

SIGNS OF THE TIMES

A Striking Picture of the Great San Francisco Fire,

Taken April 18, 1906.

A GENERAL view of San Francisco's devastating holocaust, taken from Nob Hill, looking toward the Ferries. The sweep of the picture is from near the foot of Telegraph Hill to Howard and Folsom Streets, including several square miles. The square eight-story building in the center is the Cowell Building. The building with the tall tower at the right is the Hall of Justice. Both of these



"And after the earthquake a fire." 1 Kings 19: 12.

were badly damaged by the earthquake. To the right of the Hall of Justice stand the New York Life Insurance, the Kohl (Haywards), Merchant's Exchange, and Mills Buildings. All the buildings in the foreground were subsequently destroyed by the conflagration. ❀ ❀ ❀ ❀ ❀

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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CAPITAL VS. LABOR

I have read the book entitled "The Conflict Between Capital and Labor" by Elder E. T. Russel. This book presents a compilation of striking and startling facts, gleaned from a wide range of reliable sources. It is an up-to-date work dealing with one of the gravest problems confronting society at the present time. It should have a wide circulation.

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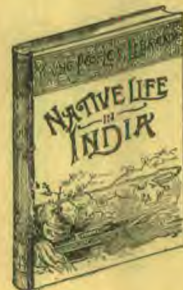
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Signs of the Times.

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

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THE WAY OF THE NATIONS.

VERY pleasing, indeed, is our illustration on this page; and it will be readily recognized by all our readers who visited the Lewis and Clarke Exposition at Portland, in 1905. It is the great bridge, or Broadway, which connected the two parts of the Exposition grounds. At the one end was the

WHAT a picture it is of this present world and the great life-way of the nations. Well is the world represented by the "Trail." Some were there engaged in serious businesses of buying and selling, of providing food and drink to the madding crowd. Some were there for knowledge, picking up a thought, an idea, here and there, which in time they might use for profit. But the greater number were there either to make pleasure or to get pleasure, from the harmless donkey rides to the wicked exhibitions of despoiled virtue, to which the passer-by was invited on every hand.

THE way of the nations is a broad way.

nations of earth must pass over the bridge of death; for "it is appointed unto men once to die, and after this cometh judgment."

BUT it is not the death we have to fear. Its gloomy way lies before us all, bright tho a perverted theology has pictured it. It is the way on this side of death which counts. One is the broad way which our Lord tells us "leadeth to destruction, and many are they that enter in thereby." Matt. 7:13. That way is "the way of sinners," of "transgressors" (Ps. 1:1; Prov. 13:15), hence it is a hard way, ending in death. It is the way of a fool, which seems right in his own eyes, but the end is the way of death. Prov. 12:15;



"Trail," or the "Midway," the place of folly and fun and fakirs, of iniquity, of wantonness, of vice. At the other end were the government buildings. On the Broadway of the bridge were the people of the nations in singles, in couples, in trios, in groups, in crowds, mostly on pleasure bent. On either side, the bright waters rippled and danced in the sunlight or electric glare; overhead bent the blue dome in the day, or the star-spangled sky at night.

There is plenty of room, plenty of company, smooth and easy to the feet, and straight ahead, but it is comparatively short and soon over. So it is in this life. The broad way is an easy way, filled with a multitude of people whose minds are bent on the things of time, things which perish with the using. The Trail may be likened to the Vanity Fair of this world, the bridge to death, the government buildings to the great judgment of the government of God which lies beyond. All the

14:12; 16:25. Sometimes it is the way of the harlot, which leads down to death and hell. Prov. 7:27. It is the way of "evil men," "the way of the wicked," perverted by the folly of man. Prov. 4:14; Ps. 146:9; Prov. 19:3. Those who follow that way will eat of its certain fruit, and perish in the corruption of the path they have chosen. Prov. 1:31.

THE other way is "the narrow way" "that

leadeth unto life, and few are they that find it." Matt. 7:14. It is the perfect way for character building. Ps. 18:30. It is the way of His "precepts" and "commandments." Ps. 119:27, 32. It is the way of peace and rest, of which the wicked know nothing, because it is the way of righteousness and life. Isa. 59:8; 32:17; Prov. 10:17; 12:28. It is the way of "His steps." "Righteousness shall go before Him, and shall make His footsteps a way to walk in." Ps. 85:13. It does not always lie beside the "still waters" or pass through the "green pastures." It climbs steep ways, over ragged rocks, down Hills of Difficulty into Valleys of Humiliation. It leads along by the enemy's land, and there are many smooth by-paths to allure us away. It passes through Gethsemanes of darkness and up Calvaries of crucifixion. But every foot of the way is marked by the oftentimes bloody footprints of Jesus our divine Lord, and always hallowed by the fragrance of His holy presence.

IN His infinite mercy God calls us from the broad way of folly, defeat, disaster, deceit, disappointment, despair, death, to the blessed way of the cross and the crown, to the way of righteousness and life. With infinite love He pleads: "Let the wicked forsake *his* way, and the unrighteous man *his* thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways. My ways, saith Jehovah of hosts." The way of the world may be broad and pleasing, and men accept it because they can see more of seemingly present worth in it. The end thereof is death and oblivion. The way of God is narrow, and the selfish heart sees so little in it that it rejects it. But "the true gain is the long gain;" the narrow way broadens out into the unfenced fields of God's Paradise, into the boundlessness of eternal life. Why not choose it now?

THE SPIRIT OF PROPHECY.

TO BE a prophet it is not necessary for one to proclaim himself a prophet. It is not essential that one go about declaring, "I am a prophet." False prophets usually herald themselves, and aim to draw disciples to themselves. Christ has forewarned His people that down to the end of probation there will be false prophets. This implies that there will be true prophets all the way through; for the false is always in imitation of the genuine. Satan always works by misrepresentation of the truth. The Spirit of prophecy is necessary "for the perfecting of the saints," etc., until the end. Eph. 4:11-13.

John the Baptist was a man sent from God, but we have no record of his ever saying that he was a prophet. He could have made many people believe that he was the Prophet spoken of by Moses (Deut. 18:15; John 1:21-23), but he would not yield to the temptation. However, he did proclaim himself a messenger, and he had a decisive message: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah."

Was John the Baptist a prophet?—Ask Him

whose messenger he was. He testifies: "What went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet." So one need not say, "I am a prophet," need not ostentatiously pose as a prophet, in order to be recognized of the Lord. Nor does the loudest heralding of one's claims give evidence of the gift of prophecy. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."

WHAT IS IT THAT RETURNS TO GOD WHEN MAN DIES?

"Then shall the dust return unto the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

THIS text is frequently quoted to prove that man is naturally possessed of immortality. But it can not be so construed without directly contradicting other texts, even in the same book, the meaning of which is too obvious to be misunderstood. For instance, in chapter 9:5, 6, we read: "The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now *perished*; neither have they any more a portion forever in anything that is done under the sun."

It is no argument to insist that it is only the love and hatred and envy and memory of the body that are perished; for these attributes are functions of the conscious man solely; the body without the spirit never could exercise these. And these attributes having perished is proof positive that the spirit can not exercise them when separated from the body. In order that a human being may exercise love, hatred, envy, or memory, there must be a union of body and spirit. This fact is emphasized by the psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish*."

Then the question naturally arises, What is the spirit that returns to God at death? Or what is it that God gave to man that can *return* at death? The sacred Record says that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath of life*; and man became a *living soul*." It is not said that a living soul was put into the man, but that he "*became a living soul*," by the "breath of life." Previous to this in-breathing he was a lifeless soul, or inanimate creature. This breath of life, acting upon the organs of the body, imparted the power of motion—of voluntary action—and of thought. Hence, there followed love, hatred, envy, memory, etc. All these functions were made possible by the union of life with the body.

When God breathed into man's nostrils the breath of life, He did not impart that which was of itself a conscious entity, but that which acted upon the man—the body—in such a way as to make him a conscious entity. Therefore the withdrawal of the breath of life from the body means the cessation of the functions operated by a union of the two. According to the Word, the only thing given to man at his creation by the Lord was this breath of life; hence this is all that could *return* to God at the death of the man. The life principle belongs to God, to give or to withdraw at His pleasure.

It is not claimed that the word "spirit" always means breath of life. It has a variety of meanings, which must be gathered from the connection, without doing violence to other scriptures. The original Hebrew word is translated in sixteen different ways, among which are breath, spirit, wind, mind, smell, blast, anger, courage, air, etc. But in no case can it be construed to mean an immortal part of man without contradicting or making nonsense of many plain texts of Scripture. G.

TOUCHING INCIDENTS OF THE GREAT CALAMITY.

THERE is nothing that brings the hidden things of character into the light of day like the X-ray of great calamity. Men generally exhibit themselves then at their true worth. While some show all the niggardliness, the sordidness, the miserliness of their shrivelled and seared souls, others are giving unlooked-for demonstrations of kindness, unselfishness, generosity, and the true nobility of character.

"A touch of grief makes all the world akin," says the poet. It is a beautiful sentiment; but there are some so steeped in the bitter brew of selfishness that no amount of human suffering can soften the heart, or open the purse, or move to any act of kindness.

Utterly exhausted by the fearful experience of earthquake and fire and the constant tramping to escape the sweep of the veering flames, a young, pale-faced woman lay upon the sidewalk in San Francisco. Beside her stood her husband urging and begging a hack-driver to take them to the ferry, a distance of perhaps two miles. The hack-driver was demanding fifty dollars for the service; the husband had but eleven dollars and was offering it all. Untouched by pity, the heartless extortioner drove off. After some little time an expressman, with a rickety load of furniture drove up, learned the circumstances, deposited his load on the sidewalk, helped to lift the exhausted woman into the wagon, and drove the couple to the ferry. He refused to take a nickel for his service. The one was out for blood money, the other had flowing through his veins the blood of true nobility. This world has too many of the one kind, far too few of the other.

A poor woman with little to protect her from the cold, was trying to cook something over a fitful little blaze between some bricks in the street. It was growing dusk and the San Francisco fog was stealing through the blackened streets. She was shivering with the cold. A cavalry man with a snub-nose sauntered by. He had on a warm cape lined with red flannel. He approached the woman, saw her need, threw his cape over her shoulders, and sauntered on. She shivered no more, but forgot to stir what she was cooking, while she watched the figure of the capeless young nobleman fading away in the dusk.

An old woman sat on her front porch, her black bonnet tied under her chin, watching the blaze marching toward her home, pushing the dynamiters and the firemen steadily before it. She was just waiting until the fire patrol should warn her off the block. "No," said she, "I am not afraid. It is God's will. If the fire comes, it comes. I am ready; but I am not afraid."

