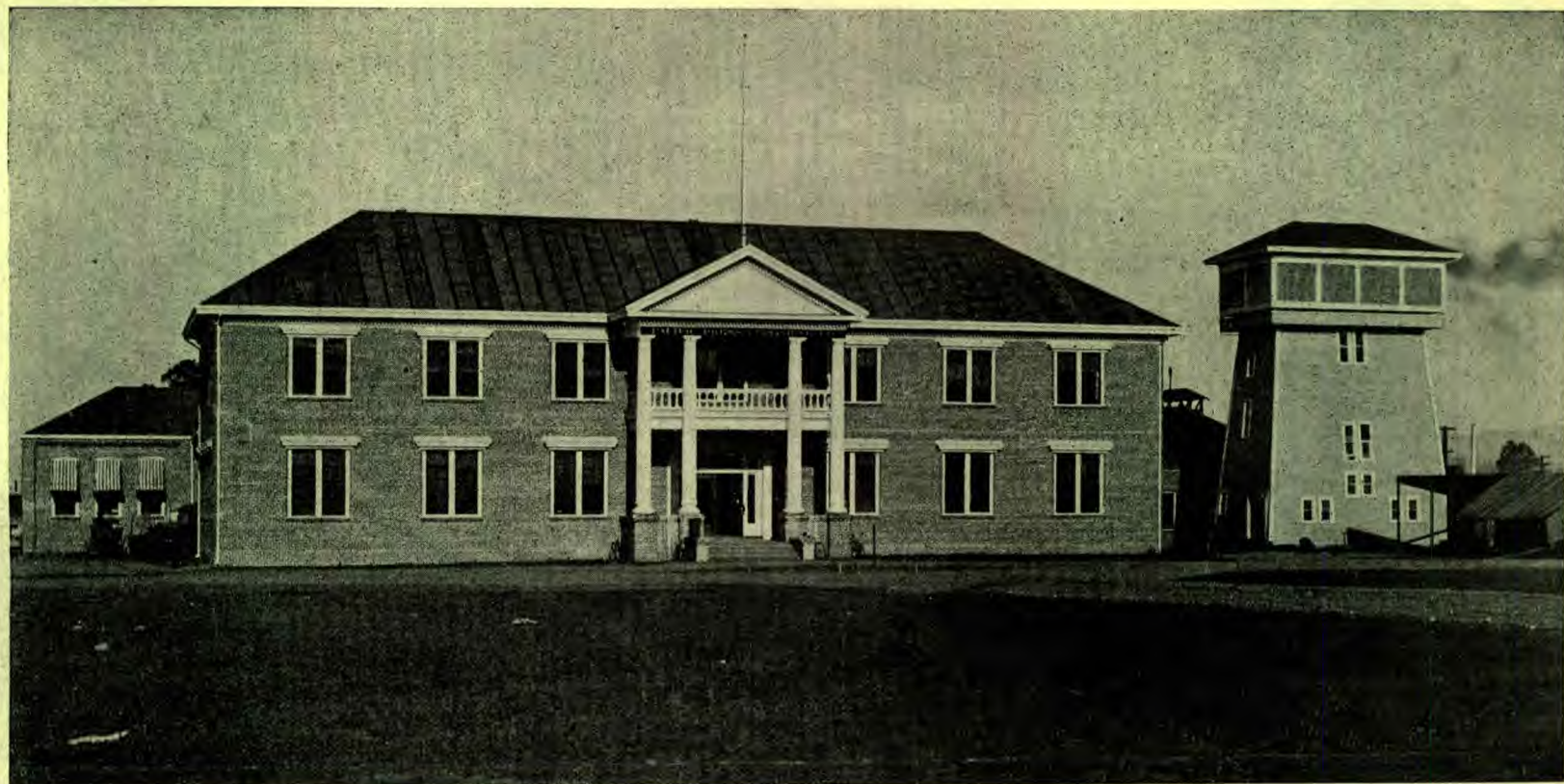


No. 30

SIGNS OF THE TIMES



PACIFIC PRESS BUILDING BEFORE THE FIRE.



PACIFIC PRESS BUILDING DURING THE FIRE.

Pacific Press Publishing Company, Mountain View, Cal.

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

(Entered September-15, 1904, as second-class matter at the Mountain View, Cal., post-office, under act of Congress of March 3, 1879.)

A. O. TAIT, - - - CIRCULATION MANAGER.

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"Praise the Lord"

MRS. E. G. WHITE.

LET everything that hath breath praise the Lord." Have any of us duly considered how much we have to be thankful for? Do we remember that the mercies of the Lord are new every morning, and that His faithfulness faileth not? Do we acknowledge our dependence upon Him, and express gratitude for all His favors? On the contrary, we too often forget that "every good and every perfect gift is from above, and cometh down from the Father of lights."

How often those who are in health forget the wonderful mercies that are continued to them day by day, year after year. They render no tribute of praise to God for all His benefits. But when sickness comes, God is remembered. The strong desire for recovery leads to earnest prayer; and this is right. God is our refuge in sickness as in health. But many do not leave their cases with Him; they encourage weakness and disease by worrying about themselves. If they would cease repining, and rise above depression and gloom, their recovery would be more sure. They should remember with gratitude how long they enjoyed the blessing of health; and should this precious boon be restored to them, they should not forget that they are under renewed obligations to their Creator. When the ten lepers were healed, only one returned to find Jesus and give Him glory. Let us not be like the unthinking nine, whose hearts were untouched by the mercy of God.

God is love. He has a care for the creatures He has formed. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What a gracious

privilege is this, that we may be sons and daughters of the Most High, heirs of God and joint-heirs with Jesus Christ. Then let us not mourn and grieve because in this life we are not free from disappointments and afflictions. If in the providence of God we are called upon to endure trials, let us accept the cross and drink the bitter cup, remembering that it is a Father's hand that holds it to our lips. Let us trust Him in the darkness as well as in the day. Can we not believe that He will give us everything that is for our good? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Even in the night of affliction, how can we refuse to lift heart and voice in grateful praise, when we remember the love to us expressed by the cross of Calvary?

What a theme for meditation is the sacrifice that Jesus made for lost sinners! "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." How shall we estimate the blessings thus brought within our reach? Could Jesus have suffered more? Could He have purchased for us richer blessings? Should it not melt the hardest heart when we remember that for our sakes He left the happiness and glory of Heaven, and suffered poverty and shame, cruel affliction and terrible death? Had He not, by His death and resurrection, opened for us the door of hope, we should have known nothing but the horrors of darkness and the miseries of despair. In our present state, favored and blessed as we are, we can not realize from what depths we have been rescued. We can not measure how much deeper our afflictions would have been, how much greater our woes, had not Jesus encircled us with His human arm of sympathy and love, and lifted us up.

We may rejoice in hope. Our Advocate is in the heavenly sanctuary, pleading in our behalf. Through His merits we have pardon and peace. He died that He might wash away our sins, clothe us with His righteousness, and fit us for the society of Heaven, where we may dwell in light forever.

