

Wm. Lawrence

INTERNATIONAL SABBATH-SCHOOL QUARTERLY

Sabbath-School Lessons on

The Parables of Jesus

For Senior Classes

(SECOND SERIES)

FIRST QUARTER, 1902

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Read extended notice in the back of this pamphlet.

SIGNS OF THE TIMES, Oakland, Cal.

SUGGESTIONS FOR FAMILY STUDY

SABBATH

Read carefully the portions of Scripture which form the basis of the next Sabbath's lesson. Study the memory verse, if there be one.

SUNDAY

Repeat the story of the lesson from memory, and then read it. Study the circumstances under which the parable was spoken. Ask yourself what is the lesson or lessons the parable is designed to teach.

MONDAY

Read the comments on the lesson in "Christ's Object Lessons." Review the Scripture lesson.

TUESDAY

Ask the questions on the primary lesson, and on the youth's lesson, and review the memory verse. Study the practical lessons taught by the parable.

WEDNESDAY

Ask the questions on the senior lesson. Read the notes in the "Lesson Quarterly," also the notes in the "Instructor."

THURSDAY

Give an outline of the lesson, connecting with it the helpful thoughts in "Christ's Object Lessons."

FRIDAY

Review all the lessons. Relate personal experiences in which the truths contained in the lesson have been helpful.

SABBATH-SCHOOL LESSONS

ON

The Parables of Jesus

FOR

SENIOR CLASSES

(Second Series)

FIRST QUARTER 1902

LESSON I.—THE BARREN FIG-TREE.

Lesson Scripture.—Luke 13 : 6-9.

AID.—“Christ’s Object Lessons,” pp. 212-218.

January 4, 1902.

1. With what form of teaching did Jesus continue His instruction?
2. What fact was stated as the basis of the lesson?
3. What did the owner naturally expect from his tree?
4. What was the result of his search for fruit?
5. How many times was this experience repeated?
6. What command did he give concerning the tree?
7. What question indicated its worthless condition?
8. How much longer did the dresser of the vineyard ask it to be spared?
9. What effort would he make to render it fruitful?
10. On what condition only would it be spared further?
11. If it failed to fulfil this condition, what was to be done?

“The advent message to the world in this generation”—our watchword.

NOTES.

To those acquainted with the Old Testament Scriptures the basis of the instruction in this parable was perfectly familiar. A fruit tree existed simply for the purpose of bearing fruit, and when it failed repeatedly to do this, it was not to be permitted to draw life out of the earth merely to keep itself alive. This was the gospel of the fruit tree, and it had been frequently interpreted to the people. The cause of barrenness was to be found in sin (Ps. 107:33, 34), while righteousness was the basis of fruitfulness (Ps. 92:12-15), which would continue even "in old age." The truth had been set forth that delight in the law of the Lord would result in bringing forth fruit (Ps. 1:1-3), and the Messiah's work in imparting to His people "the law of the Spirit of life" would make them "trees of righteousness" (Isa. 61:1-3).

The rejection of the Messiah and His work of grace resulted in the loss of the kingdom of God, which was given "to a nation bringing forth the fruits thereof." They thus lost the opportunity of giving to the world the gospel of the kingdom.

The tree which did not "cease from yielding fruit" was constantly proclaiming the experience of "the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:7, 8. In the light of these interpretations, those who heard the parable of the unfruitful tree had no difficulty in making a right application of its meaning. With the further light from the teaching of Jesus (Matt. 7:19; John 15:2-5), we ought to be able to make a close personal application of this lesson (2 Peter 1:5-8), and bring forth "fruit worthy of repentance." Read Luke 13:1-5, which gives the circumstances which led to this parable, and then read Rev. 3:14-19, and note the earnest call to repentance. This parable is present truth.

"There shall be delay no longer"—our confidence.

LESSON II.—THE PARABLE OF THE GREAT SUPPER.

Lesson Scripture.—Luke 14: 12-20.

AID.—“Christ’s Object Lessons,” pp. 219-237.

January 11, 1902.

