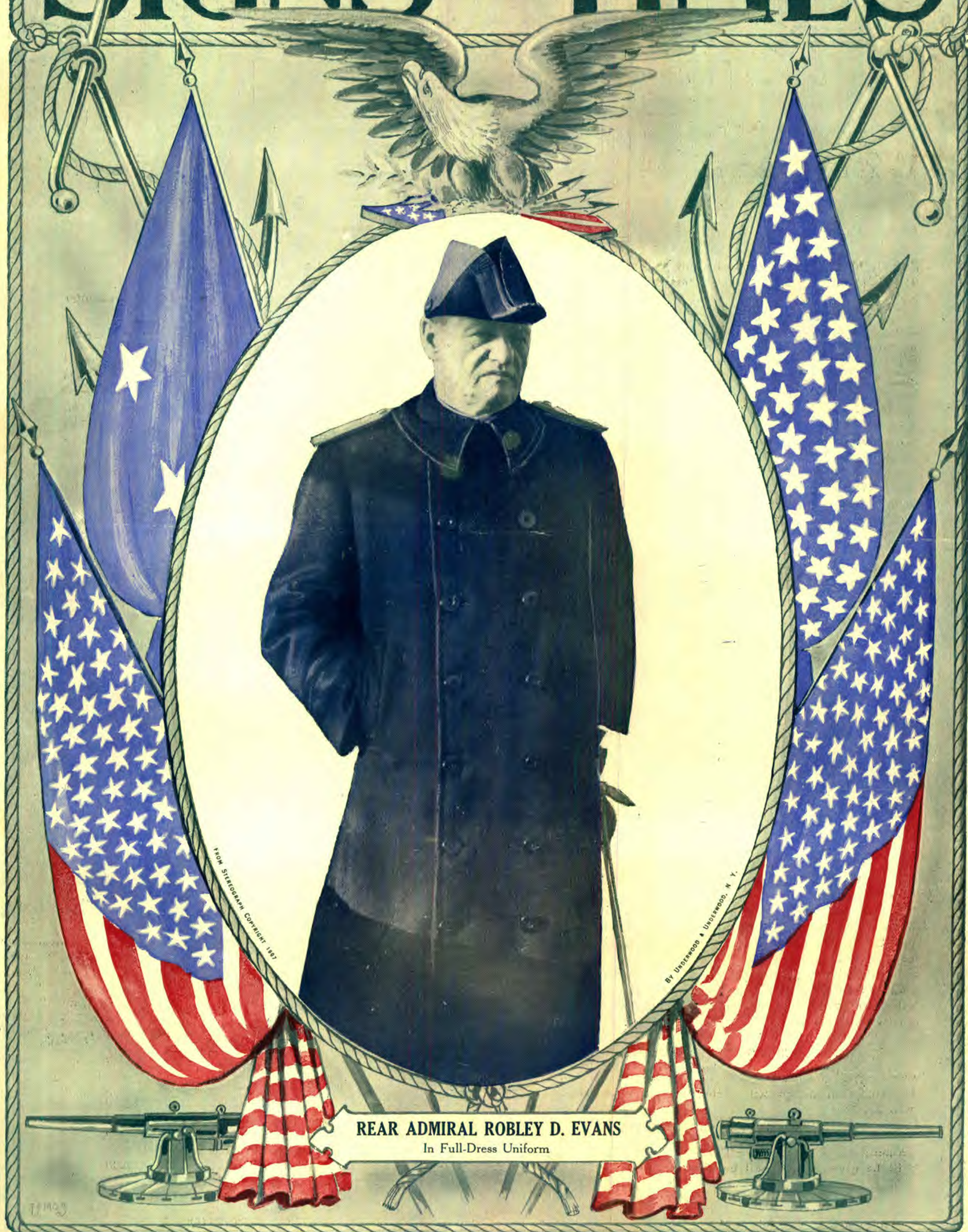




SIGNS OF THE TIMES



REAR ADMIRAL ROBLEY D. EVANS
In Full-Dress Uniform

An Illustrated Religious Family Journal for Old and Young

Signs of the Times

..... FOR 1908 AND 1909

172 Special Articles

50 Miscellaneous Articles

52 Bible-Readings

SIGNS, calamities, earthquakes, volcanoes, cyclones, hurricanes, and other startling phenomena are increasing on every hand. There is a general feeling of unrest, and men are inquiring what these

things mean and what will be the outcome of it all.

Strong efforts have been put forth by influential men and women to secure peace among the nations, but in spite of this the nations are driving madly on into greater and still greater war preparations. Over half a billion dollars more a year is being spent on war now than was being spent ten years ago.

Official, and, particularly, municipal corruption is increasing so rapidly that it is alarming all thoughtful people.

The strife between the great combines of capital and the combines of labor is becoming more and more bitter and intense. These things, and many others which might be mentioned, are all subjects of prophecy, and will be carefully considered in the SIGNS OF THE TIMES during the coming year. This journal has always made a special study of the prophecies, but we have come into the unfolding of events that makes the present particularly interesting and important. The one great event—that of the second coming of Christ—is even now at the very doors; and this is shown to be a certainty by the fulfilling of prophecy right in these days.

While giving particular attention to these great events and the bearing they have on the fulfilment of prophecy, other important subjects will be considered. Well-known writers will furnish

172 SPECIAL ARTICLES

covering all the leading themes of the Gospel. These will be illustrated and presented clearly and attractively. There will also be

50 MISCELLANEOUS ARTICLES

on subjects of practical godliness, true Christian living, etc., will be given which will be very helpful to all.

52 BIBLE-READINGS

There will be 52 Bible-readings on various subjects. These readings will be brief but comprehensive.

THE HOME DEPARTMENT

This department will be maintained and made stronger and more interesting than ever.

OUTLOOK DEPARTMENT

In this department special attention will be given to current events and the bearing they have on the fulfilment of prophecy. There are tremendous issues before us at the present time, and these will be dealt with by able men in all parts of the world.

MISSIONS

The SIGNS has always taken a lively interest in missions and missionary enterprises. During the coming year special attention will be given to this department. There will be articles on the great, needy fields of China, India, Africa, South America, Korea, Japan, and the Philippine Islands. These articles will be furnished by persons right on the ground, acquainted with all the difficulties and advance steps that are being taken.

QUESTIONS AND ANSWERS

or, Our Inquirers' Department will be continued, together with the Bible-read-

ing Band already organized, beginning with 1909, reading the Bible thru in a different way from the present.

During the year the senior editor will spend several weeks in Europe gathering information and material with which to enrich the pages of the SIGNS. He will make a special study of the great problems now agitating the social, religious, and political world, and give the readers of this paper the benefit of his research. His weekly letters, embodying notes of travel, etc., will be of special interest to all.

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SIGNS OF THE TIMES

Mountain View, Cal.



The Genius of War Summoning the Nations to Arms. Joel 3:9.

SIGNS OF THE TIMES

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

For Terms, See Page 15
Vol. 34, Number 20

Mountain View, California, May 13, 1908.

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CONSECRATED SERVICE

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2:4.

With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

2497.—Hypnotism.

What is Hypnotism, and what is the Biblical relation of Hypnotism with Spiritualism?
A. L. M.

The Standard Dictionary defines Hypnotism to be "an artificially induced somnambulistic state in which the mind becomes passive, acting readily upon suggestion or direction, and upon regaining normal consciousness retaining little or no recollection of the actions or ideas dominant during the condition." In other words, it is the absolute subjection of one mind to another; one mind is placed under the absolute control of another; but this was never designed of God. He created the mind free; He gave the individual all the power and the privilege of yielding it to whomsoever he would. The man who yields his mind to God keeps it free; he does not place himself in bondage in doing it, save as love may be called bondage. But he who places his mind and will in subjection to that of another creature, be he man or demon, by that very act weakens the will, subverts his freedom, and becomes thereby a slave. This destruction of will-power and purpose is the inevitable result of yielding to hypnotic influences. Spiritualism has the same effect. The Bible of course does not define Spiritualism and Hypnotism, but it does reveal enough of the workings and control of evil spirits to make it clear to us that the principle which underlies one is identical with the workings of the other.

2498.—Shall We Know Each Other?

Have we any proof that we shall know each other in heaven as we know each other here?
B. B. No. 499.

There are two scriptures which we recall that would indicate this: Luke 13:28 indicates that even those who are lost will see "Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without." The apostle Paul in contrasting this imperfect time with that perfect time which shall be, writes, "For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known." 1 Cor. 13:12. In the vision of Matthew 17, the disciples knew Moses and Elijah when they came to talk with Jesus.

2499.—Mixture of Races.

Is it wrong to marry out of one's own race of people? I mean, should people of the white race marry any one of any other race?
M.

As an almost universal thing, such marriages have been condemned, and if not condemned in theory, have worked out anything but satisfactorily in practise. Some state governments have very decided laws forbidding it. The children of such unions are either under the almost constant reflection on the part of others that they are the product of illegitimate union, or the blood of one race is crying out for a recognition which people of pure blood will not grant. That there have been great persons who have sprung from such unions is true, but it would be far better if such practises had never been known. Almost invariably the results are evil, and should be countenanced by no race or people.

2500.—"God Is One."

Will you please explain thru your Question Department Deut. 32:39, first part, in connection with Deut. 4:35, last part, Isa. 45:5, 6, 18, 22, and Deut. 6:4.
B. B. No. 1023.

The inquiry seems to indicate that these texts are brought forward to show that Christians should not worship Christ, because "God is one," for that is the teaching of each of all these texts; "God is one," "there is no other God save Je-

hovah." And that is all true. But the oneness expressed is not as regards persons, but as regards absolute unity. This is shown in the use of the original word, *echad*, defined by Strong as "properly united, that is, one." The root word is *achad*, meaning to "unify." We have, for instance, the same thought expressed in the use of the word in the scriptures: Gen. 11:6, "the people is one;" Gen. 32:8, "the one company;" Gen. 34:16, "we will become one people;" Gen. 41:25, 26, speaking of the two dreams of Pharaoh, "the dream is one." This shows that the thought is not merely individuality but unity; and so it is with God. There are the Father and the Son; and the Father said to the Son in the beginning, "Let Us make man." The words express unity, and do not necessarily exclude either plurality or duality. If there is but one person in the Godhead, why did God say, "Let Us make man in Our image"? And of whom does Jehovah speak when He refers to a certain Being, declaring, "My name is in Him"? —o—

2501.—"Honor Thy Father and Thy Mother."

Does the command to honor father and mother mean to honor our earthly father and mother (because some parents are not honorable)? or does it mean our heavenly Father (for He is sometimes called our Father-mother)? Or is there not a commandment for parents also, like, "Excite not your children to anger"? M.

It is of course the duty of every creature in the universe to honor God, but that duty toward Him is covered directly by the first four commandments of the Decalogue. It is also the child's duty to honor his father and mother, even tho that father and mother may be sinful, even tho they may not be honorable, even tho to obey God the child must at times disobey parents, still that child should honor his parents, and nothing but absolute duty to God, in which is involved eternal character, should turn him from obedience to the fifth precept. This is his duty, and doing that he can leave the rest with God. Parents certainly have a duty to their children. That duty is well expressed in Eph. 6:4, "Ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." In this and previous verses are the duties of both parents and children set forth. Again, "Fathers, provoke not your children, that they be not discouraged." Col. 3:21.

2502.—"Every Eye Shall See Him." Rev. 1:7.

It says in Rev. 1:7 that every eye shall see Christ when He comes. How can every eye see Him when the world is round?
Y. Y.

The Lord does not come to, that is, upon, this earth, we learn in other scriptures; as, for instance, 1 Thess. 4:16-18. In the mid-atmospheric heavens He waits for His children, and as the earth revolves, angels of God gather them unto Him. They are gathered up to meet the Lord in the air. All that is necessary is for Him to remain stationary in the visible firmament above, while the revolving earth brings His children to Him.

2503.—Sprinkling and Baptism.

Will you please explain Eze. 36:25, "Then will I sprinkle clean water upon you, and ye shall be clean"? Has this any reference to baptism?
B. B. No. 820.