One writer says: "I saw women with diamonds on their fingers, and pearls about their throats, begging a big sergeant of the guard to allow them to go into those stores for just one can of green corn. I saw a woman wrapped in sealskins eating baked beans from a tin can, and eating them with her fingers, too. These were women of refinement, women with money; but they had to suffer with the poorest on those fateful days." Well dressed men could be seen scrambling like children for handfuls of walnuts thrown out of a wrecked fruit store.

A well-known theatrical critic and his wife fled from their apartments with but little clothing. The man was barefoot. A man he did not know piloted him to a Japanese shoe-store. There he discovered that he had forgotten his purse. "You forgot your money," said the kind-hearted stranger; "but this is no time to think about money. Help yourself to mine." Three gold twenties and a five-dollar piece were on his palm, and with his thumb he was forcing a twenty toward the critic. The latter took the five dollar piece, paid the Jap for a pair of bath slippers, and handed the change to his new friend. "No, indeed; put it in your pocket, and I wish you'd take some more." "You don't know me," said the critic. "You don't know me," replied the other, "and this is no time for exchanging cards." After five minutes' argument, the critic succeeded in getting his benefactor's name and address.

In Portsmouth Square a Chinaman noticed that the critic had no stockings inside his new slippers. "A pair of socks will warm your feet," said the Chinaman, "and I've got another pair for the lady. Come with me." "I went," said the critic, "got two pairs, and came back with a sneaking regret that I was ever guilty of stoning Chinamen. I offered him a dollar. He would not take it." "If you helped me when I was barefoot," said the Chinaman, "what would you say if I offered you money?"

As soon as the street railways began to run where street-car traffic was possible, they began turning their gross receipts over to the Relief Committee, and kept it up. Some members of the committee suggested that this should not continue indefinitely. The railway official declared, however, that "no request for a discontinuance of the arrangement would ever come from the United Railroads; that it remained for the general committee to decide just how long it wanted the company to turn over its receipts.

The milk of human kindness has been flowing freely during the days of this twin calamity in the city by the Golden Gate. Human suffering and human sympathy have been tenting together among those ruined walls, have been wandering together up and down these flame-reaped streets, hand clasped in hand. Five hundred thousand people have learned to know the brotherhood of misery. The millionaire has stood in the same bread line with his charwoman and his coachman, and received the same rations. If out of this calamity there spring a kindlier feeling between man and man, the sacrifice will not be wholly in vain.

A CAUSE is always greater than any man who serves it, and the sin of a follower or a leader in no way detracts from the righteousness of the Right.—*New Voice*.

WHAT IS LEFT US.*

A Review.

THE book noted below, an unpretentious looking volume, is the publication of "the Nathaniel William Taylor lectures" for 1905, given before the Divinity School of Yale University. From the friends of the "higher criticism" this book has received much praise and commendation. Because of this we have tried to read it calmly, candidly, fairly, from cover to cover, but entirely apart from its utter antagonism under seeming friendliness, to the Scriptures and Jesus Christ their Author, we do not see how it could be tolerated, not to say commended, from the view-point of its logic and conclusion. Starting out to help its readers "toward the right using of the Scriptures," it proceeds utterly to condemn their infallibility and inspiration, and adopts as the principle by which all scripture is to be tested the following:

"The principle is, that the Christian element in the Scriptures is the indispenable and formative element in Christian theology, and is the only element in the Scriptures which Christian theology is either required or permitted to receive as contributing to its substance."

Of Jesus Christ, Mr. Clarke declares:

"The primary fact is *His revelation is true*."

And yet the only record we have of Christ and His work comes to us through common men, whose inspiration Mr. Clarke denies.

He tells us again that:

"There certainly is non-Christian matter in the Old Testament, and for aught we know there may be in the New."

How may we know?—This is his rule:

"That is Christian which enters into or accords with the view of divine realities which Jesus Christ revealed."

Again:

"If any proposed doctrine contradicts the large meaning and spirit of Christ, of course, Christian theology must have none of it. . . . Nothing may rank with that which Christ has directly given, except that which belongs with it by true affinity."

And again we say: All that we know of what Christ has directly said comes to us through the Evangelists, whose writings, in the author's view, are uninspired. He sees the lameness of this arguing, and thus hedges:

"It is not Christ represented by the conceptions of Paul or John."

How then may we know what is Christian? This is the answer:

"Inspiration was an outward [?] mark, but the inward certifier is *quality*; and quality can certify itself only by *appeal to judgment, or discernment*."

The final test, then, the only standard, the sole basis of hope, which Mr. Clarke gives us in our "Christian" theology is the purely human, our own conception, our own judgment, our "discernment, which is the power of vision in the spiritual world."

In this way we may proceed to cut and carve, to mine and dig, and select and reject, both Old and New Testaments, and among us all, refractory mortals as we are, the whole Bible goes—Christ and all. In Mr. Clarke's "discernment," "judgment," the record of creation, of the origin of the world, of the race, and of sin, all go. The Old Testament revelations of God are rejected. God "is not a God of sacred places." "The doctrine that God saves men by imparting to them merit which He has provided for them in Christ, will retire into history." The hope of the second advent goes, as "part and parcel of Judaism, and no part of the gift of Christ at all;" and altho Jesus gave genuine utterance to such hopes, he judges it "to be no part of His gift to the world;" for Jesus, "in the limitations of humanity, thought in the manner of His time."

And there the book and "higher criticism" bring us—with no standard, with no perfect example, no Bible, no Christ; all have been tried at the supreme bar of Mr. Clarke's concepts of Christian theology and mostly found wanting, not excluding Christ's own teaching. And the serpent said, "Ye shall be as God." Many love to believe the old lie still.

*"The Use of the Scriptures in Theology," by William Newton Clarke, D.D., Professor of Christian Theology in Colgate University. 170 pages, cloth, price \$1.00 net. Charles Scribner's Sons, New York.

Yet, reader, the Old Book stands. "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." Read 1 Corinthians 1, and rejoice.

Question Corner

1825.—No Marriage. Matt. 22:30.

Please explain Matt. 22:30. Will people live in families in heaven or have husbands and wives? See Isa. 34:15, last clause.

Jesus says, "They neither marry nor are given in marriage." It seems to us that settles it. The "mate" referred to in Isa. 34:15 pertains to the wild beasts and birds which inhabit the desolated land. Verses 11-15. There will be tribes and families in the new earth, but on just what plan, we do not know; but we do know that it will be all right in every way, the very best for God's children.

1826.—The Seed. 1 Cor. 15:35-38.

Please say how you understand 1 Cor. 15:35-38. What is the seed? Where does it stay till it receives the body?

H. W.

The seed is the seed which men sow, mentioned by Paul to illustrate the great fact of the resurrection. The one thought that illustration is designed to enforce is this, that the righteous will be given the body of the righteous. That similitude, like other figures, should not be pressed out of its design. There is, however, one seed which the child of God must have, and that is, the incorruptible seed of the Word of God (1 Peter 1:23), centering in Christ Jesus the Seed (Gal. 3:16), the righteousness of the life of God. When man dies, his "life is hid with Christ in God," and when Christ appears, then shall all His children be manifest with Him. Col. 3:1-4.

1827.—Did Paul Know.

Did the apostle Paul think it possible for a man to go to the third heaven?

H. W.

You must not misapprehend the apostle's words. He was caught up to the "third heaven;" of that there is no question. "In the body" and "out of the body" do not refer to death; but to vision or actual sight. Was it in vision that the third heaven was made to appear before him? or did Paul actually go there in body? Paul did not know. It was so vivid and real he did not know whether God took him up to the third heaven bodily, or whether he saw it in vision. Let us leave it with God. In the body would be seeing it with his actual, physical eyes. Out of the body would be seeing it in his mind by the power of God.

1828.—Seeing God. Gen. 18:1.

How was it that the Lord appeared and talked to Abraham, when the Bible says that no man could see God and live? See also Ex. 32:20; 1 John 4:12; Gen. 32:30; Ex. 24:9-12.

W. P. M.

What Moses wanted to see was God's undimmed glory, to see God as He is. Ex. 32:18. No man could bear the sight of God's glory. When the Lord has appeared to man, His glory has been veiled. He appeared to Abraham in the form of a man. He also appeared to men as an angel. But never has He been seen by mortal man in His ineffable glory. 1 Tim. 6:16. Never will that glory be revealed till Christ shall come. Matt. 16:27. Men saw God in Jesus Christ. John 14:9. But they did not see God in His glory as Moses desired to see Him.

1829.—For Man's Need.

Do the Scriptures forbid taking the life of anything for food?

W. A. R.

We know of no such prohibition. On the other hand, we know that our Lord fed the people upon food which was once living creatures. He divided among the multitude the bread and the fish. Is not all the earth given for the welfare and blessing of man?

1830.—"Let the Dead Bury Their Dead." Matt. 8:22.

Please explain Matt. 8:22.

M. L.

It simply means that those who were dead to the great things of God may do many of these common things of life; the children of God should give themselves to His call.

OUR GREAT TREASURE-HOUSE

BY MRS. E. G. WHITE

VIII. A FAILURE TO TEACH AND STUDY GOD'S WORD.

THE Bible has been robbed of its power, and the results are seen in a lowering of the tone of spiritual life. In the sermons of many pulpits of to-day there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers can not say, "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" There are many who are crying out for the living God, longing for the divine Presence. Philosophical theories or literary essays, however brilliant, can not satisfy the heart. The assertions and inventions of men are of no value. Let the Word of God speak to the people. Let those who have heard only traditions and human theories and maxims hear the voice of Him whose Word can renew the soul unto everlasting life.

To a failure to study and obey the Scriptures may in a great degree be attributed the widespread iniquity in our world to-day. When the Word of God is set aside, its power to restrain the evil passions of the natural heart is

universe. There is nothing so ennobling and invigorating as the study of the great themes which concern our eternal life. Let the youth seek to grasp these God-given truths, and their minds will expand and grow strong in the effort. It will bring every student who is a doer of the Word into a broader field of thought, and secure for him a wealth of knowledge that is imperishable.

The education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education will restore the image of God in the soul. It will strengthen and fortify the mind against temptation, and fit the learner to become a co-worker with Christ in His mission of mercy to the world. It will make him a member of the heavenly family, and prepare him to share the inheritance of the saints in light.

Human theories and speculations will never lead to an understanding of God's Word. Those who suppose that they understand philosophy think that their explanations are necessary in order to unlock the treasures of knowledge, and to prevent heresies from coming into the church. But it is these explana-

plexity and shrouded in darkness because of their misconception of divine truth.