1. What classes of persons did Jesus say need constitute the invited guests for “a dinner or a supper”?
2. What reason did He give for this instruction?
3. Who should be invited?
4. What would be the result to the giver of the feast?
5. What would make this result possible?
6. When would the reward be received?
7. What response did one of the guests make to this instruction?
8. With what statement did Jesus then continue His instruction?
9. How general were the invitations to this supper?
10. How were the invited guests reminded of their engagement?
11. What was the message sent to them?
12. How did they treat this urgent call?
13. What did the first one regard as of more importance than the privilege of being present at the feast?
14. How did the second one show that he held his oxen in higher esteem than his host?
15. Whose influence held the third one back from responding to the final call?

NOTES.

It is evident that this parable deals with the final call to the gospel feast of those who had previously been invited, and of the way in which they treated this call. The suggested future happiness of those who should “eat bread in the kingdom of God” led to this instruction and furnishes

“Lift up your eyes and look on the fields; for they are white already to harvest.”

a simple basis for understanding its meaning. The Lord rained "bread from heaven" for His people (Ex. 16:4), that they might learn that feeding upon His Word was the real means of sustaining life. Deut. 8:3. On this basis the gospel invitation had been sounded through the prophet Isaiah (Isa. 55:1-3), with the promise of "the sure mercies of David." This was the promise of eternal life through faith in Christ (Ps. 89:28, 29), who was "born of the seed of David, according to the flesh."

When the Word "became flesh, and dwelt among us," He said: "The bread of God is He which cometh down from heaven, and giveth life to the world. . . . I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." John 6:33, 51. Thus it is evident that when "they did all eat the same spiritual food," they were feeding upon Christ, just as "they drank of that spiritual Rock that went with them; and that Rock was Christ." 1 Cor. 10:4. And so the provision for the gospel feast is Christ Himself, who has been given for us and to us. The eating of this "bread of life" is not to be deferred until the setting up of the kingdom of God, but the call to the feast must be heeded here or that future happiness will never be realized. This is the emphatic teaching of this parable.

Those who were bidden to the feast were so much occupied with various temporal matters that they treated as of trifling importance the final call of the host. What a true picture of the present danger! Luke 21:34. No earthly possession or earthly tie should be allowed to keep us away from Christ (Luke 14:33; Matt. 19:29), and the most diligent attention to worldly interests will not be a valid excuse for neglecting the gospel call. Read Luke 10:38-42.

The offerings for this quarter go to the most needy fields.

LESSON III.—THE PARABLE OF THE GREAT SUPPER (Continued).

Lesson Scripture.—Luke 14: 21-24.

AID.—“Christ’s Object Lessons,” pp. 219-237.

January 18, 1902.

1. How did the servant deal with these excuses?
2. What effect did they have upon the master of the house?
3. Where did he tell the servant to go next?
4. What classes of persons were to be brought in?
5. What report did the servant then make?
6. Where did his lord then send him?
7. How urgent was to be the invitation?
8. What result was expected?
9. What declaration was made concerning the guests first invited?

NOTES.

Those who refused the last call, “Come; for all things are now ready,” were left to their own choice, but the feast was not thus deprived of its guests. Those whose outward circumstances caused them to be despised by the world, and those hidden from the observation of men, were most urgently invited, and they responded to the call. Thus it often happens that the very blessings bestowed upon men as a means of drawing them to the Lord are turned by them into a hindrance to spiritual life, while the absence of temporal comforts leads to a greater readiness to receive the “unspeakable gift.” The rejection of the gospel call by those first invited, and the turning to others with the same invitation, foreshadowed the giving of the gospel to the Gentiles, and is the distinct call to us to send the last message “to every nation, and kindred, and tongue, and people.”

The whole Bible is an invitation to come to the Lord for salvation. This was the Lord’s call to Noah (Gen. 7:1); it was His invitation through Isaiah (Isa. 55:1); Jesus Himself repeated it (Matt. 11:28); and among the closing words of

We expend sixty per cent of our efforts upon four per cent of our field.

the Bible the call is thrice repeated (Rev. 22:17). On the other hand, the whole message of the Bible is concerning the coming of Christ to and for His people. The symbolic service foreshadowed it, the prophets foretold it, John the Baptist gave the message of His first coming (Luke 1:76), and his work finds its full completion in the last message before the second coming. And so the call to-day, "Come; for all things are now ready," is a call to prepare for the second coming of Christ and the marriage supper of the Lamb. By the winning power of love this message is to go forth to the world in this generation, to compel men to receive the gift of God's grace, to "eat the flesh of the Son of man, and drink His blood," that they may live forever. Through the neighborly ministry of the medical missionary work this message is to go to the suffering and the needy, and so, through the right use of all of God's appointed agencies, all classes are to be reached and the day of the Lord is to be hastened. Read Isa. 26:20, 21, and Rev. 22:20, for a combination of the Lord's call and our response.