The scripture has no reference to baptism whatever. The reference is to the ancient ceremony of cleansing. See Lev. 14:7, and the context; also other places in the Levitical law. When the water was sprinkled upon the unclean one, judicial cleansing took place; that very ceremony showed that

he was clean; and the Jews understood that to be the case. So the Lord used that same figure to show how He will deal with His own people, meaning that they will be absolutely cleansed, just as truly as they were of old. Baptism means immersion, whelming, submersion. Cleansing is wrought by the blood of Christ and the Spirit of God; and baptism is an act of faith showing that the repentant soul has accepted of the cleansing which Christ gives.

2504.—Stones in Breastplate.

How many stones were there in the breastplate of the high priest, twelve or twenty-four?
B. B. No. 499.

Ex. 28:17-20 tells us just how many stones there were, four rows, with three in a row, making twelve in number. Whatever border there may have been around these stones we do not know, but it was upon the twelve stones named in Exodus 28 that the names of the children of Israel were written.

To the many inquirers who have asked for explanation of 1 Tim. 4:1-5, we would say that in an early number we will give a more extended explanation of this text.

Our Bible Band.

Schedule for Week Ending May 23, 1908.

Sunday	May 17	1 Kings 19, 20	Psalms 134
Monday	" 18	" 21, 22	" 135
Tuesday	" 19	2 Kings 1, 2	" 136
Wednesday	" 20	" 3, 4	" 137
Thursday	" 21	" 5, 6	" 138
Friday	" 22	" 7, 8	" 139
Sabbath	" 23	" 9-12	" 140

Suggestive Notes.

Our lesson of this week continues the story of the reign of weak and wicked Ahab. After Elijah's wonderful day of anxiety and triumph at Carmel, the mighty prophet girds up his loins and runs down the long slope before Ahab's chariot, a distance of at least sixteen miles, to the entrance of Jezreel. Here a messenger comes from the wicked Jezebel telling him his life must pay forfeit for the destruction of the false prophets. A feeling of discouragement and fear comes over the weary man, so unlike his usual manner, and he arises and flees for his life. But he is not forsaken of God. A wonderful lesson he learns at Horeb, and back he goes to do God's work. He connects with him Elisha. Chapter 20 is the story of the defeat of Ben-hadad, the Syrian king. It shows another effort on the part of God to win the weak Ahab.

In Chapter 21 Elijah meets Ahab again, and pronounces the doom of his house and the death of Jezebel; but Ahab seems to repent and is given respite. Chapter 22 introduces the good king Jehoshaphat of Judah, and records his fearful mistake of alliance with Ahab, and the death of the latter. Jehoshaphat's reign is touched lightly, and the wickedness of Ahab's son, Ahaziah, is portrayed.

The first twelve chapters of 2 Kings deal with the prophets Elijah and Elisha, the last days of Elijah, and his translation, and the noble, godly life of Elisha, by whose hand God wrought noted miracles and reproved and instructed backsliding Israel. We follow the house of Ahab to its extinction. The sure punishment of sin is shown in the case of Gehazi. Jehu might have redeemed Israel from false worship had he not been a worshiper of himself. His judgments upon Baal-worship were fierce and summary. Athaliah, the wicked daughter of Ahab, carries the spirit of Jezebel her mother into Judah. Our lesson closes with a sketch of the beginning of the reign of Joash in Judah under good priest Jehoiada, Joash's submission to Hazael, and his death.

Psalms 134 to 140 constitute the special devotional readings for the week. They largely consist of praise to Jehovah for His loving-kindness and tender mercy, which "endureth forever." Psalm 137 was a song of the captives in Babylon. How full of assurance is Psalm 138 to the humble! Psalm 139 is peculiarly heart-searching, and to the true heart, comforting.

God's Call to Service

The Militant Earth.

THIS old earth is the planet militant. For the six thousand years of its human history its story has been a record of warfare. The chronicles of these conflicts have been impressed upon the soft clay, and baked into permanent records; they have been engraved in black basalt; pen and brush have traced and portrayed them upon parchment and canvass; the valleys and rivers, the hills and mountains, are veteran witnesses of the mighty and titanic struggles the earth militant has known.

In its old age it would seem as if the war-worn earth would be seeking peace and rest. Men call for peace, and governments respond by greater preparation for war. Nations are becoming armed hosts; great armadas sail the oceans; and uniformed men throng the thoroughfares of travel and trade. Into the universities, schools, and even churches has swept the militant spirit, and in all these are organized uniformed clubs and squads, and companies, equipped and drilled after military fashion. The old world is fast becoming a vast armed camp, waiting for the tocsin or trumpet of war to call to sanguinary and universal conflict.

Man a Fighting Creature.

What does this all witness?—That man is a warring, fighting, militant creature. He can not for long be at peace. It is not his nature. Very few indeed are the times when it could be said with truth, "Peace reigns thruout the world." Even in such times, it is armed truce. Combatants have become weary, or the conquered and oppressed are not yet ready to resume the dread conflict, while the armed guards of the conqueror police the lands of "peace" to restrain the pent-up passions of war. Such are the conditions of the field from the warfare between mighty, military nations to the mobs which threaten our cities.

Moral Conflicts.

THE mightiest conflicts which this old earth knows are the great moral conflicts—struggles with eternal issues at stake. It matters little whether France or Germany rules Alsace and Lorraine. It matters little whether Italy or Spain controls a certain colony or island. The result is about the same to the people who may dwell in the dependency. If a fair degree of civil freedom is allowed, and humans get enough to eat, drink, and be merry without too much hard work, it is easily tolerable to the majority. Body and mind and heart develop about as under other conditions. But it makes mighty difference as to which side one stands on in the moral warfare. It matters infinitely whether the soul is under the rule, the bondage, of sin, or whether it is free from sin's dominion.

THIS is the great battle-field of earth, and in it every soul has an interest. We may not be interested as to whether Russia or Japan rules in the Orient, but we must all share in the results, on the one side or the other, of the great moral warfare. For, friend, we are either slaves or freemen. We are fighting this life-campaign to win or to lose. We may say, "I have no interest in the matters one way or the other;" but the enemy has, and if you are not a soldier for the right, if you have not an active, genuine interest in the moral warfare and its results, you are a slave of sin, wearing the shackles of bondage.

Great Principles—Eternal Issues.

THERE are great principles at stake in this moral warfare—equity and wrong, righteousness and sin. All the hosts of the world are ranged on the one side or the other. So you, and I, friend, are either on the side of wrong and sin, or of equity and righteousness. We bear the black and crimson banner of the one or the blue and white of the other.

THERE are two great leaders in this moral

The Church Triumphant.

By MRS. L. D. AVERY-STUTTLE.

METHOUGHT I stood, one summer night,
Upon a hoary mountainside;
I'd journeyed far on wings of light,
A heavenly messenger my guide.
Like favored seer whose mortal sense
Has gazed on mysteries sublime,
With heaven-anointed eyes I looked
Adown the changing stream of time.

Methought I saw the church of Christ
Adrift upon the whelming flood,
The host of hell beset her path,
Her streaming banners dripped with blood.
And thru the ages drear and long,
I heard her sad and mournful cry,
As 'mid the hosts of sin and wrong,
She bore her blood-stained banners high.

I looked again, the scene had changed;
I saw the church of Christ once more;
A diadem was on her brow,
A robe of righteousness she wore.
Her cruel foes, no longer prone,
Had fallen 'neath the conquering feet.
Fair as the sun, she stood arrayed,
Her triumph and her joy complete.

The din of war I heard no more,—
Instead, fair Zion's glorious notes,
The song of Moses and the Lamb,
Thru heaven's arches sweetly floats.
Behold, the marriage feast was spread,
I saw the Bridegroom blest and fair,
His church, in royal dress arrayed,
An honored guest, was seated there.

Then loud and long thru endless space,
Angelic heralds bore the word,
Where suns and systems blaze and race,
Till vast infinity had heard:
"Lo! here are they who've spotless come
Thru tribulation's crimson flood,
Who've washed their robes and made them
clean
And pure and white in Jesus' blood."
And thru the ceaseless ages long,
They shout redemption's wondrous song.

warfare—Jesus Christ the Son of God, and Satan, God's adversary. With the One are the everlasting principles of righteousness and truth and goodness, and naught of evil. In the ultimate these principles will issue in all the blessings of eternal peace and perennially upspringing joy and happiness, in pleasures which will never pall upon the appetite, in glad loyalty to God and fellowship with other souls, ever increasing with the growing capacity of the soul to appreciate and enjoy. Under the other leadership there may be temporal prosperity, seeming advantage, temporary success, ephemeral pleasure and joy, but with apples of Sodom for the fruitage, which promise joy and satisfaction to the eye, but are ashes within. There are promises of fame and wealth and life; but at the end the blackness of darkness forever. There are guises and deceptions innumerable to ensnare and hold the soul in sin; but the shallow deceits cover an abyss of misery, the end of which is death eternal.

Where We Now Are.

MANKIND by inheritance of a perverted nature stands on the side of sin, slaves to the power of selfishness and evil, with no might to rise above the low level. The old earth is a wandering planet, a vessel with lost bearings, in charge of a mutinous crew, warring among themselves, separated from God's great loyal fleet. She is an island cut off from the continent of Heaven by sin and rebellion, and her children have known sin and want, and sorrow and misery, and wo and death from the day of her severance to the present.

BUT God did not leave the separated ship to her fate, the rebellious island to destruction. He has exercised guiding control over the battered bark despite her mutinous crew. A nail-pierced hand has reached down thru cloud and tempest, grasped the helm, and guided her from the whirlpools of death. The love of an infinite God has spanned the gulf which separated the rebellious island from the mainland of eternal righteousness and life. A golden ladder of love has been let down from the throne of God to the low depths of the sin-laden, fog-enshrouded earth; and up and down upon its shining rounds, pass and repass messengers of blessed ministry to the sin-sick and sorrowing in earth's night of conflict and death. Tho man has sinned, God has not forgotten.

Messengers of Life.

God has done more than to minister life to the needy. Into the rebellious land have come recruiting officers sent of God to enlist men under the banner of eternal right.

Some have been imprisoned. Some have been tortured and slain. Still they come, bearing the message of life, calling men to leave the service of sin and selfishness and Satan, and enlist in the army of the living God. Then God sent His Son, who laid aside His glory and majesty so as not to affright and awe mankind into feigned subjection. He took upon Himself man's nature, "became sin for us;" fought for man the moral warfare in the flesh; conquered for man; resisted sin even unto death; died in our behalf; rose triumphant because the grave could not imprison Eternal Righteousness; and now He, the God-man, pleads in our behalf the merits of His infinitely perfect work, while He pours out of His Spirit of life upon a dying world, and sends His heralds into every land, every clime, every nation and tribe, to every town and hamlet and home and heart, with the glad tidings of salvation.

"Not as the World Giveth."

EVEN so His message comes to you to-day, if you are not already His. He asks you, for your good always, to leave the service of sin and self, and serve Him. He does not promise you ease or pleasure for the flesh; He does not promise you worldly riches or fame or power. All these the world offers. The hearty hand of good fellowship holds out to you the sparkling draught of pleasure, and bids you quaff, but like the fabled cup of Circe, it turns men to swine. Society's fair hand beckons you to ease and pleasure, but it leaves you supine, manless, and helpless. Commerce and greed invite you to gather the gold of earth, but their bags have holes, and gold retained proves a weight which sinks the soul into everlasting perdition. Fame holds out the laurel wreath, but without the righteousness of God it becomes at last a crown of thorns, filled with barbs of envy and jealousy, calumny and hatred; and at the best its withered wreath is forgotten for the many fresher ones, and it gives no satisfaction to the heart which lies cold in the marble crypt. Earthly glory and power hold out to you the roll of honor, and intimate that your name may be written among the great who have gone before; but the highest honors which earth can bestow are no panacea against disease and suffering, nor will they fray away the black angel of death.

The Invitation to Life.

O HEED the call of the Captain of your salvation, Christ Jesus, Him who never lost a battle, who conquered even in death, who tunneled the grave for all who die in Him. Down the centuries come the ringing invitations to the sinful sons of earth: "My son, give Me thine heart; and let thine eyes delight in My ways." Prov. 23:26. "Come now, and let us reason together, saith Jehovah: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of Jehovah hath spoken it." Isa.