Pray, pray earnestly and without ceasing, but do not forget to praise. It becomes every child of God to vindicate His character. You can magnify the Lord; you can show the power of sustaining grace. There are multitudes who do not appreciate the great love of God nor the divine compassion of Jesus. Thousands even regard with disdain the matchless grace shown in the plan of redemption. All who are partakers of this great salvation are not clear in this matter. They do not cultivate grateful hearts. But the theme of redemption is one that the angels desire to look into; it will be the science and the song of the ransomed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? Should we not praise God with heart and soul and voice for His "wonderful works to the children of men"?

Praise the Lord in the congregation of His

people. When the word of the Lord was spoken to the Hebrews anciently, the command was, "And let all the people say, Amen." When the ark of the covenant was brought into the City of David, and the psalm of joy and triumph was chanted, all the people said, "Amen," and praised the Lord. This fervent response was an evidence that they understood the word spoken, and joined in the worship of God.

Our God, the Creator of the heavens and the earth, declares, "Whoso offereth praise glorifieth Me." All Heaven unite in praising God. Let us learn the song of the angels now, that we may sing it when we join their shining ranks. Let us say with the psalmist, "While I live, will I praise the Lord; I will sing praises unto God while I have any living." "Let the people praise Thee, O God; let all the people praise Thee."

"BEHOLD, NOW IS THE ACCEPTED TIME."

As down the many years apace,
We backward turn our thoughts and trace
Events gone by—perhaps a deed—
Or plans we planned and failed to heed;
See how unworthy we have been
Of Jesus, who for us was slain;
Who by the cross and pain did buy
A home for all, beyond the sky.
The resurrection morn shall come,
And loved ones all He'll gather home—
Forever more to live.

Our God to us His Son did give,
That all who died in Him might live;
Live in the mansions He prepares,
Away from sorrow, sin and cares.
O, turn to God without delay!
For Christ our Lord has cleared the way:
Trust not unto a last prayer given,
To save our souls and gain us heaven.
For close, so close, we walk with death
How know we when shall cease our breath
And we die unforgiven?

Think of the many ones who give
Their youth—the best that in them is—
To Satan's snares, and day by day
Are led by reckless pleasure's sway;
Who think that when they come to die
God then will hear unburden'd cry,
O, sinners, who are tempting fate,
Turn to Jehovah ere too late!
Then cease, oh cease, to wait!

God's love for us is never late;
'Tis ours, whose laggard footsteps wait.
God's angel now a message sings
O'er all the Nations wide it rings;
A warning that will be the last:
Probation's closing, closing fast.
Then let us be among the throng
Who for the end doth work and long;
Who deem God's love of greater worth
Than all the riches of the earth,
Or worldly pleasures wrong.

When worldly lusts and passions cleave,
O, Soul! the Spirit thou dost grieve—
Then, O, so gladly take the cross;
Count gain, for carnal pleasure's loss;
For Christ hath better things for all
Who heed His tender loving call.
O, sinner, sinner, do not wait
A death-bed prayer, a death-bed fate!
Think not there's time before ye die;
End not this life with anguished cry—
Too late! Too late! Too late!

Edna A. Crabbe.

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."

Vol. 32. Number 32.
For Terms, See Page 2.

MOUNTAIN VIEW, CALIFORNIA, AUGUST 8, 1906

Weekly, \$1.50 per year,
Single Copies, Five Cents.

The Story of Our Loss.

OUR BEAUTIFUL HOUSE . . . IS BURNED WITH FIRE.

JUST as passed the midnight hour, July 21, fire broke out in the printing plant of the Pacific Press Publishing Company, Mountain View, Cal. No one saw its beginning so far as we knew, unless it was some miscreant who kindled it. When it was first seen it had eaten through the roof in the northeast corner, in the photo-engraving room. From there in hungry greed it ate its way through a covered passage to the engine-room and tankhouse on the east, and through the main building to the south and west. It spread with inconceivable rapidity. Its red tongues flickered and danced and darted in demoniac glee, as on it sped from department to department, ravenously hungry and insatiate. In two hours the entire roof was in and the whole thing a blazing mass.

The plant was the completest and best equipped west of the Rockies. The building was 125 feet on the front, 175 feet on the back, by the railway, and 175 feet deep. The front part, 125x40 feet, two stories high, contained the business offices and salesroom on the first floor; the chapel, the reading-room, and editorial offices, on the second floor.

The arrangement was nearly ideal. The work moved from type-room to electrotype foundry and photo-engraving room, to press-room, to folding-room, to bindery, to stock-room, all on the same floor, and connected in the order named. The machinery was good, every machine in running order, and the office more than full of work. Now it is a desolate waste of ruins. Our big SIGNS machine, a rotary perfecting Cottrell press, printing from a continuous roll, the price of which was about \$15,000, lies a broken wreck on its side. Steam pipes are twisted and distorted in grotesque knots and tangles. The fireproof vault collapsed. The big safe stands on edge in a mass of debris. Great piles of charred and steaming paper, two carloads or more, form a black mountain range on one side, and the burned manufactured stock a mountain on the other. A little portion of the front wall survives the shocks of earthquake and the searching, piercing, disintegrating power of fire.

The loss on the building, stock and equipment will range from \$250,000 to \$300,000. The insurance is only \$100,000. It is not yet adjusted. We feel it keenly, coming, as it did, just after the great earthquake.

Books and Engravings.

Of our own books the loss is great. All our stock in hand is burned. One book, "Her-

alds of the Morning," was on the press, and an edition of 25,000 nearly completed, with some cases made in the bindery. All are lost, sheets, plates, cases. It may have to be photo-engraved, page by page, at Kansas City or Chicago. "Great Controversy" will go to Washington to be printed.

In the field are many book agents who will have to postpone their delivery from one to two months; but this they will do heartily, tho it will be a great disappointment to many.

One of our great losses is valuable cuts. Some of these can not be reproduced, and many belonged to our customers.

Our library, while not large, had many choice books, a number of which can not be duplicated, and which we have no funds to replace. With these were many of the editor's best books. Beside this are many facts, clippings, statistics, the gathering of a lifetime, treasures given by friends, which no money can replace. Our human heart aches and cries as we tell the story in part, and every day will reveal more and more the vacant places. There are two kinds of knowledge that an editor especially needs: that which he has stored in the archives of his own brain, which is a part of himself, and that which he knows where to find but which he cannot remember nor afford the time to



THE PACIFIC PRESS AFTER THE FIRE.

Our Periodicals.

A tremendous loss which will grow with the years is connected with the SIGNS OF THE TIMES and OUR LITTLE FRIEND. All our manuscripts are in ashes. This included manuscripts for several months' issues and for two books, at least, and perhaps four, which can not be replaced. Hundreds of drawings, the accumulations of fifteen years, are burned. This beside the magnificent drawings of "Desire of Ages," "Story of the Redemption," and "Mount of Blessing." Thousands of engravings, line and halftone, have gone up in smoke, or are in melted and twisted plates in the mass of debris. Thousands of photographs, gathered from all parts of the world, which the editor had been collecting for fifteen years, were licked up by the red tongues of the demon. The completest files of Advent literature to be found in the denomination, complete and partial duplicate files of the SIGNS and LITTLE FRIEND and Review and Herald from the first, are in ashes even to the last issue.

memorize. For the latter he depends on his library, which if well selected is a constant friend. We feel that we have lost a friend.

But the editors have left them the great storehouse of all that is of worth in the moral field—the Bible—and the SIGNS OF THE TIMES, which is pre-eminently a Bible paper, will still be issued as before.