LESSON IV.—THE PARABLE OF THE TWO DEBTORS.

Lesson Scripture.—Matt. 18 : 21-35.

AID.—"Christ's Object Lessons," p. 243.

January 25, 1902.

1. By what question was this parable suggested? What was Christ's answer? See also Luke 17:3, 4.
2. What experience should cause every child of the kingdom to cultivate a forgiving spirit? Eph. 4:32; 1 John 4:11.
3. Unto what did Jesus liken the kingdom of heaven? What irregularity did the king discover in his household? How much did the servant owe? What was the king's sentence?
4. What did the servant do? How was his plea for mercy received?

"One dollar now is of more value to the work than ten dollars will be at some future period."

5. What shows that the servant did not truly appreciate the favor received? What plea did his fellow-servant make? How was the plea received?

6. How did the evil servant's course affect his relations with the king? What of the debt once freely forgiven?

7. Whom does the king in the parable represent? Who are represented by the servants? How do all men stand before God? Rom. 3:23. How only may the debt be canceled? Rom. 3:24, 25. With what declaration does Jesus close this parable?

8. What thought is to be associated with our daily prayer for forgiveness? Matt. 6:12; 5:23, 24.

9. Is this spirit to be cherished only when the one who has done the injury asks forgiveness? Luke 23:34; Rom. 5:8; Matt. 5:43-48.

10. What is the spring of the forgiving mercy of God toward men?—His love. Eph. 2:4. How may we receive the same spirit of forgiveness? Rom. 5:5; 2 Cor. 5:14; John 3:16.

LESSON V.—THE PARABLE OF THE FOOLISH RICH MAN.

Lesson Scripture.—Luke 12:13-36.

AID.—“Christ's Object Lessons,” p. 252.

February 1, 1902.

1. What dispute was Christ once asked to arbitrate? What evil principle did He see at the root of the dispute? What warning did He give?

2. By what illustration did Jesus show the folly of living for the things of this life only? What problem perplexed the rich man in the parable?

3. From whom came the fruits of his grounds? Ps. 65:9, 10. Where might he have stored the surplus? Luke 12:33.

4. To what decision did he come? What truth had he forgotten? James 4:14, 15.

Nine-tenths of the women of India never heard of a Saviour.

5. How was his ambitious plan cut short? What question did the Lord suggest concerning the disposition of the man's wealth? See also Ps. 39:6; Matt. 16:26.

6. What class may take warning from the rich man's fate? Toward whom should men be rich?

7. What lessons of trust would the Lord have us learn from the ravens? from the lilies? What is the important thing to seek for? Where will be the treasure of those who seek first God's kingdom?

8. Quote some scriptures showing that this warning against covetousness is especially timely in the last days. What is to be the attitude of believers in this time? Luke 12:35, 36.

LESSON VI.—ALLEGORY OF THE RICH MAN AND LAZARUS.

Lesson Scripture.—Luke 16:13-31.

AID.—"Christ's Object Lessons," p. 260.

February 8, 1902.

1. What rule of service did Christ here lay down? How was the message received? What vice was rebuked? To what lengths had this covetousness led? Matt. 23:14; 21:13.

2. Before whom did these people seek justification? How differently does God look upon a self-seeking life? What is the successful financial career? 2 Cor. 9:8, 9.

3. What are the chief characters in this parable? What was the rich man's manner of life? In neglecting Lazarus, what precept did he violate? Matt. 22:39; Lev. 19:18.

4. In process of time what came alike to the rich man and the beggar? See also Ps. 89:48; 49:6-12.

5. What vice was this parable designed to rebuke? How does it picture the reward of selfishness? What request is put in the rich man's mouth? Of what is he reminded? What had his manner of life forever fixed between himself and the righteous?

The needs of the cause of God are world wide.

6. What final request is ascribed to the rich man? How was it answered? What is the highest evidence for truth? What will judge every selfish life in the last day? John 12:48.

