stay the wrath. "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." Ps. 75:8.

Since Adam fell, God has been pouring out of His mixture of mercy and wrath. The wrath has been manifest in the curse upon the ground, in the shortening of man's natural life, in allowing sin at times to develop its inherent evil, that man might sin and forsake it; but an abundance of infinite mercy has been mixed with the wrath, abundance for the pardon and salvation of every sinful soul, abundance to restrain all wrath which will not eventually rebound to God's praise and the good of all who trust Him—mercy infinite in its giving, costing not only the eternal sacrifice of the Son of God, but the giving of countless human lives that sinful man might be won to righteousness and life. Wheresin a bounds, grace doth superabound. His mercy and grace have been, and are being, poured out without stint to restore a wicked world. All temporal good, all necessities of temporal life, all mental resources, all moral and spiritual enlightenment—perverted and turned even against God, as they are—are all manifestations of infinite mercy to a sinful world, in order that the goodness of God may lead to repentance.

Mercy not only restrains the outworking of sin, but it veils God's glory, lest sinful man seeing it gaze and perish. Jesus Christ was but

the glory of God—eternal righteousness—veiled in humanity, that man might see the excellence and beneficence of the glory, and so believe without fear and serve without compulsion. Even the glory of heavenly orbs is dimmed that sinful man may not perish; for we are taught that "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Isa. 30:26. But in the Lord's glorious metropolitan city, in the glory of His immediate presence, "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 24:23; Rev. 21:23; 22:5. And yet God's people, in whom the incorruptible seed of His Word has borne the fruit of His righteousness, "shall see His face," and rejoice forevermore in His presence.

Christ is now withholding the forthshining of His presence. He has not yet come to reign in this earth purchased by His life. He swears by Himself: "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?" "He delighteth in mercy." "The Lord taketh pleasure in them . . . that hope in His mercy." And therefore He pours it out upon a revolting world.

But there will come a time when every overture of divine and infinite mercy will be rejected; and the day draws on apace. All that will be left of the offered cup in Jehovah's hand will be the dregs of wrath. Then the Lord will do that which through all

Then the Lord will come into His own

the ages He has had a right to do, come into His own and let His transcendent glory fill the earth as the waves fill the sea.

That will be all. The great Harvest of Earth, the eternal fate of the wicked, will be but leaving them to their own choosing. Christ will leave His priestly intercession, then utterly rejected, and take His restraining hand from off the agencies of destruction, and plague and pestilence and storm and earthquake will devastate the earth. He will come again in His own glory, in the glory of the Father, and of all the holy angels, and shall speak eternal peace to those who know Him within. Then, also, "that Wicked [posing hitherto as righteousness] shall be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the forthshining of His personal presence." Matt. 16:27; 25:31; 2 Thess.



"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth"—

2:8. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:9. But His glory and power will then fill the universe. And then neither the wicked nor his place, tho sought diligently, shall be found again. Ps. 37:10.

"Our God is a devouring fire," but only to devour sin. The offering which Israel of old brought, if they were whole-hearted and sincere in repentance and confession, represented their sin. Sin was confessed and laid upon their victim. Then "the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat; which when all the people saw, they shouted, and fell on their faces" and worshiped. Lev. 9:23, 24. The sin was devoured; the people, separate

The sin was devoured

from sin, lived. In the next chapter another history is recorded. Contrary to God's command, drunken to indifference, Nadab and Abihu offered "strange fire" before the Lord. They said by their acts that God and His commands were of little account, and could be set aside as a matter of convenience. They identified themselves with the sin; and "there went out fire from the Lord, and devoured them." See Lev. 10:1-11. So will it be with the wicked when they stand at last before "the great white throne," in the end of the great day of God's wrath. Rev. 20:9. The everlasting glory—to them the everlasting fire of wrath—devours all sin and all identified with sin; the universe is clean; God has made a full end of sin,

and "affliction shall not rise up the second time." Nahum 1:9. "There shall be no more curse." Rev. 22:3. The wicked have reaped their own harvest, have eaten "of the fruit of their own way;" and God's universe is free from sin and death and wo and weeping. Rev. 21:3-5.

Voluntarily, in infinite mercy, Christ, the Son of God, became "sin for us," "that we might be made the righteousness of God in Him." 2 Cor. 5:21. He would place in us His own power and glory by sowing in our hearts the incorruptible seed of His Word. That Word received by faith is Spirit and life. If our sins are yielded to Him, His Spirit in His Word will burn out all the dross and sin, and sin will die, and we shall live. And then at His coming the glory of God within us will respond to the transcendent glory of His presence, and, as we are changed from mortality to immortality, with rapturous hearts we will sing: "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." "In Thy presence is fulness of joy; at Thy right hand are pleasures forevermore."

#### SOWING TO THE SPIRIT.

**H**OW many good overruling spirits are there? "There is one body, and one Spirit, even as ye are called in one hope." Eph. 4:4.

2. In order to be Christ's, what must we have?

"If any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

3. How may we obtain that Spirit?

"Receive the promise of the Spirit through faith." Gal. 3:14. "Ask, and it shall be given you. . . . If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:9-13.

4. What will that Spirit received do for us?

"The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. 5:5.

5. What will be the fruit borne in the life?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22, 23.

6. Why is there no law against such fruits?

Because "the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

7. Who possessed the Spirit of God in its fulness?

"God anointed Jesus Christ of Nazareth with the Holy Ghost and with power." Acts 10:38. "God giveth not the Spirit by measure unto Him." John 3:34.

8. How did He regard God's law?

He said, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. "I have kept My Father's commandments, and abide in His love." John 15:10.

9. How will those who have the Spirit regard God's law?

"For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3. "Ye are my friends, if ye do whatsoever I command you." John 15:14.

10. What will thus sowing to the Spirit bring?

"He that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8.





By Pastor H. P. Holser, Basel, Switzerland.

In the growing troubles of Europe the Papacy sees her opportunity, and, through her priests and the Jesuits, fans the flames, in the hope that, driven to desperation, the rulers will appeal to her as arbiter, and thus restore the pope to his ardently-sought supremacy. The power of the Papacy, whose subjects constitute nearly half the population, united with the laboring classes of all creeds, is a standing menace to the thrones of Europe. The failure of the Peace Congress will strengthen the pope's claim that he alone is the true arbiter of nations.

Another factor contributing largely to the state of unrest, is the rapid increase of the saloon. Even among farmers, alcoholism is making terrible inroads. The nations are aroused to combat this evil, but in vain; its destroying power increases unabated.

Among the items which will mold the future of Europe must be noted the flocking of the masses to the cities. Nearly all large towns have in an incredibly short period doubled their population, while some have quadrupled. City life, the excitement of business competition, and the employment of the masses in factories, tend to impair health and increase nervousness and irritability. Add to this higher wages for fewer hours, the multiplication of saloons and places of amusement, the enforced idleness caused by overproduction, the intrigues of politicians and the Papacy, and we have some of the chief causes of the rapid increase

**The rapid increase of Socialism** of Socialism and the general state of unrest. As these elements are constantly growing, their unfailing effects will continue to increase till the explosive point is reached.

A potent element of disturbance is the heavy and increasing tax to support such large standing armies, and to increase and improve armaments. The land and sea forces of the chief military powers are:—

	Army footing in peace.	Army footing in war.	War vessels, all kinds.
France . . . . .	650,000	4,000,000	487
Russia . . . . .	930,000	3,400,000	380
Germany . . . . .	607,000	3,600,000	215
Austria . . . . .	390,000	1,880,000	138
England . . . . .	325,000	850,000	730
Italy . . . . .	275,000	1,250,000	385
Totals for six powers . . . . .	3,177,000	14,980,000	2,335

Taking an average of the last three years, the annual cost of maintaining the peace footing in Europe is \$963,461,540. The total debt of Europe is twenty-six billion dollars, making \$69.20 per capita; the amount is greatest in the chief military powers, France heading the list, with \$161 debt per inhabitant. These facts the Socialists use with telling force, hence the annual budget is one of the most troublesome items for parliaments, frequently causing riots among the people and crises in cabinets. That these nations have reached the limit and must have relief from some source is evinced by the unprecedented Peace Congress. That having failed, relief must come from another quarter; and from the present situation what else can result than war abroad or revolution at home? As any nation would prefer the former, it is not hard to foresee the outcome of the present expansion policy, with the nations dangerously near one another in foreign territory, and each striving for the mastery.

Closely connected with the colonial extension policy for the relief of Europe is the Eastern Question. After the vast expanse of the Dark Continent had been disposed of, the remaining territory of Asia became the next object of seizure. Russia, the central figure in the Eastern Question, had advantages over all other nations when the general rush on Asia began. Far from being content with this, she made it the pretext for seizing more.

England, whose interests in Asia come next to those of Russia, is no less jealously guarding them.

Every advance of Russia is followed by a similar move by England. When the Russians approached the Pamirs, England hastened to establish military stations in the Pamir heights; when Russia gained Port Arthur, England secured a port in the vicinity. These two nations are now face to face in China, in the Pamirs, and, to the west, on the borders of India and Persia, while Germany, France, and Italy are strengthening their hold in the East.

Russia has advanced so far, and her interests in Asia are so great, that she is becoming unusually sensitive, and, backed by France, is growing very bold. See how unceremoniously she seized Port Arthur, against the threatening protests of England; and when England, in retaliation, seized Wai-wei-wai, in the vicinity, Russia growled loudly at this as an insolent act, claiming that it was a menace to the interests which were hers by right. When the Siberian railway is completed, Russia will be in a position to execute her designs with still less regard for the claims of others.

The nations of Europe are advancing dangerously near one another in Asia; and under the pressure of commerce and social relations at home, they are not likely to retreat; it looks more probable that the great struggle of Europe in settling the Eastern Question will break out in adjusting their mutual relations in Asia. This is apparent to the politician; and the certainty of it is sealed by the prediction of divine prophecy, which declares that in the final struggle the kings will come from the East,—east of Palestine, hence from Asia. Rev. 16:12.

Perhaps still more weighty in molding the policy of nations than the elements already named is the ambition of the great powers to hold the balance of power in Europe, and hence of the world. England is acknowledged by all as peer on the seas, and she controls the largest portion of the land on earth; but Russia, France, and Germany boast respectively of the greatest land forces. All are about equally near the point of holding the balance of power; the present alliances are only for the purpose of holding one another in check till the supreme moment to strike arrives. Evidently the territory in the far East will be brought under their control before the domains of Turkey will be disposed of; hence the Ottoman Empire is likely to become the last bone of contention in the settlement of the ambitious designs of Europe.

Reading the future of Europe in the light of present conditions one is forced to the conclusion that by the state of unrest of the masses, by the excessive taxation, by the strength of Socialism and the resultant embarrassment of the governments, by the intrigues of the Papacy, by the overproduction of manufactures, and by the unbounded ambition of the nations to become greatest and for their own security to hold the balance of power—these nations will be urged on and on in their colonial and expansion policies; and that thereby their international troubles will be increased till nothing but appeal to the sword will settle them. How far arbitration will succeed, the recent Peace Congress illustrates. The principles now developing in Europe can not but end in trouble. The disease is upon the nations; it is too far advanced to be checked; it is running its course and must soon break out. While man deceives himself with the fancy that this outbreak will purify the body and lead to renewed health, prophecy plainly declares that the disease is fatal; its only cure is the Gospel; all who reject its healing balm will surely be swept away by the all-devastating plague.

H. P. Holser,

Once to every man and nation comes the moment to decide,  
In the strife of Truth and Falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom or blight,  
Parts the goats upon the left hand, and the sheep upon the right;  
And the choice goes by forever 'twixt that darkness and that light.

—James Russell Lowell.