Little did we think when we placed as an illustrative motto on our Fire and Earthquake Number, "And after the earthquake a fire," that it would prove a prophecy of our own beloved plant; that we should ever see till its work was finished the lurid flames licking up its life blood. The eternal hopefulness of the human always puts the trouble on the other fellow and exempts himself. Now, as Job's friends told him, the affliction, the trouble, has come to us. Thank God, there has come with it warm expressions of sympathy from our brethren and friends, of which the following will testify.

THE SIGNS OF THE TIMES

Editorial from *Palo Alto Citizen*:

The sympathy of the printing and publishing profession everywhere, and especially that of The Citizen, is extended at this time to the Pacific Press Publishing Company, whose immense plant at Mountain View now lies in ashes. The company lost very heavily in the earthquake of April 18 and had just begun to get in good running order, when along came the fire fiend and destroyed everything but the institution's good name. All California must regret this unfortunate happening.

From the Schmidt Lithograph Company, Oakland, Calif.:

Oakland, Cal., July 21, 1906.

Pacific Press Publishing Co., Mountain View, Calif.

Gentlemen: We are just in receipt of your telegram in which you notify us that your plant was destroyed by fire.

It is needless to say we sympathize with you and can appreciate your position, after the experience we had in losing our plant and all it contained, which was the result of a quarter of a century's hard work.

We also hope that it will not take you very long to recover from this misfortune and that it will be only a short time before you are again established in a new plant, better equipped (if such a thing is possible) than the one which was just destroyed.

Your consideration of our interests in your hour of distress is commendable and will enable us to look around elsewhere for some one else to do the work which you had in hand at the time of the fire.

The opportunity may arise when we can be of assistance to you and would be pleased to have you call. Very truly yours,

SCHMIDT LITHOGRAPH CO.,

(Signed) M. Schmidt.

From C. C. Morse & Co., Seed Growers, San Francisco, Calif.:

San Francisco, Calif., July 21, 1906.

Pacific Press Publishing Co., Mountain View, Calif.

Gentlemen: We have just learned the sad news of the loss of your plant by fire and wish to assure you of our sincere sympathy. Trust you will soon be able to erect another plant and continue your good business.

Respectfully yours,

C. C. MORSE & CO.,

Per Lester L. Morse,

Pres. and Mgr.

From the Baptist Church of Mountain View:

Mountain View, Calif., July 22, 1906.

Mr. M. C. Wilcox, Pastor Adventist Church.

Dear Sir and Brother: The members of "The Memorial Baptist Church" wish to sympathize with you in your recent loss by fire, and tender the use of the church for holding services until such time as you have a house of worship.

By order of the church.

BARNEY JOB,
Church Clerk.

From A. G. Daniells, President of the General Conference, and Prof. W. W. Prescott, Editor of the *Review and Herald*:

"Washington, D. C., July 21.

"Wilcox and Jones: Terribly grieved over disaster. Services at your command. Difficult to go West after council. Wire if considered really necessary.

"DANIELLS AND PRESCOTT."

From Elder G. I. Butler, Editor of *Southern Watchman*, and I. A. Ford, Business Manager of the Southern Publishing Association:

Nashville, Tenn., July 23.

C. H. Jones: We are terribly shocked at news of your fire. You have our sympathy and prayers.

BUTLER AND FORD.

From J. H. Kellogg, of the Battle Creek Sanitarium:

Battle Creek, Mich., July 21.

C. H. Jones, Mountain View, Calif.

Be assured of our most sincere sympathy in your great misfortune. Call on me for anything I can do to help you.

J. H. KELLOGG.

From Sanitarium and Food Company, Sanitarium, Calif.:

St. Helena Sanitarium, July 22, 1906.

To Pacific Press Pub. Co., Mountain View, Cal.

Accept our heartfelt sympathy in your hour of deep affliction.

From the *Review and Herald*, Takoma Park, D. C.

Takoma Park, D. C., July 22.

Pacific Press Pub. Co., Mountain View, Cal.

Our workers unite in expressing sympathy. Can we do more?

REVIEW AND HERALD.

From Mrs. M. E. Abbott, Clerk of Santa Cruz Church:

Santa Cruz, Cal., July 22, 1906.

M. C. Wilcox, Mountain View, Calif.

Dear Brother: I know not what to think or say, only that the "Lord's will be done." He who sees the end from the beginning knows what is for the best. "And we know that all things work together for good to them that love God." Dare we to doubt His promises? Nay, verily. Then, my brother, what words of sympathy can we offer? Your views of the great lessons of the earthquake calamity are surely good and wise. And if the fire was needed too, to humble us as a people, and stir us to action, especially to waken our sympathy for foreign fields, then let us praise the Lord for the fire. When I knew about the third edition of the SIGNS I felt to praise God for the earthquake; and doubtless time will reveal the reason why we should praise God for the fire, too. May the Lord be your guide, counselor and comfort, in this great trial, is our prayer for you all.

Your sister in Christ,

M. E. ABBOTT.

From F. M. Wilcox, of the Boulder Sanitarium:

Boulder, Colo., July 22.

M. C. Wilcox, Mountain View, Calif.

Deepest sympathy Boulder church and sanitarium. Courage. Joshua nine one.

F. M. WILCOX.

From Geo. McC. Price, Editor *The Modern Heretic*.

Los Angeles, Calif., July 22, 1906.

Elder M. C. Wilcox, Mountain View, Calif.

Dear Brother: Language would be weak to express the sadness we all feel down here at the dreadful news of the burning of the Press.

We trust that the way will open up for the continued publication of the SIGNS without much loss of time, and that ere very long the books, pamphlets, and tracts will again be issuing from the Mountain View office as heretofore. The money will come to rebuild, but I suppose a thousand things have perished which money can not replace.

GEO. McC. PRICE.

From A. Winegar-Simpson, M. D., of the Glendale Sanitarium:

Glendale, Calif., July 22, 1906.

Elder M. C. Wilcox.

Dear Brother: We are sorry indeed to hear of the destruction of the Pacific Press, and while we can not understand just why these things come, yet we know that through it all God designs to teach us precious lessons of His great love for us.

Praying that the Lord may guide you at this important time, I am

Your sister in the work,

A. WINEGAR-SIMPSON.

From G. W. Pettit:

Portland, Ore.

Greatly sympathize in your loss.

G. W. PETTIT.

M. W. Hodkins Co., manufacturers of gloves and mittens, West Oakland, write:

"We read of your disaster in Saturday's Enquirer with a sincere feeling of grief. We hope that it was not as bad as the newspaper reports make out. Extending you our sympathy in your loss."

The Union Lithograph Company, Oakland, through their president, B. S. Hubbard, write:

"We are sorry indeed to learn through the press that your magnificent plant has been destroyed by fire. Since we have gone through two experiences of this kind within four months, we are in a position to sympathize with you. If we can do anything for you, do not hesitate to call on us as we fully appreciate the service you rendered us a short time ago."

Blake, Moffatt & Towne, Oakland:

"We are sorry to learn through the papers of the entire loss of your plant at Mountain View by fire, and having only recently gone through the same experience we deeply sympathize with you. No doubt you will take steps to replace the plant immediately, and meanwhile we shall be pleased to accommodate you in any way that we possibly can with the limited means at our command at the present time."