NOTE.

The allegory, in which natural objects or people are represented as acting or talking, often in a manner that would be impossible in actual life, was a familiar means of illustration in olden times, and is here used to point the warning against selfish living. Let not the purpose of the allegory be missed by turning the lesson into a discussion of the state of the dead. At most a few references only will be needed in case any are not familiar with the Bible teaching on this subject, as, for instance, man's condition in death (Eccl. 9:5, 6; John 11:11, 14); when the dead will be awakened (Job 14:12; John 5:28, 29); when only the righteous and the wicked will in fact view one another's reward (Rev. 20:5, 7, 10).

LESSON VII.—THE TWO SONS.

Lesson Scripture.—Matt. 21:28-32.

AID.—"Christ's Object Lessons," pp. 272-283.

February 15, 1902.

1. To whom was the parable of the two sons addressed?
2. Where was it spoken?
3. State the circumstances which led up to it.
4. What three persons are mentioned in the parable?
5. Whom do they represent?
6. What intimate relation is thus expressed?
7. What is the vineyard?
8. What request did the father make of his elder son?
9. Give his reply.
10. What did the son afterward do?
11. What was said to the second son?
12. How did he appear to receive the command?

The Son of God beggared Himself to enrich us.

13. What course did he then take?
14. What pointed question did Jesus immediately ask His hearers?
15. How does their reply show that they missed the real meaning of the parable?
16. With what words did Jesus force the lesson home?
17. What application has this parable for the church to-day?

QUESTIONS FOR FURTHER STUDY.

1. What great examples of activity are set before the Christian? John 5:17. Why is a mere profession of willingness to enter God's work not sufficient? James 1:22-25; Matt. 7:21; Eph. 2:10. How only can acceptable service be rendered? John 15:5.
2. What is the great test of loyalty to God? John 14:15. Who is the Christian's example in obedience? John 15:10; 4:54; Ps. 40:8.
3. Why did Jesus especially warn His disciples against following the example of the Pharisees? Matt. 23:3. What alone gives value to one's profession? James 2:14-18.
4. When should the call to service be answered? Heb. 3:15. How long is the field to be occupied? Luke 19:13. What grave danger lies in delay? John 9:4.

LESSON VIII.—PARABLE OF THE LORD'S VINEYARD.

Lesson Scripture.—Matt. 21:33-44.

ARD.—"Christ's Object Lessons," pp. 284-306.

February 22, 1902.

1. With what parable did Jesus continue His teaching in the temple?
2. Upon what was this lesson based?
3. Who is the householder mentioned in the parable?
4. By what were His people of Israel represented?
5. What returns from his vineyard had the householder a right to expect?

Prayerfully consider the unentered fields.

6. When the time of fruit drew near, what did he do?
7. How were these servants received?
8. When other servants were sent to the husbandmen, how were they also treated?
9. Last of all, whom did the householder send?
10. What did he say?
11. What treatment did the son receive?
12. When the narrative was finished, what question did Jesus ask His hearers?
13. With what words did they condemn themselves?
14. What solemn sentence did Jesus then pronounce upon them?
15. Who is the Stone brought to view in verse 42?
16. What were the priests and rulers even then doing?
17. Repeat the Saviour's description of this Stone.
18. Show how this description contained an invitation of mercy to all who would yet escape the doom of the unfaithful husbandmen.
19. What lessons does the parable of the vineyard contain for the church to-day?

FOR FURTHER STUDY.

1. The planting of the vineyard; God's purpose concerning it; its failure to fulfil that purpose; and the judgment pronounced upon it. Isa. 5:1-7; 27:3; Jer. 2:21; Hosea 10:1.
2. Israel's treatment of the servants of God. Matt. 5:12; Acts 7:51, 53; Heb. 11:32-38.
3. Their rejection of the Son. John 18:38-40; 19:4-12, 15-18.
4. The Stone rejected by the builders. Isa. 28:16; 1 Cor. 3:11; 1 Peter 2:3-8.
5. Lessons for the church to-day:—
 - (a) The price paid for it. Acts 20:28.
 - (b) Its commission and high calling. Matt. 5:14-13; 28:19, 20; 1 Peter 2:9, 10.
 - (c) To bring forth fruit. John 15:16.
 - (d) Its danger when the coming of the Householder is near. Luke 21:34; 2 Tim. 4:3, 4.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

LESSON IX.—THE MARRIAGE SUPPER.