1:18-20. Gracious promises and faithful warning God gives. Surely we can not afford to reject the former or ignore the latter. Hear again: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16. "And the Spirit and the bride say, Come: and he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely." Rev. 22:17.

COMPREHENSIVE, gracious, mighty, all-embracing, are the above promises, and, friend, they are all for you. However the world regards you, there is hope for you in God. There is rest of soul in Him. There is new life in God to flow into your life, which will give you new power to rise above sin. There is cleansing and regeneration from all its devilish past if you will come to Christ, if you will enlist with Him against all evil. And thus again we read: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4:7. In other words, "Arrange yourselves under God, that you may array yourselves against the enemy." God calls you to join His army, to be His soldier forever. He has His creed, and code, and discipline, His manual of arms, His field tactics, all the instruction that is needed, in His own great and simple law and word of truth. He has for our living example Jesus His Son, who asks us to do nothing which He has not done, bear nothing which He has not borne, make no hard marches the paths of which are not

marked by His own blood-stained footprints, take no humble position the ground of which has not been pressed by His knees in prayer for you. And He, Christ, the Conquering One, is your Captain to lead to the victorious end.

YET His service gives pleasure, and the cup which He presses to your lips, tho it sometimes causes pain, contains the water of life. Drinking from that fountain, you will desire none other. He offers society and fellowship; for truly Christ's soldiers have each fellowship with all; "yea, and our fellowship is with the Father, and with His Son Jesus Christ; and these things we write that your joy may be made full." 1 John 1:3, 4. He has riches, the riches of faith and love; "the exceeding riches of His grace," "His riches in glory," bestowed upon us thru Christ Jesus. Eph. 2:7; Phil. 4:19. The gold of character, refined by the fire of trial, will He give to those who are His. Rev. 3:18. Fame!—He will write your name on the book of life, among all the heroes of God. Honor and power!—You may reign with Him forever.

THEN, friend, enlist under the banner of Jesus Christ. These are trying times. World conflicts threaten everywhere. Nations will inevitably go down forever in the mighty battle of Armageddon which lies before. Millions of souls are going to destruction in the often fiercer moral struggles in the world to-day. Better is "he that ruleth his spirit than he that taketh a city." For the conqueror in Christ Jesus, under the banner of eternal righteousness and truth, whether he live till the Master come or die in the conflict, there waits the crown of life and glory and the everlasting kingdom of love and joy unspeakable. And, friend, it all may be thine.

Our Lord's Return.

1. We ought to be looking for it.

"Seeing then that all these things [this earth and its works] shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto [earnestly desiring,] A.R.V.] the coming of the day of God." 2 Peter 3:11, 12. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20.

2. We should love His return.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:8.

3. We should be watching for His coming.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. 25:13. Watching also implies being ready. "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." Matt. 24:44.

4. His return should be a subject of prayer.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

5. We should firmly believe in His coming again.

Because: (a) He promised it just before His death. John 14:1-3. (b) The promise was repeated at His ascension. Acts 1:9-11. (c) He describes it. Matt. 25:31. (d) The apostle Paul further describes it. 1 Thess. 4:15-17.



Munkasey.

"Who gave Himself for us, that He might redeem us from all iniquity." Titus 2:14.

The Invitation

By Mrs. E. G. White

COME unto Me, all ye that labor and are heavy-laden, and I will give you rest." These words of comfort were spoken to the multitude that followed Jesus. The Saviour had said that only thru Himself could men receive a knowledge of God. He had spoken of His disciples as the ones to whom a knowledge of heavenly things had been given. But He left none to feel themselves shut out from His care and love. All who labor and are heavy-laden may come unto Him.

Tenderly He bade the toiling people, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

In these words, Christ is speaking to every human being. Whether they know it or not, all are weary and heavy-laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. "The Lord hath laid on Him the iniquity of us all." He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart.

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. The Lord "telleth the number of the stars;" and yet "He healeth the broken in heart, and bindeth up their wounds." "Come unto Me," is His invitation. Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon the Burden-bearer. The rest that Christ offers depends upon conditions, but these conditions are plainly specified. They are those with which all can comply. He tells us just how His rest is to be found.

"Take My yoke upon you," Jesus says. The yoke is an instrument of service. Cattle are yoked for labor, and the yoke is essential that they may labor effectually. By this

illustration, Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be coworkers with Him.

The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore God confines us to His will, which is high, and noble, and elevating. He desires that we shall patiently and wisely take up the duties of service. The yoke of service Christ Himself has borne in humanity. He said, "I delight to do Thy will, O My God; yea, Thy law is within My heart." "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." Love for God, zeal for His glory, and love for fallen humanity, brought Jesus to earth to suffer and to die. This was the controlling power of His life. This principle He bids us adopt.

"Learn of Me," says Jesus; "for I am meek and lowly in heart, and ye shall find rest." We are to enter the school of Christ, to learn from Him meekness and lowliness. Redemption is that process by which the soul is trained for heaven. This training means a knowledge of Christ. It means emancipation from ideas, habits, and practices that have been gained in the school of

the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God.

The yoke is placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of Christ. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burden light. He who walks in the way of God's commandments is walking in company with Christ, and in His love the heart is at rest. When Moses prayed, "Show me now Thy way, that I may know Thee," the Lord answered him, "My presence shall go with thee, and I will give thee rest." And thru the prophets the message was given, "Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." And He says, "O that thou hadst harkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here. But what is this compared with the hereafter? There "are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Consecration to Service.

ONE of the highest and most important purposes of the church of Christ is service. "Follow Me, and I will make you fishers of men." "I will bless thee, . . . and thou shalt be a blessing." Gen. 12:2. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10. *Saved to serve* is the divine arrangement. It is thus that the church is the "light of the world," the "salt of the earth."

It is the Holy Spirit that enables Christ's followers to render effectual service. He first gives them victory over their sins. He then uses them as witnesses for Christ to those who have not experienced what they have. No phase of the Spirit's ministry in the church is made so prominent in the word as this. In His parting instruction to the church, Jesus said, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses." Luke 24:47-49; Acts 1:8.

Nothing could be plainer than that a most essential requisite to a Spirit-filled church is the consecration by the church of its time, talents, and means to the service of God for the redemption of a lost world. It is idle for the church to pray to be filled with the Spirit if she declines, or even neglects, to make this consecration. The Spirit is



Hofmann.

"Come unto Me, all ye that labor and are heavy-laden, . . . and ye shall find rest unto your souls." Matt. 11:28-30.

Christ's invisible ambassador to this world to finish His work. The church is the Spirit's visible medium thru which He is to bear witness for Christ to all men, to win them to Him. The church that does not understand this and consent to the plan can not be a Spirit-filled church.

As the church of Christ includes all the individual believers in Christ, all that pertains to the church as a whole affects each member personally. To have a Spirit-filled

church there must be Spirit-filled pastors, church officers, and individual members. The conditions with which the church must comply in order to be filled with the Spirit are precisely the conditions with which each individual believer must comply in order to be filled. This whole question, then, is intensely personal. It is of no special value as a theory. Nothing less than personal experience will answer.

A. G. DANIELLS.

redemption thru His blood, even the forgiveness of sins." "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1:14, 16, 17.

The remnant of God's people are recognized as commandment-keepers. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." During the time between creation and the giving of the law on Mount Sinai, the importance of observing the Sabbath had at times been lost sight of; but the events that took place on Sinai's mount, the speaking of the law, placed the Sabbath in its proper relation and restored it to its proper place.

The failure of the fulfilment of the promise made to the Jews of the city remaining forever if they would observe the Sabbath, shows that the true keeping of the Sabbath was lost even among the Jews. Jer. 17:21-27.

One object in the life of Christ was to restore the Sabbath to its original sacredness, and He left a company keeping the Sabbath according to the commandment.

We again pass over a period of nearly two thousand years, during which time the "man of sin" has thought to change times and laws. The seventh-day Sabbath has been replaced by a spurious day which God never blessed nor required man to keep, but the remnant of God's heritage is found observing the Sabbath, keeping all of God's commandments.

The prophet Isaiah, looking down thru the Dark Ages thru which the church passed, uttered the following prophecy: "Thus saith the Lord, Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people. . . . For thus saith the Lord: . . . The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56:1-7. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Isa. 58:13, 14. God has honored His day; shall not we honor it?

How God Has Honored the Sabbath

By S. N. Haskell

THE Sabbath is a memorial of God's creative power. It is also a memorial and a sign of the redemption wrought by Christ. It was given at the close of the creation week. God completed the work of creation on the seventh day. In this He laid the foundation for the Sabbath. "And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:3. God placed in the day His own sacred rest. He then blessed the seventh day which He had measured out of eternity. This blessing pertained to all the seventh days of the septenary cycles that would follow, for the day upon which He rested was passed. He also sanctified the seventh day, or set it apart, for a holy and religious use. Thus the Sabbath was made for man by God's first resting upon the seventh day; secondly, blessing it; thirdly, setting it apart for a holy use.

The work of creation was the work of God thru Christ; for God, Christ, angels, Adam, and Eve were present when the first Sabbath of earth was instituted; for when He "laid the foundations of the earth, . . . the morning stars sang together, and all the sons of God shouted for joy." Job 38:4-7.

Two thousand five hundred years later, when Father and Son spoke the Ten Commandments, the Sabbath was placed in the very bosom of the Decalogue. Myriads of angels in glory were present. The very mount was sanctified. Thus Moses describes the scene: "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of holy ones; from His right hand went a fiery law for them. Yea, He loved the people; all His saints are in Thy hand; and they sat down at Thy feet; every one shall receive of Thy words." Deut. 33:2, 3. Here again the Ten Commandments, with the Sabbath as the center of the law, were associated with God, Christ, angels, and His people whom He loved.

Another most remarkable Sabbath observance was at the death of the Son of God. After redemption's plan had been carried out, and Christ, in dying, had said, "It is finished," He was taken down and placed in Joseph's new tomb, where He rested the

Sabbath day from the work of redemption. There was grief among those who loved Him on earth, but there was joy in heaven. The fate of Satan was sealed, and the promise of a restored creation was secured beyond a doubt. The salvation of a redeemed race was eternally secured. God and angels saw this, and ever after these events were to be linked with the observance of the Sabbath.

The disciples saw how His body was laid, and they returned and prepared spices, and while their Lord rested in Joseph's new tomb, they were in their homes and rested on the Sabbath day according to the commandment. Here God, Christ, angels, and the disciples were in harmony in keeping the Sabbath. Thus the seventh day became a memorial of redemption as it was of creation. Christ became the Redeemer, because He was the Creator. "In whom we have re-

Lo He Comes!

By C. M. SNOW.

THRU the twilight, thru the gloaming,
Of the swiftly passing day,
God is flashing to the nations
Signals of the coming fray.
Men may read it in the judgments
That are falling on the world
For the deeds that quench the Spirit,
Where Sin's banners are unfurled.

They may read it in the reckless
Race for riches, place, and fame,
While the racers crush the helpless
In their Mammon-maddened game.
It is written in the records
Of the strivings of the soul
That has bartered all of heaven
For a gilded, crumbling goal.

Weary wasting, wanton wooing,
Deep conspiracies of fraud,
Can not still the mighty chorus
That is crying up to God.
Faithful witness is not wanting—
God's own angels testify
Of the deeds the strong are doing,
Who God's holy law defy.

God is waiting, sternly waiting,
Justly balancing the scale;
And no power of man's devising
'Gainst that justice can prevail.
Sure as shines the sun above us;
Sure as rivers seek the sea;
God will soon declare, "'Tis finished—
Time is now eternity."

Heed, ye careless! Heed the warning
God is flashing forth to-day!
Earth and heaven are loudly telling
That our God will not delay.
He is coming, say the prophets—
Shout it till the welkin rings!
He is coming—earth declares it—
Lord of Lords and King of Kings!

The Second Coming of Our Lord

By Geo. B. Thompson

He Will Come Again.