THE SIGNS OF THE TIMES

FROM THE TOWN OF MOUNTAIN VIEW.

Mountain View, Cal., July 25, 1906.

To the Pacific Press Publishing Company, Mountain View—Gentlemen: Having been duly appointed by a citizens' meeting and delegated for the purpose, we have the honor to very respectfully tender to you the heartfelt sympathy and good will of the people of Mountain View and community, by reason of your great loss caused by the destruction of your publishing plant by fire on the 21st inst.

The community feels that it was a public calamity as well as a great loss to those personally in interest, and the people, through this medium, desire to convey to you expressions of sympathy, and to assure you of their good will in the premises, as expressed by a series of resolutions, a copy of which we are pleased to present to you, as expressions of public sentiment, in behalf of yourselves and the great institution, the printing and publishing plant, destroyed.

With appreciation and esteem, we have the honor to be very respectfully, etc.,

J. Weilheimer,
B. E. Burns,
William P. Wright,
Walter A. Clark,
A. B. Rogers,
Committee.

Preamble and Resolutions.

Whereas, The destruction of the plant of the Pacific Press Publishing Company on the 21st inst. by the ravages of fire, is deemed and felt by the people of Mountain View and the community to be a sad loss to the management and to all persons in interest therein, and also a serious loss to the industry and commerce of our community; and desiring to tender expressions of sympathy and good will to those who have suffered direct personal loss; therefore, be it

Resolved, That the people of Mountain View assembled do hereby deplore the great loss and extend our deep-felt sympathy to those who have suffered personally by the calamity, and we do hereby pledge our active co-operation in any matters possible that may be required by the Pacific Press Publishing Company in rehabilitating the destroyed institution; also be it

Resolved, That a select committee of five citizens, of which the Chair shall be one, be appointed to communicate these sentiments to the management of said Publishing Company, with fullest assurance of our desire to lend any aid or assistance within our power in the premises.

The above is a copy of a resolution unanimously adopted at a citizens' meeting held in Town Hall, Mountain View, on July 24, 1906.

(Signed) William P. Wright, President
J. Weilheimer, Secretary.

From Duehrsen-Wehr Co., San Francisco:

"Telegram just received. Please accept our heartfelt sympathy for your loss. Our limited facilities at your disposal."

Mr. E. M. Drake telephones from Santa Barbara: "The Donahoe Printing Company offer their plant at your disposal."

Mr. De Pew, publisher of Sunnyvale Standard, called and expressed his sympathies and offered the use of his facilities.

Many others, among these many business firms, have sent representatives to express their sympathy and to proffer offers of help. Among these are the *Sunset Magazine*, the *Sunnyvale Standard*, Mr. Nace of Santa Clara, the *Mountain View Leader*, Pacific Manifold-ing Book Company of Oakland, Out West Printing and Engraving Company of Los Angeles, Bank of Mountain View, American Type Founders' Company, C. B. Collett & Sons, and many others. For all these we are deeply grateful.

EARTHQUAKE NUMBERS.

We shall put forth every endeavor to pick up Earthquake Numbers, so as to supply the orders that are coming in; but in all probability some of these will have to be unsupplied. Every number in the office was burned.

A. Zellerbach & Sons, San Francisco:

"If there is any way that we can be of service to you, do not hesitate to call upon us, as we stand ready and willing to aid you in any manner possible."

Through Mr. James J. Taylor, the Everett Pulp and Paper Company, of Oakland, writes:

"Through the newspapers we have been informed of the very unfortunate catastrophe which has overcome you, and we beg to confirm our telephone message advising you of our willingness to do anything within our power that would in any wise assist you under the very unfortunate conditions at present existing. Allow us to assure you that our plant is at your service and that everything within reason that we can do for you will be most willingly performed."

The Pacific Rural Press, through the business manager, Mr. Edgar Rickard, writes:

"We desire to express our heartfelt sympathy in the loss of your plant. If there is any way we can assist you, pray command us."

California Ink Co., per Mr. H. P. Roach:

"It is with sincere regret that we learn through the daily newspapers of the complete destruction by fire of your beautiful plant at Mountain View. We can fully sympathize with you in the loss you have sustained, and take this occasion to inquire if there is anything that we can do to assist you in any way. We trust that you will not hesitate a moment in calling on us if you find that we can help you in the least."

From Mr. L. B. Woodruff, Mayfield, Cal.:

"Deepest sympathy in your affliction. My plant at your service."

Mr. Ev. E. Carreras, printers' utilities, San Francisco, writes:

"It is with profound regret and sorrow that I have read in this afternoon's paper the account of the destruction by fire of your very, very complete plant, truly the best on the Coast. Too bad; wish there was something I could do for you."

Eaton & Company, San Jose: "Expressing our sympathy for your loss, we are respectfully yours,
"A. C. Eaton & Co.,
"R. F. Telfer.

Mr. Thomas H. Doane, Secretary Pacific Coast Paper Company, Oakland, writes: "We sincerely trust that the account of your loss as we heard it has been exaggerated. If we can be of any service to you in any possible manner do not hesitate to command us. Your misfortune is not only a loss to yourselves, but to the community in general at this time. Mercantile enterprises in San Francisco are under obligations to you for the assistance you rendered them in the last three months in getting their printing out when all other resources were exhausted. . . . We are sure you will arise like a phoenix from the ashes and will make stepping stones out of all obstacles in your path. Wishing you every success."

Melvin, Hillis & Black, of San Jose, write:

"Pacific Press Publishing Company, Mountain View, Cal.—Gentlemen: We were extremely sorry to hear of the great disaster which you suffered Friday night, and we assure you that you have our sympathy. Coming at this time so soon after the San Francisco disaster, we realize the difficulty you will have in getting new material immediately. If we can be of any assistance in helping you fill your orders we will be glad to render what we can. We, with the aid of two or three platen feeders, could probably handle all your platen work, as we operate five jobbers day and night. We could give one or two feeders employment with our own work. Again expressing our sympathy, and trusting that you will be able to obtain new machinery and material with the least possible delay, we are very truly yours,

"Melvin, Hillis & Black,
"Per Howell D. Melvin, Manager."

E. J. Shattuck Company, printing and lithographing, Oakland and Alameda, write through their secretary, Mr. L. S. Allstrum: "Dear Mr. Gage: I just learned this morning of the misfortune which befell your fine printing plant at Mountain View. This has been an unfortunate year for printers. We extend to you and the firm you represent our sympathy, having come through a similar experience ourselves. Can we serve you in any matter, will be only too glad to do it."

A Word from the President.

THE Pacific Press building lies in utter ruins caused by a fire on the night of the 20th, the details of which are given in another article of this paper. The cause of the fire is not known.

In the days of Elijah there was a wind, an earthquake, a fire, but the Lord was not in any of them. And after those "a still small voice." That was the voice of God to Elijah: "What doest thou here, Elijah?" We have had quite recently both an earthquake and a fire, but the Lord was not in them. "An enemy hath done this." Our kind heavenly Father turned the results of the disastrous earthquake into a great blessing and we know He will also turn this to His glory in the end.

Our loss is over two hundred and fifty thousand dollars. We will probably receive our insurance, which is one hundred thousand dollars. At least there is no reason why we should not receive it.