The Scriptures need not be read by the dim light of tradition or human speculation. As well might we try to give light to the sun with a torch, as to explain the Scriptures by human tradition or imagination. God's holy Word needs not the torch-light glimmer of earth to make its glories distinguishable. It is light itself—the glory of God revealed; and beside it every other light is dim.

But there must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence.

No earthly blessing can be obtained without earnest, patient, persevering effort. If men attain success in business, they must have a will to do, and a faith to look for results. And we can not expect to gain spiritual knowledge without earnest toil. Those who desire to find the treasures of truth must dig for them as the miner digs for the treasure hidden in the earth. No half-hearted, indifferent work will avail. It is essential for old and young, not only to read God's Word, but study it with a whole-hearted earnestness, praying and searching for truth as for hidden treasure. Those who do this will be rewarded; for Christ will quicken the understanding.

Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, O, search the precious Bible with hungry hearts. Explore God's Word as the miner ex-



Theaters of San Francisco: The Tivoli.



The Orpheum, The Alcazar, Fisher's.

rejected. Men sow to the flesh, and of the flesh reap corruption.

And here, too, is the great cause of mental weakness and inefficiency. In turning from God's Word to feed on the writings of uninspired men, the mind becomes dwarfed and cheapened. It is not brought in contact with deep, broad principles of eternal truth. The understanding adapts itself to the comprehension of the things with which it is familiar, and in this devotion to finite things it is weakened, its power is contracted, and after a time it becomes unable to expand.

All this is false education. The work of every teacher, every parent, should be to fasten the minds of the children and youth upon the grand truths of the Word of inspiration. This is the education essential for this life and for the life to come.

And let it not be thought that this will prevent the study of the sciences, or cause a lower standard in education. The knowledge of God is as high as heaven and as broad as the

tions that have brought in false theories and heresies. Men have made desperate efforts to explain what they thought to be intricate scriptures; but too often their efforts have only darkened that which they tried to make clear.

The priests and Pharisees thought that they were doing great things as teachers, by putting their own interpretation upon the Word of God; but Christ said of them, "Ye know not the Scriptures, neither the power of God." He charged them with the guilt of "teaching for doctrines the commandments of men." Tho they were the teachers of the oracles of God, tho they were supposed to understand His Word, they were not doers of the Word. Satan had blinded their eyes, that they should not see its true import.

This is the work of many in our day. Many churches are guilty of this sin. There is danger, great danger, that the supposed wise men of to-day will repeat the experience of the Jewish teachers. They falsely interpret the divine oracles, and souls are brought into per-

plores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and His will in regard to you. Christ declares, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."

HOW SAN FRANCISCO SUFFERED.

An Attempt to Illustrate It.

WILLIAM RANDOLPH HEARST after looking over the ruins of the city he knew so well, attempts to tell the people of the East what it means to San Francisco by the following illustrations:

I know that while I myself was very familiar with the locality and the conditions here I had failed to appreciate exactly the situation until I had visited the scene.

When I landed from the ferry the awfulness of the disaster almost overpowered me. There was nothing to be seen but a desert of tumbled brick, twisted

iron and blackened timbers. Out Market Street, as far as the eye could reach, there was nothing but ruins. North to the Bay, west to the Mission, nothing but ruins. The wholesale district was destroyed, the retail district was destroyed, the manufacturing district, the financial district, the water front section—all destroyed. The hills rolled to the seas as bare as when the pioneers landed in the days of '49. But the hills that welcomed them were shining in green and covered with grass and shrubs and trees, while now they are a blackened waste. Instead of grass there are acres of ashes; instead of shrubs there are but twisted iron and steel; and instead of tall trees there rise burnt brick chimneys and ragged fragments of walls towering above the desolation that surrounds them.

I will not attempt any detailed description of this scene. I know that no description gave me the slightest understanding of what had occurred, and I do not believe that any words of mine could convey to a reader the slightest comprehension of this interminable area of wreck and ruin. Indeed, to get any sort of accurate impression one must free the mind of the idea that there has merely been a fire, no matter how great, in San Francisco, and must realize that there has been a fire of San Francisco; that the whole city has gone up in one mighty blaze that roared and raged and burned for three days and nights and left nothing standing but a fringe of houses along the southern and western limits.

If a bonfire of barrels and boards and packing boxes had burned until it had burned itself out there might remain some few sticks on the edges that had not been wholly destroyed. So it is with San Francisco. The city burned unchecked for days without water, without effective hindrance of any kind. When the fire stopped it had practically burned

heaps of ashes. Think of the beautiful residences on Fifth Avenue burned or blown up by dynamite. Think of the very trees in the parks bare and black and shriveled by the flames. Think of the streets littered with brick and iron and charred timbers two or even four and six feet deep, so that you can hardly walk on them or climb over them.

Think of men, women, and children huddled in Central Park and on Riverside Drive, living in tents or under shelter of sheets stretched upon posts. Think of men turning over the ruins of their homes and women weeping over them. Think of soldiers everywhere. Think of temporary tracks of the New York Central laid from Forty-second Street to the Battery, through the heart of the town, and wrecking trains carrying off the debris. Think of what all this would mean to you, and you will have some idea of the great disaster in San Francisco.

Mr. Hearst and others minimize the earthquake and its effects, and lay San Francisco's loss to the fire. But the fire was the indirect result of the earthquake, started in a half-dozen places at once. Many of the shattered buildings would have remained standing after the earthquake, but they were ruined, and the fire swept from them their frail supports, and they fell. The magnificent City Hall was not ruined by fire, but by earthquake. And that is true of hundreds of other buildings.

The earthquake had its freaks, all sorts and kinds. Here it demolished a building which looked as if it would stand forever. There it passed under without harm one so frail that it

A LESSON FROM THE RECENT EARTHQUAKE.

HOW UNCERTAIN is life! We do not know at what moment we may be called to lay aside our work, lay down our burdens, and respond, whether we will or not, to the summons of that dread enemy—Death. Well did an apostle write: "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

But is death an enemy?—"The last enemy to be destroyed is death." But, praise God, it is to be *destroyed*. "Yea, all that a man hath will he give for his life." But what will money or riches avail? It will not buy back the sweetest and most precious thing in this world—life. During the recent great catastrophe in San Francisco, it is said that one hundred dollar bills were torn in pieces and cast to the winds. Ah, money, no amount of money, could stop, or even check, the mighty convulsions of nature.

But we know that this sad calamity is simply a foretaste of what will come upon the world when the restraining hand of God is withdrawn, and His judgments fall upon a wicked and rebellious people, when the dregs of the cup of God's wrath, unmixed with mercy, shall be poured out upon the earth.

Many thought at this time that the end of the world had come, and faces blanched with terror, forms trembling with fear, without



California Theater.



The Grand Opera House.

itself out. It had got to where the houses were so thinly scattered that there was difficulty in finding fuel for the flames.

Think of this fact:

The area of the Boston fire, added to the area of the Chicago fire, added to the area of the Baltimore fire would not make altogether one-half the area of the San Francisco fire. New York is so much larger than San Francisco that a mere comparison of square miles does not give an adequate idea of the situation, but considering the matter proportionately it is as if the whole of Manhattan had been destroyed, save a mere handful of buildings at the Battery, and as if there remained only the Bronx and Brooklyn.

Brooklyn corresponds in a way to Oakland, altho Oakland is several miles from San Francisco and across the Bay. The Bronx corresponds to the section of more or less scattered residences remaining on the western edge of the city.

Think of the water front districts of New York swept clean by fire. Think of Wall Street in ruins. Think of the East side and the West side destroyed. Think of all Broadway burned to the ground. Think of the wholesale districts destroyed. Think of all the big stores from Wanamaker to Macy's in

scarcely seemed able to stand alone. Some part of a house was badly shaken while the rest was not injured in the least. Some tall, thin chimney stacks stood, while others thick and strong crumbled.

But ask Santa Rosans which damaged them more, the fire or the earthquake, and the answer is ready, The earthquake. It was not the fire which wrecked the City Hall or the Grand Opera House, the fire swept them afterward. It was not the fire which wrecked St. Dominic's mighty pile on Steiner Street, and moved great three-story houses four and five feet off their base. It was not fire which for four blocks, from Valencia Street to Folsom Street, dropped the street bed from one to ten feet for rods, and slid the whole section down toward the Bay three or four feet. If the Call, the Crocker, the Flood, and other buildings had stood upon this ground, how would they have fared? Let men know the facts. It does not help matters to minimize the facts; they are too sad to magnify.

hope, without refuge to which they could flee, were seen on every side.

But how different was, and will be, the experience of those who are truly God's people at such times as these. They have a Refuge to which they can flee, a Fortress in which they can hide.

O, why do we not trust Him more? Does it take an earthquake like this to teach us the lesson of perfect trust, of implicit confidence in our heavenly Father. If so, let us learn the lesson well, and thank God for the warning before it is forever too late. Let us make everything right with God and with our fellow men, and walk so carefully and prayerfully before Him that we may ever rest in the fullest confidence on the precious promises with which His blessed Word abounds.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my Refuge and my Fortress, my God; in Him will I trust." "Because thou hast made the

Lord, which is my Refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." "I will never suffer the righteous to be moved." And there are many more. "And when the last mighty convulsions shall shake the earth, and the sea, and the sky, and

the fragments of a thousand barks, richly freighted with intellect and learning, are scattered on the shoals of error and delusion, their vessel [the righteous, those who rest upon God's promises] shall in safety outride the storm, and enter in triumph the haven of eternal rest." K. BLOSSOM WILCOX.

God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15:23-26.

A few weeks more had elapsed when the Israelites again broke forth in murmuring against Moses, Aaron, and this time, against God. "Would to God," they cried, "we had died by the hand of the Lord in the land of Egypt." Ex. 16:3. Immediately, without the slightest provocation on the part of God, the Lord said, "I will rain bread from heaven for you." Verse 4. God furnished them with a table in the wilderness, and had made no charges against them for the murmuring, even tho He had done great things for them. All the time they were sinning against God who had delivered them; but they had lost the knowledge of sin, and their centuries of oppression had hardened them so that they had lost the sense of sinning against God.

After the passing of a few days more, again there goes up a cry from the camp of Israel, "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me." Ex. 17:3, 4. Moses receives instruction from the Lord to get the people water; and in this experience God gives them the first object-lesson of His power to save them from



BY F. C. GILBERT.
(A Hebrew Christian.)

III. WHY THE LAW WAS GIVEN ON SINAI.

IF the law of God was known by Adam and his descendants prior to the time of the giving of it upon Mount Sinai, why then was it necessary for Jehovah to make so grand and glorious a demonstration amid fire, and smoke, and thunder, bringing ten thousand times ten thousands of His angels, to proclaim His law from the summit of Horeb? Deut. 33:2; Judges 5:5; Ex. 19:18. Because the Ten Commandments were proclaimed amid such awful grandeur to the Israelites, is the reason often assigned why these ten precepts are called Jewish. But there is a reason why Jehovah declared again His law to Israel.