THERE is no truth of the blessed Gospel which is more clearly taught than that our Redeemer will return the second time. Before this awful event all others pale. It is the sublimest spectacle and most matchless display of transcendent glory connected with the scheme of redemption. When the Lord spoke the eternal principles of His own perfection from the flaming top of Sinai, and traced them in stone with His own finger, the whole earth trembled, and the glory of God was revealed in mighty majesty. But this divine exhibition of heavenly glory will be surpassed when the Redeemer comes to take to Himself the people whom He has saved from the terrible thralldom of sin.

At His first advent He came in weakness. He came as a helpless babe to show the frailties of our frame. As a lamb He came to bear the burdens of a weak and degenerate race. But how different the scene when He appears the second time to overturn the proud and stately empires of earth and scatter them like chaff driven by the wind! We may think of the glorious event, and it is well to let the picture linger in the mind, yet we can never take it in. The human mind can never comprehend in its fulness the hour when, crowned King of all kings, the Saviour comes to reap the harvest of the earth.

How He Will Come.

The coming of our Lord is a real thing. It is no fantom. It is the advent of a real personal being. Jesus left the earth a real person, bearing in His body the marks of His humiliation. "And while they [the disciples] looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11. An angelic cloud received Him into glory, and when He appears the second time, He is seated upon a "white cloud," "having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14.

When He comes He will be escorted, like the victorious conqueror which He is, by "all the holy angels." Matt. 25:31. When one angel came to the sealed tomb to call the Redeemer as He lay locked in the fixed embrace of death, the glory which attended the celestial messenger struck to the earth the guard of Roman soldiers who were watching the sepulcher. How much glory, think you, will be revealed when the unnumbered millions of mighty angels come with their Redeemer? They come as reapers to gather the sheaves into the heavenly

garner. But this is only a little of the glory which is to be seen. The King comes in the most supernal glory, "the glory of His Father." Matt. 16:27. He will come in "His own glory, and in His Father's, and of the holy angels." Luke 9:26.

In the past, kings, emperors, and potentates of earth have sought to show the glory of their empires. In triumphant splendor and overweening pride they have exhibited all their regal pomp and glory. But they have perished, and their glory is no more. But the consuming majesty and glory which attends the coming of Jesus overshadows theirs as the sun shining in its zenith power eclipses the rays of a candle, and His glory will endure thruout all ages. Its luster will not be dimmed by passing cycles.

When He Is Coming.

And now, as in ages in the past, the Lord will warn the world of the event which is approaching. He warned the antediluvians; He warned Sodom; He warned Nineveh; and when His first advent was impending, He sent His forerunner with a special message for the time. And when we reach the

What Is Your Choice?

ONCE to every man and nation comes the moment to decide,
In the strife of Truth with 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.

closing days of the world's history, we read that there will 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.

Reader, this glorious day draws near; it will soon be ushered in. Prepared or unprepared, its stern realities will soon be upon us. For the righteous it is a day of the greatest joy, when they can look up and rejoice. For sinners it is a day of gloominess, desolation, and destruction. While the Life-giver is still on the mercy-seat, offering pardon to the impenitent, shall we not turn to Him with full repentance, that we may find forgiveness, and be numbered among those who can look up and say, "Lo, this is our God; we have waited for Him, and He will save us"? Isa. 25:9.

The Saints' Inheritance.

1. *What encouraging promise did the Lord make to Abraham?*

"Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15.

2. *To whom was this promise renewed?*

"Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." Ps. 105:9, 10.

3. *What promise was given thru Daniel?*

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

4. *In what did Isaiah's hope center?*

"Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." "And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying." "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:17, 19, 21-24.

5. *Did the patriarchs and prophets receive the promised inheritance?*

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

6. *The promise is to Abraham; how then do others receive the benefits of it?*

"For as many of you as have been baptized into Christ have put on Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27, 29.

7. *In what order will the redeemed receive their reward?*

All at one time. "These all, having obtained a good report thru faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

8. *What is the inheritance?*

Abraham "looked for a city which hath foundations," a country great and broad; in vision Isaiah saw homes, with vineyards, in a land whose deserts rejoice and blossom as the rose; John saw a beautiful city with jasper walls, a life-giving river, a tree of life, and the throne of God and of the Lamb, before which the redeemed throng bow in adoration; Peter looked for "new heavens and a new earth, wherein dwelleth righteousness." This earth, then, will be restored to its Edenic beauty to be the home of man. Isa. 45:18; Zech. 14:4, 9.

9. *What events precede the reception of the inheritance?*

At the close of earth's probation (Rev. 22:11), the Saviour comes to receive His people, the righteous of all ages, calling the dead from their graves (2 Thess. 4:16), changing the righteous living to immortality (1 Cor. 15:51, 52), receiving both companies together in the clouds (2 Thess. 4:17). In heaven they live and reign with Christ a thousand years (Rev. 20:4), judging the wicked (Rev. 20:12, 13), who will have been slain by the brightness of His coming (2 Thess. 2:8). At the end of the thousand years, the New Jerusalem descends to earth (Rev. 21:1, 2), the wicked dead are raised to receive their just punishment (Rev. 20:12-15), and the earth is wholly freed from sin and its effects (Rev. 22:3). Then the saints shall possess the land; "the meek shall inherit the earth."

10. *Who only partake of the joys of that land?*

"To him that overcometh will I grant to sit with Me in My throne." "He that overcometh shall inherit all things." "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in thru the gates into the city." Rev. 3:21; 21:7; 22:14. H.

Salvation Only by the Resurrection

By the Late W. N. Glenn

THE wages of sin is death; but the gift of God is eternal life thru Jesus Christ our Lord." Rom. 6:23. This, with the statement that "all have sinned" (chap. 3:23), gives us at a glance the condition of the natural man, and the remedy for that condition. Adam was the head of the race, and he sinned. By his sin he brought not only death upon himself, but sin and death upon all his posterity. "In Adam all die." 1 Cor. 15:22. So far as Adam and the life we receive from him are concerned, death ends all; for the sentence upon Adam, and per consequence upon all his descendants, was, "Dust thou art, and unto dust shalt thou return." Gen. 3:19. Then eternal life could not possibly inure from such a source; it is not in any sense hereditary. It is purely a *gift*—"the gift of God,"—not thru Adam or anything derived from Adam, but thru Jesus Christ.

The Scriptures having settled this fact, the question arises, How do we finally come into the enjoyment of eternal life thru Christ? It can not be by virtue of anything in the natural man; for "if any man be in Christ, he is a *new creature*." He is not a patched-up affair; he is *new*. That is true spiritually even in this life; "old things are passed away; behold, all things are become new." 2 Cor. 5:17. In order to obtain anything thru Christ we must follow Him, follow Him spiritually and physically. He lived a life of humility, and "became obedient unto death." Paul says, "I delivered unto you first of all that which I also received, how that Christ *died* for our sins according to the Scriptures; and that He was buried, and that He *rose* again the third day according to the Scriptures." 1 Cor. 15:3, 4.

That Christ *died*, that His life was absolutely resigned, is shown, first, by His having assumed human nature for that very purpose (Heb. 2:14-16); secondly, by His declaration on the cross, "Father, into Thy hands I commend My spirit," to which is added the statement, "and having said thus, He *gave up* the ghost" (Luke 23:46); thirdly, by the fact that He was raised "from the dead" by the power of God (Eph. 1:19, 20). True, Christ said to His disciples concerning His life, "I have power to lay it down, and I have power to take it again." John 10:18. But that was all committed to the Father to use for Him; and the Father gave it to Him again after the resurrection. See Matt. 28:18-20; Eph. 1:19-23. In the same sense "God hath given to us eternal life, and this life is in His Son." 1 John 5:11. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, *then* shall ye also appear with Him in glory." Col. 3:3, 4.

Now all the blessings we have and are to

have in Christ are dependent not alone upon His humble life and sacrificial death, but upon His resurrection. Could the adversary have held Him in the grave, the plan of salvation must have failed. The Son of God would have lost in the controversy in behalf of the fallen race. But for the resurrection, He never could have given to the church that blessed assurance, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18. He never could have held the keys of *hades* (the grave) had He not come forth from its silent confines Himself. So long as the Lord holds the keys to the tomb, the gates of that cold, dark sleeping-room can no more hold its occupants on the great resurrection day than could Joseph's new tomb, with the Roman seal upon it, hold the Son of God on the day appointed for His resurrection. That the plan of salvation would have fallen short without the resurrection of Christ, is plainly set forth in the fifteenth chapter of 1 Corinthians. This exposition was called forth because some brethren had imbibed the idea that "there is no resurrection" (verse 12), and Paul reasons on this wise: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God because we have testified of God that He *raised up Christ*; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Verses 13-18.

Our Hope.

Therefore Christ in the tomb was powerless to save, and even those who believed on Him and slept in the tomb were perished, without His resurrection. There would be no virtue in being baptized in His name if He were dead. "What shall they do which are baptized for the dead, if the dead rise not at all?" Verse 29. So His resurrection, and consequently their resurrection, was and is essential to salvation. But could not God raise them up without the Son?—No; for the plan of salvation contemplated "eternal life thru Jesus Christ our Lord." Salvation must be thru faith in His name, and if He be not raised up from the dead, "your faith is vain; ye are yet in your sins." So God raised Him from the tomb and gave Him the keys. For what purpose?—That He might open unto others. "For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will. For neither doth the Father judge any man, but He hath *given all judgment unto the Son*." John 5:21, 22.

If the dead Son of God could not have life again without a physical resurrection, much less can the natural children of men. So Paul argues: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15:32. Surely Paul had no idea of a future life only thru a resurrection from the dead. In further confirmation of this doctrine, he says: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible *must put on* incorruption, and this mortal *must put on* immortality. So when this corruptible *shall have put on* incorruption, and this mortal *shall have put on* immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Verses 51-55. So then immortality is not inherent; it must be *put on* at the resurrection. And the grave is victorious until the resurrection takes away its victory. "Thanks be to God, which *giveth us the victory* thru our Lord Jesus Christ.

In the expression "we shall be changed," in the foregoing scripture, the apostle refers prophetically to the righteous ones who shall be living at the resurrection day, and will be translated. That he did not expect himself to be one of that class is shown by 2 Tim. 4:6: "I am now ready to be offered, and the time of my departure is at hand." This letter was written shortly before his execution. The verses following this one have been already quoted in this article, and show the apostle's expectation concerning himself. This is further emphasized in his ardent desire as expressed in Phil. 3:10, 11: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."

The change, or translation, of the righteous who shall be living at the "first resurrection," or resurrection of the righteous dead, is equivalent to a physical death and a resurrection with a new, incorruptible body. The change places them on an equality with the resurrected ones. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or precede] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:15-17.

SOME Christians are like the well of a man I know. The well is all right, with two exceptions—it freezes up in winter and dries up in summer.—*Moody*.



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Manuscripts should be addressed to the Editor.

For further information see page 15.

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 ASSISTANT EDITOR - - - - - MAX HILL

The Fleet and the City.

THIS issue of our journal marks an event of note in the history of California and San Francisco. The gathering of the great armada will be one of the greatest displays of fighting-machines which this generation has seen. Its peaceful trip of the war fleet around "The Horn" without mishap will be hailed by ardent admirers as an epic in the military marine history of the nation. From the first intimation of its coming it has been a matter of interest, remark, conversation, and article. The commander of the fleet—Admiral Robley D. Evans—has been greeted in anticipation as a conquering hero many times, and all sympathize with the veteran officer because of his indisposition. No providence preventing, the coming of the fleet will be a great gala day for San Francisco.

The city will also be of interest to the comers by land or sea. Three years ago San Francisco was the Queen of the West. One year later the city by the Golden Gate was lying literally in sackcloth and ashes. The mighty quake had shaken and broken her buildings and streets, and the consequent fires burned out her very heart. Never ancient ruin looked more desolate and hopeless. Only he who saw it then could know the vastness of the ruin, the heaps of desolation, the awful and tremendous loss of life and property. It was predicted she would never rise again.

The restoration of the city has been marvelous. To one who has known the handicaps and hindrances and barriers in the shape of halting and grinding insurance companies, in exorbitant and prohibitive prices in all building commodities, labor included, in the greed and graft of corrupt city officials, and commercial companies, together with a threatened epidemic of plague, it is wonderful, the work which has been wrought. Ruins have been cleared away, basements and foundations settled deep and deeper in the earth, and from these great steel and concrete structures have arisen like temples in a night, till parts of the city are better builded than ever before; and the great wastes of desert are rapidly becoming small islands. These evidences of tremendous energy and determination will be appreciated only by those who have known the loss. One can but wonder at what might have been done if the spirit manifested for a few weeks after the fire had continued, if the saloons had been kept closed, and if greed and graft had been smothered in embryo.