The trustees have taken counsel with several of the leading brethren and have decided to rebuild, provided the town will give us the proper encouragement, and that the Lord does not indicate otherwise.

Our house was the largest and best equipped publishing house on the Pacific Coast, and it was doing a great work for God. Our work must not be stopped, nor even hindered. We must rise up, rebuild, and go forward. Buildings may be destroyed by earthquake, or by fire; men may die, renounce, yea, denounce the truths of the Third Angel's Message, but the truth of God can never be destroyed. It will survive the destruction of all perishable things and triumph most gloriously in the near future. Neither we nor any of our employees are discouraged. We press forward with strong faith and greater courage than ever before.

The still small voice is speaking in this our day. It is speaking to us. We humble our souls before God, and wait to know why He has permitted this disaster to come; yea, more, to know His entire will concerning us individually.

We need financial help to rebuild our plant. Money will be of little worth a few days hence. We received from the Oakland camp-meeting people cash and pledges to the amount of \$8,065.05, which amount was obtained in one effort. This amount will no doubt be greatly increased by the people on the coast.

Reader, what does the voice of God say to you in this our time of need? "Quench not the Spirit."

H. W. C OTTRELL.

OUR LITTLE FRIEND.

Please notice the request made for the SIGNS OF THE TIMES volumes and special copies. We make the same request for the bound volumes of the LITTLE FRIEND that we do for the SIGNS OF THE TIMES. If there are those who can spare them, with the files of this year up to date, we would be very grateful. Kindly inform us before sending.

Cast Down But Not Discouraged.

A Test of Faith.

Just as we were recovering from the effects of the recent earthquake the most terrible calamity in the history of the Pacific Press has overtaken us. Last Friday night, July 20, at about 12 o'clock, fire was discovered in our photo-engraving department, and in less than two hours the factory with its splendid equipment was in ashes.

The loss will amount to between two and three hundred thousand dollars.

At first we were stunned, and even now it seems as though we would awake and find it all a dream.

It came at a time when we were having the greatest prosperity, and special attention was being given to our denominational work. We also had in our employ the most faithful and devoted set of workers we have ever seen brought together, and this affliction is hard to understand, but in talking with Sister White she referred us to the case of Job. God permitted affliction to come to his servant to *test his faith*, and so it is with us. We are cast down but not discouraged, for we know that God lives and reigns, that He loves His children, and that He is able to turn this great calamity into a blessing.

The buildings are destroyed, but the institution still lives in the hearts of His people, and will come forth again brighter and stronger than ever. We firmly believe that within the next two years the Pacific Press will be able to do more in helping to spread a knowledge of this truth than it would if this calamity had not befallen us.

Many telegrams and letters of sympathy and offers of assistance have been received, all of which are a source of great comfort and encouragement to us.

Our first thoughts were for our faithful and devoted employees. If the work is to go, and it surely is, we must keep our force organized. We have talked with each individual and made temporary arrangements satisfactory to all. Some will get work in nearby offices, and some will take up canvassing and other work; but all with the understanding that they are subject to call and will return when wanted.

Our next thought was for our workers in the field—our faithful canvassers. Fortunately we had just made large shipments of books for immediate delivery, but large deliveries will be called for in the near future. The larger number of our canvassers are working for "Heralds of the Morning" and "Great Controversy." We have already sent a man to Kansas City to arrange for printing and binding "Heralds of the Morning," and we think we will be able to ship books within four weeks. We shall ask the *Review and Herald* to supply "Great Controversy," and will send them printers and binders if necessary, so our canvassers will be taken care of.

Orders have already been placed for machinery, so within two weeks we will be operating a small plant in temporary buildings.

Arrangements have already been made for printing the SIGNS OF THE TIMES, *Our Little Friend*, etc., until we get our own plant in running order.

With reference to finances would say that if we can collect our insurance we are still solvent. Briefly stated, our buildings are insured for one hundred thousand dollars, all in good companies. Our property in Oakland, still unsold and unincumbered, is worth sixty thousand dollars. Books, etc., on deposit at our branch offices in Kansas City and Portland will amount to about thirty thousand dollars. Then we have real estate here in Mountain View valued at about ten thousand dollars. Bills receivable amount to between twenty and thirty thousand dollars. So if our property not in use can be sold, and money due us collected, we will still have over two hundred thousand dollars, which will more than cover our indebtedness. But where is the money coming from with which to re-

in the fire: and after the fire a still, small voice." 1 Kings, 19:11, 12.

We are listening for the still small voice, and believe we will be guided by it to right conclusions.

Eight thousand dollars have already been donated, and we have received offers from quite a number to loan us money without interest. Also, many have offered to donate several weeks' labor, so the outlook is encouraging.

We have much to be thankful for in the fact that during the progress of the fire no one was killed or seriously injured, although there were some very narrow escapes.

We are passing through deep waters, but we are all of good courage, trusting in the Lord, believing His promise when He says that "All things work together for good to those that love Him."

C. H. JONES,
General Manager.



A VIEW OF THE BURNED INTERIOR.

build? We know that the printed page is one of the most effective agencies in getting the truth before the people, and we believe that the Pacific Press still has a work to do; therefore, we feel sure that our people will respond in this our time of need, and help us to rebuild. We have no doubt that this destruction is the work of Satan, but, of course, for some reason, God permitted it. We want to learn the lesson.

We recall the case of Elijah when the Lord said, "Go forth and stand upon the mount before the Lord; and behold, the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not

TO OUR READERS EVERYWHERE.

All our files were burned. We very much desire to get copies of all the great special numbers which we have issued, and the volumes of the SIGNS OF THE TIMES for the last twenty years. But especially do we desire the copies of the special numbers. We would not ask all who may have them to send them, but if there are any of our readers who have special numbers which may be of little use to them, but of great benefit to us, will they drop us a postal card and tell us what numbers they have, the subject matter of the number and the date? In that case we will write to those who can best spare them, if they will tell us, and so endeavor to complete our files. Kindly say whether the SIGNS files have an index. Please reply to this promptly, as it will be of very great value and accommodation to us.

Our Sabbath Service.

OUR SABBATH MEETING, JULY 21, 3 P. M.

Our church in this place has been using, since the Pacific Press built here, the office chapel. When the building was burned it left us without a place of worship. But as our boarding-house was spared and the weather was beautiful and balmy, we decided to meet on the porch and in front of the unburned building.

It was stated in the beginning by Elder M. C. Wilcox, who as elder in the church, had the meeting in charge, that we would not have a sermon, but talks from various persons. Some of our brethren were still throwing water on the fire, and a goodly number of the town people were present. The services were opened by singing,

"Jesus lover of my soul,
Let me to thy bosom fly."

Fervent prayer was offered by Elder E. R. Palmer.

The second song was

"The cross that He gave may be heavy,
But it ne'er outweighs His grace."

We epitomize the talks given, for we are sure they will be of interest to our readers.

Remarks by C. H. Jones, General Manager Pacific Press.