THAT the world now stands on the eve of a new era is so universally felt that no proof of the fact need be presented. The masses appreciate that the time has come for a mighty change, which will swing the world over into a new era. How this will be brought about is a matter of much speculation; but it is generally expected that there must first be universal war, after which will be realized the Utopian State of the Socialist, and the millennial reign of peace of the Christian. Even the Mohammedan world looks forward to a general attack on them by the forces of Christendom, when Mohammed will appear, and the Crescent will float triumphant over all nations. The Moslem believes this event very near, while Christendom looks for something unusual to take place with the opening of the coming century.

To no portion of the world is the question of what may be ushered in with the next century of more interest than to Europe. In many respects this continent is the center of the world. Here exists the preponderant weight of military power, skilled statesmen, wealth, and commercial interests.

Europe is nearly twice as densely populated as any other continent. Labor-saving machines and the rapid multiplication of immense factories lead to overproduction and necessitate a larger market. This has contributed much to the development of the colonial policy, the working out of which now leads all other political questions of Europe and involves the world.

Modern inventions, especially labor-saving machines, enabling one man to do the work of ten, at first considered a great boon to the toiling millions, are proving to be the cause of idleness, fulness of bread, the development of Socialism, and the increase of strikes, on the one hand; the great embarrassment to lawmakers and rulers, on the other. Before their introduction there was more employment and hence greater contentment. Tho the labor day has been shortened from fourteen to ten hours, still there is increased idleness; and idleness always breeds mischief. The effect is seen in the growing power of Socialism and ominous discontent. Altho the laboring classes now work fewer hours for larger pay, and enjoy as common household articles the luxuries which formerly only the nobility could afford, they are now less content than then, and are constantly advancing to the point of outbreak.

The labor-saving machines put a large share of the earnings which formerly went to the masses, into the pocket of the capitalists; the laboring man is aware of this and is organizing to combat the evil; he has reached higher and higher till he now stands among lawmakers and is a menace to kings. Already he is reaching forth his hand to topple over their thrones. In Germany, for example, there are seventy-three Socialistic journals, forty-four of which are daily; and, at times, the empire is so embarrassed that it must take recourse to the Catholics for succor.

In other lands the social relations are no better, but rather worse; the Dreyfus affair in France illustrates how near the vortex the nation is; the recent riots in Italy, Spain, and Belgium all speak of the strained relation between capital and labor, rulers and people; and the prolonged strike in Denmark, involving some 40,000, or more than half its mechanics, shows how even the most peaceful people are entering into the great struggle which will one day precipitate the long-expected crisis.



## THE OUTLOOK TEMPORAL

By A. O. Tait, of the "Signs" editorial staff.

**A**SIDE from all divine prophecies of the future of this world, what is the real outlook from the purely human standpoint?

There is no end to the material progress that is being made. Every day adds some new discovery in science, or some new invention in mechanics, that tends to make the burdens of life easier and its joys fuller and richer. There never was an age when life was more interesting. The progress of each succeeding year leads one to feel that he would like to live on, and on, and on, so that he might behold and enjoy all the new developments as they arise.

But amid all this flowering of genius that is giving so much of seeming worth to the material world, there are vexing problems that threaten the very foundation of the social and political order.

The God-given genius of man that has enabled him to seize upon the forces of steam and electricity, and thread the continents with railroads and telegraphs, and connect the two hemispheres with steamships and ocean cables, has placed the power of commercial centralization within the grasp of a favored few. And these few have not been slow in laying hold of the wealth of nations and gathering it to themselves. This gives us the question of capital and labor, which, as Mr. Chauncey M. Depew says, is the "century-vexing problem."

The mechanical genius that has given us the great machine-shops, with all of their labor-saving products, has also invented the most awfully destructive implements of war; and unprecedented armies and navies are being built up and equipped with these engines of terrific slaughtering capacity. Particularly in the Old World has the military burden become

so heavy that it can not be endured much longer without a collapse. And even in the United States there are strong indications that this nation, too, is about to take upon itself a very greatly increased load in the way of navy and army expansion.

The heart stands still in silent dread before the possibilities of present-day war. For, while there is much talk about a universal peace, yet the facts in the case are that there is a general quarrel among the nations of the whole world, and no one can safely say how long hostilities can be averted. Everything shows that a universal war is drawing on; there is absolutely nothing pointing in the contrary direction. Even the Peace Congress so recently convened at The Hague shows that the spirit of the age is the spirit of war and not of peace; for if the blessed influences of peace were ruling in the minds of men to-day, there would have been no necessity for calling a Peace Congress. It is only in times of actual or threatened war that coun-

cils of peace are thought of. And the utter lack of an real, tangible thing accomplished by The Hague Peace Congress shows that the representatives of the nations are actually afraid to commit themselves to an agreement that will in the least impede their progress in organizing armies and building navies.

In the first half of the present decade the murders in this country increased more than one hundred percent., at least, so says Judge Parker, of the United States District Bench, in the *North American Review*. And testimony almost without limit could be produced from recognized authorities to show that crimes and vices of every sort are tremendously on the increase. But such authorities are not needed. Common observation convinces one that the whole political fabric is one vast school of evil. It is commonly remarked nowadays that politics is a great immoral cesspool, and through jobbery and bribes it

The chemist's laboratory has discovered one agent after another that have been combined into most powerful explosives. These things are very useful in the development of the mine and in other industrial fields; but they only serve to give another illustration of how discoveries that might be helpful to man are used to serve as agents in his destruction; for not only is the high explosive made to do terrible execution in killing men in war, but violent and bloodthirsty anarchy has allied itself to the bomb, and in the scenes of strife that lie just before us, not only whole houses, but whole blocks, and even whole cities, may be speedily wrecked. The possibilities, yea, even the probabilities, in this direction strike men with terror.

The dangerous conditions of these times are seen by all serious observers. Men are free to affirm that the world is threatened with social and political calamities with which all the darkest records of all past time do not furnish a parallel.

Speaking of military matters, Lord Salisbury, England's prime minister, says: "The burden has become so serious to many nations that many have thought that the day will come when nations will rather rush into war and provoke a decision once for all than to continue to groan under the suffering which modern necessity forces upon them."

Again Mr. Salisbury says: "But what has been pressed upon us is that the subject matter of war is terribly prevalent on all sides. . . . Still more serious is the consideration which recent events have forced upon us that these wars come upon us absolutely unannounced and with terrible rapidity. The war cloud rises in the horizon with a rapidity that obviates all calculation, and, it may be, a month or two months after the first warning you receive you find you are engaged in or in prospect of a war on which your very existence is staked."

A little more than a year ago, Gen. Nelson A. Miles said: "I have seen all the great armies of Europe except the Spanish army. What I have seen does not indicate that the millennium is at hand, when swords shall be beaten into plowshares."

The late Bishop Newman's version of the situation is that "this is the most unsettled condition of the world since the crucifixion of Christ. The stability of government is no longer a fact. Change is in the atmosphere. It is just as true now as a thousand years ago, 'Thou knowest not what a day will bring forth.' . . . Statesmen are at their wits' end. Philosophers speculate in vain."

Archbishop Ireland says: "The bonds of society are relaxed; traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism."

Leo XIII., in his encyclical on the condition of labor, says: "The momentous seriousness of the present state of things just now fills every mind with painful apprehensions; wise men discuss it; practical men propose schemes; popular meetings, legislatures, and sovereign princes, all are occupied with it; and there is nothing which has a deeper hold on public attention."



Men's hearts falling them for fear

contributes to every form of vice and corruption.

The much-praised genius that has established the great factories has drawn men from the farm to fill up villages and colossal cities. These men can not at all times find work in the shops, and so this factory age has given us the great army of vagrants that we commonly call "tramps." And the same conditions have also augmented in our great cities that other twin evil that we call the "slum problem."

### The distressed conditions of labor

Intelligent and true-hearted men are seeking to relieve the distressed conditions of labor, and whether it is wise and right or not, yet they nevertheless order strikes. At the times of these strikes the "tramps" from all over the country flock to the centers of disturbance, and the "slums" turn out their vast hordes of half-starved and desperate wrecks of humanity. These irresponsible persons are only too willing for any violent deed, and stand ready for riotous action whenever the opportunity is offered.



Mr. Benjamin Kidd, in his book "Social Evolution," writes: "The problems which loom across the threshold of the new century surpass in magnitude any that civilization has hitherto had to encounter."

Prof. E. Benjamin Andrews, formerly president of Brown University, and now superintendent of the public schools of Chicago, remarks: "No well-informed person in Europe seems to believe that peace is destined to endure there very long. On all

hands people are preparing for war. Armies and navies are strengthened; fortifications multiplied; immense war treasures of gold piled up; all possible hypothetical plans of campaign, offensive and defensive studied and discussed; firearms, great and small, ceaselessly experimented upon and improved; civil measures subordinate to military, and statesmen to great army men and navy men."

Signor Crispi, Italy's greatest statesman, says: "Europe resembles Spain from a certain point of view. Anarchy is dominant everywhere. To speak frankly, there is no Europe. The European Concert is only a sinister joke. Nothing can be expected from the Concert of the Powers. WE ARE MARCHING TOWARD THE UNKNOWN. Who knows what to-morrow has in store for us?"

A quotation from Jesus of Nazareth is a fitting conclusion to these present-day sayings of men: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

If we are not standing in the very midst of the fulfilments of this great prophecy, given by the Christ of God, then, pray tell, where are we?

#### DEPENDENCE UPON GOD.

UPON whom is every man dependent?

Upon "God that made the world and all things therein, . . . seeing He giveth to all life, and breath, and all things." Acts 17:24, 25.

2. What is every man's position in this world?

Every one is a servant. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

3. Whose servant is every one naturally?

"Whosoever committeth sin is the servant of sin." John 8:34. "All have sinned." Rom. 3:23.

4. Has man no power to uplift himself or his fellow-man?

"Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3.

5. What was the result of Israel's trust in man?

"Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13.

6. To whose power, then, shall we look for freedom?

"Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

7. What has God promised dependent man concerning the necessities of life in this world?

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily shalt thou be fed." Ps. 37:3. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33. "Bring ye all the tithes 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." Mal. 3:10.

8. What protection to the harvest does obedience in this duty secure?

"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." Verse 11.

W. N. GLENN.

#### THE RIVER OF SALVATION.

[Read Ezekiel 47:1-13.]

O BEAUTIFUL River, from Zion outflowing,  
To freshness and favor, majestic and broad;  
The redolent splendor and grace of thy going  
Rehearseth the greatness and glory of God!

I sing of thy Source, in the Mind of the Maker,  
The trend of thy purpose, untrammelled and free,—  
How each, by thy wealth of design, is partaker  
Of all the bright blessings inherent in thee.

Thy crystalline cleansing no mortal may measure  
Who knows not the stain and pollution of sin;  
Thy touch, like the hope of an infinite pleasure,  
Hath pureness, delight, and rejoicing within.

What marvelous pulse thrills the hand of thy healing,  
Ecstatic with being and pregnant with "Breath,"  
The limitless love of Jehovah revealing,  
As higher than heaven and deeper than death!

How strong is thy strength, by Omnipotence in thee!  
How buoyant thy bearing o'er earth's meaner things!  
The word of the Lord from His house did begin (hee)  
Baptized in thy waters my spirit hath wings.

O bountiful River, Divine and Eternal,  
Flow on in thy fulness and freedom, sublime!  
The desert shall blossom in fragrance supernal,  
And life bloom for aye from thy shore-ways in Time.

Toronto, Aug. 20, 1899.

L. LEWELLYN A. MORRISON.



By Mrs. E. G. White, Author of the "Desire of Ages," etc.

MORE than eighteen hundred years ago Christ walked on this earth, a Man among men, yet a God. Hear what He said, "The Son of man is come to seek and to save that which was lost." A solemn duty rests upon every one who believes in Christ, to go outside the church and seek in every way to save souls. To be a Christian means to be Christlike, and upon all Christians rests the burden of working as Christ worked.