Lesson Scripture.—Matt. 22: 1-14.

AID.—“Christ’s Object Lessons,” pp. 307-319.

March 1, 1902.

1. With what simple statement did Jesus introduce this parable?
2. Whom were the servants to call to the marriage?
3. What shows that they had professed to accept the invitation?
4. What did they do when they were called?
5. How did they treat the second message, “All things are now ready; come”?
6. What did they do to the messengers?
7. Describe the fate of those who thus slighted the king’s invitation and killed his servants.
8. What is illustrated by the two calls to the marriage and their rejection?
9. Afterward, what did the king say to his servants?
10. Who were to be bidden?
11. What does this third call represent?
12. How was the wedding finally furnished with guests?
13. What was provided for each one?
14. What is the wedding-garment?
15. What insult was offered the king by one who accepted his invitation to the marriage?
16. What question was asked him by the king?
17. How did he reply? What does this show?
18. What was done with him?
19. Like the parables of the two sons, the Lord’s vineyard, etc., what special and solemn meaning had this parable for those who heard it spoken?
20. How does its lesson apply to the church to-day?
21. Why are few chosen? Show how this is taught in the parable.

“Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.”

FOR FURTHER STUDY.

1. The gospel invitation given to the Jews. Mark 1:14; Luke 4:43, 44; 8:1; 9:1, 2; Matt. 10:1, 7.
2. Rejected by them. Acts 7:51-54.
3. Given to the Gentiles. Matt. 28:19, 20; Acts 10:34-43.
4. The wedding garment:—
 - (a) What it is. Rev. 19:8.
 - (b) Worn by whom. Rev. 19:7, 8; Eph. 5:27.
 - (c) How obtained. Rev. 3:18.
5. The examination of the guests. Rev. 20:11, 12.
6. The solemn responsibility of those who are bidden to the wedding. Matt. 24:42, 44; Rev. 16:15.

LESSON X.—THE PARABLE OF THE TALENTS.

Lesson Scripture.—Matt. 25:14-30.

AID.—“Christ’s Object Lessons,” pp. 325-365.

March 8, 1902.

1. By what did Christ again represent the kingdom of heaven?
2. Where did the man go? Unto whom did he deliver his goods? For what purpose?
3. How were these gifts distributed? Did any receive more or less than he was capable of using? How did each servant treat his gift?
4. On his return, what did the lord do? What report did each bring?
5. What reward did he bestow upon the one who had received five talents? The one who had received two talents? How did their rewards compare with their faithfulness?
6. What did he who had received one talent say? How did he thus bring judgment upon himself? What reply did the lord make? What was done with his talent? How did his sentence compare with his unfaithfulness?
7. What is naturally expected of one to whom goods have been intrusted? How much do we possess that does not belong to the Lord?

“The advent message to the world in this generation”—our watchword.

8. What lesson is taught in this parable? What warning does it contain for those who think that the smallness of their gift excuses them from service? What encouragement to faithfulness?

9. Why was this lesson given? What condition does it show will exist in the church just before the coming of the Lord?

10. Mention the many gifts that may be included in the talents. What practical lesson does this parable teach?

OTHER REFERENCES.

Mark 13:33, 34; Luke 19:11-28; 1 Cor. 12:4-11, 28-31; Eph. 4:7-9, 11, 12; Rom. 12:6-8; James 1:17; 2 Cor. 8:12; Eccl. 9:10; Col. 3:23.

LESSON XI.—THE PARABLE OF THE GOOD SAMARITAN.

Lesson Scripture.—Luke 10:25-37.

AID.—“Christ’s Object Lessons,” pp. 376-389.

March 15, 1902.

1. What incident led Jesus to speak the parable of the good Samaritan?
2. Why did this certain lawyer question Jesus?
3. After receiving a satisfactory reply, what did he ask further? What motive prompted him?
4. How did Jesus answer this question?
5. What happened to the man who traveled from Jericho to Jerusalem?
6. How was he treated by the priest? By the Levite?
7. Why did not the Samaritan treat him in the same manner? What did he do for the unfortunate man?
8. After relating this incident, what question did Jesus propound to the lawyer? What evidence have we that he saw the lesson that the Saviour designed to teach?