Little did we think when we left this place last night and went to our homes that we would come here to-day and see this building in ruins. We meet here to-day with hearts bowed down with sorrow and grief for the loss of this beautiful plant. The sun shines just as brightly as it ever did, yet it seems to me that a gloom is cast over it. Yet this is God's work, and though these material things have been destroyed, God's work will go on. We are God's servants and he has permitted this calamity to come upon us for some good reason. There may be several lessons for us to learn, and this is the way I have felt from the beginning. I wanted to search my own heart, study my own relation to God's work and see where I have been out of the way, and how I could better relate myself to His work. I feel like giving myself anew to the Lord.

The work is increasing. God is calling for laborers and there is something for everyone to do. God has given to every man, woman and child a work to do. We want to find that work.

We had a little meeting last night. We met at Brother Palmer's from 2 o'clock A. M. until 5 talking over what shall be done. We hope to be able to give something more definite to-morrow morning as we meet here at 8 o'clock. We do not want any of the employees to get discouraged or get alarmed and leave here. We want to talk with every one. We do not want one single employee to leave until we have a chance to counsel with you in reference to the matter. Now is the time that God wants men, men of courage, men of faith. This may have come to test our faith. It is a test of faith. Now shall we shrink back? No, now is the time for every man to stand at his post.

We cannot help but feel somewhat discouraged as we look upon these ruins, but we can look forward to the future. I do not dare to think of last night. There is more work for us to-day than there was yesterday. So brethren and sisters, and friends, and fellow laborers, let us take courage. Let us draw nearer and nearer together and near to God. Let us put our shoulders to the wheel, and with God's help, bring a blessing out of this calamity. I have faith to believe that this will be done. Let us take courage, every one of us. We want you to be thinking about these things. Let us never desert our post of duty in such a trying time as this.

Remarks by H. W. Cottrell, President of the Company.

The calamity that has befallen us this time caused by fire is far greater than the one which befell us as the result of the earthquake. This is apparent to all without stating it. We cannot understand it. It is not known by anyone why this should have been permitted to come to us, but in the language of the prophet, let us say each to the other, "Be of good courage." Institutions may burn. Men connected with institutions may die. Men and women connected with institutions or allied with the faith held by this denomination may denounce it and renounce it, but the truth stands. The truth cannot be burned. The truth will never deny itself. It remains the same yesterday, to-day and forever. For this, personally, I feel very grateful.

Let this be a time when our words are few and well chosen. Let us not judge or decide why this has come to us. God only knows. Out of all this, in the end, each will see and understand at least

that God has turned the calamity to a great blessing to us as individuals and the cause of God at large. My sympathies are with you, but my faith is in God. I trust that yours will be as never before. To-day is the time for self humbling, for self-examination, for consecration of ourselves to be workers with God as never before. I am glad to know that the cause of God does not depend upon material things, upon institutions. There were no great institutions in the days of Christ. The greatest means for the spread of light and truth and the work of God in all this world is a man connected with God and imbued with the Holy Spirit. But with this, and with the institutions still more may be done. May God help us, and unite us together as never before one in Him, and He the One.

From W. T. Knox, President of California Conference.

I do not know that there is anything that I can say in addition to what has already been said by the previous speakers. I heard of this terrible calamity, as it now appears to us, on the camp ground this morning. A few ministers were in a tent seeking the Lord when the messenger came to us from Mountain View, and when he spoke the few words that revealed to us this catastrophe, it

Many of them are now scattered. Kind offers from other firms have called them away and given them employment for a time; but all are ready and anxious to return. May God guide and bless them all.

Remarks by E. R. Palmer, Secretary of the General Conference Publishing Committee.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

Since I awoke from sound sleep at midnight last night and looked out upon that blazing building, I have been casting about for old anchorages whereby I might have my own heart steadied, that I might be fitted for service when it is needed, and I feel to-day more like listening than like talking. First of all I feel that I want to listen to the voice of God. God has been speaking to us, and it is our business just now, instead of trying to find out who was to blame for that calamity, to listen to what God has to say to us as individuals, that we may relate ourselves aright to the future.

I know this, that the work of God is a temple not made with hands. If every institution that we have built, and there are many throughout the wide world, were swept away to-day, the foundation of God would stand just as firmly as it did yesterday, and the work of God would go on as strongly in the future, provided that the sweeping



OUR SABBATH SERVICE, JULY 21, 1906

seemed as though all my strength had passed from me. Even after the hours have intervened between then and now, it seems to me to be a terrible experience for the people of God to be called to pass through, and yet I look upon it now as an experience that has been permitted by a loving and merciful Father, one who cares far more for this little handful of people who are here this afternoon than for all his institutions throughout the whole earth. And while we cannot see except as through a glass darkly this afternoon we need not be staggered. He has a lesson in this for us to learn, and if we will learn it He will lead us into a broader field than He has ever led us before.

I want to say to you all that I feel for those who have been more intimately connected with the institution than I have. I know that your hearts must have been wrung during the past few hours, but I am sure, dear brethren and sisters, that God will use this to work good for us and honor to His own name and truth if we will relate ourselves to Him aright. If we will seek Him he will establish this institution upon a foundation of broader usefulness than it has ever been in the past. I do not feel this afternoon to multiply words, but only to say that my faith in God is strong to-day and I believe that He will lead us out of this difficulty.

The above remarks seemed to find a hearty response in all our force of employees. Nearly every one is willing to do anything or go anywhere, if so be he can help the institution and the cause for which it stands.

away of institutions led to the strengthening and the uniting of the church of God which is made up of individuals, and not of institutions.

I think I have already narrated to you at one time, words that I heard a Methodist minister speak on board the steamer Oceanic when we were crossing the Atlantic ocean three or four years ago. He preached in the saloon on the question of personal service. Later we were talking together, and in referring to his sermon, I asked him, To what extent do you consider that great institutions are important in the work of God? His reply was very striking. He said, "Institutionalism and formalism are one and the same. When a man ceases his personal devotion, he establishes a form to take its place. When a congregation ceases its personal service for God, it erects a great institution to do the work for them. That is the reason why congregations, denominations, that are farthest away from God have the largest number of wealthy institutions. The church of God in the days of its greatest prosperity had no great institutions to which it could point, but relied directly upon God to carry forward the work which is God's."

I believe that God has given us institutions to carry forward His work, but as we labor in them from day to day we love them so much that God has to bring us back to our anchorage, and to learn to transfer our affections to that which is more enduring.

I was present when the Review and Herald pub-

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lishing house was burned. That was the oldest of our publishing houses, and one that God had used for many years in carrying the message to many parts of the world. Through the sacrifice and the active work of our people that institution was financially strong, but evils crept in until it seemed that it was necessary for God to remove that great institution and again throw His people more directly upon Him for help and blessing in carrying forward the work. There is this that we can look back to that is a great encouragement to me, since the day the Review and Herald went down, although \$200,000 worth of property was destroyed, yet that publishing association has done a stronger and more effective work for God since that day than it had done before; and I believe to-day, although with you I feel chastised, I feel in my soul to-day that this experience will serve to draw us together in bonds that will be stronger than that institution ever was, and I believe that with this bond of union we can take up the work that we have in hand and go forward and do a greater work for God than we would have done if that institution had remained; but this depends upon how we relate ourselves to this experience. Personally I feel a great desire to get down at the feet of Jesus and listen to what He has to say. If we will touch shoulders and go forward with the work, picking up the broken cords, God will bring a great blessing out of this for us.