The Israelites Lost the Knowledge of God's Law.

Abraham was a commandment-keeper. He obeyed the voice of the Lord and observed all His commandments. Gen. 26:5. Because Abraham was such a faithful and devoted man of God, the Lord made promise to him that through him and his seed the earth would be blessed. Gen. 12:1-3; 18:18. This promise had a double application, including the literal seed as well as the spiritual seed. Gal. 3:16. As a result of the Israelites mingling with the Egyptians, or rather as a result of their stay in the bondage of Egyptian slavery, they largely lost the knowledge of the true God. Jacob and his sons were dead. The next generation had also passed away; and now that the fourth generation had come, the laws of Jehovah and His requirements had been almost entirely lost. The time had come, however, when God was to deliver His people according to the promise made to Abraham. Gen. 15:13-16. He raised up Moses and Aaron to be the outward leaders of their deliverance. These men went to Egypt to declare the news of what God was about to do. Ex. 4:27-31. The tidings were received with great joy among the people, and they bowed their heads in worship to God. But Israel was not yet prepared to leave Egypt. He must have some conception of the wonder-working power of the God of his fathers. Therefore Moses introduced among them the memorial of God's creative power, namely, the Sabbath, which they had lost while serving as slaves to Pharaoh. Pharaoh was informed of what was taking place among the Hebrews, and immediately he remonstrates with Moses and Aaron, thus:

"Wherefore do ye, Moses and Aaron, let [hinder, Hebrew] the people from their works? . . . And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." Ex. 5:4, 5. The word "rest" in this verse is in the Hebrew,

V'hish-ba-tim, literally, ye make them sabbatize, ye make them keep the Sabbath.

On the one hand God was seeking to impress upon the minds of the people the memorial of His creative and redemptive power, and preparing them to be rid of their idolatry; on the other hand the cruel and hard Pharaoh refused to allow them to obey God and to keep His law. Consequently the time had fully come when God would bring Israel forth from their slavery where they should know and understand God's law, and then be able to obey it. Ps. 105:37, 38, 45.

Israel's Murmuring—God's Mercy.

Tho Israel began the observance of the



United States Mint, San Francisco—An Oasis in the District of the Ruined City.

Lord's Sabbath, they were not familiar with the true knowledge of God and of His law. This is evident from their experience which followed for a time after their deliverance from Egypt. God brought them out with great signs and mighty wonders. Egypt literally thrust them forth, for fear that if they did not depart all the Egyptians would be dead. No sooner had Israel crossed the Red Sea on dry land than they began to murmur against Moses for not taking care of them. Moses cried unto the Lord, and Jehovah immediately satisfied their needs. After this was done, then came this message to the people: "If thou wilt diligently harken to the voice of the Lord thy

their murmurings, viz., the smiting of the rock and the bringing forth of the water. But they could not understand this yet; for they had not learned what sin meant. They must first know the sinfulness of sin; then they could appreciate the meaning of God's way out of it.

Shortly after this, after they had murmured and complained and had accused God, the Lord commands Moses to come up unto Him in the mount, and to prepare the people for the awful majesty and presence of God. He Himself is about to descend among the people and proclaim to them His statutes, His voice, His law. When they were to hear this, they would then know God's requirements, they

would learn what God demanded of them. God then spoke His law; the people agreed to heed what God said.

Israel's Great Sin and Remedy.

After this was finished Moses was called of God to again ascend the mount, this time to receive in writing what God had already spoken to the people. During Moses' absence the people sinned; they made them a golden calf. "And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves; they have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped

told them that the Lord had already given them the Sabbath. They knew of it. Ex. 16:27-29. But how did they know it?—Moses told them when he first went to them in Egypt. See Ex. 5:5. But how did Moses learn of it?—He knew it; for God originally gave it at creation. Gen. 2:23.

How could the children of Jacob have sinned against their father when they brought that terrible grief upon him by selling Joseph, if there were no knowledge of the commandment which says, "Honor thy father and thy mother"? It is evident they considered it a sin by the way they confessed it to Joseph in later life. See Gen. 50:16-20. It is plain,

immutability and greatness of the law of Jehovah. It was Israel's duty to teach it to the world.

THE CHIMES OF DAWN.

WHILE the larks are singing sweet, in the early morn,

Waken, hasten, classmates, and yourselves adorn.

Out beneath the sky so fair,

Fling aside your load of care,

Sing the song of morn-time, sing it with a will.

Come away, haste away

Into the verdant fields to-day,

List the song that nature sings; she can not be still,

Singing, ever singing, telling her tale so true,

In her way, day by day, teaching me and you.

Open is her living book,

Grassy field and running brook,

Flower and fruit, leaf and tree,

Sturdy kine and humming bee,

Singing breeze and sparkling dew—

Telling me and telling you

Of the love and tender care

God Himself is giving there.

While the sparrows twitter sweet, at the break of day,

Toss aside the veil of sleep, hasten thou away;

Leave the book of printed page—

Better it than you should age—

Out into the early morn, breathe the fragrant air.

God has blessings there for you;

Seek ye them—He bids you to—

You must seek them each for each in their dewy lair.

Ring, ever ringing, jubilant bells of dawn

Sweet in tune, mellow rune, tinkling down the lawn.

Up in the trees that choir is,

In the bell of the blooms I'm hearing this;

Under the leaves they chirp in time,

Cadence sweet and rhythmic rhyme,

Telling the tale so new, so true—

Telling to all, to me, to you—

Telling of the love and care

God is manifesting there.

While the morn is fresh and young, like a blooming flower,

Hasten out to drink the sweets of this early hour.

Scattered fragments you will see,

On the grass, on flower and tree,

Of some radiant rainbow wreath fallen from the sky;

Hanging there on verdant blade,

Rubies bright and diamonds made,

By the glinting shafts of light swiftly flashing by.

Shimmering, dancing, sparkling orbs make a jeweled wreath

'Decking bud and bursting bloom, and the grass beneath.

These the gems of early morn—

Richer ones were never worn.

What a wealth of splendor lies

Underneath the bending skies!

Shout and tell from dew to dew

All His love has wrought for you.

C. M. SNOW.

COUNTED WORTHY.

THERE'S no merit I can boast,
Sinful, weak, undone, and lost,
Saved by grace abounding, free,
In the Gift of Calvary.
Christ is now my Teacher, Friend;
He will keep me to the end.

Prison bars may shut me in,
I have liberty in Him;
Sland'rous tongues may evil speak,
But His favor I still seek;
Daily comfort I receive,
For each promise I believe.

When my journey here is o'er,
I shall enter heaven's door;
Then the cross of earth lay down,
Then receive a heavenly crown,
Bear my Lord's and my new name,
Never more to suffer shame.

ELLA CORNISH.



Valencia Street Hotel, out of which 30 bodies were taken. The third story rests upon the ground.

it, and have sacrificed thereunto. . . . Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them." Ex. 32:7-10. Now the conditions were different. God had proclaimed to them His law. They had violated it, for they had sinned. "Sin is the transgression of the law." 1 John 3:4. But "the wages of sin is death." Rom. 6:23; Eze. 18:4. Therefore the God of righteousness and justice demanded they should forfeit their lives as a penalty for their sin. If Moses had not stood in the breach and plead for them the great mercy and kindness of God, they undoubtedly would have died. Moses, however, knew God would make provision; for he was aware that God was merciful. And thus the way now was open for God to instruct them in the way of salvation, His own means whereby they might not only know they were sinners, but God's remedy for sin, salvation through the shed blood as illustrated in the services and ministrations of the sanctuary. This was why the law was given on Sinai. The people had lost the knowledge of God and of sin, and they did not know the way of salvation.

After the Lord had declared unto them His law, then the way of salvation was made plain to them, and to their posterity ever afterward. But had they not lost the knowledge of God, of sin, of His law while in Egypt, there would have been no need for this grand display on Sinai. All these precepts had been known before, as was suggested in the previous article. When Moses expostulated with the people at their gathering manna on the seventh day he

therefore, that the fifth commandment was known before Sinai.

The Last Five Commandments.

And it is equally true of the last five commandments of the Decalogue. Cain killed his brother and was a murderer. But where there is no law, there is no transgression. Rom. 4:15. Joseph, that pure and noble young man, was terribly tempted by his mistress to violate the seventh commandment. But hear his words: "How then can I do this great wickedness, and sin against God?" Gen. 39:9. If, however, there were no law against adultery, how could Joseph have known this to be sin; for sin is not imputed where there is no law. Rom. 5:13. Joseph had been taught the law by his father, Jacob, and when the hour of temptation came he remained true to God's truth. Jacob violated the eighth commandment when he stole the birthright. His children violated the ninth commandment when they bore false witness against their brother to their father after they sold Joseph. Abimelech violated the tenth commandment when he coveted Abraham's wife. Gen. 20:1-7; 12:14-20.

Thus we see that every one of the Ten Commandments had been violated before Sinai. They then must have been known; therefore the people must have been taught them. Satan sought to blind the minds of men to the force of the obligations of this law, until its knowledge was almost entirely lost. Jehovah rehearsed it upon the summit of Sinai to Israel that the world once more should hear the



MOTHER LOVE.

Tho other friends may join
To soothe life's bitter cares,
None but a mother's love
Can stay the falling tears.

No voice like hers can thrill
With music's sweetest tone,
No love like hers forgive
And bless the erring one.

From hopeless, tottering youth
To sorrowful old age,
The memory of mother love
Will gild life's golden page.

The kindness that seemed
To us so very small
Will gather meaning when
She is beyond recall.

The tears we caused to flow
Will rend our hearts with pain;
Each unkind word of ours
Will seem to live again.

God pity those who learn
Too late, or fail to prize
A mother's sympathetic love,
The truest 'neath the skies.

—Mary Ware.

A good many years ago there were a couple of very pious, worthy(?) church members. They were adepts at this particular kind of lying. They sold some property, and wanted to give just enough of it to the church, to insure a general belief that they were simply robbing themselves for the good of others. Adepts in deceit and cunning, they wanted to pose as patterns of godliness. But they didn't turn out very well, did they?—No; and all the Ananiases and Sapphiras in the world or in the church to-day, are not going to turn out any better in the end than they did. For in that day, when every maker and every lover of a lie shall perish, it will be said to them, "Thou hast not lied unto men, but unto God."

L. D. AVERY-STUTTLE.

"LET US QUARREL TO-MORROW."