And yet, we would be neither a good friend to the city nor a faithful watchman of God if we did not say that a city shall not stand unless it is established in righteousness and equity. Men may build of steel and cement; they may sink the foundations to the virgin rock, yet the corroding power of sin in the hearts of men that rule will crumble the walls of steel and heave the foundations of rock. It is well to honor men, to "honor all men," for the work they have done, are doing, and will do, and for the possibilities of character within if the will is yielded to the grace of God, but it is better to "fear God, and give Him glory." Rev. 14:7. In His decisions, determined by the choice of each of us, lie our destinies. Weigh all things in the balances of His sanctuary.

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 conquest, 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"! Go up into the mount with God.

Mortality and Immortality.

What of the Dead?

HOW does the apostle Paul speak of the dead? "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13. He represents the dead as in a condition of unconscious sleep.

2. With what words does the apostle proceed to dispel the ignorance concerning those asleep in death?

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thess. 4:14. The believer in Christ is so fully connected with the Master that sin can not hold him in this sleep of death. Just as Jesus was brought from the tomb by the power of His Father—even so will all who sleep in Jesus be brought forth to immortality.

3. Do the righteous dead—those who fall asleep in Christ—go to heaven as soon as they die?

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in nowise precede them that are fallen asleep." 1 Thess. 4:15. Those living on the earth when the Lord comes the second time will not precede, or go to heaven in advance of, those who have fallen asleep. This is the plain statement of the text. And since there is this possibility clear down at the end of time for the good among the last generation of men to go to heaven before those who have died, it is plain that the dead are not yet passed to their reward.

4. In what manner will both the living and the dead go to their eternal home?

"For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

5. Is there any remembrance in death?

"In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Ps. 6:5. 6. Do the dead praise the Lord?

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. The dead go down into "silence;" they do not go to an abode of bliss, where they are praising the Lord, neither do they go to a place of torture, where they are cursing Him. They are "asleep;" they are "silent."

7. In praising the Lord for sparing his life, what did Hezekiah say of his soul?

"Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back. For the grave can not praise Thee, death can not celebrate Thee; they that go down into the pit can not hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Isa. 38:17-19. Then, Hezekiah's soul was in danger of corruption in the "pit" or grave. Observe the text closely, for it declares it plainly.

8. Are you ready to ask, "Do you believe that all our dead friends are lying in the cold and gloomy grave?"

The grave may seem cold and gloomy to us who are alive and conscious, but to those who are both dead and unconscious, it is a peaceful sleeping room.

Sentimental questionings may keep you from seeing truth, but the fact that you do not see it does not change the truth one whit.

Life thru Christ.

1. What is the wages of sin?

God gives the answer: "For the wages of sin is death; but the gift of God is eternal life thru Jesus Christ our Lord." Rom. 6:23. Then sinful man has only death for his portion.

2. Who only can have eternal life?

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. Hearing Christ's word, and believing on the divine Father, causes the sinful man to pass from death to life.

3. Where is immortality or eternal life to be found?

"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. Eternal life is a free gift to all who will receive it, but the sinful man who refuses this gift shall not see life.

4. Then, since sinful man does not possess life beyond this mortal existence, can he be in possession of an immortal soul?

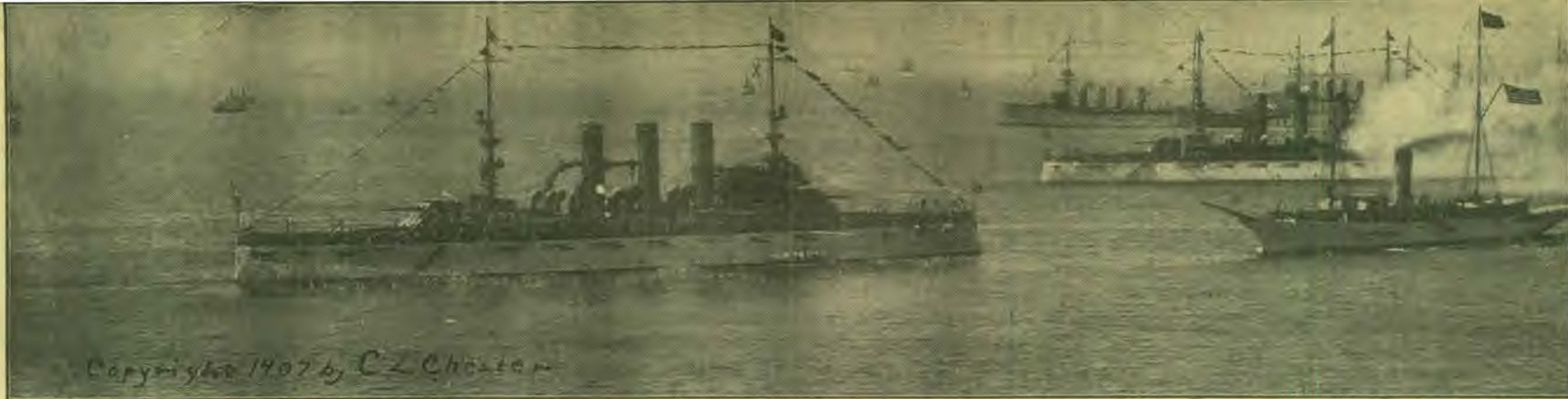
"Which in His times He shall show, who is the blessed and only Potentate, the King of Kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting." 1 Tim. 6:15, 16.

5. What is the effect upon the sinful man to teach him that he has an immortal soul that lives beyond the grave, whether he repents or not?

"Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:22. Then it is not only a falsehood to tell the wicked that they have any hope of life while rejecting Christ, it hardens them against turning from their wicked way.

6. It is true that the wicked man has a soul, but will it not die unless saved from the sinful condition?

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20. Then the conversion of the sinner saves his "soul" from death. Thus do the Scriptures make it perfectly plain that in Christ and His pardon is the only way of life. O, that every sinful man may sense the enormity of the doom that hangs over him, and turn to the only Source of pardon.



NAVAL REVIEW AT

The Marvelous Advancement in Naval Power

AT the outbreak of the Civil War in this country, scarcely half a century ago, the war-ship was a clumsy, wooden vessel after the type of some of the illustrations in these pages. But during that war the Confederates built a very crude iron-clad vessel, the "Merrimac," and the Union forces met her with the first revolving turret battle-ship, the "Monitor."

For over two decades following that war, very little was done to further develop Ericsson's revolving turret, monitor idea. Then suddenly the minds of men became stirred, and a floating fortress comes riding over the waves that is simply terrible in its powers for destruction, and seemingly invulnerable in its armor.

The naval battle of the Yalu was fought between the Japanese and the Chinese, but the modern war-ship was so new to both of these powers at that time that but very little was learned, and no particular stimulus given to the world in naval construction. A little later, however, came the war between Spain and the United States, and modern war-ships met each other in action, and so far as this country was concerned, under the direction of skillful men. Just a little after this came the Russo-Japanese War, and then a mightier frenzy than ever takes hold of the minds of men to lead them to build fighting ships still more terrible than ever.

When the war with Spain broke out in 1898, the United States had but four first-class battle-ships. These were the "Oregon," "Indiana," "Massachusetts," and "Idaho." In the brief ten years that have elapsed, the advance in naval construction has relegated these ships, regarded as so powerful in their day, to the

class of coast defense vessels. The "Oregon" accomplished the record-breaking feat for those times by steaming from San Francisco Bay all the way around Cape Horn, reaching Santiago in time to participate in the destruction of Cervera's fleet. But this powerful bat-

right away, and it is quite certain that two at least of these will be voted, and the probabilities are that the four will be placed under way.

The size of the "Kentucky" was raised to the extent of 1,232 tons above her immediate predecessors. Then the size of the battle-ship jumped up to a displacement of 14,948 tons, and this was soon followed by the ships of the "Connecticut" class with the still greater displacement of 18,000 tons; and two of the ships now building are to have a displacement of 20,000 tons.

These marvelous strides in the building up of her navy by the United States, has led Great Britain to quicken her pace also, for she aims to maintain a navy that will be fully equal to any two of the other naval powers of the world. She has fifty-five battle-ships in commission of which twenty-six have been launched since 1897. In addition to these she has three others of the "Dreadnaught" type that are nearing completion, and still three more that are under construction.

The "Scientific American" says: "In the interval that has elapsed since the Spanish War, the growth of the naval power has been something phenomenal. During the same decade, and mainly as the result of the Russo-Japanese War, there has been a marked change in the theory of war-ship design and construction." It may be of interest to note some of the most prominent of these changes.

The British Admiralty had their officers on the war-ships of the Japanese navy in their war with Russia. As an ally to Japan, Great Britain was thus afforded every opportunity to study closely the question of what improvements could be



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Admiral Evans' flag-ship, the "Connecticut." A type of six battle-ships. Displacement, 18,000 tons. Speed, 18 knots. Coal supply, 2,200. Armor: belt, 11 to 4 inches; casemates, 7 inches; main turrets, 12 inches; secondary turrets, 8 inches; deck, 3 inches. Armament: four 12-inch; eight 8-inch; twelve 6-inch rapid fire; twelve 3-inch rapid fire; twelve 3-pounders; eight 1-pounders; two 3-inch field guns; six automatic guns; two machine guns. Torpedo tubes, 4 submerged. Whole number of battle-ships in U. S. Navy, first and second class, 27.

tle-ship of just ten years ago, which in its day attracted the wonder and admiration of the world, is now away behind the procession.

The Spanish war brought the United States to consider herself a world power in a light in which she had never been looked upon before. Then began, with most strenuous earnestness and vigor, the building up of a great battle-ship fleet.

The "Oregon," which was a representative of the first-class battle-ship of ten years ago, had a displacement of 10,288 tons; and the muzzle velocity of her greatest guns was only about 2,000 feet a second. The "Kentucky" and the "Kearsarge" were the first battle-ships to go into commission after the Spanish war, and they each had a displacement of 11,520 tons. Then follows in rapid succession the construction of one battle-ship after another until now there are nineteen of these monster fighting machines in commission that have been built in the last ten years, and four more are under construction, making twenty-three in all. The present Congress is being urged to authorize the construction of four more

made in these floating engines of destruction. Immediately after the war was over, these naval men got down to the work of designing a ship that would outdo anything that had previously appeared, and in 1906, within one year from the time her keel was laid, England



H. M. S. "Dreadnaught." Displacement, 17,900 tons. Speed, 21 knots. Coal supply, 2,000 tons. Fuel oil, 400 tons. Armor: belt, 11 inches, turrets, 11 inches; deck, 2 3/4 inches; side armor, 11 inches to 8 inches. Guns: 10 12-inch; 27 12-pounders. Torpedo tubes, 5 submerged. Date, 1906.



German battle-ship "Deutschland." Displacement, 13,200 tons. Speed, 19 knots. Guns: 4 4-inch; 14 6-inch; 20 24-pounders. Date, 1906.



HAMPTON ROADS, 1907

had completed the "Dreadnaught," the most powerful ship yet built. Her displacement is 17,900 tons, and her speed is 21 knots. She is armed with ten twelve-inch guns, each gun forty-five feet long, and the projectile has a muzzle velocity of 2,900 feet a second. When it is considered that only recently it took from three to four years to build one of these great ships, the speed with which "conservative and steady, plodding, old England" has built the mightiest floating fortress of the age is truly marvelous.

Ten years ago the muzzle velocity of the big guns, as already stated, was about 2,000 feet a second. But observe that the guns in the main batteries of the "Dreadnaught" have a muzzle velocity of 2,900 feet a second. That would mean that, if a projectile could be made to keep up that speed for a little over twelve hours, it would entirely encircle the globe. Manufacturers have been increasing the resistance of armor-plate, and these powerful guns are the efforts of the gun manufacturer to produce a weapon that will pierce the improved steel with which the modern ship is protected.