Christ came to this world to represent the character of God as expressed in His law, and in human nature He lived that law. So our lives are to be spent in doing God's will. We have been made repositories of sacred truth; but this truth is of no value to us unless it is practised in the daily life. Christians are to do thorough work. Instead of expending their time and means in working for those who have already been blessed with so many opportunities and privileges that they do not know how to appreciate them, let God's workers go into places where the truth has not been heard. Let earnest zeal and fervent piety be manifested in behalf of those who are in the darkness of error. Of those who work in this way Christ says: "Ye are laborers together with God." "Ye are the light of the world." "Ye are the salt of the earth." "Ye are My witnesses." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We are to exert a saving influence over those who are without God and without hope in the world. The pathway to the city of refuge is to be kept free from the rubbish of selfishness and sin. Those who profess to be following the Lamb of God are to take every stumbling-block out of the way. But too often those who claim to believe the truth lay stumbling-blocks in the way of others. They say that they know Christ, but in works they deny Him. By their trifling conduct they hurt those they might have helped. They sin against God, and lie against the truth, imperiling their own souls and leading others astray.

"Walk in wisdom toward them that are without, redeeming the time," "because the days are evil." This principle was laid down by the apostle Paul, to whom the Lord gave special light. God's people are to be lights, shining amid the moral darkness of the world. By a godly life they are to show that the truth exerts an ennobling influence over them.

Great efforts are made by many to present an attractive exterior. Far more essential is it to have the truth implanted in the heart; for grace in the heart will work outward. The kingdom of God is not meat and drink, that is, it does not consist of ceremonies. There is danger of ceremonies becoming too numerous, of the simplicity of the Gospel

being lost in a multiplicity of machinery. When professing Christians work without truth enthroned in the heart, their religion is only a stumbling-block to sinners. "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." The church will be perfect only when its members live the truth, vindicating the honor of God by winning souls to Christ.

As Christians we are keenly watched by the world. Our words and deeds are remarked upon. The Christian is a spectacle to the world, to angels, and to men. When we realize that as followers of Christ we are living epistles, read and known of all men, we shall be more careful of how we follow Christ. Those who do not search the Scriptures for themselves receive their impressions of our faith and doctrines by the way in which we practise the teachings of God's Word. They may have no inclination to study their Bibles, but they do study the lives of those who claim to be Christians. A true Christian is a living commentary, explaining day by day the truth as it is in Jesus.

If the truth is enthroned in our hearts, we shall live its principles. Our lives will reveal its cleansing efficacy. We shall show that new cloth has not been joined to a threadbare garment. We are clothed with the garment of Christ's righteousness, woven in the loom of heaven. The Holy Spirit takes the things of God, and shows them to us. Truth is applied to the understanding and the heart. We see Christ's sacrifice and intercession in a new light. The work of the Redeemer in our behalf fills us with holy joy and peace, and we are constrained to go out and work for those who need help.

Christ gave His life that we should not perish. He has our eternal happiness in view, and He says, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." He who heeds these words will indeed become a son of God, a living epistle, known and read of all men. He will not be careless in words or actions, but will make it his aim to seek and to save those that are lost. He will work earnestly and lovingly for those that are wandering in the wilderness of sin.

#### ARE YOU SOWING TO THE FLESH?

WHAT eternal law of moral conduct is continually demonstrated in nature?

"Whatsoever a man soweth, that shall he also reap." Gal. 6:7. "To every seed his own body," 1 Cor. 15:38.

2. What will he reap who sows to the flesh?

"He that soweth to the flesh shall of the flesh reap corruption." Gal. 6:8.

3. To what is the flesh contrary?

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Gal. 5:17. "The carnal [fleshly] mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

4. What are the works of the flesh?

"The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21.

5. What will be the result of such sowing?

"They which do such things shall not inherit the kingdom of God." Gal. 5:21. "He that soweth to the flesh shall of the flesh reap corruption." Gal. 6:8. "To be carnally minded [fleshly minded] is death." Rom. 8:6.

6. In thus reaping, what does a man truly do?

"They eat of the fruit of their own way" and are "filled with their own devices." Prov. 1:31. "The backslider in heart shall be filled with his own ways." Prov. 14:14. "He that soweth iniquity shall reap vanity [nothingness, death]." Prov. 22:8. "Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it." Jer. 6:19.

7. That we may be saved from such a fate, what faithful warning does God give us?

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7.



## O WHO WILL

## GO FORTH?

EL NATHAN

HERE AM I, SEND ME "ISA. 61:8"

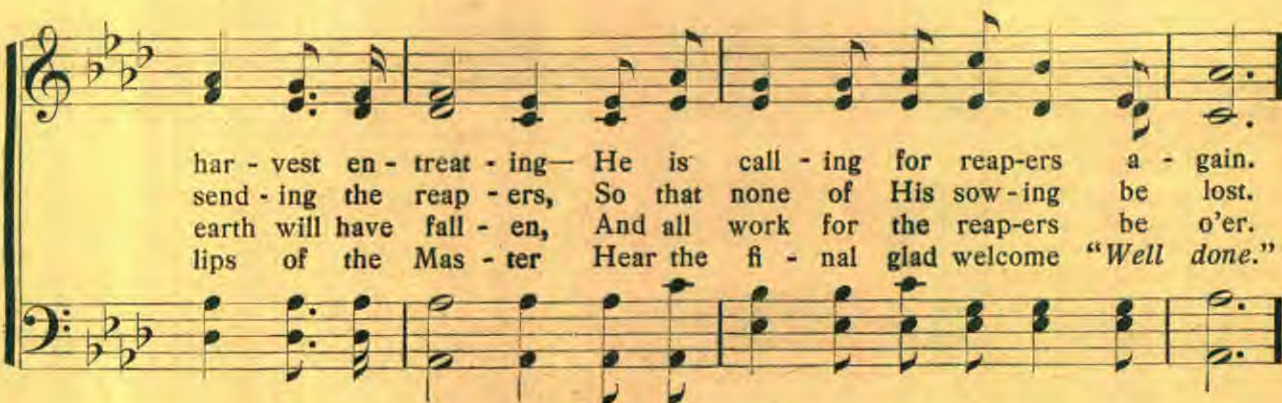
JAMES McGRANAHAN



1. O - ver fields that are white for the har - vest— That are  
 2. Sow - ing time, He has said, now is o - ver, Both the  
 3. O the bright gold - en days of the har - vest, Soon will  
 4. Then the sow - er and reap - er to - geth - er, Shall re-

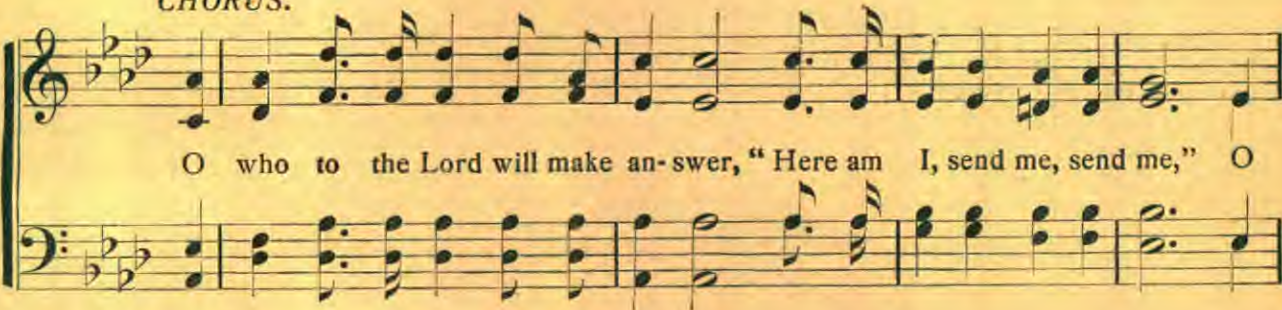


wav - ing with ripe gold - en grain, Hear the Lord of the  
 Spring-time and Sum - mer are past, And the Lord, forth is  
 end to re - turn nev - er - more, Soon the night o'er the  
 joyce o'er the souls they have won, They shall each from the

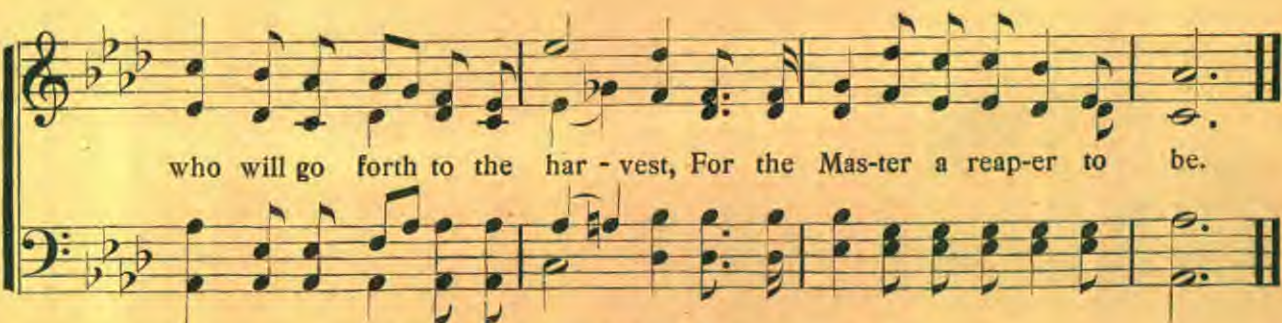


har - vest en - treat - ing— He is call - ing for reap-ers a - gain.  
 send - ing the reap - ers, So that none of His sow - ing be lost.  
 earth will have fall - en, And all work for the reap-ers be o'er.  
 lips of the Mas - ter Hear the fi - nal glad welcome "Well done."

## CHORUS.



O who to the Lord will make an - swer, "Here am I, send me, send me," O



who will go forth to the har - vest, For the Mas - ter a reap - er to be.



## THE OUTLOOK PROPHECIC

By John Orr Corliss, Oakland, Cal.

FOR more than two thousand years God's Word has had on record the assertion that He, in contrast with all others, is able to declare "the end from the beginning, and from ancient times the things that are not yet done." Isa. 46:10. Again He has affirmed that He surely would do nothing without revealing His secret to His servants the prophets. Amos 3:7. The history of the ages has so fully verified both of these statements that they may be entirely trusted.

In the days of Noah God revealed to him, not only the length of time the Holy Spirit would strive with men, but also the number of days to intervene between the completion of the ark and the time when the flood would begin its destructive work. Gen. 6:3; 7:4. Abraham was fully informed that before his seed should inherit the promised land they must be strangers and slaves in a foreign country for four hundred years. Gen. 15:13-16. The Egyptian bondage was the fulfilment of this. After the Israelites had spent several hundred years in Canaan, the prophet pointed out that they would again be in bondage seventy years. Jer. 25:11. This prediction was soon followed by the Babylonian captivity, which ended in the overthrow of Babylon by the Medes and Persians. Compare the chronological tables at the beginning of the books of Daniel and Ezra for confirmation.

Again, while Israel was in Babylonian captivity, God gave to Daniel the very time when the Messiah would appear for the comfort of His people, and measured the interval by incidents, which were intended to assure all of the certainty of the major event. Dan. 9:14-16. This time, measured by the Bible rule of applying prophetic days, ended in A.D. 27, when Christ was baptized in Jordan, and the holy dove descended upon Him, and the voice from heaven proclaimed Him the beloved Son of God. Mark 1:10, 11.

To all the ancients the prophetic outlook was unmistakably marked, and might have been made of eternal profit to them had they heeded the indications. But the predictions of the prophets did not stop with those early generations, by any means. The very prophecies given for a light on their future, continue to shine on to our own time, so that, after tracing in history the fulfilment of their first predictions, we may follow the inspired declarations onward, and thus get a view of the outlook before the present generation.

Take, for instance, the seventh chapter of Daniel's prophecy. In that the Hebrew seer is given a view of all the future through the symbols of four wild, ferocious beasts. In verses 23 and 24 an angel explains that the fourth beast stood for the fourth great kingdom of earth, and that the ten horns it carried represented the ten divisions of empire it would undergo. Following this, another little horn was to appear and subdue three of the existing ten, after which it would arrogantly speak against God, wear out His saints, and attempt to change divine times and laws, all of which were to be under its control for a designated period.