Remarks by A. O. Tait, Business Manager of the "Signs of the Times."

What we have known as the Pacific Press building is in ashes, but I thank God that the Pacific Press itself is gathering around this porch, and is still living and is still able to carry forward this work. A great many valuable manuscripts and books have gone up in smoke, but we have ability to make more manuscripts and more books. He who gives us this ability lives and ever will live. He has known of this thing for thousands of years. I do not believe that He did it, but He has permitted it. What we need now is courageous hearts. We need our faith exercised in going forward with this work. We need to be thinking what we can do now to spring into action and carry forward this cause as it should be done.

That building, looking at it from one standpoint, was quite a thing, but I would rather see that building lie there in ashes than to see any one of our faithful workers lying in death and we gathered in that building to attend his funeral. Not one of them could be spared.

God has a definite thing for every man and woman to do here who is a true Seventh-day Adventist. As Brother Wilcox has suggested, this is not a time for any one to be thinking, what shall I do next? how shall I make a living? "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." I thank God that He has the adding machine that can do its work. So let us stand right by the work and go forward. I believe there is this lesson for me to learn in connection with this disaster. God designs to have a perfect people to carry forward this message—people who have everlastingly forgotten how to find fault with each other and how to tear down each other's work. I believe every one of us should search our hearts, and should learn how to work in harmony and in perfect unison, so that in a very short time we shall see this work away beyond where it would have been if this thing had not occurred.

Remarks by M. C. Wilcox.

God wants men at this time—strong, four-square, upright men. The great three-fold message which this people is giving to the world has nothing of fanaticism in it. There was a time when the world believed that it had to some extent. The world is beginning to believe it no longer. It stands for good, practical, religious common sense. That is what it ought to stand for, that is what it ought to stand for in this period of trial. This is a period of trial. I could not believe it was so when Brother Floyd Jones awoke me in the middle of the night and told me that the Pacific Press was burning to the ground. As Brother Palmer said, we had begun to love it; and I thought of all things that were burned, of our bookmen in the field, the burning of our library. I thought of the precious manuscript, of all the various photographs and drawings that we had gathered from all parts of world, of the accumulated gatherings for twenty-five years, and yet when I thought past all that I felt that there was one book that was left that was worth more than all the other books, and that was the blessed Word, and in that Word was God's last great glorious message to man. I am thankful that that book remains.

I little thought that as we placed upon our Earthquake Souvenir Edition that text, "And af-

ter the earthquake a fire," that it would prove a prophecy in our own case. But I am looking beyond that; for "after the fire, a still small voice." I am listening to that voice to-day. I want to know what it has to say to me.

Let us remember this one thing, that the only unity that there is, the only true unity, the only unity that will remain, is everlasting living unity with our Lord Jesus Christ. Men may try to patch up unity, but the true unity between me and my brethren is true unity between me and Jesus Christ, my Lord. He is waiting to give that unity to all who do not know it, waiting to let His own spirit and life bind me to Him and you to Him, unity that no loss of institution can ever break, and that no calamity can ever sever. God wants us to come into that united relation to Him that will make us stronger than ever in the past. I am prepared to go even further than Brother Palmer did when he referred to the fire of the Review and Herald. God's entire work has gone as it never has gone before since the loss of that institution, and that institution is stronger.

One lesson that He wants all of us to learn is that men are stronger than institutions. The mightiest work that Jesus Christ ever did in this world was done when there were no institutions, by men clothed in the divinity of God in the first years of the gospel era. Then God worked mightily and far beyond what institutions have done.

There is a text that comes to me to-day, "If thou faint in the day of adversity, thy strength is small." We do not propose to faint, brethren; God lives. The very fact that distinguishes the Christian from other men is not the fact that the Christian will not have trials and troubles. God let trials and troubles come upon Job. The difference is not that there shall come no trials, no troubles, no afflictions to the Christians, but the difference lies in this, in the way that the Christian takes that trial home to his heart and rises from the trials stronger than ever. So God wants us to learn that lesson, to come down so low before Him that He can lift us up. You cannot destroy the Christian. Christ lives and His power fire cannot burn. It tunnels even the dark grave. Brother Palmer spoke of that text, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." That is God's side of the seal. The reverse side is ours, "And let every one that nameth the name of Christ depart from iniquity." That is our part.

My own heart feels humbled. When I went to bed last night it seemed there was nothing between me and my Lord, but I bow before Him now, praying that He will teach me better than ever before to give myself to Him. I want to know how many there are among those who are here to-day who will join with us in giving themselves to God anew to-day to learn the lessons that God has for us, to look forward and not back, to look up and not down, to take hold of God as we have never taken hold of Him before. (In response to this request nearly all present manifested their desire to do this.)

It gives courage of heart, brethren, when we can know that we can touch shoulders and turn to the right and go forward. It is an old saying among the soldiers and sailors of the English army and navy, "England expects every man to do his duty." God expects that of us now. Let us throw our whole souls into the work and He will lead and strengthen us.

Onward and Upward.

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you, as with sons; for what son is He whom the Father chasteneth not?"

Whatever happens to the people of God is for their good. Never an apparent disaster comes to His cause—whether directed or merely permitted—that is not for a wise purpose. It may be for correction, or it may be as a trial of faith, or it may be both.

"We know that all things work together for good to them that love God, to them who are the called according to His purpose." This is a difficult lesson for us all. If we could better appreciate this great truth, and always

be prepared to act upon it, we would be spared much worry. Then, if chastisement should come, our grief would not be because of material loss, but because of the slack morals that made the chastisement a necessity. All chastisement comes of moral dereliction, and trial of faith comes to all. The disaster that came upon Israel at Ai because of Achan's disobedience at Jericho was a chastisement to all who were influenced by his spirit, as well as a trial of faith to all—even to Joshua. But no catastrophe to the Lord's people or to His cause, no matter if apparently fatal, can shorten the arm of the Lord.

But even if Israel be smitten for his iniquity, God is able to lift him up and give him great victory in place of defeat—if he will repent and put away his sin. "The mercy of the Lord endureth forever." In the flush of prosperity Elijah weakened before the enemy and ran for his life. He fled to the wilderness and sought death, because he thought the cause of God had utterly failed. But the angel of God came to the discouraged servant, and nourished and encouraged him. Then he went to the mount of God and communed with Him.

While there, where God had promised to meet him, it seemed that the elements would overwhelm him. First, a whirlwind, then an earthquake, and then a fire; but God was not in any of these. After the earthquake and the fire, a "still small voice" spoke to Him. The prophet was strengthened for renewed service and sent back with a commission for a new campaign.

So as we look upon the smouldering embers, upon the ashes and the debris of our beloved institution, we reflect that at the mount of God there is that reassurance that will more than replace it all. Then in humility of heart and renewed confidence in the cause of Him who doeth all things well, we take up the work anew. God never yet permitted anything to burn that He could not do without or replace, when the hearts of His people were firmly set Zionward.

"Speak unto the children of Israel, that they go forward."

Primitive Christianity and Its Restoration.

GOD permits nothing to come to His children in either seeming blessing or calamity but that it has its lesson. If the lesson be not learned, the blessing will prove a curse. If learned, the seeming calamity will prove a blessing.