Ten years ago it was considered that the battle-ship must be a slow vessel in order to be powerful. But the inventions and the improvements of these few intervening years have completely antiquated that idea, and it will be observed that the powerful "Dreadnaught" has a speed of twenty-one knots.

The three British ships of the "Dreadnaught" class that are nearing completion in their shipyards are of 700 tons greater displacement, and mounting twelve-inch guns fifty feet in length of a more powerful type. The three that have just been laid down are still more powerful ships.

Thus it will be seen that even the "Dreadnaught" herself is scarcely two years old before she is outclassed by considerable odds, and may soon be expected to be obsolete. The 20,000-ton vessels which are building now in this country, to use a current phrase, are

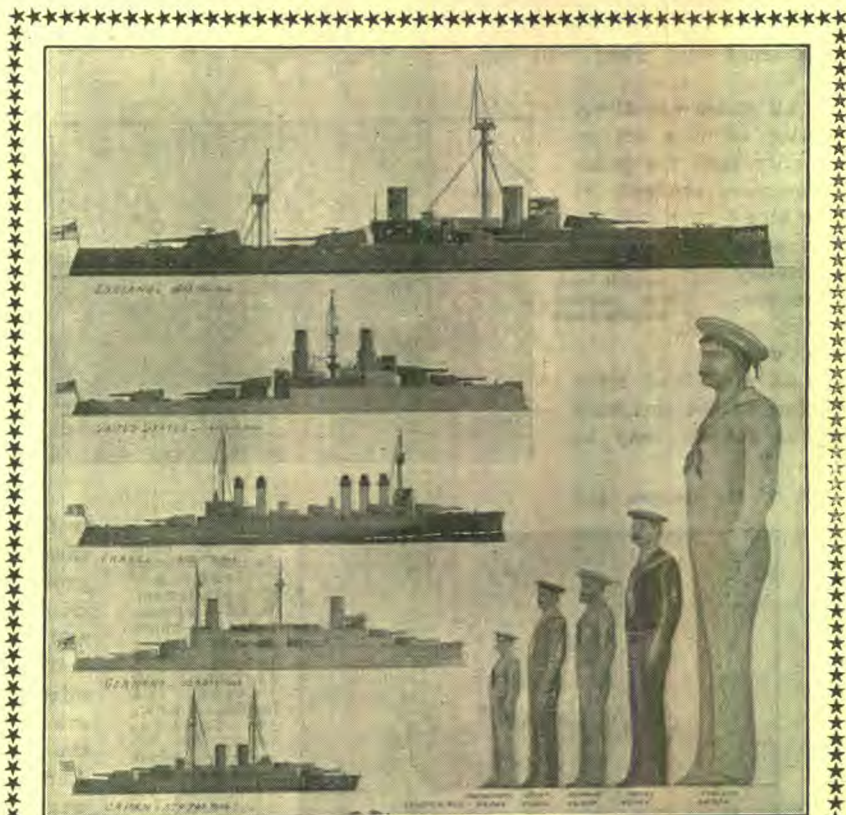
the "answer of the United States to the battle-ships of the 'Dreadnaught' type which are being constructed for other navies." And some of the naval experts are even now suggesting that the battle-ship of a few years hence will be one of 30,000 tons displacement, a still higher rate of speed, and with much more powerful guns.

It is very difficult to get hold of the facts in regard to what the Japanese are doing. But some of the current reports say that they

developments in naval lines, particularly during the last few years. We could not go into detail, for it would make an article entirely beyond the limits of these pages, and what has been said has been confined largely to the development of the battle-ship. There are, however, other implements of the navy that should be mentioned in passing, for they have been developed within a very few years, and have come to be considered quite an essential adjunct to the battle-ship itself.

The practicability of the submarine torpedo-boat was very much in doubt ten years ago. Indeed at that time it had scarcely come into notice. But now every navy has numbers of them, and they have been perfected until they can be relied upon to do their work with as much certainty as any other vessels. The submarine torpedo-boat moves along scarcely discernible above the water; and when it approaches the enemy, it dives completely out of sight, propels itself to the enemy's ship, discharges a torpedo against her while at a safe distance herself, and the great fighting monster is so torn by the explosion that she settles to the bottom of the deep from the effects of this single stroke. In case of war, no vessel is ever safe from the attack of the submarine, and there is no knowing when they are lurking around ready to strike their death-dealing blows.

Wireless telegraphy is another product of the last few years, and by means of this invention the great battle-ships can keep in touch with each other, and commanders can receive reports and give directions at sea, even tho many of the vessels under them are far removed from their ability to see them. All the battle-ships are now equipped with wireless instruments, and their efficiency is thereby incalculably increased. Even the torpedo itself has been revolutionized during the last ten years, and among the improvements made has been the application of the wireless electricity principle to the guiding of



Courtesy of the Scientific American, copyrighted.

Comparative strength of leading naval powers in ships and enlisted men. England in ships, 1,633,116 tons; United States, 611,616 tons; France, 609,079 tons; Germany, 529,032 tons; Japan 374,701 tons. Enlisted men: England, 98,973; France, 51,926; Germany, 42,400; Japan, 41,070; United States, 34,062. The United States is the second naval power in ships, the fifth in men.

are attempting to outdo Great Britain by completing some ships of the "Dreadnaught" type in eight months. But be that as it may, we know that Japan has come to be one of the great world naval powers. In the efficiency of her ships she stands fifth, and in the efficiency of her men she stands fourth. And having come to consider herself the special guardian of the interests of the Orient, all the energies of her youthful vigor will be expended to increase her power on the waves.

France has kept pace with this strenuous, yes, furious, increase in the efficiency of her navy, and maintains her position as the third naval power of the world in point of ships, and the second in point of men.

Twenty-five years ago Germany had no navy. But the ambition seized her to become the equal of Great Britain in naval strength, and to-day she is the fourth power in the strength of her ships, and the third in the efficiency of her men.

In the foregoing paragraphs the attempt has been made in the plain language of the layman to tell some of the marvelous de-



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"Jean Bart," representing the French navy in the naval review of Hampton Roads.



Japanese battle-ship "Shikishima." Displacement, 15,000 tons. Speed, 18 knots. Guns: 4 12-inch; 14 6-inch; 20 12-pounders, and 8 3-pounders.

the torpedo thru the sea while it is being driven by its own power against the enemy's ship.

Having touched a few of the leading facts concerning this startling development in naval lines during the last ten years, it will be well to close with a statement made by General Murray to a number of guests of the United States Government while visiting the Sandy Hook coast defenses something like a year ago. While what he says has reference to the gunnery of fortifications, it applies equally to the improvement and efficiency of the gunnery of the navy. The general's words are:

"Five years ago the best results that could be obtained with the twelve-inch gun were one shot in three minutes, and the percentage of hits was fifty at a range of from 4,000 to 5,000 yards. During the intervening years, thanks to the admirable system of fire control [that is, the method of locating the target, and ranging the guns], the work of our gunners has improved so greatly that last year more than half of the guns fired made a record of 100 per cent in hits; the range has been increased to 6,000 yards, and the average time between shots reduced to one minute."

We have already shown that the gun of to-day strikes with one-third greater force than it did a few years ago, and General Murray now informs us that it also strikes twice as accurately and three times as fast. T.

The Meaning of the War-Fever

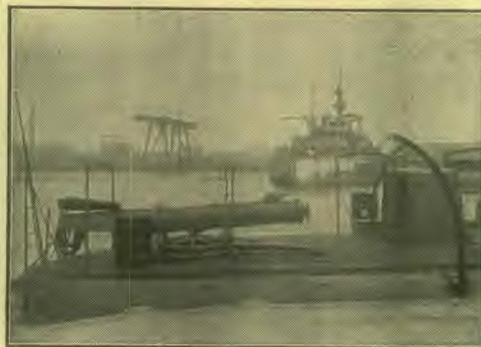
IN another article will be found an outline of some of the vast war preparations that are going on. Such things were never before seen in all the world's history, and many are asking the question, What does it signify? Regardless of the agitation in favor of peace, there seems to be a strong conviction among the people of the nations that we are coming up to a furious and world-wide war. Is this true? and what will be the outcome of it?

There is a very definite answer to all these questions. We may understand the real meaning of this strong sentiment in favor of war if we will only take the pains to look into it. For half a century or more students of prophecy have been telling from their studies of the prophetic word alone that such a condition as we see in the world to-day was surely coming. And these same students of prophecy are saying now that we have not reached the worst of this war-mania by any means. It will increase more and more until the end of time is reached. A few of the scripture texts that are so very plain upon the subject may be studied with profit:

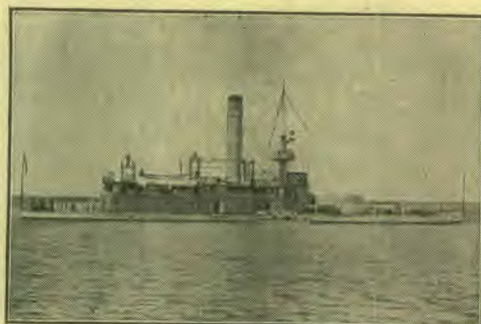
"And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon." Rev. 16:13-16.

The foregoing scripture represents the demons as going to the "kings of the whole world" to gather them to the war of the great day of God. Then in "the great day of God" there is to be a war that will involve all the kings

Torpedo-tube on the deck of a torpedo-boat. Whole number of torpedo-boats 36.



U. S. torpedo-boat destroyer "Paul Jones." Displacement, 420 tons. Speed, 29 knots. Torpedo-tubes, two 18-inch Whitehead. Two 3-inch, and five 6-pounders. Whole No., 16.



U. S. coast defense monitor "Wyoming." Displacement, 3,235 tons. Speed, 12 knots. Armor: belt, 11 inches; turrets, 11 inches; barbettes, 11 inches; deck, 1 1/2 inches. Guns: two 12-inch; 4 4-inch rapid-fire; three 6-pounders; six 1-pounders; two colts. Whole number of monitors, 10.



U. S. protected cruiser "Charleston." Type of five others. Displacement, 9,500 tons. Speed, 22 knots. Coal supply, 1,500 tons. Armor: belt, 4 inches; topsides, 4 in.; Deck flat, 2 in.; slopes, 3 in. Whole number of cruisers: first-class, 5; second-class, 7; third-class, 16.



U. S. armored cruiser "California." Displacement, 13,680 tons. Speed, 22 knots. Guns: four 8-inch; fourteen 6-inch; eighteen 3-inch rapid-fire; twelve 3-pounders; two 1-pounders rapid-fire; two 3-inch field guns; four 30-caliber automatic; two 30-caliber machine. Whole number armored cruisers, 8.

heavens and the earth shall shake: but Jehovah will be a refuge unto His people, and a stronghold to the children of Israel." Joel 3:9-16.

This prophecy calls for a general proclamation of war among all the nations. The mighty men are to be stirred up and all the men of war are to come into the conflict. The plowshares and the pruninghooks will be made into swords and spears, showing that the instruments of husbandry will have to give place to the instruments of war. The tilling of the soil will finally be neglected, or relegated to a place of less than secondary importance in the mighty war craze that will pervade and possess the world. Even the weak are to say, "I am strong" to enter this conflict, thus showing that small, and even despised nations, such as Japan was but a few years ago,



U. S. submarine torpedo-boat "Plunger." Whole number submarines, 8.

of all the world. This scripture makes that point plain. Other prophecies that we have not the space to bring within this article show that "the great day of God" is due to occur in this very generation

in which we live. It is an event that is very, very near. And one among the many evidences showing that we make no mistake in saying that we are very near that event is this unprecedented and otherwise unexplainable war preparation that we see going on in every nation on the inhabited globe. We have "peace societies" and have held international "peace congresses." We have many true-hearted men and women who abhor war and are doing all they can to have it stamped out of the earth. But in the very

teeth of this sentiment, and the work that these people are doing, we see all the world groaning under the burden of the taxation and conscription necessary to build and sustain the great navies and armies.

The weapons of destruction that the armies and navies of this time are carrying are so terrible that the heart quails before the thought of seeing them clash in battle. And in view of all the horrors of modern warfare, can it be anything less than the spirits of demons that are stirring up all this preparation for war? But let us turn to another scripture upon the point:

"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 pruninghooks into spears: let the weak say, I am strong. Haste ye; and come, all ye nations round about, and gather yourselves together; thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great.

"Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And Jehovah will roar from Zion, and utter His voice from Jerusalem; and the



The yacht "Mayflower" which is used by the President of the United States, commander-in-chief of the army and navy, in reviews and otherwise as he may have occasion.



U. S. supply-ship "Culgoa." She is a swift deep-sea vessel for carrying supplies to the war-ships.

are to come forward and join in the fray. The nations are to "bestir themselves" to rush upon the battle-field.

The foregoing prophecy from Joel is a most graphic description of a general sounding of the tocsin of war. It calls attention to a time when all the world will be falling into line of battle array. In this respect it is identical with the scripture quoted from Revelation. It also applies at the time of the great day of the Lord. Because the text says, "Let the nations bestir themselves, and come up to the valley of Jehoshaphat: for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe." When this world-wide strife is stirred up it shows that the time has come for God to take His seat on the judgment throne. He then sits to judge all the nations. Furthermore the text says the "harvest is ripe." The expression "the harvest" is elsewhere used in the Bible to refer to the end of time when God will bring all the world to account. Matt. 13:39. Thus do we find the evidence unmistakably clear as to the time when this prophecy applies.

There is one other witness from the prophecies that we will present:

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I can not hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For My people are foolish, they know Me not; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge.

"I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before His fierce anger." Jer. 4:19-26.

"The sound of the trumpet," and "the alarm of war" filled

the prophet's soul with anguish. It pained him at his "very heart." His heart became so disquieted that he could not hold his peace because of the vision that was made to pass before him. There was destruction upon destruction until he saw the whole land laid waste. And in connection with these war scenes he saw the trembling of the mountains and the moving to and fro of the hills. Even nature herself becomes aroused and convulsed in storm and earthquake because of the bloody and furious war-spirit that has been stirred up in the whole world among all its nations. The scene continues before the prophet's gaze until he sees the "fruitful field" a "wilderness," and "all the cities" broken down "at the presence of Jehovah."

This quotation from Jeremiah is a vivid description of the scenes on earth at the close of time. It would be impossible to find language to make a description more graphic, more awful, or more heart-searching. The spirit of war that has broken out like an uncontrollable conflagration in the world of to-day is one of the unmistakable tokens that the end of all things is at hand, and soon every individual will be called before the great tribunal to give an account of himself to God.

Are you ready for the issue? Are you prepared to stand in that great day? Have you forsaken

your life of sin, and has Jesus, the mighty Saviour, been permitted to take your case in hand to prepare you for the dwelling of the righteous in the joyous realm of eternity? There is a reward reserved for all who accept the way of righteousness that no one can afford to lose. It is filled with ever-deepening and never-ending joys. T.



The old frigate "Vermont." Completed in 1848, and now housed over and used as a receiving ship at Cob Dock in the New York (Brooklyn) Navy Yard. She was an up-to-date war-ship of the second-class sixty years ago.



The old wooden steam vessel "Hartford," built in 1858. She was famous during the Civil War as Admiral Farragut's flagship. It was on this vessel in the battle of Mobile Bay that he had himself lashed to the mast in order to direct the fight. She was rebuilt in 1898, and is now in use as a training-ship.



First-class battle-ship "Pennsylvania" of the old navy. She was launched at Philadelphia in 1837. Displacement 3,241 tons; 120 guns; cost of construction, \$694,500. President John Quincy Adams wrote of her that she was "said to be the largest ship that will float upon the ocean. She is built chiefly of live oak, and looks like a city in herself."

On April 14 the President sent a message to Congress strongly urging that it authorize the construction of four battle-ships of the largest type. A very strong effort was made by those who were in favor of having four, but the following day the vote was taken in the House and only two were authorized. The "Temps," of Paris, in commenting on the discussion enthusiastically indorsed the President's contention for a much greater navy. The sentiment in favor of great navies is becoming more and more popular.

Congressman Watson, in reporting an interview with the President, said that Mr. Roosevelt told him that there were "diplomatic reasons" for enlarging the fleet, this in addition to the general reasons that he presented in his message.

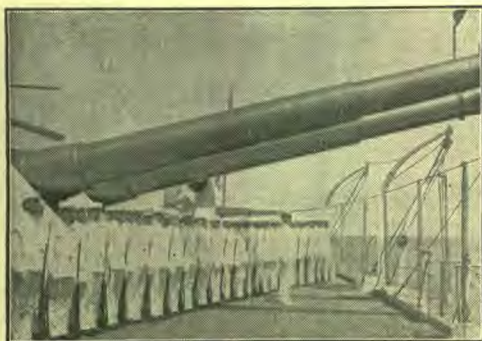
April 14 the 70-foot dam at Hauser Lake, Mont., gave way and hundreds of people are driven to the hills to keep from drowning. The houses in the vicinity are all under water, but so far as reported no lives were lost.

In welcoming the fleet to California, Governor Gillett expressed the opinion that the great naval battle of the future will be fought on the Pacific.



U. S. protected cruiser "Olympia." Displacement, 5,870 tons. Speed, 21½ knots. Guns: ten 5-in. rapid-fire; four 8-in.; eleven 5-in.; fourteen 6-pounders, rapid-fire; four 1-pounders, rapid-fire; two Colts. Admiral Dewey's flagship in Manila Bay, May 1, 1898.

U. S. battle-ship "Oregon," she first left San Francisco Bay in March, 1898, under command of Captain (now Rear Admiral) Charles E. Clark, reaching Key West, Fla., on May 26, having sailed a distance of 14,000 miles. She assisted in the destruction of Cervera's fleet.



Marines on board battle-ship ready for inspection.



Admirals of the old navy.



"Why Did You Whip the Boys?"

By Mrs. L. Flora Plummer

BOYS, in your play be very careful not to leave the garden-gate open. There are some pigs running about, and if the gate is left open, my fine garden will be ruined. Now be sure to remember."

With these words and a parting glance at the weedless rows of beans, peas, and potatoes, of which he was justly proud, Mr. MacOwen sprang into his buggy and drove to his office in the city.

Mr. William MacOwen was a prosperous business man, and his suburban home was ideal in its arrangements and surroundings. The garden was his special delight, and he had spent much of his leisure time that spring in caring for it. It now gave promise of rich returns for the labor bestowed.

The determined nature and rather austere manner of Mr. MacOwen made him distinctly the head of the family. His sweet-faced wife, with true Christian grace, had done much to soften the hard lines of his character. He loved her devotedly, and her womanly influence was exerted with so much tact and in so gentle a manner that he was almost unconscious of its power. The two boys, John and Will, feared the respected papa, and loved mama. They were manly little fellows, full of fun, but possessed of a true sense of honor and justice.

That evening when Mr. MacOwen returned to his home, what was his consterna-

tion to find the garden-gate open, the beds uprooted, and his fine garden plants torn and trampled into fragments. He stood at the gate a moment looking upon the ruin that had been wrought, then turned toward the barn, where he heard the voices of his boys at play. As he passed the low boughs of an apple-tree, he carefully selected a suitable switch, and trimmed it to his liking. His air was that of a just man about to inflict punishment upon the guilty.

When John and Will saw their father coming, they stopped playing and held a hurried consultation; then John, the elder, stepped forward and said:

"We are sorry the garden is spoiled, father, but —"



Gun shop of the Navy Yard, Washington, D. C. The cut shows the monster traveling cranes overhead that can pick up any of those large guns and place them in whatever position may be desired by the workmen. It also shows the work of turning and boring the guns.

"No explanation is necessary. I must teach you boys to remember what is told you. No excuse can justify such disobedience."

"But, father," began poor John.

"Not another word," replied Mr. MacOwen; and strong and steady were the strokes that fell upon the unresisting boy.

Little Will stood by with white face and trembling lips. When his turn came, a hard look crept into his little face, making it resemble in a marked degree the older, sterner face that bent above him.

When the demands of justice had been fully met, Mr. MacOwen attended to some work about the barn, and then went to the house. He entered the pleasant sitting-room, and found his wife in her easy rocker, with an arm around each of the little culprits. After a moment or two had passed, she quietly asked:



Courtesy of the Scientific American.

Interior of shell-house, showing pile of loaded shells for U. S. Battle-ship "Rhode Island," incased in rope slings ready to be loaded on board.

"Why did you whip the boys?"

"Why did I whip the boys?" her husband repeated in a tone that betokened much surprise.

"Have you not seen the garden, Mary? It is completely ruined. Not a thing left. The pigs have utterly destroyed it."

"Yes; but why did you whip the boys?" the mother again asked.

"I have told you why I whipped them. I warned them this morning to be very careful not to leave the gate open. Such carelessness is not to be tolerated."

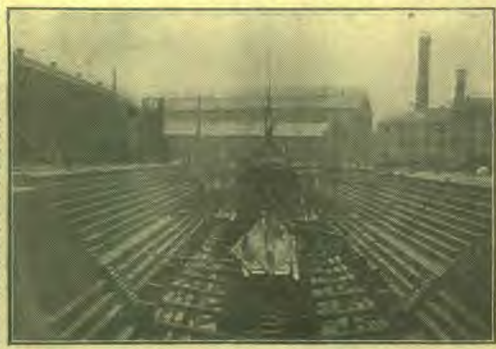
"But, William, why did you whip the boys?" This time particular stress was placed upon the word "boys."

Mr. MacOwen looked at his wife in amazement. Slowly the thought forced itself upon him that in some

way he had made a mistake. His wife rose, gently placed her hand upon his arm, looked



Ship's Company, U. S. Battle-ship "Indiana." "A ship's company is divided into two watches, port and starboard, and the watches are subdivided into divisions each in command of an officer. Certain portions of the ship are assigned to the care of each division, including the guns located in that part of the vessel. The subdivision of labor and duty is carried out to the last degree so that every man in a great ship's company has his own particular bit of work to perform upon all occasions. Everything in a war-ship is done with an absence of noise and without confusion."



Dry Dock, New York Navy Yard. There are three dry docks at the New York (Brooklyn) Navy Yard. One of wood and two of stone. The largest is 650 feet long, 70 feet wide, has a draft of 29 feet, and cost considerably over \$2,000,000. The great steam pumps of this dry dock can completely empty it of water in about four and one-half hours.

up into his face and said: "Husband, it was I who left the garden-gate open."

The color left the man's face for a moment, and then returned, flooding it with shame. As he remembered John's attempted explanation, he realized keenly the injury done the boys, and sinking into a chair, he buried his face in his hands. His own heart condemned his whole course, and he felt that the mistake was a grievous one. He loved his boys, but it was difficult for his iron nature to humble itself and admit the wrong. However his sense of right pointed out to him that acknowledgment should be made. Then, too, he had been taught by the example of his wife upon many occasions the Bible doctrine of confession.

Yielding to the good influences which were working upon his heart, he called the boys to him, and in choking voice asked pardon for the wrong he had done them. Unused as they were to this display of feeling from their father, they were shy at first, but John soon threw his arms around his papa's neck, and laid his tear-stained face against the bearded cheek. Little Will was slower to make response. His face was still white and stern in childish resentment. But when mama knelt by him and tenderly told him the story of how Jesus forgave those who did Him wrong when He was upon earth, Will's heart melted, and in it all the father gained the wealth of his little boy's love.

Years after, in relating this incident to an intimate friend, Mr. MacOwen said that in this turning of his heart toward his children, dated the commencement of his yielding his heart to God.

Overcoming.

"THIS is the victory that overcometh the world, even our faith." 1 John 5:4. Our faith is the victory. And he who has faith has victory. He does not have a partial victory, but he has "the victory that overcometh the world." That takes in everything against which we have to contend. And note that faith is the victory that *overcometh*. The overcoming is in the present tense. It is not a victory that *has* overcome the world or that at some future time *will* overcome the world, but that which overcometh the world *now, this day*. We can not overcome the world in the past, for the past is gone forever. Neither can we overcome in the future, for the future is always ahead of us. Tomorrow is always a day in advance. That which we call to-morrow when it arrives is no longer to-morrow but to-day. "Behold, *now* is the accepted time; behold, *now* is the day of salvation." Put off your salvation and victory over sin until to-morrow, and you will never be an overcomer. Attend to this work to-day, and you are safe. Many professors lead a lame Christian life all the time because they do not get the decided victory over sin to-day. This text plainly says that the King of Kings and Lord of Lords—even the Saviour Himself—is the only one who "hath immortality." Other texts throught the Scriptures show that He bestows this immortality upon those alone who will accept it as a gift in exchange for their worthless sins.