Knowing, as we do, that one sovereignty alone, of all earth's empires, was ever thus divided, we are confined to Rome as the theater of those prophetic

fulfillments. Between the years 351 and 476 A.D. that government crumbled into ten divisions, and by the subjugation of three of these ten, the bishop of the Church of Rome became recognized as legal head over all churches, in the year 538. With this elevation he began to proclaim himself the representative of God on earth, and the "corrector of heretics." In carrying out this supposed mission, the papal hierarchy literally "wore out" millions of dissenters, until the overthrow of its supremacy, by the French, in 1798, the point of time covered by the

reer; indeed, we are told, on the authority of inspiration, that in the last days perilous times will surely come, because men will be lovers of themselves, covetous, boasters, proud, blasphemers, without natural affection, false accusers, despisers of those that are good, traitors, lovers of pleasures more than lovers of God, while having a form of godliness, and denying the power of it. 2 Tim. 3:1-5.

This, of course, forbids the prospect of a temporal millennium, even tho nothing were written to the contrary. But the Lord has spoken definitely on this point. In connection with the last quotation, He says that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Verse 13. Not only will they deceive others to follow in their lead, but they themselves will be blinded and deceived as to the nature of what they lead others to do.

These wicked acts being the outgrowth of what is taught by those having a form of godliness yet denying the power of it, all forms of crime would naturally increase in every grade of society. As stated by the prophet: "None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . Their works are works of iniquity, and the act of violence is in their hands." Isa. 59:4-6. That the very time thus described is here, without a doubt, may be established by the reckless disregard for human life shown in the dealings of man with his fellow-man, even tho his name may be recorded as a member of the church of Christ.

How true are the words of the apostle, that in the last days men having a form of godliness will be fierce and without natural affection! How true again that, with this dragging society downward into hasty marriages and frequent divorces, the production and abandonment of base-born children, with the ever-widening distinction between the classes, and the prophetic declaration that the situation is constantly to grow worse and worse, the dream of a world's millennium is shown to be a delusion of Satan to hold the discernment of men under his control!

Again, the attitude that the great nations are assuming in the scramble for power and precedence, is cultivating the spirit of national jealousy among those who call themselves followers of the meek and lowly Jesus. Everything, in fact, goes to show that the world is on the eve of that period predicted, when there will be a "time of trouble, such as never was since there was a nation." Dan. 12:1.

Such a time as this will not burst upon the world like a meteor flashing from its place in the heavens, but must be the culmination of forces which gather in various parts of the earth. Already there are smoldering embers of contention everywhere, that only await the breeze of controversy to fan them into destructive flame. The pending questions of supremacy between leading nations of Europe and America, are assuming complications that the keenest diplomacy fails to regulate, and some of the gravest

statesmen of the world look upon the situation with fear as to the final outcome. One prominent government official said not long since to the writer, who questioned him on the outlook, "The fact is that human government is fast becoming a problem beyond the power of human wisdom to regulate."

This expresses the feelings of many regarding the future, and may be one reason for the strenuous efforts being constantly made to correct matters by new political organizations. But to the student of prophecy all this is but the fulfilment of the Sav-

(Continued on page 29.)



prophecy. Then was fulfilled the next statement of the prophet, that his dominion was to be taken away, to be wasted to the end of time, when the greatness of all rule under the heavens would revert to the saints of God forever and ever.

But this in no way indicates that a time of universal peace and good-will is to come to the world under political systems. On the other hand, we are assured that the "man of sin" will continue to the end, to be destroyed in the brightness of Christ's coming. 2 Thess. 2:3-8. This implies that wickedness will abound to the very close of the world's ca-



## THE COMING OF THE REAPER

By Francis M. Wilcox, Boulder, Colo.

IN nature, seed-time and harvest are the seasons of rejoicing. One is the time of springing hope; the other, of glad fruition. With joyful anticipation the husbandman sows the seed. The seed springs forth,—first the blade, then the ear, then the full corn in the ear. During this period of evolution and progress, the seed-sower watches with eager anxiety the development of each stage, to see if the harvest will repay the work of toil. If the seed sown is good, if it has been tended with care, refreshed by dew and rain, and warmed by the sun, an abundant harvest is the result. The harvest brings the day of reward for the seed-sowing and labor. In nature, as a man sows, so shall he reap. The husbandman who plants good seed will reap the good as a harvest. If he sows wheat, wheat will be garnered. If he sows tares, the baneful results of their influence will be seen in the time of the harvest gathering.

As this is true in nature, so it is just as true in the spiritual world. Day by day, year by year, and century by century, through all the ages of the past, men have been sowing seed, good or ill, as the case may be, according to the life and influence of each. God will reward every man according to the fruit of his doings. Jer. 17:10. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." The mercy of Christ the Lord in so long bearing patiently with sinful men has been taken by them as evidence of His indifference to the heinous character of their evil-doings. But such is not the case. Says the wise man, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Says the Lord through David, "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes." The delay of God is but an evidence of His love. Unwilling that any should perish, but desirous that all should come to repentance, He delays the execution of His righteous judgments, multiplying to every soul the opportunities for receiving His grace.

But in God's great purpose, and in His own time, there will come the awakening. As in the end of the year there comes the harvest in the realm of nature, so in the end of this earth's history will come the harvest of the world. The grain will become ready for the sickle, the clusters of grapes for the press, the tares and chaff for the burning. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Says our Saviour, in Matt. 13:39, "The harvest is the end of the world."

Christ is the sower of the seed: "He that soweth the good seed is the Son of man." Matt. 13:37. In the end of the world Christ comes as the reaper. "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth

was reaped." Rev. 14:14-16. The cloud upon which the Son of man is represented as sitting is doubtless made up of the angelic host. These heavenly messengers, in the parable of our Lord as recorded in the Gospel of Matthew, are likewise termed the reapers: "The harvest is the end of the world, and the reapers are the angels." They are thus termed because of their association with Christ in His gathering work.

In the day of harvest, the two classes who have grown together, represented by the tares and the wheat, whose every-day experiences perhaps have been most closely intermingled, will be separated. The wicked shall be given to the burning flame and destroyed. Says our Lord: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

But the destruction of sin and sinners is the contemplation of the dark side of the picture. There is a brighter view, a purer scene, and a more entrancing vision. While the Reaper comes to gather out of His kingdom "all things that offend, and them which do iniquity," He comes likewise to gather the wheat into His garner. His promise to His waiting church is, "If I go and prepare a place for you, I will come again, and receive you unto Myself," and, true to His promise, He comes to take His children home. When the tares are gathered and burned in the fire, then it is that the "righteous shall shine forth as the sun in the kingdom of

works. Dear reader, to which class will you belong at the coming of the Reaper? Will you be numbered with the tares, or garnered with the wheat? Now, in the day of salvation, while the Spirit still appeals, and while mercy still lingers, your decision should be made. "To-day, if ye will hear His voice, harden not your heart." "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord,

and He will have mercy upon him; and to our God, for He will abundantly pardon." In the harvest-time it will be too late to sow. From the decision of that hour there will be no appeal. Here in this world an adverse decision in a lower court may be repealed by a higher. Now in these days, when truth is fallen in the street, and justice standeth afar off, the judge may be bought or the jury may be bribed; but not so in the day of the final settlement of all accounts. Says the prophet, "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Wealth will not avail; worldly position will not influence; power will not intimidate. One thing and one only will furnish a passport into the

heavenly kingdom, and that is the righteousness of Christ the Lord. Robed in His spotless purity, possessing His perfect character, the recipient will be enabled to pass the grand review, and enter unabashed into the presence of the Holy One. The Judge, beholding him, will see but a reproduction of His own dear Son.

The possession of God's righteousness places salvation within the reach of every soul. Had God made the condition of salvation the possession of worldly power, or of riches, or of education, how few would have been enabled to avail themselves of the proffered grace! But God has made the condition so simple that every soul may accept of the proffered salvation. "Whosoever will" may come and "take the water of life freely;" and the simple condition of coming is faith in the Lord Jesus Christ. The same exercise of faith by the king on his throne and the peasant in the field; by the man of poverty or the man of wealth; by the learned or the illiterate; by the black or the white, will bring the salvation of God. But this faith in the Lord Jesus is not a mere sentiment, nor a mental assent to the fact that He died for the human family. It is an inwrought principle of the life, a faith that makes a personal application of His sacrifice to the individual heart and life. It is a faith which works

"effectually in them that believe," that manifests itself in love, purifying the heart and life.

May you, dear reader, experience the transforming power of this faith in your life, so that the coming of the Reaper shall be welcomed by you with glad acclaim. May you sow the good seed, which will bear a harvest unto everlasting life. We may sow in tears, but if we sow in love and faith we shall reap with joy. May ours be the wise sowing, the joyful reaping, and the glad gathering in the great day of harvest.

"For the Son of man shall come in the glory of His Father with His angels; and then shall He reward every man according to his works." Matt. 16:27. "Even so, come, Lord Jesus." Rev. 22:20.



The seed-sower watches with eager anxiety.



"THE SON OF MAN SHALL SEND FORTH HIS ANGELS, AND THEY SHALL GATHER"—

their Father." Matt. 13:43. When the Lord shall roar out of Zion, and utter His voice from Jerusalem, and the heaven and the earth shall shake, then shall the Lord be the strength of His people, and the hope of His children Israel. Joel 3:16. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth." With faces lit up with His glory, with hearts full to bursting with His love, and with tongues tremulous with emotion, they shall say in that day, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation."

The great harvest day hastens on apace. Soon He who shall come will come, and will not tarry. Soon to every man will be given according to his



# THE HARVEST OF WILKIE KINNEAR FOR 188-

By Emma Hildreth Adams, Author of "Martin Luther," "John of Wycliffe," "Digging the Top Off," etc.

"Is true freedom but to break  
Letters for our own dear sake,  
And with leathern hearts forget  
That we owe mankind a debt?"  
—Lutell.



AT MIDNIGHT of a stormy day, late in January, 188-, was drawing near. Snow had fallen steadily, rapidly, since before day. And now a heavy covering of the soft, cold crystals lay all over the wide, deep lawns bordering for miles on the North Side, Cleveland's famous avenue.

In many of the mansions crowning the long, sloping eminence which extends from Erie Street to Wilson Avenue, lights had been extinguished for the night two hours since.

Yet in one of the most elegant among them burned a bright jet of gas in the spacious hallway, and in one of the upper front rooms one could discern, reflected upon the handsome ceiling, the ruddy glow of fire in an open grate.

Alone before this fire sat a gentle woman, slightly past thirty years of age. She was reading. Every feature of her face was interesting. Its lines seemed to have been shaped by a habit of lofty feeling.

At the hour this history opens, Mrs. Kinnear—so the woman was called—was awaiting her husband's return from an important business engagement in Bank Street. He was a man of extremely regular habits, and his absence until so late an hour of the night caused her some uneasiness.

Finally, leaving her room, and running down the staircase she opened the front door and looked out into the white night. The storm had ceased. The stars were shining brilliantly, and the cold was intense.

A moment only had passed when Mr. Kinnear opened the street gate, two hundred feet away, and hastened up the snow-covered walk. Reaching the house, and finding his wife in the doorway, he exclaimed with some feeling:—

"Why, Annie, you are not up and waiting for me at this hour of the night?"

"Yes, Wilkie, to sleep was impossible, so I turned watcher, just to learn how I should feel were it your custom to do this thing. Something very unusual must have detained you."

"You have surmised rightly, Annie. Come to our room, and I will tell you all about it."

They had barely taken seats before the cheerful fire, when Mr. Kinnear, turning to his wife, and taking her hand, said, in a manner painfully serious: "Annie, I have withdrawn from the company. I hope you will approve my step. I wished to talk the matter over with you, but I could not. I had to act on the spot."