There shall be delay no longer”—our confidence.

9. Then, what answer did he receive to the question, "Who is my neighbor?"

10. What practical lesson may we draw from this incident?

11. What motive must prompt all true service? From what source alone does this spirit emanate?

12. Where may we find a perfect example of compassion for one's neighbor?

OTHER REFERENCES.

Isaiah 53; John 4:9; 2 Cor. 5:14.

LESSON XII.—THE LABORERS IN THE VINEYARD.

Lesson Scripture.—Matt. 19:27-30; 1:16.

AID.—"Christ's Object Lessons," pp. 390-404.

March 22, 1902.

1. What circumstance opened the way for the parable of the laborers?

2. Unto what did Jesus liken the kingdom of heaven in this parable?

3. What is the householder represented as doing?

4. When did he hire the first laborers? What agreement did he make with them?

5. At what other hours of the day did he hire laborers? What reward did he offer these?

6. What did he say to those whom he found idle at the eleventh hour? What was their reply?

7. How did his offer to these compare with the promise made to those who began earlier in the day?

9. When even was come, what instruction did the lord of the vineyard give his steward?

10. How were the laborers rewarded? What complaint was made by those who had labored all day? What reason did they give for this?

"Lift up your eyes and look on the fields; for they are white already to harvest."

11. What reply did they receive? What application did Jesus make?
12. What lesson do you derive from this parable?

LESSON HELPS.

Mark 10:17-31; Luke 18:18-30; Eph. 3:20; Titus 3:4-7; Rom. 4:1-5; Jer. 9:23, 24; 2 Cor. 8:9; Matt. 6:20; 13:22; Prov. 11:28; Ps. 52:7; 62:10; Luke 5:11; Testimonies, vol. 1, pp. 170-178.

NOTE.

By reading carefully the last fifteen verses of Matthew 20, the event which led up to this parable is made very plain. A rich young man, coming to Jesus, had been told, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me." The disciples were amazed at Jesus' comments concerning the rich, as they had been taught to look upon this class as favorites of heaven.

Peter immediately connected the action of the young man and Christ's words with their experience as disciples, and asked what they, who had forsaken all and followed Him, were to receive.

After a promise which breathes hope to every true disciple, Jesus illustrates by the parable of the laborers in the vineyard the true motive that should prompt all sacrifice. The reward is not of works, but of grace. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5. "Not by works of righteousness which we have done, but according to His mercy He saved us." Titus 3:5.

LESSON XIII — THE PARABLE OF TEN VIRGINS.**Lesson Scripture.**—Matt. 25: 1-13.

AID.—“Christ’s Object Lessons,” pp. 405-421.

March 29 1902.

1. By what word did Jesus introduce the parable of the ten virgins? What experience had He just described? Matt. 24. Then when does this parable apply?

2. What two classes are brought to view? What did all alike carry? For what purpose did they go forth?

3. What evidence is given showing that five were foolish?

4. Why did they need an extra supply of oil? Then what experience developed the condition of the two classes?

5. What announcement awakes the sleeping virgins? Why were all not ready to meet the bridegroom, when all started with this one object in view?

6. To what source were the foolish virgins directed to go for oil? Why could they not borrow from their friends? See Eze. 14:20.

7. What was the result of their not being prepared when the bridegroom came?

8. How did their experience compare with that of those who had oil in their lamps? How long had their lights been burning?

9. What reply did the foolish virgins receive to their appeal that the door be opened to them? Why was it then too late to replenish their lamps?

10. With what solemn admonition did Christ close this parable? What experience of God’s people does it portray?

11. What is the significance of the virgins, the lamps, the oil, the tarrying of the bridegroom, his coming at midnight, the closed door, the disappointment of those who were unprepared to go in? What practical lesson does this parable teach?

LESSON HELPS.

1 Thess. 5:26; 2 Peter 3:3-11; Rev. 19:6-9; 21:2, 9, 10; Luke 12:35-48; Matt. 24:42-51; Luke 13:24-30; Matt. 7:21-23; Ps. 119:105; Zech. 4:1-14; Eze. 14:20; Matt. 5:14, 16; Isa. 60:1; 2 Cor. 4:6, 7; Isa. 25:9.

We expend sixty per cent of our efforts upon four per cent of our field.