Praying in Half a Room.

IN a large and respectable school near Boston, two boys from different states and strangers to each other were compelled by circumstances to room together. It was the beginning of the term, and the two students spent the first day in arranging their room, and getting acquainted. When night came, the younger of the two boys asked the other if he did not think it would be a good idea to close

the day with a short reading from the Bible and a prayer. The request was modestly made, without whining or cant of any kind. The other boy, however, bluntly refused to listen to the proposal.

"Then you will have no objection if I pray by myself, I suppose?" said the younger. "It has been my custom, and I wish to keep it up."

"I don't want any praying in this room, and I won't have it," retorted his companion.

The younger boy rose slowly, walked to the middle of the room, and, standing upon a seam in the carpet which divided the room nearly equally, said quietly:

"Half of this room is mine. I pay you for it, and I will have it. You may choose which half you like the best; I will take the other, and I will pray in that half or get another room. But pray I must and will, whether you consent or refuse."

The older boy was instantly conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege. A Christian might as well ask leave to breathe as to ask permission to pray. There is a false sentiment connected with Christian actions which interferes with their free exercise. If there is anything to be admired, it is the manliness that knows the right and dares to do it without asking any one's permission.—*Selected.*

A Laugh.

A LAUGH is just like music,
It freshens all the day
It tips the peaks of life with light
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along.

A laugh is just like music,
It lingers in the heart,
And where its melody is heard
The ills of life depart;
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making the life sweet.

—*The Friend.*

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One of our departments in this issue, the Missions, has been crowded out to make room for other matter. Several good articles were of necessity laid over; they will appear later.

Many will purchase this paper for the illustrations it contains. They will get their money's worth. Others will buy it for the statistics and information it offers the reader; and the information will be cheaply purchased. Still others will desire the religious and spiritual instruction and helpfulness contained in its pages; and spiritual gifts and blessings can not be valued in money. From any one of the three view-points the paper should be desired by the mass of the people.

The latest program announced as this paper closes its forms is that the fleet will reach Santa Cruz, May 1, leave there May 4, reaching San Francisco May 6. The fleet will enter the Golden Gate in single line formation, hold a direct course to north of Alcatraz, passing to the west of Goat Island, make a complete turn in shore on the San Francisco side of the Bay, and drop anchor, in division formation, in a space reserved opposite Potrero Point. Receptions and official visits will follow. The next day a grand parade in the city; Friday, May 8, an off-day for officers and marines; May 9, a grand review of the fleet by Secretary Metcalf, illumination of ships in the evening; May 10, children's day on the fleet, etc., etc., up to May 16. There will be entertainments and banquets galore to the officers. Surely they will need steel-armored, asbestos-lined stomachs. The gastronomical things to be endured in this post-Lenten season will be worse than the battle of Manila or the defeat of Cervera at Santiago, and attended with far more risk. We pity the men of weak digestion.

There will be joy among the lads of the navy to "get home," as some have called it. That is, during weeks of this voyage they have been calling at foreign ports. Some of them have expressed it as getting back "into God's country." We suppose the natives of every land feel thus as regards their own country and people. Not a few of the boys will find relatives and friends to greet them in the California cities. We wish them all joy in the meeting. Every lad of them will be met by other classes, who will welcome him as the cat does the mouse, as the spider does the fly. For weeks they have been spreading their nets and perfecting their lures. They will welcome the fleet that they may prey upon the men. Greedy harpies and ghouls and satyrs and sirens are they. They are waiting to suck your life-blood, destroy your character, that they may get your money. They will meet you with smiling faces and full glasses; they will ply you with liquor till sense and reason are gone; they will lure to gambling hells till the last cent passes from pocket to till, the brain is maudlin from drink, and if you were alone, you would be thrust out into the cold street to lie in the gutter. They will come in the forms of garishly-dressed, impudent-faced, tempting women, who have sold themselves to sin, to lead men to death for gold. "War is hell," but a worse hell will meet the boys of the navy in the man-wrecking, body-wrecking, soul-wrecking dens of vice and iniquity in San Francisco. Would to God the men might be saved from the multiple curse which yawns for them. Would that every saloon, every gambling-den, every bawdy house, might be closed. But they will not be, and the marines must meet temptation and tempter in their manhood or lack of manhood, and resist the devil or weakly yield to his lures. There is strength to stand in Jesus Christ; may they find it. It was the wisest man who said that he is greater who controls his own spirit than he who takes a city.

Prophecy and Fulfilment.

EIGHT hundred years before Christ, the prophet of God, looking forward to this very time, told us what potent cry would go forth "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. . . . Let the nations bestir themselves." See Joel 3:9-14.

The nations are bestirring themselves. England is building more ships. All other nations are equipping themselves. President Roosevelt thus speaks for the United States, in a message to Congress, under date of April 14:

"It is mischievous folly for any statesman to assume that this world has yet reached the stage, or has come within measurable distance of the stage, when a proud nation, jealous of its honor and conscious of its great mission in the world, can be content to rely for peace upon the forbearance of other powers.

"For centuries China has cultivated the very spirit which our own peace-at-any-price men wish this country to adopt. For centuries China has refused to provide military forces, and has treated the soldier as an inferior.

"In external affairs the policy has resulted in various other nations now holding large portions of Chinese territory, while there is a very acute fear in China lest the empire, because of its defenselessness, be exposed to absolute dismemberment and its well-wishers are able to hold it only in a small measure because no nation can help at once unless that other can help itself.

"The State Department is continually appealed to to interfere on behalf of peoples and nationalities who insist that they are suffering from oppression—now Jews in one country, now Christians in another, now black men said to be oppressed by white men in Africa, Armenians, Koreans, Finns, Poles, representatives of all, appeal at times to this government.

"When a nation is so happily situated as ours—that is, when it has no reason to fear or to be feared by its land neighbors—the fleet is all the more necessary for the preservation of peace. The United States can hope for a permanent career of peace on only one condition, and that is, on condition of building and maintaining a first-class navy.

"There is rank due to the United States among nations which will be withheld, if not lost, by the reputation of weakness. If we desire to avoid insult, we must be able to repel it; if we desire to secure peace,—one of the most powerful instruments of our rising prosperity,—it must be known that we are at all times ready for war."

(Signed) "THEODORE ROOSEVELT."

With these words Governor Gillette welcomed the fleet at San Diego, April 14:

"We appreciate our navy because we know that the men behind the guns are made up of brain and brawn and patriotism, and some day you will be called upon to exercise those sterling qualities to the fullest. To-day you have come into this beautiful bay of the Pacific and you find it calm and serene; it speaks for peace. But soon, perhaps, not in a few years, maybe, but some time, there will occur in this ocean the greatest naval war in the history of the world. It is coming, and the great powers of the world are striving to make their strength the greatest possible in this ocean. We shall be called upon to protect and extend our commerce with the force of our navy, and then it will be that the boys behind the guns will count."

Speaking of the last days, the Master says, "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Any great sign or wonder that we may see is not in itself an evidence that it is from God, the Source of all good. There is just one thing that will enable us to detect these "false Christs, and false prophets" and be sure that their "great signs and wonders" are wrought by the evil power to deceive us. That one thing is the word of God. Not the Bible in our home, or carried in the pocket, unread and unheeded, but the Living Word of the living God brought daily into our minds by a continual study and reception of His Book. And one who studies the Bible closely and believes what it says, will always have the Light with him that will shield him from every one of the great deceptions. All others will be carried away by the many delusions prepared of Satan for these last days.

The Sower of Sin.—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 thru 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.

There is a grand home-coming and review of the world and all that is therein in a little while. Jesus Christ, our Lord, He who died to save us, whose life is now ours, by which we may overcome sin, if we will grasp it by faith, is coming, and all the world, including each and every soul, will receive divine inspection. Are we ready for that day? Are we willing to meet His judgment? If not, we may be. He will receive and cleanse and clothe us in His own beautiful garments if we are willing. Get ready for the grand character review.

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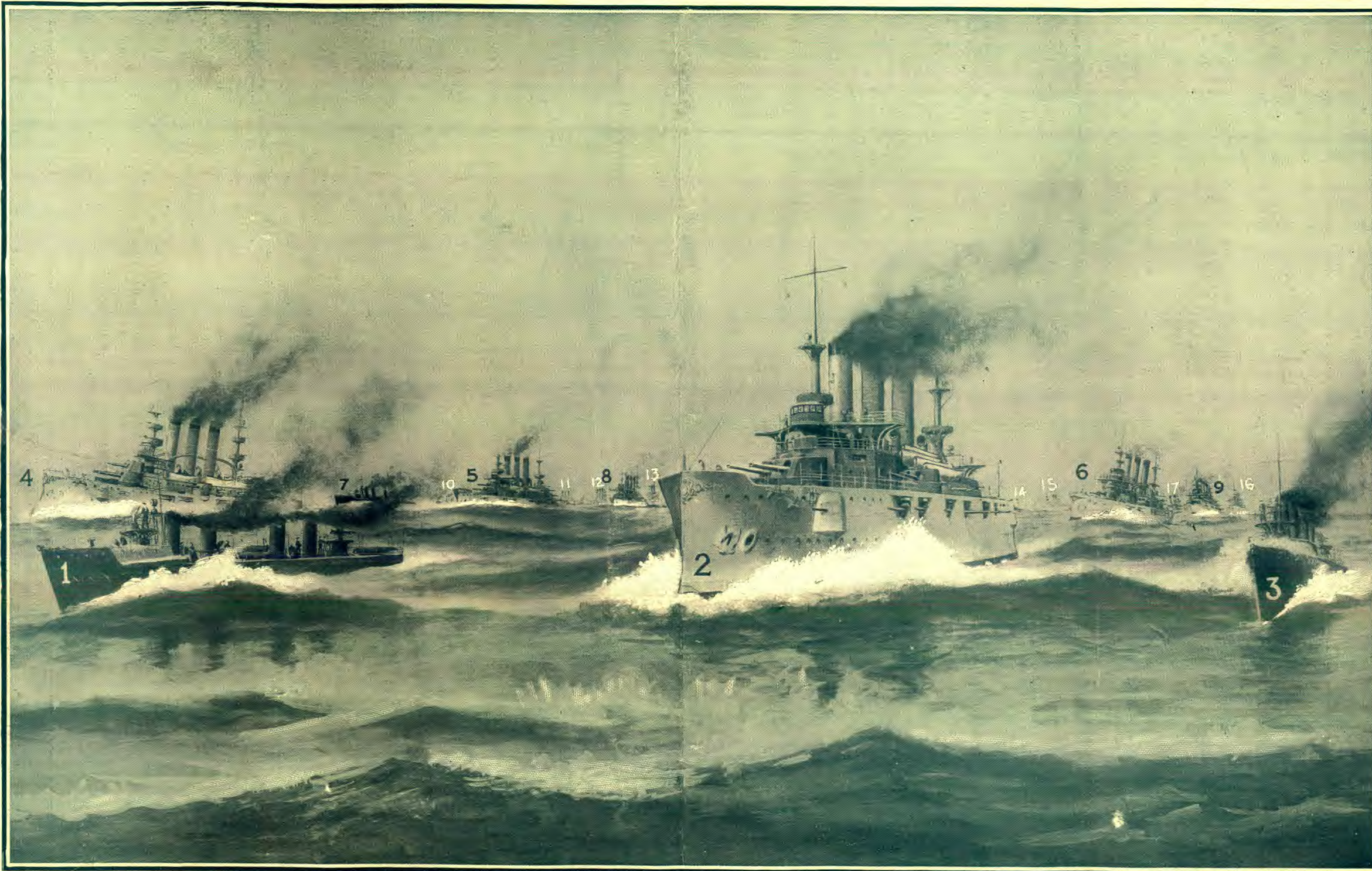
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