"I am astonished, Wilkie, but I can form no judgment in the case until you tell me all about it," answered Mrs. Kinnear calmly.

"You know," he continued, "what measures the president and two or three other members of our company have proposed, of late, to adopt with reference to small dealers in our commodity. Well, this matter was brought to a crisis at our meeting to-night. These members, who form a majority, came together determined to force their plan to a conclusion; that is, to compel Douglass and myself to consent to it. This I could not do. So I have withdrawn."

"What is their scheme in whole?" asked Mrs. Kinnear, deeply interested.

"As a first step, they propose to depress the price of the article in which we deal, to so low a figure as to make it impossible for two of the parties to continue in business. Our company, with its vast resources, can hold the price down until there is no hope for these men. They must close out."

"Then there is in the city a young company, operating upon a moderate capital, which has been at work about two years. Its prospect of success is altogether too flattering to be agreeable to our company. The proposition is to secure quietly a controlling amount of this young company's stock. The remainder it will then be glad to sell at our own figure, and we can close the concern."

"What, then," asked Mrs. Kinnear, "will become of all the men whom your company has driven out of business?"

"That, according to the argument to-night, would be no concern of ours. Let them do anything they can, or nothing at all. This disposition has been growing for months. I have deplored it, and have foreseen to-night's issue, so far as I am concerned."

"And you have withdrawn from the company because you will not be a party to these proceedings?"

"Yes, Annie, I am unable to discern why I, who am the possessor of a munificent fortune, should scheme to extinguish the business prospects of other men, simply that I may add their income to mine. Their right to live and to thrive is as distinct, as just, as God-given, as is mine."

"All of them are men struggling for a livelihood. The measures proposed to-night will set them back for years, in the road to comfortable, liberal living, and possibly render another attempt thereto impossible."

"But, Wilkie," interrupted Mrs. Kinnear, "what will you do with your means? You can not let it lie simply idle. It is your duty to employ it, just as it is every man's duty to use his natural abilities."

"Annie," replied her husband, in a tone so serious as to startle her, "I propose to be a child of God, by a new birth. I believe I am such. In a natural sense—not in a spiritual sense—every man is my brother. I can but regard myself as his keeper. Indeed, every man, from this standpoint, is his brother's keeper, scoff at the statement as men may."

"On this principle I propose, with your help and the blessing of our Father, to act hereafter. Most of my wealth has come to me without effort of mine. None of it, so far as I know, has come by scheming to any man's detriment. And now I propose to employ it—as you say—in helping poorer men to live."

"And further, Annie, I propose, with your consent, to sell this magnificent property on which we live, and build for ourselves, further out on this avenue, a suitable home, worth much less than this."

"I feel strongly that, as God's spiritual children, we are not justified in occupying a home valued at \$100,000, while multitudes of families have none at all. We are living for eternity now, Annie, and the home on which our hearts are set must not be of this world."

"I myself," replied Mrs. Kinnear, "have had very serious thoughts on that subject, and certainly I shall be very willing to occupy a home far less valuable. But just how do you propose to aid poor men? by giving them homes outright? If so, I fear few will appreciate your gift, and they would still have their livelihood to gain."

"You are right, Annie. Every man possessed of health and strength should earn his home. The Word of God not only commands men to work, but furnishes them the powerful personal examples of Christ, of Paul, and of others, as an encouragement thereto. I would simply open the way for laboring men to do so with some hope of success."

"I have thought long and seriously over this problem, in anticipation of the probable result of our meeting to-night. The secretary, who shares my views, as you well know, will undoubtedly resign to-morrow, and withdraw from the company."

"Then together we shall start in the spring a manufacturing business which will certainly prove lucrative. In the enterprise we may employ, before the year closes, two hundred men. To these men we shall pay good, living wages from the beginning."

"Furthermore, at the end of the year we shall divide to every employee a portion of the net earnings of the establishment. This share will be proportioned to each man's wages; and all will be given the privilege of placing their amount in the business immediately, and it will be regarded as their stock in the institution during the next year."

"Thus will every man have an interest in the business other than that of daily wages. In other words, he will be a partner therein. It will be his business. For its success, if he be a true man, he will work, and he will not be likely to impoverish himself by engaging in a strike against the company."

"Well, my husband, if you can make your plan work, I shall rejoice. But remember that the little you can accomplish in this direction will be but a drop in the bucket. Not one of a thousand business men will follow your example, so universal is the greed for gain. And the world will be still full of poor and homeless people."

"I have not a doubt of our success, Annie. Next to the president, Douglass is the best financier in the company. He is cautious, and has a great talent for attention to details. And bear in mind, too, that we shall not engage in this undertaking to make money solely for ourselves. Our prime object will be to help men less fortunate than we. Not a dollar of the net earnings will be ours. In short, we become keepers of our brothers, for Christ's sake. Can we fail of His blessing? Will He not regard our work as done unto Him?"

The next morning Wilkie Kinnear met Mr. Douglass in his office soon after 10. The latter had just written his resignation as secretary of the company of which both had been members. It lay on the desk before him. The two men greeted each other warmly, the former saying:—

"Douglass, never in all my life have I experienced a feeling of independence so exhilarating. The thought that I may now spend my means and my energies for my fellow-men gives me genuine joy."

They passed a few moments in speaking of the important step they had taken, and of its effects upon the interests of the company, and then arranged to meet at the home of Mr. Kinnear in the evening to plan for their enterprise.

The result of their conference was the taking immediate measures to embark in the work. Both men were exceedingly active, and the middle of April found them ready to give daily employment to nearly a hundred laborers, skilled and unskilled.

Care was taken, first of all, to secure men capable of performing the work in the various departments, and, second, to engage those who had families to support, if they were men not distinguished for bad habits.

For several days before the formal opening of the place, a schedule of the wages which would be paid, from manager and foreman down, was placed conspicuously inside the general office, and every successful applicant was engaged in accordance with that scale of prices.

This was a unique step, but it appeared to give general satisfaction. The mere fact of knowing what every other man received acted as a curious solace to him who could command but the smallest wage. A help to this end, also, was the unusually liberal recompense which he himself received.

But, above all this, there was a certain indefinable frankness in the thing which pleased him. It looked like a family understanding of the matter. There was a brotherliness in it which brought to mind vividly his childhood fireside, where no member concealed aught from another.

Nothing had been made public as to the motives of the proprietors in establishing the business, and nothing concerning the unusual features which were to distinguish it. Hence no curiosity existed with regard to it.

Eight o'clock was the hour appointed for assembling the first morning. An hour before the time appointed, the two proprietors entered the building alone, and, going directly to their private office, earnestly sought God's blessing upon their undertaking.

Upon rising to their feet, Mr. Kinnear said: "Douglass, I propose that we ask the men to step into the main office, when we open, and that we there invite them to repeat these words: 'One is your Master, even Christ; and all ye are brethren.' Therefore all things whatsoever ye would that men should do to you, do ye even so to them.' Do you approve?"

"Most heartily," answered his friend. "And I would make the repeating a passage of Scripture every morning a custom of the house. I think few of the men are Christians, and the brief exercise will acquaint them, if but slightly, with the Word of God—the very thing we so much desire."

Just before 8 Mr. Kinnear threw open the doors,



said, "Good-morning," cheerfully to the men assembled, and requested them to tarry a moment in the main room. Then, stepping to his desk and taking a Bible therefrom, he said in kindly tones:—

"Men, we cordially invite those of you who feel inclined, to repeat with us a verse of Scripture before we begin work. And this we shall do daily at this hour. We wish to show our respect for the Word of God. We want the blessing which comes from obeying it."

Every man uncovered his head instantly. Then many of them repeated slowly, after their employers, the words: "One is your Master, even Christ; and all ye are brethren." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." The manager then stepped forth and conducted the men to their tasks.

Among the company was a slender, delicate man, not more than thirty-five, who was noted for his skill in a special department. As he passed to his position, he said within himself: "'All ye are brethren!' Is that big, brutal Joe Curtis, who has striven so hard to crush me, my brother?—No! Brother of mine?—No! I'm sorry he is to be employed in this establishment."

When the bell rang to stop work that evening, this frail man was detained at his task a few moments. Presently "big, brutal" Joe Curtis entered the room, advanced toward him, extended his hand, and said, while every feature of his face evinced strong emotion:—

"My brother, I've come to beg you to forgive my very unkind treatment of you. That puzzling text we repeated this morning, 'All ye are brethren,' has been shouting in my mind all day. It doesn't let up a minute. Does all Scripture talk to a man like that? I didn't know you were my brother. Forgive me."

"God bless you, Joe," replied the pallid-faced artisan. "Let us hereafter be brothers indeed."

Soon the two men left the place together, and wended their way homeward, happier men, better men, than ever before.

Returning to his home that evening near the dinner hour, Wilkie Kinnear said to his wife: "Well, Annie, at last our enterprise is fairly at sea. We pre-faced the work this morning with two gentle, quieting texts of Scripture, and there has been no friction all day. Douglass and I have tried to remember that the weakest man of the force is our brother. And I tell you, Annie, in a business sense, neither of us were ever so happy."

Next morning every man stood attentively while Mr. Douglass read John 3:16, adding thereto no remarks. Then all repeated the words, "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," after which they hastened to their duties.

Thus, every morning, did these faithful stewards of the Master sow the living seed of the kingdom—the simple Word of God—in the hearts and minds of their men, assured that it must take root and bear blessed fruit.

Midwinter was drawing nigh. The business had grown until the laborers now numbered nearly two hundred. Never had there appeared among them a token of discontent, but, instead, daily a remarkable readiness to work.

Therefore it was not surprising that one day, after the company had repeated that striking passage, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work," Mr. Kinnear should have been startled somewhat when "big, brutal" Joe Curtis stepped to his desk, cap in hand, and said to him:—

"Mr. Kinnear, some of us poor fellows are dis-

satisfied with our wages, and we have decided to strike for larger pay. But, first, we wish to talk the matter over with you and Mr. Douglass. Would you oblige us by *inviting* the men to meet in this room at half past 12, after we have taken our luncheon?"

"With pleasure, Joe," responded Mr. Kinnear, determined not to be surpassed in politeness by one of his men, and also resolved to take the matter as coolly as did the great fellow before him.

At 12:30 Mr. Kinnear and Mr. Douglass were awaiting their men. A moment later they came in from every quarter, looking little like men with a grievance to settle. Barely were they assembled when Joe Curtis, who, because of his ready speech, had been appointed their leader, addressed Mr. Kinnear, saying:—

"Mr. Kinnear, you remember how, the first day we began work here, you let the blessed Book say to us: 'All ye are brethren,' and, 'Whatsoever ye would that men should do to you, do ye even so to them.' Well, we can't account for it at all, but *some-how*—I guess it's by God's blessed Spirit—those words have stuck in many of our hearts, and



"ANNIE, I HAVE WITHDRAWN FROM THE COMPANY."

they, with all the other scriptures we have repeated, have changed us into different men, little by little, working like leaven.

"And, Mr. Kinnear, you remember another saying of that morning, 'One is your Master, even Christ.' Well, very soon a number of us learned better. We found that Satan was our master, and that he had been a hard, cruel, and unmerciful master. Well, Mr. Kinnear, we've become tired of him. We don't like the pay we get, nor the many hours of labor he requires of us daily. And we've resolved to strike for all time. No longer will we toil for Satan, if we understand our hearts."

"And we want to ask you if you won't place our names on the pay-roll of the other Master, even Christ. We *will* serve Him. We want that last thing he pays, Mr. Kinnear, eternal life. Won't you take our names now? We can't return to work until we know this thing is settled."

Overcome by his emotions, Mr. Kinnear had risen to his feet. Tears were falling from his cheeks. When Joe ceased, he said, with quivering lips: "God bless you, men. This is the work solely of His blessed Word and of His Holy Spirit. With all our hearts let us praise Him."