The HOME

We are planning on making the Home Department of the *Signs of the Times* for the next year just as practical, helpful, and interesting as possible. We are securing many original articles from men and women of wide experience in different phases of the world's work, some of which are as follows:—

Under the general heading of "Plain Talks on Health and Hygiene" there will be given the value of different baths, simplicity in diet, the evils of such bad habits as hasty eating, hot foods, soda and seasoning, drinking at meals, tea, coffee, and tobacco using.

Practical suggestions will be given on ventilation, while the blessings of sunshine, pure water, pure food, and the hygiene of hopefulness will all receive due attention.

Talks to the father, to the mother, to the parents, to the boys, to the girls, and to the family, will be features in which our readers will be much interested. Other writers will speak of economy in the home, beauty and simplicity in the home, and the care of children. There will also be the usual number of unusually good stories.

Sample copies will be sent free to those asking for them.

SIGNS OF THE TIMES

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A Boon to the Isolated Missionary Worker

And a Help to All



Hereafter the isolated missionary worker and the small church will be supplied with the *Signs* at the same price as the largest church. That rate is seventy cents per copy in clubs of five or more.

This is an important change, and certainly one which will appeal to thousands of our brethren and sisters who can not secure papers through a large club, and can not afford to subscribe for a few copies at the rates which have been in force heretofore.

It will also recommend itself to members of large churches who take five or more copies through their church clubs, inasmuch as they may now receive them direct from this office. It is true the rate on these large clubs will be slightly increased, but the greater convenience of a personal club, and the knowledge of the fact that their small financial loss is the gain of the isolated member, will outweigh the increased expense.

Another Aid

From any one who is taking a club of five papers, we will accept single additional subscriptions at the

rate of 83 cents per year. In other words we will charge only the club rate of 70 cents per year plus the cost of sending out such single subscriptions separately, which is one-fourth cent each, or 25 cents per hundred. This offer will greatly help those who are engaged in missionary correspondence, who only wish papers sent to individuals a month or six weeks. Often the person to whom such papers are sent, if written to with the first copy, will either write his appreciation of the paper or refuse to accept it within that time, in which case it may be changed to another name *without additional cost*.

Then again, there are many churches that would gladly use larger clubs if they did not have to pay a cent a copy postage. If such will send in lists of names to which they wish papers sent, we will address, wrap, and mail such papers for 25 cents extra per hundred, or will *furnish the papers and send them out for \$1.60 per hundred*.

To make this missionary feature as helpful and practical as possible, we have secured the services of an experienced man in tract and missionary work, a man in fact who has been laboring in a state tract society office for eight years, to take the immediate charge of all such lists of names and to make any suggestions to those sending them, which, according to his experience, would be most helpful. He will see that the papers are neatly addressed, carefully wrapped, and promptly mailed each week. Where sample copies are ordered out, he will have each marked "Sample Copy," and will attend to all other technicalities required by the post-office authorities. All these attentions to details will greatly help the appearance of the papers and add much to their influ-

ence. Thus we will attend to sending out the papers, and the worker will attend to the correspondence.

Special Terms

We have not changed our special terms to those taking less than five papers. They are as follows:

One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.

Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.

Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.

Special Agents

We have a class of agents who are selling one hundred or more copies of the *Signs* weekly, from house to house. The results of such work have been most excellent, and to encourage it all we can we have made a special rate of \$1.00 per hundred. This is allowed only where *one hundred or more are taken weekly, however*. This rate will be continued.

Co-operation

It is our desire to co-operate with those in the field, hence the foregoing plans. They will add much to our work here, but this we will look upon as our part, and will be done to the very best of our ability. Write to us.

SIGNS OF THE TIMES

OAKLAND, CALIFORNIA

SOON TO BE READY

The following books will be published within a short time. :: :: Further information concerning any of them will be gladly given



Modern Science vs. Christianity

By Geo. MacReady Price

*An entirely new treatment of the subjects of evolution and geology
About two hundred pages :: Cloth :: Price probably 75 cents*

Things Foretold :: *By W. N. Glenn*

Easy lessons in prophecy for children :: Price not yet fixed

Sunday in History : *By C. H. Edwards*

What leading men in all denominations say of the perpetuity of the Sabbath and the validity of Sunday :: Price probably 25 cents

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