My wife is one of the sweetest little women in the whole world, and I am not considered peculiarly cranky, but sometimes differences would arise, beginning with the most trivial things, which, however, being duly nursed, became of monumental proportions, and often threatened the peace of the family. Of course, I was commonly the one to blame; in fact, as I look back on it now, I am sure I was always to blame, for I should have had the wisdom to give way to the non-essentials, and by a little restraint and gentle talk win my little wife over to my way of thinking. But, instead of that, I feared I should sacrifice my dignity (!) as head of the family, by yielding. So sometimes I went to business without my good-by kiss, and two people were miserable all day.

But my little wife had an inspiration (most women have when things come to the breaking point), and the next time our argument was drifting near the danger line, she turned aside the collision by this womanly suggestion, "Howard, dear, *let's quarrel to-morrow!*" This was a proposal for an armistice. What husband could refuse? "All right," I said, "we will put it off till to-morrow," and we laughed and talked of other things. But to-morrow did not come. Indeed, to-morrow never comes; it's always a day ahead; and if we can only keep our quarrels until then, there will be no more heart-broken little wives at home, and fewer blue husbands at the store or office.

"Let's quarrel to-morrow!"—N. H. Junior.

TACT WITH CHILDREN.

THE mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with blunt, round-pointed scissors and some magazines, was just as busily cutting out pictures.

"It will litter the carpet." So said Aunt Martha, who had come for a cosy chat.

Mama knew this; but she knew that a few minutes' work would make it all right again, and Josie was happy.

All went well until the little boy found that he had cut off the leg of a horse he considered a marvel of beauty. It was a real disappointment and grief to the little one.

"Mama see!" and, half crying, he held it up.

"Play he's holding up one foot," the mother said, quickly.

"Do real horses, mama?"

"O yes, sometimes."

INFLUENCE AND RESPONSIBILITY OF MOTHERS

IV. TRAINING TO TRUTHFULNESS.

FRIGHTENING the little ones into good behavior by telling them lies is the worst possible means of attaining the end sought. One day I looked out of my window and was quite surprised at seeing my neighbor's little child—a mere baby girl—lying flat on her face, and nervously wriggling her small body as far under the floor of the front piazza as possible. I wondered what the child was doing; evidently she was trying her best to hide from sight. She made no sound or outcry,—only shrunk her tiny body into as small a compass as possible, way back—back under the floor. When I found out what was the trouble, I was almost indignant; to say the least, I was sad. The child's mother told me when I asked about it. It was nothing whatever, she assured me. Baby had only seen old Uncle B—coming down the street, and she had taught her that the innocent old man would catch and carry her away, or cut her ears off. She did this to make baby quiet and good(?) and go to sleep. And that poor little deceived and frightened creature had bravely refrained from screaming, and only thinking of the horror of being dragged away from her home and her mama, had hidden herself as best she could, with wildly beating heart and bounding pulse. All this misery caused by a foolish lie told by an unwise mother! Now, how can she expect this child to be truthful in after years. O, I hope every mother will remember that it does not pay to attempt to frighten goodness into little children.

"Johnnie, unless you mind me this minute, I'll shake the life out of you!"

"That's what you said a little while ago, mama, but you didn't do it; and if you had, why, mama, you'd been a murderer!"

O, what a senseless way of securing obedience! Threats of some unreasonable, horrible punishment,—which threats, of course, are never carried out, and never intended to be—telling lies and frightening into goodness? O, what a pity, what a pity that there are mothers

who need to be warned against doing these things!

I believe the great secret of teaching a child to be truthful is simply to educate his conscience.

"I well remember the first and I trust the only lie I ever told," said a lady the other day. "I was but three years old, and had done some little mischief, which of course I denied. How was I punished?—My dear mother talked kindly to me, and carefully explained what it meant to tell a lie. She seemed so sad as we knelt down to ask the good Lord to forgive her little girl for telling a falsehood. The impression which this youthful experience made upon me will never fade away."

Nor do I think children should be taught to discriminate between different kinds of lies, by calling this a "white lie," and that a "black lie." They are all black! a lie is a lie, and I care not how little or innocent appearing it may be, it is an offense unto God—the Author of truth. Indeed, a falsehood is especially aggravating to Him. And yet I fear that some of us who consider ourselves patterns of truthfulness could not stand before the all-seeing eye of Him "who desireth truth in the inward parts."

O, ye mothers and fathers, would you ask, then, for a good recipe for teaching your boys and girls to be truthful? Here it is: **Never tell a lie yourself.**

"Well, well!" protests Mrs. Sensitive, don't talk like that to me; I never lie!" And yet to-day when Mrs. Sensitive's little boy came in from his play, and asked for a piece of ginger bread, instead of explaining to him that it was not good for his stomach to eat between meals, she only said, "It's all gone, Willie; there isn't any more," when she knew there was a large piece in the pantry; she knew it then, and Willie found it out at dinner-time. Well, if that's the way you are bringing up your boy, Mrs. Sensitive, I would not give much for his moral worth in a few years.

Then there is another specious kind of lying; viz., telling part of the truth.

"I will;" and sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer; but the quick sympathy, the ready tact, made all right. The boy's heart was comforted, and he went right on with no jar on nerves and temper, and auntie's call lost none of its pleasantness.

"I am tired of cutting pictures mama," said Josie after a while.

"Well, get your horse and wagon, and play those bits of paper are coal, and you are going to bring me a load. Draw them over to that corner and put them into the waste paper basket; play that's the coal house."

Pleased and proud, the little teamster drew load after load till the paper was all picked up, without his ever thinking that he was doing anything but play.

"Well, I declare," said Aunt Martha. "Old as I am, I've learned one thing to-day, and I wish Emily would come in and take lessons as I do!"—*Selected.*

THE HARDEST KNOT.

[Roy Farrell Greene, in *Success*.]

"My boy," said Uncle Hiram, "don't for pity sake, look glum,
An' don't set tight your lips as if they speechless were an' dumb,
When some hard task's before you, for, tho laboring like a Turk,
The happiest fellow's he who sings or whistles at his work.
A lesson from the buzz-saw learn, that rings with honest glee
While into lumber it converts the trunk of stoutest tree,
That hums a low-toned melody when easiest 's its lot,
An' always sings the loudest when it strikes the hardest knot.

"To make of every task a joy you'll find's an art worth while;
The hardest problems of the world are solved by those who smile!
Abe Lincoln when affairs of state perplexed him deigned to chaff,
Well knowing fogs would lift before the sunshine of a laugh!
He joked when those about him stood in wo and gloom profound,
Yet 'twas his laughter-wrinkled brow that fame undying crowned!
He smiled, or likely chuckled, through each problem's softest spot,
But shook with hearty laughter when he struck the hardest knot.

"An' so," said Uncle Hiram, "be it lowly task or great
You're called t' do, remember you're an architect of Fate,
An' the future generations are dependin' on your skill,
Your 'I know how to do it in the right way, an I will!'
But start t' sing or whistle, lad, ere you the task commence,—
The work will seem lots harder if your lips are set and tense!
The ringin' buzz-saw keep in mind, that varies not a jot,
But always sings the loudest when it strikes the hardest knot."

THE human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?"—*Oliver Wendell Holmes.*

SOLOMON'S GREAT WEALTH.

SOLOMON was not only the wisest but the richest man the world has ever seen, says the *Tattler*, tho, like the czar, who alone can be compared to him in wealth to-day, he had to keep all his relatives. He is said to have owned a fortune of £800,000,000, and David, his father, left half as much for the building of the Temple. Croesus, whose name is even a synonym for vast wealth, possessed £400,000,000, and Lucullus, famous for his dinners and his manuscripts, £120,000,000. Alexander the Great made his wars pay, for he brought back £160,000,000 from Persia. As a general rule it was unsafe to be very rich in classical times.

THE SECRET PLACE.

"THE secret place of the Most High." The secret place is a place of purity. A place of safety. A place of rest. A place of quietness. A dwelling place. A fixed abode. A place of divine sweetness and tenderness. A healthy place. A place of plenty. There is an abundance of the bread of heaven, Gospel meat, and a golden goblet of Pentecostal wine from Bible grapes. A place of spiritual strength. A place of divine protection. A place of triumphant faith. A super-victorious place. A sacred place where one communes with God alone. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91:1. Are you living there now?—*Church Herald.*

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ENDEAVOR CONSECRATION HYMN.

(Tune: *Suwannee River.*)

WHERE I may serve Thee best, O Master,
Keep me or send;
Life's days are passing fast and faster,
Soon labor here must end.
Joy is it, blessed Lord, to serve Thee
Where Thou dost call;
Mountain or plain or forest please me;
Things either great or small.

CHORUS:

Turn my life from self and sadness
Choose the paths for me;
Thy service, Lord, is joy and gladness;
Happy my walk with Thee.
In brightest sunshine call to serve Thee;
Call Thou in storm;
Bid me to homes of those who need Thee,
Of known or unknown form;
Call Thou to cities' busy thronging,
Or desert lone;
Send me, with peace, to strife and wronging,
Or to the sad heart's moan.

CHORUS.

Blessed the loving hand that saved 'me,—
Hand pierced and torn.
Blessed the tender heart that owned me,
Sinner condemned, forlorn.
Thy loving-kindness, it hath won me,
Love all Thine own;
And, Master, when in joy I meet Thee
Let me not come alone!

CHORUS.

—J. N. Davidson.

OPEN DOORS IN INDIA.

THERE are a multitude of evidences pointing to the present as the great hour of opportunity in India. The Great Leader in mission movements has unbarred doors which were once tightly closed against the Gospel. Now they are open wide for the Christian worker.

A little more than a hundred years ago when the fire of missions began to burn in the bones of Carey, the English world scorned his purpose of carrying the Gospel to the heathen. When suggesting his ideas to a company of ministers at North Hampton, Dr. Rylands said: "Young man, sit down; when God pleases to convert the heathen He will do it without your help or mine." And later when he and Thomas had paid their transportation on an English boat bound for Calcutta, the East India Company finding out their motives refused to let them go. Having promised the natives of India not to interfere with their religion, the East India Company would not permit missionaries to land in India, should they find passage.

How Great Is the Change

a hundred years have made. The doors have unbarred and are now open. Under British rule not only are missionaries allowed entrance, but their lives and property are protected and missionaries can go to any part of that great land many times with less fear than in their own land. Lady missionaries go alone from one village to another over the plains of

India, and often into the rugged hills of the Himalayas, many miles from their fellow workers, living among these needy people months at a time without seeing a European face. He who gave the commission, "Go ye into all the world and preach the Gospel," is standing guard in this great Gibraltar of heathenism while His servants work.