Then, taking paper from his desk, Mr. Kinnear wrote at the top of the sheet:—

THE MEN WHOSE NAMES ARE HERE AFFIXED HAVE RESOLVED TO LIVE TRUE CHRISTIAN LIVES. Then he invited every man who had so determined to subscribe his name thereto.

The room was filled with men. Most of them realized what was taking place. None of them were uninterested. A moment passed, and Joe Curtis stepped forward and wrote his name. Some forty others followed his example. Then came the bell-call to resume work.

During several days following, Mr. Kinnear busied himself in learning what had been the earlier religious training and possible church relationship of these men.

And, one morning later, when satisfied on these points, he suggested to them that regular attendance upon Gospel services would prove of great advantage to them and their families.

They themselves had been thinking on the subject, and now asked, "Mr. Kinnear, would you not consent to our worshipping in this building? Numbers of us live near."

"But you are quite a flock. Some of Christ's under shepherds should look after you," said their friend.

"Won't you yourself, or Mr. Douglass, lead our meetings, at least until we get well along in the way? We are Germans, and Swedes, and Danes, and Irish, and here is one colored man. Yet all we are brethren. We can't scatter among the churches. We are poor men. Besides, our families will double our number. Let this building be our place of meeting for a while."

To this proposition both men assented, after much earnest reflection, and in brief time fitted up a room invitingly for the purpose.

It would be too much to say that this entire company of men was won to Christ, by either the drawing power of Christ's Word, or by the kindness of their employers. Sadly enough, some rejected light, and walked on in darkness.

Time went on, and the first business year of "Kinnear & Douglass" drew to an end. For some days both men had been busy taking account of stock and footing up their expenses. The net earnings of the house were ascertained to be about \$6,000. At once, in accordance with their purpose at the outset, they arranged to divide the amount among their employees.

Accordingly, on the final morning, after the two men had

sought earnestly the special help and blessing of God upon the step they were taking, and after the brief religious service—now held in the chapel—the workmen were requested to tarry for a moment. With few words Mr. Kinnear explained to them what had been his purpose in engaging in the business; why he had apportioned to each man a sum proportioned to his wages; read to them the amount each was to receive, and tendered every man the privilege of placing his little sum in the business as stock therein.

The effects of these announcements were most surprising. Most of the men were dazed for a moment. Numbers of them could hardly believe the statements of their friend. Stock in a prosperous business! Themselves owners of capital! Doing business on their *own* account! Never had they looked into the future with any such hope.

Several wept. Others were dumb. Some gathered around their employers, grasped their hands, and begged them to forgive every lack of fidelity on their part. A few, white and faint, bowed their heads upon a chair before them, and thanked God.

In that hour Wilkie Kinnear reaped his HARVEST OF RIGHTEOUSNESS for the year 188—





## THE BUILDING OF A HOME

By J. R. Miller, D.D., Author of "Home-Making," "Silent Times," etc.

It is not the house that is the real home. There may be a palace and yet in it no life of love. There may be a little thatched cottage, and in it a bit of heaven. It is well to make the house beautiful and fill it with lovely things, but it is better to make the household life within one of love and joy.

Every member of the household has a share in the building of the home and a responsibility for the enriching of its life. One instrument that fails to do its part mars the music of an orchestra. One discordant life in a family makes the music of love in the home less sweet.

Really the making of the home begins before the home is set up—it begins when two agree to unite their lives in marriage. The marriage ceremony does not necessarily ordain happiness. There are lives wedded which never blend. Marriage should not be entered upon hastily, heedlessly, but always reverently, discreetly, prayerfully.

When the marriage tie has been formed, each has a sacred part to perform in making the home one of happiness, of love, of blessing. The husband has a share. Not every man who assumes this relation thinks of the responsibility he accepts when he takes a young girl away from the shelter of parents' love, the warmest, softest nest in the world, and leads her into a new home, where henceforth his love is to be her only shelter. No man is fit to be a husband who is not a good man. He need not be great, nor rich, nor brilliant, nor clever, but he must be good. His love must be so true that it will not fail in any experience, and will continue strong as ever when both have grown old; and it must be so warm and tender that it will never weary in its thoughtfulness and kindness. The love a true woman's heart craves is gentle as well as strong, affectionate as well as true.

"I pray you think  
That love will starve if it is not fed—  
That true hearts pray for their daily bread."

Home is a woman's kingdom. There the wife must be strong and beautiful. There she must be her best and always bring her best. She may do good things outside, in church and society, if she can do them without slighting the duties that are hers within her own doors. But if any calls for service must be declined, they should not be the duties of her home. These are hers and no other one's. Whatever may be the share of others, the happiness of the household, in the last analysis, depends upon the wife. Her spirit gives the home its atmosphere; her heart makes its warmth. And the end is so worthy, so noble, so divine, that no woman who has been called to be a wife, should consider any price too great to pay in order to be the light, the joy, the inspiration, of a home. Men with splendid gifts think it worth while to live to paint a few pictures which shall be admired for generations; or to write a few songs which shall sing themselves into people's hearts. But the woman who makes a sweet, beautiful home, filling it with love and prayer and holy inspirations, is doing something finer than aught else her hands could find to do beneath the skies.

In the making of home happiness children also have their place. It is a sacred hour in a home when a baby is born and laid in the arms of a young father and mother. It is the final seal upon wedded love. In its coming it trails fragments of heaven with it to earth. Much of home's deepest happiness along the years is made by the children. They teach their parents oftentimes greater and better lessons than any the parents teach them. They enrich the life of the true home.

Motherhood is one of the holiest secrets of home

happiness. God sends many beautiful things to this world, but none is richer than that which he bestows in a mother who has learned love's lessons well. One writes:—

"God thought to give the sweetest thing  
In His almighty power  
To earth; and, deeply pondering  
What it should be, one hour  
In fondest joy and love of heart  
Outweighing every other,  
He moved the gates of heaven apart  
And gave to earth—a mother."

Fatherhood should also bring its enrichment to the home. God is revealed to us as our Father in heaven. Every earthly father should be a true interpreter of God to his household, not in his words alone, but especially in his life, his character, his disposition. No doubt there are parts of the parental duty which a woman can do better than a man. Men's hands are clumsy and often hurt when it was meant they should help. Yet the father has his part, and no father should think that he has done his whole duty to his home when he has provided, however luxuriously, for its material wants. His strength should be the secure shelter beneath which his wife and children may safely abide. His character should be a continual revealing of the love and goodness of God. He is the high priest of his house, and should speak daily to God for his family. Through him benedictions should come perpetually to his home.

Brothers and sisters also have their part in the building of the home. Not in every home, however, do they live so as to make the music one glad, sweet song. Too often there seems to be at least a tacit feeling that home affections do not require the culture that other friendships require. We can not be brusque with other people and expect them to bear patiently with us in spite of our discourtesy. But our home friends—we are sure of them, so we let ourselves believe—and do not need to be careful of the amenities. Thus in many homes brothers and sisters never form close intimacies. They remain almost strangers to each other's better life. In this way they fail to do their full part in the making of happiness. The relation of brothers and sisters has in it almost infinite possibilities of good. They should learn to live together in unity, whatever the cost may be. Love's first lesson is that of giving up one's own way, denying one's self, bearing all things, enduring all things. Where this spirit is cultivated, the spirit grows quiet and gentle, and the daily intercourse becomes affectionate, with its thousand little ways of thoughtful courtesy. In a larger measure than they imagine do the young people in a household hold in their hands the best interests and the best happiness of the family life.

Thus in the building of a home every one has a part, and the one who fails tears down what the others have been building. Religion is the great master secret of all true home life. The Spirit of Christ alone will enable a family to live together in perfect peace. The presence of Christ in a home is a perpetual benediction. If He is our guest, we can not have strife and contention; we can not be irritable and exacting; we can not be bitter and unkind. Where Christ is, love is. Then even the burdens and shadows bring new blessing. Sorrow draws all hearts closer together and reveals new secrets of joy.

Nothing else we can do in this world is really better worth doing than the building of a beautiful and happy home. He who does this builds a sanctuary for God, and opens a fountain of rich blessing for men. The children who are brought up in an ideal home go out trained and ready for life's tasks and struggles, carrying in their hearts a secret of

strength which will make them loyal and faithful to God, and will keep them pure in the world's sorest temptations.

We may each do worthy service, therefore, by helping to make one home—the one in which we dwell—brighter and sweeter. No matter how plain and old-fashioned it may be, if love be in it, if prayer connect it with heaven, if Christ's benediction be upon it, it will be a transfigured spot. Poverty is no cross if the home be full of cheer. Hardest toil is light if love sings its songs without break amid the clatter.

*J. R. Miller*

### THANKSGIVING DINNER MENU FOR SIX.

By J. E. Paterson, St. Helena, Cal.

<b>Sago Cream Soup</b>	<b>Fricassee Protose</b>
<b>Celery</b>	<b>Walnut Lentil Paddies</b>
<b>Baked Macaroni</b>	<b>Escalloped Tomatoes</b>
<b>Green Peas</b>	<b>Sugar Corn</b>
<b>Nut Cake</b>	<b>Pumpkin Pie</b>
<b>Raisins and Nuts</b>	<b>Fruits</b>
	<b>Temperance Egg-nog</b>

**Sago Cream Soup.**—Two qts. milk,  $\frac{1}{2}$  pt. cream, 1 egg,  $\frac{1}{2}$  cup sago, salt. Bring the milk to a boil, wash the sago, and add it to the milk, and simmer for 40 minutes; add the cream, which should be previously boiled; beat the yolk of the egg and add it to this soup, being careful to avoid curdling; add salt and serve. A laurel leaf steeped in the soup for a few minutes before serving will give the soup a nice flavor.

**Fricassee Protose.**—One can of protose, 2 onions, 2 eggs, 2 heads of celery root, 3 large tomatoes, teaspoonful of parsley, bread to garnish, vegetable broth. Slice the onions, celery root, tomatoes, and bake in the oven to rich brown, without burning. Add enough vegetable broth to make  $1\frac{1}{2}$  qts. When strained, cook a few minutes longer, and strain through a soup strainer. Rub as much of the vegetables through as possible, cut the protose in cubes of about one inch in size, and simmer in the gravy from thirty to forty minutes. Beat the eggs and add them with the parsley a few minutes before serving. Garnish with green peas, or appetizers of toasted bread, and serve hot.

**Baked Macaroni.**—Half pound of macaroni,  $1\frac{1}{2}$  qts. of milk, 1 pint of cream, 3 eggs. Cook the macaroni in plenty of water until tender, then wash in a colander with a quart or two of water. Let drain; turn the macaroni in an agate baking-pan, make a custard of the eggs and milk, salt to taste, and pour it over the macaroni. Sprinkle a little granola or bread crumbs over the top and bake  $\frac{1}{2}$  hour. Add  $\frac{1}{2}$  pt. of milk to the cream, bring to a boil, thicken with a little flour, and serve as cream sauce with the macaroni.

**Walnut Lentil Paddies.**—One lb. of German lentils,  $\frac{1}{2}$  of a teaspoon of sage, 1 onion, cup of bread crumbs,  $\frac{1}{4}$  lb. of chopped walnuts, parsley, and salt to taste. Cook the lentils in 2 qts. of water until nearly done; add the onions, sage, parsley, and salt; cook until done without burning. Strain what little broth there is when done, and mash the lentils through a small mesh colander. Add the bread crumbs and walnuts, mix well, flour the hands, and make the mixture into balls. Brush over with a beaten egg or cream. Bake on a greased baking-pan 15 minutes. Serve with tomato sauce.

**Escalloped Tomatoes.**—Six large tomatoes, 1 cup of bread crumbs, a little sage, a leek, 2 eggs,  $\frac{1}{2}$  teaspoonful salt; mince fine. Select large, smooth tomatoes, wash and cut them in half, remove the seed with a teaspoon without breaking the outer skin. Moisten the mixture with the eggs. You may need to moisten with a little water; if so, use the juice from the tomatoes. Fill the tomato shells with the mixture; bake in a moderate oven  $\frac{1}{2}$  hour.