The peace, order, and quiet now prevailing in India will go down in history as one of the remarkable facts in the record of nations. It hardly seems possible, tho it is true, that 300,000,000 people are governed by a small island of 40,000,000 people 7,000 miles away, with only a few thousand widely scattered representatives in the field. Is there not in this condition of affairs in India an over-ruling providence, and can we not see the hand of God upon the open door in that great land?

The God-Given Longing.

And yet this is only one of many evidences

of an open door in India. The unsatisfied condition of the people, the reaching after something better, is an evidence. Prejudice against Christianity is lessening. The shackles of Hinduism are weakening slowly, yet surely, and the restrictive tenants of Hinduism can not forever stand against the invasion of Western civilization. In this period of transition lies the golden hour of opportunity. And what an opportunity and work it is, and only a beginning has been made. We have, as it were, skirted the coast, and discovered a few bays and inlets, but that is all. There are, on an average, only one missionary to every one hundred thousand people in India. At the same rate there would be about 800 Christian workers in the whole United States.

Of the Boys and Girls

not one in a thousand know anything about Jesus Christ. Many have never heard His name. There are so many of these boys and girls that if they joined hand in hand they would make a ring around the world. These children and young people wish to learn, and many of them are glad to attend Christian schools and study the Bible. Not a few accept Christ. At our school at Simaultala, recently five who had been studying the Bible for some time accepted Christ, and were baptized. These schools present a favorable opportunity of teaching the Bible, and again and again are our workers compelled to turn a deaf ear to



HINDU LADIES.

villagers who ask for a school in their village. Our purpose in establishing a school in the mountains of India is for the reason that it gives an easy access to the people and affords a splendid opportunity of teaching the people the truths of the Bible.

Where schools are made boarding schools, and the pupils are taken from their heathen environments, and placed under Christian influences, still more can be accomplished. There are many opportunities for opening such schools; and by connecting industries with them, pupils can earn at least sufficient to furnish their food. We hope to see such schools established in the mountains.

Industrial Schools.

It is really necessary to connect industries with mission schools so that pupils may learn some means of making a living. Those who abandon Hinduism and become Christians are ostracised by friends and relatives and become outcasts. A Hindu father regards his son who becomes a Christian as nothing better than a *pariah*. By Hindu law the son loses all claim to any portion of his father's inheritance. He may not enter his father's house to eat with him again. Even his shadow falling upon his father's food would contaminate it.

We believe these industrial Bible schools afford a grand opportunity for Christian effort. There is an eagerness on the part of Indians to learn, and they will study and study hard. For hard unflagging "cram," the Hindu student stands unrivalled. He will fasten his *joo-too* or top-knot of hair to a peg in the wall or to the back of the chair, so as to awaken should he fall asleep. They are loathe to leave their books.

Our Opportunity.

Could the readers of the SIGNS OF THE TIMES see the people of India in their want and need, their willingness to learn and study the Bible, they would be convinced that the Gospel has open doors of opportunity in India. They are our Aryan brothers, and we are only higher in the scale of intelligence by virtue of the Gospel of Christ which has come to us and our fathers.

There was a time when our forefathers were wild untutored heathen in northern Europe. In the goodness of God He sent His Word and found them and revealed unto them His Son. For this we owe an everlasting debt of thanks. How can we better show our gratitude for the favor shown usward than to send the light of truth to our Aryan friends across the sea. In this lies their hope of release from the shackles of Hinduism. In the name of Jesus, and in behalf of these, who as sheep have wandered from their shepherd, let us press into the doors of opportunity now open in India.

Boulder, Colo.

J. L. SHAW.

ALL SETTLED.

A MAN once came to D. L. Moody with a long list of theological questions. Mr. Moody said he would answer if the man would do one thing. "What is that?" he asked. "Well, you go and give yourself to the Lord and become a Christian; then come to me with your questions and I will answer them." The man went away, and in a few days came back and told Moody that he had done as he told him, and that they were the happiest family in the city. "Well," said Moody, "where are your questions?" "O, I have none now; they are all answered; it is all plain now."—*Selected.*

OUR WORK AND WORKERS.

APRIL 21, nine members were added to the church at Kansas City, Kansas, four by baptism.

THE South Dakota camp-meeting is appointed for June 7-17, at Woonsocket. The business men of the place are giving financial help.

A CIRCULAR from the General Conference office announces forty-five general camp-meetings for this season in the United States and Canada. Some of these are already in the past.

THE baptism of six candidates at Avinger, Texas, is reported by Brother E. B. Hopkins in the Union Record. He also notes some accessions to the church at Cusseta at a subsequent meeting.

OF the sanitarium at Wichita, Kansas, the Worker says that in order to accommodate the many arrivals, more furniture and furnishings are procured and more workers are arriving each week to help care for the patients.

In the Welcome Visitor, Brother R. G. Patterson reports the baptism of four candidates at Toledo, Ohio, in the month of April. He also notes that of eleven funerals he has been called to attend, only one has been of our own people.

In Eastern Tidings we note the baptism of seven natives at Moulmein, Burma. One woman, who had been a Buddhist and an inveterate user of tobacco, said, on coming out of the water, "No more cigars." And she is keeping her vow.

In the Workers' Bulletin, Brother J. H. Kraft reports the organization of a church of thirteen members at Lucas, Iowa, April 22. The ordinance of baptism was administered just before the organization. After the close of the service another man made application for membership.

It has been believed and stated that none of our people lost their lives by the California earthquake; but we have been informed of one fatality. A sister W. D. Brown, of Dana, Shasta County, Cal., had been visiting a daughter in Ventura County, and was returning home by way of Santa Rosa, where she was killed in a hotel.

OUR fellow editors—of the Review, Watchman, Youth's Instructor, and conference papers—have been lavish of space and sympathetic of expression in referring to our losses and our "Special" issues. We appreciate this kindly feeling and most valuable service. May their liberality redound to their greater prosperity in both temporal and spiritual blessing. We shall not soon forget it.

WE have received a very neat calendar of Keene (Texas) Academy, the thirteenth annual announcement. It contains thirty-two pages, with handsome illustrations of buildings and premises, together with such information as patrons or friends may desire. In forwarding the calendar, Principal C. B. Hughes says, "Our enrolment is larger than last year, and the outlook is very encouraging." May it continue to be so.

WRITING from Chester, Ark., of a tour in that state and Texas, Brother H. Clay Griffin notes the baptism of five pupils of the church school at Black Rock, Ark., which is taught by Sister Jessie McConnell. Later he went to Ava for a few days, where he baptized eight candidates. Besides these, two others were added to the church. In connection with Brother U. Bender, he is now conducting tent-meetings at Chester.

REPORTING the work about Karmatar, India, to Eastern Tidings, Sister Della Burroway says: "We are thankful to have visiting us a sister (Mrs. De Rosario) who has just accepted the truth. She has formerly been in Zenana work under the C. M. S. As she reads and speaks both Bengali and Hindi her services are greatly appreciated where there is such a large field for work. She very often speaks to the people, thus assisting and encouraging our girls."

THE May number of Life and Health is fully up to the standard of excellence set by former numbers of this valuable magazine. Prominent in its contents are articles on "Divine Healing," "Experience Not Always Reliable," and "The Woes of the Sensitive." The usual departments are well sustained. If you are not a subscriber, now is a good time to commence. Price, 50 cents a year. Address, Review and Herald Publishing Co., Takoma Park, Washington, D. C.

In sending a five-dollar donation to the Pacific Press relief fund, Sister Margaret Barrett, of Stillwater, Okla., tells of a hailstorm in that vicinity, May 4, which knocked half of the fruit off the trees.

At Stillwater hail as large as a teacup fell, killing hogs and breaking through the roofs of houses. Sister Barrett is seventy-five years old, lives twelve miles from the church at Perry, to which she belongs, and is therefore the lone representative of the faith in her neighborhood. She says, "I take pleasure in sending what I can," and adds the further testimony: "I take great pleasure in reading your good paper; it is a great help to me, and a great blessing to any one who reads and obeys. I rejoice in keeping the Sabbath of the Lord. I am so glad that I had my eyes opened to the truth. I hope the earthquake will be for good, and that the people will see how weak and helpless they are without a Saviour."

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ANY of our publications in English or Spanish. Address, John K. Lane, Corpus Christi, Texas.

ANNUAL MEETING NOTICE.

THE ninth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa Co., Cal., on Wednesday, June 20, 1906, at 12 o'clock M.

E. E. Parlin, Secretary.

L. M. Bowen, President.

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OUR LONDON LETTER.

Evangelical Free Church Council.

NEARLY two thousand representatives attended the Eleventh Annual Council of the Evangelical Free Churches, recently held in Birmingham. This powerful organization, made up chiefly of Presbyterians, Wesleyans, Baptists, Congregationalists, and Quakers, was formed about a decade ago, but has only in the last two or three years taken on national importance. Its activity in the recent elections has been dwelt upon in a previous letter; it may be of interest here to point out some of the more striking features of this its largest and most successful annual gathering:

Political Union and Social Reform.

The key-note of the meeting was without doubt social reform, considered mainly from a political point of view. One could not but notice how persistently the leading speakers returned to this subject. Thus F. B. Meyer, who is giving up his pastoral charge in London that he may have more time and strength for larger activities, stated in one of his addresses before the Council that it had become necessary to reconstruct society on a new basis. People said that he was backsliding spiritually, but he had lived long enough to see that men and women were being damned for time and eternity by abominable social conditions. Once he had thought of consecration as exclusive; now he realized that it was inclusive—that a man could live a consecrated life and still be deeply immersed in politics and business. He thought he himself had never been so really consecrated to the Lord as he had during the three stormy years just passed. It was necessary to construct anew the conception of the kingdom of God. We were to understand that the kingdom of God had come. Dr. Clifford, a very prominent Baptist preacher, spoke in much the same strain. He thought that a new sense of responsibility was pervading the churches and the country. The recent election marked the beginning of the Free Church of England. We had done with distinctions between church and church and were now banded together as one. The day of power for the church of Christ had come, and we had taken an advance step in the creation of the true modern state.

Temperance.

Temperance reform came up for some consideration. It was urged that a substitute should be provided for the public house. It was a disgrace in the twentieth century that "the tap-room, and not the Christian church, should be the social center and the chief attraction of the people." Something of a sensation was created when Gypsy Smith, the well-known evangelist, turned his back to the audience and appealed earnestly to the ministers on the platform to become total abstainers, and thus free themselves from all complicity in the iniquitous traffic. He pleaded with them to do this "the sake of the 80,000 fallen women of London."

It may be noted in passing that Great Britain's drink bill has been slowly decreasing since 1899. It amounted last year to something over £164,000,000, which was nearly £22,000,000 less than in 1899. When the natural increase of population is taken into consideration, the decrease amounts to about £34,000,000. By some this falling off in the consumption of alcoholic drinks is attributed to the hard times, and it may be partly accounted for in this way. Probably the strong stand against alcohol taken by many of the most prominent physicians, especially the members of the Medical Temperance Association, is having some effect. The wholesale fashion in which medical men in the past were in the habit of recom-

mending alcoholic stimulants is rapidly coming to be considered unscientific and dangerous.

Sunday Observance.

Sunday observance also came up for consideration, and a resolution "viewing with grave anxiety the growing tendency to secularize the Lord's day, and urging the Free Churches to strive to keep the Sunday free from the intrusion alike of mere pleasure and of week-day toil," was moved by J. H. Shakespeare, secretary of the Baptist Union, and carried. Mr. Shakespeare also mentioned that a letter had been received from the secretary of the Archbishop of Canterbury inviting the Council to lend its aid in reducing the evils of Sunday desecration. This movement in favor of a more strict observance of Sunday, seems to be slowly gathering in strength. Sunday, July 1, has been suggested as a day for the preaching of simultaneous sermons in all the churches of the kingdom, and it is also proposed to hold a representative conference for the consideration of this matter next November. That the movement has some backing outside the clergy is evident from the statement of Lord Avebury in the House of Lords that 300 shopkeepers associations and a large number of corporations and trades councils have given their approval to Sunday-closing.

The Educational Question—A Certain Sound.

Naturally the education question came in for a good share of attention, and plenty of advice was given to the government on this delicate matter. As already indicated, the general tone of the gathering was social and political rather than religious. Nevertheless, one twenty-minute address was given by Principal P. T. Forsyth, of Hackney Theological College, in which timely truths were brought out. Dr. Forsyth said that in the very circles of evangelical believers a distrust of theology was spreading, and in some quarters distrust had given way to actual unbelief. The note of authority was lacking in modern preaching. Faith was not characterized by obedience. It could appreciate the spirit of Christ, but it was not abased before the majesty, the holiness, of Christ. Active religion tended to become bustling and jaunty. We were familiar with pulpit appeals for more love, more trust, more sympathy, etc. Believe, believe, the preacher urged, while largely ignoring the fact that faith and repentance and all the Christian graces were supernatural things,—were the gift of God. In religion, experience must fall to the ground unless sustained by theology. A church deprived of a well-defined belief would become a feeble church and then a worldly church. Preachers should bestow themselves upon the serious and resolute study of the Bible as the standing creator of Christian experience.

On the whole it was an excellent address, but it did not win much favor with the audience, and there was no discussion. The general current of thought was in quite another direction. Like the twelve disciples on the way to Jerusalem, the minds of the leaders were too much taken up with more material and worldly things to appreciate spiritual truth.

Matters in Parliament.

Turning our attention for a moment to Parliament, we find we are still in the vortex of social agitation. The new House of Commons has already given its approval to measures for the payment of members, the feeding of insufficiently fed school children, and for old-age pensions. It has also expressed itself unmistakably in favor of free trade. It is a people's parliament indeed, a fact which leaked out in a significant way the other day when one of the waiters in the House of Commons restaurant was remarking on the number of shilling

dinners he was called upon to serve. On the benches there is an absence of that dilettantism which had grown common under the Balfourian régime. The spirit of hard work is coming in to take its place. Democracy is lifting its head once more, and class privilege and hereditary rights are losing their hold. Thus far the Labor members have conducted themselves in a way to win the respect and confidence of their fellows, tho they have not found it easy to master the multitudinous rules of the House. They are nearly all total abstainers, and one of them has been giving some time to securing total abstinence pledges from his fellow members.

The prime minister, it may be said, is exceedingly popular in London, and, for that matter, throughout the country. He has managed things well in the House, and with his large majority can almost afford to ignore the feeble party in opposition.

A Difficult Question. A New Bill.

Of course the new government has made but a beginning. There are wisecracks who prophecy that it will yet be wrecked on the rocks of Education. This is not at all likely, tho the whole matter of the national education is indeed a difficult one to handle successfully. The Education Bill of 1902 was notoriously unfair to the Nonconformists, leaving the control of the children practically in the hands of the Roman Catholics and the state church, these two organizations happening to own almost all the voluntary schools which were subsidized by that bill. The new measure, brought in by the educational secretary, Mr. Birrell, provides that the voluntary schools, conducted by the Church of England and other denominations, in which religious instruction is given, shall be entirely cut off from public financial support. The only way in which they can become entitled to such support is by being made into public schools, and becoming subject to local authorities. There shall be no religious test for teachers, and no religious instruction shall be given by the teacher. But on two mornings in the week religious teaching may be carried on in the school by the pastor or some person appointed for the purpose, but no part of the expense of such teaching shall be borne by the taxes, and attendance shall not be compulsory.

Such is the bill as first presented. What changes may be made, either in committee or on the floor of the House of Commons, remains to be seen. Probably the most uncompromising opposition will come from the Roman Catholics and the High Church party, both of whom have expressed very strong convictions in regard to giving the children a thorough church training. The bishop of Salford (Roman Catholic) speaking at Salford the other week, said: "Our minimum is our maximum. We claim that which alone can satisfy our conscience—the retention of our Catholic, dogmatic teaching." The *Tablet*, a prominent Roman Catholic organ, further explains the situation thus: "We are going to hold what we have got, and surrender nothing. The situation is wonderfully simplified by this fact. . . . We want Catholic teachers all the time in Catholic schools, who shall give definite Catholic teaching to Catholic children. . . . However the Catholic teacher gets into the school, he has got to be there, and, subject to Catholic control, to give proper Catholic instruction to Catholic children."

Needless to say, such claims are not provided for in the proposed bill. Time will demonstrate how much of this is bluff, and how much grim determination. It is not impossible that there will be some passive resistance on the other side of the fence should the present bill go through Parliament without much change. M. ELLSWORTH OLSEN.

RAILROAD EMPLOYEES OPPOSED TO SUNDAY LAWS.

A REPORT from the *Toronto Mail and Empire*, bearing date of March 28, shows that the claims of the promoters of Sunday legislation in Canada are not correct in stating that the proposed legislation is in the interests of employees protecting them from Sunday labor, as the following will demonstrate:

Among the lodges heard from are those at London, St. Thomas (representing the G. P. R., Grand Trunk, Michigan Central and Wabash), London, Ottawa, Windsor, and Lindsay.

Toronto Junction Lodge, of the Order of Railway Conductors, sends a particularly strong resolution, setting forth that the bill is "arbitrary," that it interferes with the management of their own affairs by the railways, and that it will decrease the earning powers of the employees, while increasing the risk of life in handling the accumulation after Sundays. It is further set forth that tying up traffic on Sundays at frontier points will cause diversion to American roads from the Canadian lines.

This resolution, sent by a Conductors' Lodge, will be especially interesting to those who have heard the arguments that Sunday traffic is a menace to life and safety.

WHY THE EARTHQUAKE?

THE question, What causes earthquakes, is one that has engaged the attention of men for centuries. Various are the theories, and to the ordinary vision various are the causes of local disturbance of this kind. But God tells us of one yet future that will exceed all others in extent and severity, and He also tells us what will be the cause of it:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. . . . The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. 24:1-6.

Note that this is true, "*for the Lord hath spoken this word.*" Now if the greatest earthquake that the earth ever has, or ever will, experience is caused by the transgression of God's law, then is it not possible that others are permitted for the same reason—whatever the immediate physical cause? This is especially probable because "earthquakes in divers places" are to precede the time of this great and destructive one. And the people of to-day should heed this fact, because the earthquake phenomena have been rapidly increasing in frequency within recent years. In this connection we quote a verse omitted in the foregoing scripture:

"And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him."

Was not this the case in San Francisco, where all classes were for a time on an equality? All were alike the objects of charity, the victims of desolation. Is it too much to say that this was a sign, a foretaste, of the devastation of the soon-coming general overthrow? Note further the specification of the prophecy, and its miniature likeness in the catastrophe that has just passed:

"All the merry-hearted do sigh. The mirth of tabreth ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction."

Surely the conditions in the stricken city by the Bay were enough to impress upon the reflective mind a serious contemplation of the greater fulfilment of the prophecy, when we shall see that "the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly." And when "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage," it will be realized that "the transgression is heavy upon it." There will be no more question as to what causes the earthquake. Then it will be demonstrated that "sin, when it is finished, bringeth forth death."

Let us praise God for the blessed hope of the believer: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. "Fear,

and the pit, and the snare, are upon thee, O inhabitant of the earth." Isa. 24:17. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Even the terrible earthquake has its merciful message of warning and invitation. Men are so engrossed in the mad rush for wealth, and position, and pleasure, that nothing short of the quaking, burning evidences of destruction can cause them to halt for even a moment's reflection. G.

THE JAMESTOWN TERCENTENNIAL EXPOSITION.

TWO bills have recently been introduced into Congress, one in the House and the other in the Senate, which provide for a large appropriation that may aggregate two million dollars for the Jamestown, Virginia, Tercentennial Exposition to be held in the year 1907.

The particular feature in this bill against which every liberty-loving citizen should enter a most earnest protest, is embodied in Section 13, which reads as follows:

That as a condition precedent to the payment of the appropriation herein provided for, the Jamestown Exposition Company shall contract to close the exhibits and places of amusement to visitors on Sundays.

In the words of this section there is couched the wicked principle that is characteristic of all religious legislation.

It should be remembered that we are not opposing the closing of the Exposition on Sundays; that is, we believe that the Commissioners have a perfect right to close it or not as they may choose.

What we protest against is the interference of Congress in the affair; for in so doing she is legislating with respect to a religious institution, which is in flagrant contradiction to the First Amendment to the United States Constitution, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Congress has no more right to make appropriation to the commissioners of the proposed Exposition on condition that it shall be closed on Sundays, than it has to make an appropriation to any other religious institution. The Roman Catholics would have just as good a right to demand an appropriation on condition that they observe Good Friday, Easter, or any other holiday.

Every public function possible, whether municipal, state, or national, is seized upon the promoters of religious legislation, with the hope of adding force and prestige to their unrighteous cause.

All should be able to hoist the signal of danger when the enemies of liberty attempt their attacks against the original American ideas of civil government and religion which were first enunciated by Christ and incorporated into the Constitution of this government, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." K. C. RUSSELL.

POSITION OF THE CANADIAN GOVERNMENT.