**Pumpkin Pie.**—Six cups of cooked pumpkin, 1 cup of light brown sugar, 1 cup of flour thickening or 6 eggs, 1 pt. of milk,  $\frac{1}{2}$  teaspoon of salt,  $\frac{1}{2}$  lemon rind; mince fine. For the crust 3 cups of flour, 4 tablespoonfuls of olive-oil, 3 cups of water, a little salt. Drain the pumpkin dry after cooking, and mash it through a strainer. Stir in the sugar, the breaded flour, the salt, mince lemon rind, and, lastly, the milk, and, if the eggs are used, omit the flour, beat well, and add with the milk. Mix the oil thoroughly in the dry flour, the same as butter is mixed in the making of an ordinary pie paste; add the water and mix into a soft dough. Flour the bread board and lay the dough on it. With the knuckles press it out evenly to  $\frac{1}{2}$  inch in thickness. Then fold the paste over and press the edges together to prevent the imprisoned air made by the knuckles in the dough from escaping. Repeat the process of kneading and folding three times, when the paste will be ready for use. Cover pie pan with dough after it has been rolled out in the ordinary manner; fill with the pumpkin, and bake  $\frac{1}{2}$  of an hour.

**Nut Cake.**—One lb. walnuts, 3 cups of flour, 1 heaping cup sugar, 12 eggs, 1 tablespoonful vanilla or lemon extract, 1 pt. cream, 3 spoonfuls almond meal. Shell and chop the nuts, break the eggs and separate them, add the sugar and cream to the yolk, and beat as stiff as you can get it; add the nuts, beat a few minutes longer, and stir in the flour. Whip the white to a stiff froth, and fold it into the mixture; add the almond meal and extract last. Grease a cake mold, put in the mixture, and bake 1 hour.



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### THE OUTLOOK PROPHETIC.

(Continued from page 24.)

your statement that, just prior to His return to earth, men's hearts will be failing "them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

But the Saviour adds words to these which are sure to be a comfort to His people who wait for His coming: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." These accumulating troubles in every quarter of the globe are, therefore, in one sense, cheering omens to the true child of God; for by these he is assured that soon the great Prince, who stands for the faithful, will "stand up" (begin His reign), and deliver every one whose name is found written in the book of life. Dan. 12:1.

With His reign ushered in, the world's strife will cease. Contention for the mastery will no longer be known; for then only the mild principles of love and peace will exist, because sin and sinners will have been destroyed, and every one will dwell safely "under His shadow" whose righteousness and faithfulness will be the "girdle of His loins." All will then "revive as the corn, and grow as the vine," because God's kingdom has come, and His will is being "done in earth, as it is in heaven." Matt. 6:10.

Then shall the wolf dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion and the fating together; and a little child shall control them. No astute political maneuver will then be necessary to stem the rising tide of national strife, since no one will desire to hurt or destroy in all the holy government of God; for then the whole world will be filled with the knowledge of God and His righteousness, as the waters cover the sea. Isa. 11:5-9. Every highway there will be a way of holiness; nothing unclean will pass over them; wayfaring men, tho simple, will not err therein. No dreary desert will meet the eye in that country; for everywhere the glory of God will be seen, making the whole earth blossom as the rose. Isa. 35:1-10.

How much better is this than any promise the reign of sin can give! Best of all, when once the sovereignty of righteousness is ushered in, it can never be discontinued; for of the increase and peace of that government there shall be no end, "to establish it with judgment and with justice from henceforth even forever." To all eternity, therefore, the subjects of that reign will be permitted to dwell under the fostering care of Him whose name will be called "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6, 7.

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## A GREAT CRISIS IN THE WORK OF MISSIONS THE FACT, THE CAUSES, AND THE REMEDY

By Rev. Arthur T. Pierson, D.D., Editor of the "Missionary Review of the World."

O such emergency in missions has been known since Carey went to India and Judson to Burma, as now. God has thrown open the doors of five continents, given every facility for rapid travel and transportation, and supplied translations of the Scriptures by the hundreds, and provided for their swift multiplication and wide scattering over the globe. Fifty million communicants are in Protestant churches, with untold millions of money at their disposal. We are at the threshold of a new century, with a hundred years of heroic missionary lives behind us, and with astonishing fruits of their seed-growing already apparent in many lands. Yet, at this very time, missions have come to such a critical state that, as in the days of Nehemiah, the trumpet calls all the Lord's workers to the one place in the wall where for the time the assault of the enemy is concentrated.

What is the trouble? To find out the disease is the first step toward its cure. What has brought on this crisis? While the same causes work, in vain we seek to prevent the results. There seems to be abundant activity, with good organization, and no serious lack of general information. Workers offer for the field in unprecedented numbers, and there is greater financial ability in the church than ever. Missionary societies have greatly multiplied, and the working machinery of missions is more perfect than before. And yet the cry goes forth on all sides, "RETRENCH!" and we can not send new laborers, or even support those now in the field; and there is a general apprehension, on the part of intelligent friends of missions, that matters are growing worse instead of better.

Of the causes of such apathy about missions, first of all we mention:—

### 1. The Scientific Spirit of Our Day.

Never has there been such an epoch of scientific discovery and revolution, moving by gigantic strides and leaps. Ten years of this last half century have outrun a thousand of the years before Christ; scarce a month, a week, a day, without some new surprise. One hundred and fifty years after Franklin, electricity is the absorbing theme of thought, the one force, driving all else out of the world's market. It has become our motor, messenger, illuminator; it has given us the eye that penetrates to the invisible, and it is every day entering some new realm hitherto thought to be beyond our knowledge. This is but one illustration of the strides of modern science. As a natural consequence, attention is diverted from spiritual things. The eyes are dazzled as in a glare of light, or a display of fireworks; the ears are full of the noise of human activity, and the blare of trumpets that announce new wonders and prophesy greater things to come. The engrossing, bewildering attractions and fascinations of material progress drink up vitality and energy, and divert the mind from eternal realities.

Moreover, there is a destructive tendency in modern scientific thought. Men make a god of science, become idolaters, and practically say, "There is no God." Faith in nature displaces faith in the Creator.

Darwin was the most conspicuous advocate of evolution in our day. He gave all his powers of mind and stores of learning to establish the theory of man's descent from the brute, and the tendency of his system has naturally been to subject man more or less to the rule of the brute instinct. In his "Descent of Man," referring to the struggle of the weak against the strong and the survival of the fittest as tending to eliminate the feeble, diseased, and helpless from the animal creation—he suggests that the civilized races of the world, by protecting the weak, and providing asylums for the diseased and crippled, constantly promote the survival of the unfittest and the perpetuation of the abnormal forms of life. The inference is that our philanthropy and missionary policy are unwise; that we ought to let nature take its course, and drive out the feeble and im-

perfect, and so bring on the reign of a complete normal human development. If so, foreign missions are misdirected benevolence, perpetuating a degenerate stock that should be left to the process of elimination and extermination! This is utterly at variance, we need not say, with the Master's teaching and example.

### 2. The Liberal Spirit of the Day

is scarcely less fatal to missionary enterprise. Christianity admits but one God, one Saviour, and one way of salvation. To admit other religions to an equality or even to a competition with the faith of Christ, is to dispute its unique claim to supremacy.

Never has the church shown more disposition to fraternize with false systems, and even to deny their falsity. Sometimes more readiness has been manifested to reach out a hand of recognition to faiths that deny Christ's claim altogether, than to welcome to fellowship sincere disciples in other communions. From intolerance we swing to the other extreme of liberality toward Buddhists and Brahmanists, Confucianists, and Parsees! Parliaments of religion welcome representatives of every conceivable creed to a fraternal embrace. Let us remember that to give sanction to error lowers the authority of truth. Charity ceases to be an angel of God, and becomes a messenger of Satan, whenever she extends to error the recognition that truth alone can claim.

### 3. There Is the Secular Spirit in Our Church Life.

Man is a trinity of spirit, soul, and body, the soul intermediate between the other two. If the soul turns toward the *body*, absorbed in its appetites, lusts, and material surroundings, the man becomes *carnal*; if toward the spirit, engrossed in the higher, unseen life and its verities, the man becomes *spiritual*. These two contrary conditions can not coexist; the mirror reflects that toward which it habitually turns; and the carnal mind is as dull, blind, and dead to spiritual truths and facts, as the spiritual mind is quick to apprehend and appreciate them.

The church in our day is *secularized*, absorbed in the temporal. Eating and drinking, dressing and amusing one's self, and enjoying life generally, practically absorb our energies. There is lavish expenditure on self-indulgence, and a close hoarding for the sake of having and of holding. Foreign missions belong to an exalted realm, and can be seen and felt in all their magnitude, both of obligation and opportunity, only from the spiritual side and by the spiritual mind. And, as a consequence, to those who are engrossed in the fashion of this world—the 'stage scenery'—which passes away to be displaced by some other show of paint and pasteboard, it is not strange if the claims and charms of missions make no practical appeal. A secular church never was a missionary church. Labors for lost souls belong to a realm of thought and conviction, of passion and devotion, lifted far above what is of the earth, earthy and earthly. Zeal for a world's evangelization finds in the Word of God its meat, and in the atmosphere of the secret place with God, its breath. Therefore, only Bible-loving and prayer-loving disciples feel the passion for human salvation that impels them to live and give for the spread of the good tidings.

The prevalence of the secular spirit always therefore brings the decay of the spirit of missions. The church, like the individual, has its body and spirit, its links with time and with eternity, and when the temporal is unduly magnified, the eternal is correspondingly belittled. Man not only *reflects* that toward which he is habitually turned, but he *retains* the image. The carnal mind is the sensitive mirror which, turned downward, has taken on the image of the earthly; the spiritual mind is the mirror which, turned upward, has received and retained the impression of the heavenly.

Is not our church life essentially secular? Devout souls can give but one melancholy answer. Wealth, fashion, fame, formalism, culture, caste, polite society, worldly opinion, intellectuality, have crowded out simple worship, self-denial, passion for souls, devoutness of spirit, spirituality, and whole-

souled devotion to God. Dependence on the material and temporal, devotion to the esthetic in art and architecture, music and dress, are far more regnant than the Spirit of God in the practical administration of church life.

In a worldly church, if the *work* of missions survives, the *spirit* of missions is quenched; the body of organization lacks the soul, which only the Holy Ghost can inspire, and the work is carried on in the energy of the flesh.

### 4. The Selfish Spirit

is akin to the secular, and exhibits itself mainly in *indulgence of self and indifference to others*.

The present extravagance in church life is amazing. Think of a woman's dress made of thousand-dollar bank-notes, with still costlier certificates of stock wrought into its sleeves; of a funeral where the casket alone cost thirty thousand dollars; of wealth, hoarded and held by professing disciples, which, piled up in silver dollars, would reach hundreds of miles high; of a silver service that might build one thousand chapels in inland China; of a single clock that would have supplied ten missionaries for a year to Uganda; of a porter's lodge that would have set up five hundred Christian presses in India!

Such self-indulgence breeds indifference to spiritual claims and needs. One can not study his own pleasure and at the same time be consumed with zeal for the salvation of souls. Temporal enrichment to ourselves means to others spiritual impoverishment. He who saves his life, loses it, as he who saves the seed loses the crop.

### 5. The Holy Spirit Is Grieved.

Is there any evidence of a virtual withdrawal of the Holy Spirit from the church as a whole?

Let us stop carefully to consider this. The Holy Spirit's office is one of *administration*. In the body of Christ, every member is to be under His control as the members of the body are under the sway of the will. And whenever, in the church, the members cease to respond to the Spirit and to yield to His motions, there is a spiritual paralysis. Any disease is possible to the body when the spirit of life no longer controls; and so it is with the body of Christ.

If this be the clue to the present situation, a great mystery is solved. For more than a quarter century, there has gone on a rapid undermining of popular faith in the inspired and infallible Word of God. Under the polite names of literary and historical criticism, the professed scholarship of the world has been repudiating the historical character of many of the books of the Bible. Dr. Harper says the earlier chapters of Genesis contain not a true history but an "ideal history;" and Wellhausen defines an ideal history as a falsified record fraudulently marked under the guise of a true record. The revelation of the one true God is represented as the invention of a later age; and the "Jehovah" of Hebrew history as originally a local divinity of paganism. Abraham and his fellow-patriarchs thus become mythical personages; and the sublime mission of Moses, and the Mosaic code, the driftwood of tradition. Pure monotheism is no longer a faith held by Adam, but the product of evolution. The Pentateuch was fabricated by some unknown editor about the "age of Jeremiah." When Jesus Christ gave His sanction to the Mosaic origin of the so-called books of Moses, and the Davidic origin of certain psalms, such as the hundred and tenth, He either conformed to current notions which He did not care to contradict, or else He knew no better.\*

Of such Biblical criticism the late Prof. F. D. Maurice has well said, that if Moses himself had constructed his own writings in such manner, and then pretended he had a divine mission, "he would have framed the most incongruous scheme of falsehood ever palmed off on the world, and his name ought to be held accursed as that of the wickedest of all liars and blasphemers."

The prevalence of such a scientific, liberal, secular, selfish, and irreverent spirit, is virtually a *repudia-*

\* This is the actual language of some "Oxford scholars."



tion of the Holy Spirit as the Divine Administrator in the church! Paul warns individual disciples not to grieve nor quench the Spirit. Is there no similar risk on the part of the church? The Holy Spirit will not perhaps altogether abandon the church; but may not the Holy Dove, grieved by this insulting indifference and practical antagonism, withdraw and retire, as into His own secret place, away from the strife of tongues and the confusion of contending and hostile spirits, thus ceasing practically to occupy His proper seat of authority and administration?

Satan is the hinderer of good—the Spirit of God is the Hinderer of evil. The two are exactly in opposition. The Mystery of Iniquity has been at work in the world always, and nothing has prevented its full development but this divinely-restraining power of God. Hence it follows that whatever in the church grieves the Spirit and repels or restricts His holy influences, tends to withdraw His restraints altogether, and give evil its monstrous and final growth in the personal antichrist—the man of sin—and promote the triumph of anarchy.

#### The Remedy for This Crisis.

What is the remedy for the present exigency in the work of missions, both at home and abroad? The one cure for all spiritual ills is a closer identification with God. This will be manifested in several ways:—

1. *Submission to divine authority.* Our marching orders are plain: "Go—go into all the world—go, preach the Gospel to every nation and every creature." Missions depend, first of all, on a *divine command*. He, therefore, who disputes the duty of preaching the Gospel throughout the world, joins issue with God.

2. *Sympathy with His plan and love.* He has graciously called us to His help in working out a scheme for human redemption. To obedient souls, witnessing to Christ everywhere, there come the charm and compensation of the threefold presence: first, that of Christ, "Lo, I am with you alway;" secondly, of the Spirit, whom God has specially "given to them that obey Him;" thirdly, of the Father, who comes to, and loves to abide with, the obedient.

The uttermost parts are promised as the inheritance and possession of the Son, and the witness of disciples in the uttermost parts is the way in which the promise is to be fulfilled. Christ never will possess the uttermost parts until the church bears her witness everywhere.

3. *A thoroughly Biblical hope as the basis of our work.* To many the purpose of missions is the conversion of the world in this dispensation. For that expectation there is not the slightest Biblical basis. This is the age of *outgathering from the world*, but the world is to maintain to the end of the age its antagonism to the Gospel, even under the form of godliness denying the power thereof—and in the church itself there is to be a falling away. To aim and expect the conversion of the world in this age, is to meet only disappointment, because such aims rest on no Biblical basis, and we have no promise to justify such a hope.

To those who work on a thoroughly scriptural foundation, there can be no discouragement. They see everything to be as our Lord said: Tares and wheat growing together and practically indistinguishable. The church has never yet compared numerically with the world, and never will in this age. But he who goes on bearing his witness to the Lord, will see more and more glorious results wrought in the mission fields, and will help to fulfil the conditions that prepare for the Lord's return, such as bearing a world-wide witness.

4. *Supreme dependence on God and on the means He has instituted.* These means are four: *Going* if you can go; *sending* if you can not go; *giving*, as stewards of God; and *praying*, as God's intercessors. There is all God's philosophy of missions. And when to all this is added the inspiration of history, what other motive is needed? God has always blessed the church just so far as the work of evangelization has been earnestly taken up, and the story of missions for the past one hundred years is pregnant with holy inspiration to heroism and faith, and reads like the chapters in the Acts of the Apostles which are aflame with miracles of divine presence and power.

Would to God there could be such a combined movement all along the line as would speedily carry the Gospel message to every living soul!

Arthur J. Benson

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**Shall we have a million circulation of this issue?** Rather, shall we not have a two-million circulation?

**Says one, spontaneously, after he had read the article "The Building of a Home," by Mr. Miller, "That is worth the price of the paper." And so it is. And so are each of many others.**

**Copies of this World's Harvest number will be mailed to any address desired by our friends at the following rates:** For five or more names and addresses we will wrap, address, and mail each copy at five cents each. Our friends will thus save cost of extra postage and wrappers.

**Do You Wish to Read Further?**—We call the attention of our readers to the books and pamphlets advertised in other columns of this paper. They will there find publications treating the topics discussed in this issue from different view-points and more fully than the space at our disposal will allow; and they are sold at reasonable rates.

**It is but just to say that the title of Mr. Jones' paper as given by himself was "The Harvest of Imperialism." The heading was made by the artist as it is. The writer of the article does not, nor do we, object to expansion on right principles. In a just way no one objects to expansion, so far as we know. But what many call "expansion" is simply "Imperialism" with a big "I." With the politics of the matter we have naught to do; we simply present God's message of warning, and the inevitable result of its rejection.**

**This issue is a double number, including numbers 48 and 49. Our next succeeding issue will be dated December 13. We mail this double number to our regular subscribers in advance in order that they may see the paper and order additional copies if desired. Remember that this number takes the place of the regular issues of November 29 and December 6.**

Our regular issues have the following departments, General, The Outlook, Missions, The Home, The Sabbath-school, The Sunday-school (International Series), and Editorial.

**The Sower** What a blessed thing it is to know that there is coming a time when there will be no more sin; more, not only will sin be forever banished, but Satan, in whom sin originated, will be utterly destroyed! The Son of God became one of us and died, came to be nothing for our sakes, in order that He might for our sakes destroy forever Satan and sin. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14. And by the son of Buzi the Lord speaks: "I will bring thee to ashes upon the earth in the sight of all them that behold thee." Then will God's universe be free from the very root of evil.

## A Time for Thanksgiving

THE autumn-tide is a time to call forth thanksgiving from hearts throughout earth's Northern zones; for it is at this time of the year that even the faithless

"See our Father's hand once more  
Reverse for us the plenteous horn  
Of autumn, filled and running o'er  
With fruit and flower and golden corn."

"Once more the liberal year laughs out  
O'er richer stores than gems of gold;  
Once more, with harvest song and shout,  
Is nature's bloodless triumph told."

"O favors every year made new!  
O gift with rain and sunshine sent!  
The bounty overruns our due,  
The fulness shames our discontent."

"We shut our eyes, the flowers bloom on;  
We murmur, but the corn-ears fill,  
We choose the shadow, but the sun  
That casts it shines behind us still."

And so with all God's blessings, spiritual as well as temporal. Jesus Christ pours out upon us all the fulness of His riches of grace and mercy; but blind, selfish man, blind because selfish, sees them not, nor appreciates that all come from God. He who truly renders thanks and praise to God at all times, will have an open channel between himself and Heaven. In sorrow and want he will praise God for sympathy and strength to endure. In plenty he will acknowledge God as the giver. All is of Him.

"And we, to-day, amidst our flowers  
And fruits, have come to own again  
The blessings of the summer hours,  
The early and the latter rain."

And to-day we may also praise God for the early and latter rain of His Gospel, which is fitting sheaves for His gathering. The Harvest is almost here. The Reaper soon will come.

## THE "SIGNS OF THE TIMES" FOR 1900.

THE times are full of portent. The closing of the mightiest century in promise the world has ever seen is just before. The closing year has been fruitful in the seed-sowing of great events. What does the sowing prognosticate? Men are in a fever of suspense awaiting its issue. What do these events portend for the world, for nations, for humanity? Men in their finite wisdom predict various issues. All can not be right.

There is but one unerring standard,—the Word of God. There is but one true lighthouse for the mariner on Time's sea,—the "more sure word of prophecy." There is but one true view-point,—the mountain heights of God.

It will be the earnest endeavor of the publishers of this paper to make it true to its name, the SIGNS OF THE TIMES. It will be the endeavor of its editors to be true to its motto,—"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."

The Rock of God's Word stands firm; we have no other desire than to stand on the Rock. We wish all to stand there with us. There is room.

Vitally-important articles from our present contributors and others will be presented on the present condition of men and things as outlined in prophecy; God's goodness to man, God's purpose concerning man, and man's corresponding duty to God, will be set forth. In fact, every phase of Christian life and teaching, all vitally-important Bible subjects, will be

treated in the SIGNS OF THE TIMES throughout the year to come.

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A Fourth of July number, setting forth this nation's position in the past, present, and future.

A World's Outlook issue, about one year from the date of this number,—the outlook for the twentieth century.

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**The True Outlook** The only true outlook of worldly things is from the watch-tower of God. He who looks from any of the towers erected by human wisdom sees but in part. His vision is absorbed in strong lights or deep shadows, and he loses even the outline of the important. The nearer objects of vision, oftentimes small and insignificant, obscure the great and essential. The near-by-way seems larger than the more distant traveled road. The little, sluggish, artificial canal seems more than the mighty stream of time on which empires are drifting to destruction. A mere partisan measure of to-day hides the eternal moral principle. A name of some exalted human hero shuts from our view the great God and our duty to Him. "We see dimly in the present what is small and what is great." The temporal, worldly view is always a present view; it is the view of the sensuous, the covetous; it is the view of the brute. But the outlook from the watch-tower of God takes in time past, present, and future. The observer sees the great Stadium of Time, and the nations passing in review before him. Babylon, Egypt, Assyria, Judah, Persia, Greece, Rome, are fallen. The divided nations of earth are struggling for contest, for enlargement, for power, wealth, and glory. Just on before lie the tremendous issues of the judgment of God and the coming of the King of kings, in whose presence nations and kingdoms shrivel and perish. In human view Might often makes Right; *de facto* is *de jure*; but in God's plan and outlook there is one eternal standard of Right; and the end demonstrates that it is eternal Might. O friend, turn thee to the true light, the "more sure word of prophecy!"

**A Faithful Sentinel** Two IMPORTANT articles in this issue are those referring to Imperialism and the Union of Church and State in this nation.

The *American Sentinel*, for a notice of which we gladly give space in another column, is devoted to the purpose of standing as a faithful sentinel to warn against the workings of these deceptive snares, and to point the way to true liberty of conscience. Subscribe for it now.

The articles, papers, and poems, and, with two exceptions, all the illustrations in this number, were expressly prepared for this special issue. While the music was originally written for Mr. McGranahan's series, we secured it for first publication in this issue. We have endeavored to do our part to make the paper a blessed herald of widespread light. Will not our friends help us?

**Solemn and Serious** THIS is a solemn and serious number. We are living in solemn times. The great sinful world may laugh away the seriousness, may lightly jest over the things of eternal interest; nevertheless, they are serious still. Eternity, man's awful responsibility in deciding it for weal or woe, and the inevitable harvest of death or life, are serious questions. And yet the harvest-time may be joyful to every one; but, if so, we must take it seriously.

The paper used in the printing of this, the World's Harvest number of the SIGNS OF THE TIMES, was furnished by the GRAHAM PAPER COMPANY; Mr. W. G. RICHARDSON, San Francisco, agent.



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