THE Lord's Day Alliance recently sent a deputation to interview and memorialize the government concerning the proposed Dominion Sunday Law. These representatives combatted the positions taken by the Hebrews and Seventh-day Adventists, laying stress upon their comparatively small numbers. Noting this incident, the St. Thomas, Ont., *Times* says:

In reply Sir Wilfrid Laurier said the question was surrounded with difficulties. It was not possible in this country, where people were of different religious beliefs, to introduce legislation of this kind without having the whole community more or less in a turmoil. He suggested to them that when the bill was in committee and was being discussed clause by clause, they should meet the opponents of the measures and try to find a common basis which

would interfere as little as possible with the religious convictions of those of separate religious beliefs. If all sides met together in this spirit he thought they ought to be able to enact legislation. He must tell this to them frankly; it was the duty of the government to listen to all. They represented the minority as well as the majority. Government was bound to take the part of the minority, because they were in a minority. One might not agree with their views, but they were citizens under the protection of the British Crown, and were entitled to fair play. In this spirit the government approached the consideration of the question.

A SUNDAY bill in the Massachusetts Legislature has been passed by the House. An effort was made the following day to reconsider it, but failed. It is expected, however, that the bill will be killed in the Senate.

Art lovers of the whole country who were acquainted with the contents of the Hopkins Art Institute will be glad to learn that the many beautiful paintings in that palace of art were saved. They were cut from their frames and taken to Berkeley, Cal. The value of the collection is placed at \$200,000.

THE day after the great earthquake, hundreds of gushers of boiling hot mud leaped from the earth near Pajaro, on the Southern Pacific Coast Line. Along the tracks from Salinas (Monterey County) to Pajaro, and branching to Del Monte, trackmen were terrified by these new phenomena. In some places streams of hot sand and loam spurted to a height of ten to fourteen feet. Streams of hot muck ran along the track in ditches. One of the section houses was surrounded by a stream of this mud, and its occupants had to make haste in order to escape. These gushers showed especially at points where the track was settling. An engine and train-master was sent to investigate, and hundreds of craters were seen beyond where the engine could go. Quicksand areas were found where none had been noted before. This region is near the southern limit of the greatest quake extent.

The insurance commissioners of San Francisco have made a thorough inspection of the district destroyed by fire following the earthquake of April 18. The policies held by those whose buildings were burned will reach \$175,000,000 and the commissioners estimate that the total loss will reach \$300,000,000. As this is divided among about eighty companies, they assert that only a few of the smaller companies will go down; that in the main the companies will be able to pay dollar for dollar on their policies. Rates are being raised in Chicago, Baltimore, Boston, Philadelphia, and New York on an average of 25 per cent.

"The Independent" of April 26 reminds us through Professor Tarr that there was a very severe earthquake in Alaska in September, 1899, the shocks continuing from September 3 to 10. For a distance of 150 miles the shore line was raised from one foot to forty-seven feet, tidal waves rushed in, glaciers gave way, ocean caves appeared, and mountains tumbled into the sea. Some of the shocks were very violent.

A REPORT from Berlin, Germany, announcing the religious freedom throughout the empire, reminds one of the early days of the Protestant Reformation when religious freedom was declared. The object seems to be to give more liberty to Catholics, but the amendment makes it much broader. Good. Here is the item:

Berlin, May 2.—The Reichstag to-day debated a Centrist's motion on the subject of religious freedom, demanding the abolishment of restrictive laws of the federal states. The house adopted the first paragraph with a radical amendment, which gives religious freedom throughout the empire to every one, irrespective of creed, and a socialistic amendment forbidding religious education or church attendance against the wishes of parents.

General Funston and the soldiers under him did faithful, energetic, and excellent work during San Francisco's trial.



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

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

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Publishers

Read our article on India. We will report donations to that field next week.

Our news agents ought to have a good sale of this issue. It contains some fine illustrations and articles on the great earthquake and fire.

Will the one who sent us a type-written article on "The Spread of Spiritism," please send us his name and address. We do not desire the name of the author for publication unless agreeable to him. But we wish the name of the writer.

Agents have done exceedingly well selling the Earthquake Special. One young man, a carpenter and cement worker, came in from a trip on which he had sold 1,300. It paid a great deal better than his trade, he said. It sells readily everywhere; it sells itself.

Because of the San Francisco City Hall on the first page many have thought that our second edition was the same as the first. But the first page has a much better view of the ruins of the city hall and all told, fifteen different illustrations, in the whole paper, including its magnificent supplement, forty. The price is only five cents.

Our first booklet of the earthquake and fire scenes was gotten out in haste and under great difficulties, and yet it is greatly superior to the most of them upon the market, and in giving a view of the whole field affected, it is without a peer. Among its unique features are: before and after the quake; the entire field as no other booklet covers it; the seismographic records, and the meaning of such disturbances and calamities. It is certainly worth its price, 25 cents.

EARTHQUAKE NUMBER.

THE first edition of the earthquake special SIGNS OF THE TIMES reached 400,000. Then our rotary press paper gave out, gave out when orders were coming in at the rate of 20,000 a day. Then we issued our Second Edition, containing fifteen different illustrations and two new articles, one of which described graphically Santa Rosa's suffering, the other giving some of the causes of earthquakes.

This edition was corrected to date. It tells the plain story of the calamity. It covers the field from north to south as no other illustrated paper or magazine has.

When we ran out of rotary stock, we were 60,000 orders ahead of the presses. We have four presses now on the SIGNS, and expect our rotary press stock to-morrow.

The old giant has been idle and hungry these days. Soon, however, he will be devouring rolls of paper and turning out finished SIGNS at the rate of 6,000 or more an hour.

We are doing more with this second edition. We are printing on fine paper one of the most striking fire scenes taken, printing in a fine toned brown, suitable for framing, and giving one to each purchaser of the paper.

If you have the first edition, you will certainly want the second. You will want the second anyway.

Splendid Misinformation.—It has been almost impossible to draw an exact map of the burned district of San Francisco, and the best we have seen and published are only approximate. But the following to a fire insurance company in New York by its chief adjuster in San Francisco, according to the usually very accurate *Christian Advocate* is a "precise statement of the boundaries of the district burned over in the conflagration of April 18-20:

"Beginning at the intersection of Lombard and Bay Streets, south to Mission."

We need not quote all of this "precise statement" when we tell our readers that Lombard and Bay Streets do *not* intersect. They are parallel streets in the northeast part of the city, three blocks apart. Neither one of them runs to the next street named, Mission; the nearest is twelve blocks away on the south side of Market. "East to Van Ness, north to Sutter" the "precise statement" runs, when Sutter crosses Van Ness at right angles and is both north and south of that avenue. It is to be hoped that this precise man will do better work in adjusting insurance losses.

The above is on a par with some of the books gotten out on San Francisco in the East. One advertizes as the "standard and authoritative record of the San Francisco and all other calamities," the "authentic history." Another is advertized as "the only authentic book." Still another of the same sort represents the "Call" building as falling. It need not be said that these books will bear the brand of "precise" and "authentic" inaccuracy.

The world's idea of greatness is great armies and navies. The world's ideal hero is the great general or the great admiral. But greatness achieved by such means is the result of destruction of human life. Nations that become great through such instrumentality must attain greatness at the expense of others. Can such a nation be a Christian nation?—It can be so only in name. Christian greatness is not attained in that way. The Founder of Christianity said of His career on earth, "The Son of Man is not come to destroy men's lives, but to save them." Yet of Him, before His birth, an angel said, "He shall be great." But even from the standpoint of temporal prosperity, the common people of the great military and naval powers are not the most prosperous. There may be more millionaires and more aristocracy, but in far greater proportion there are also more of the dependent classes. In Europe the greatest average material

prosperity, as also the most general tranquility, is to be found in such states as Switzerland, Denmark, and Holland. They have no great armies or navies, mere non-producing consumers of the products of the people's labor, and for this reason they have fewer difficulties with their neighbors. To the professed followers of Christ, He says, "Put up thy sword into his place; for all they that take the sword shall perish with the sword." Where are great Babylon, and Medo-Persia, and Grecia, and the iron empire of Rome—once proud nations with unlimited sway in the earth? and where are their all-conquering armies?—Perished forever.

One engine company of eighteen men fought the flames that attacked an extensive range of railroad freight sheds in San Francisco, and saved them after twelve hours of incessant, unflinching work. These have been reckoned as fire-traps for many years, yet blocks of substantial buildings in close proximity were swept before the flames. The old sheds were valuable for their treasures of freight. When men are ready to do such unselfish, heroic work for the salvation of souls, the Gospel of the coming kingdom will soon be heralded to the world. "And then shall the end come" (Matt. 24:14), and great will be the reward of the faithful messengers.

Why Not Use the Bible?—A correspondent sends us a letter of 1,500 words criticizing a tract entitled, "Is Man Immortal?" It will be sufficient to quote but a few of his many words to show how unbiblical is his argument. He says in answer to the title-question of the tract:

"I will answer that question. Of course, man is immortal. This question is as foolish as the question, Is there a God? The atheist and the denier of man's immortality are twin brothers. Every atheist denies man's immortality. God is a respecter of persons. He does not treat everybody alike," etc., etc.

An atheist is in the broad sense one who denies the existence of God. Of course, he is one who does not believe the Bible. This writer evidently does not believe the plainest passages of the Word of God; for that Book declares that God "only hath immortality" (1 Tim. 6:16); that "life and immortality is brought to light through the Gospel" by faith in which through grace it is possible to all (2 Tim. 1:10); that it is a thing to be sought, not something possessed (Rom. 2:7); that the believer will put it on at the last trump, when Christ comes; "then this mortal must put on immortality," if at all (1 Cor. 15:51-54). It has been the devil's endeavor to make man believe from the beginning that he had life and existence within himself. "Ye shall not surely die;" "ye shall be as God." Gen. 3:4. Man if in Christ has eternal life now. Immortality is God's stamp of an incorruptible character. This gentleman wishes to discuss this question with any competent person that respects truth, etc. But what standard does he have of truth? One utterance of God's Word, stated over and over again, is that "God is no respecter of persons." See Acts 10:34; Deut. 10:17; 2 Chron. 19:7; Rom. 2:11; Eph. 6:9; *et al.* This critic flatly declares, "God is a respecter of persons," and to show that his pen had made no slip, he continues, "He [God] does *not* treat everybody alike." The word of man or the Word of God. "What is the chaff to the wheat?"

Splendid Spirit of Courage.—There is a splendid spirit of hope and courage among many of the people in San Francisco. This is exemplified in the following incident. A gentleman met Captain Dimond, not less than 110 years of age, after the fire and said: "Well, Captain, did you save anything?" "Only what I stand in," was the old man's reply. "I have to begin all over again." And it is the only thing to do; but it is well to build with God. Only so is it safe.

The federal government will expend in the stricken district a vast amount of money for injured buildings. For instance, Secretary Shaw asks for \$611,000 for San Francisco, \$35,000 for San Jose, and \$750,000 for unforeseen contingencies, a total of \$1,396,000.