The work for which the Pacific Press plant stood is, we believe, the work of God. It stood professedly for primitive Christianity, and for the restoration of the ideals of primitive Christianity by the means of the Word of God and the Holy Spirit.

Primitive Christianity stood for separation from the world, from its methods, its selfishness, its scheming competition, its policies, its expedients. By this we do not mean that it stood for exclusive aloofness from the world; not at all. Its business was and is to stand in the world holding in its living principles

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the savor of eternal preservation of all that is good, and winning every longing-to-be-honest soul to the everlasting truth and righteousness which is in Christ Jesus.

Primitive Christianity stood for the largest charity toward all men, sinners and saints, irrespective of creed or work; but this is not to be perverted by the mingling of sin and righteousness in the work of God. All charity for the sinner, but no fellowship with the sin.

Primitive Christianity stood for unswerving fidelity to the standard of God's Word, for uncompromising righteousness and integrity. As soon as principle yielded to expediency or to policy, as soon as righteousness was compromised, Primitive Christianity failed. Ichabod was written over . . . hallowed shrines, and the blackest apostasy the world ever knew was begun.

The great Master is endeavoring to teach His blinded and wandering children the road back to truth. He is pointing them to the highway of uncompromising holiness. He holds out before them the plentitude of God's open storehouse in the nail-pierced hands. In all the garnered love of eternity He pleads with them to return.

If they will not heed his voice in love He must chasten them. If they have learned some of the lessons, but are slow to learn others, He must correct them, if need be, punish them. If they count the means which He has bestowed, to do work for Him and humanity, as the end, the object, and set their affections upon material things, in His goodness He must remove the means, tho seemingly unseparable, and consume the material things.

So He did with Israel of old. They looked upon the beautiful temple, the ornate service, and the richly robed priests, and said, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these," and yet their affections were set on the world, and their conduct and motives were like those of the nations around them. In mercy He tells them: "For I am with thee, saith the Lord, to save thee; tho I make a full end of all the nations whither I have sent them, yet will I not make a full end of them; but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. 30: 11. And their correction, their punishment, was the destruction by fire of their beautiful temple and city.

Blind, indeed, would he be who would claim that we have reached God's ideal; who would not admit that we have been slow to hear His voice, slow to follow His leadings, ready when expediency demanded to shade His principles of eternal righteousness.

What is the lesson, then? Turn to God with all the heart, with prayer and fasting. Stand for Him and His work, and His truth, whatever comes. Then will He fulfil to us His own word, to give us *"beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."*

Then will He give the valley of Achor [trouble] for a door of hope," and all the other promised blessings will follow. Hos. 2:14-23.

THY WILL BE DONE.

We see not, know not; all our way
Is night—with Thee alone is day:
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done.

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve or wait for Thee,
Whose will be done!

Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice.
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press;
If from Thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And blest by Thee, our present pain,
Be Liberty's eternal gain,
Thy will be done!

Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—J. G. Whittier.

"Through Much Tribulation."

GOD does not promise to His people immunity from trouble or calamity in this world. On the other hand we are assured that it is "through many tribulations we must enter into the kingdom of God." Acts 14:16, A. R. V. And Jesus declares to His disciples: "In the world ye shall have tribulation." John 16:33.

On the other hand, the psalmist observed of the wicked, "They are not in trouble as other men; neither are they plagued like other men." "Their eyes slant out with fatness; they have more than heart could wish." Ps. 73:5, 7. It troubled the psalmist, as it troubles others to-day. "Surely in vain have I cleansed mine heart, and washed my hands in innocency; for all the day long have I been plagued, and chastened every morning." When the psalmist went into the sanctuary then he beheld their "latter end." Read Ps. 73. He saw that there was a life beyond this; and an eternal death for those who have lived a useless life.

Character is the result of trial; therefore God tries His people. Abraham was tried. Moses was forced to leave his all. David was tried again and again. For years after God anointed him for the throne, he was a fugitive for his life. The people were tried, and some of them went to violent death in their trial. Paul was tried,—stoned, whipped, beaten with rods, and at last died a martyr's death. And what shall we say of our blessed, righteous

Lord and the whole great army of witnesses, "of whom the world was not worthy," who "had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheepskins and goatskins; being destitute, afflicted, ill-treated, . . . wandering in deserts and mountains and caves, and the holes of the earth." Heb. 11:36-38.

Sad, terrible, awful, horrible, unjust, cruel, and dark many of these things were, but none of them were vain. They developed character. They separated the wheat from the chaff. They pressed out the pure wine of refreshing love and service for God. They burned away the dross from the gold of character. They were thus fitted for the the "better thing," the everlasting inheritance, the immortal existence on before.

Therefore, "beloved, think it not strange concerning the fiery trial among you, which is upon you to prove you, as tho a strange thing happened unto you; but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of His glory also ye may rejoice with exceeding joy." 1 Peter 4:12, 13. And therefore, again, we "rejoice in our tribulations; knowing that tribulation worketh stedfastness; and stedfastness, approvedness; and approvedness, hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." Rom. 5:3-5, A. R. V.

Beyond all the trial is enlargement and blessing and greater service for God and humanity.

The San Francisco relief fund would hardly have been so large had the people throughout the country supposed for a moment that they were donating to a fund of several million dollars to be exploited by what the world calls "graft." It is said that goods being transported from depositories to camps and hospitals have disappeared by the drayload. But a still larger draft on the fund is the array of highly-paid officials and assistants of all grades employed to do the distributing of the huge charity.

The unsanitary nature of the meat business is not confined to Chicago and London. Now comes a dispatch from Philadelphia telling of like conditions in that city. Twenty slaughter houses recently condemned by the board of health as unsanitary were permanently closed on the 24th ult. Sixteen other houses were improved by order of the board, and one proprietor who neglected to obey the order to improve his place was prosecuted. It is difficult to see how a slaughtering place could be made sanitary, or its products hygienic.

Question Corner

[Not less than thirty questions in this department, about half of which was in type, were destroyed by fire. We shall have to ask some readers to repeat them if they desire answers. Let the questions be to the point and on subjects profitable. Do not merely ask that a certain text be explained. What is the particular thing on which explanation is desired.]

1880. Who Spoke to Adam?

Was it God or Christ that walked with Adam and spoke to him. Gen. 2:8 speaks of the "Lord God." M. S.

It was doubtless God the Son; but as truly God as though it was the Father. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." But the Son was truly Jehovah God. John 1:1-2; Heb. 1:4.

Denial of Christ.

What Led To It.

PROBABLY in the life of no Scripture character is the instability of human resolution and determination shown as it is in the life of Simon surnamed Peter, one of the disciples of our Lord. That he loved his Lord ardently and impetuously there can be no doubt. He would have given his life for Him. He had been the first to boldly confess Jesus as the Christ on more than one occasion. When Jesus was apprehended in the garden of Gethsemane, it was Peter who drew his sword and would have laid down his life in defense of the Master.

it was just what the bold, impetuous, unreflecting disciple needed; it was what would confirm his faith in the Master in after days, though not heeded at the time.

Failure to Learn the Lesson.

That it was not then heeded by Peter is evident from subsequent events. At the last supper, when the lesson of humility had been taught the disciples, especially the sons of Zebedee (Luke 22:24-26 compared with Mark 10:35-42), Jesus again shows His tender regard for Peter: "Simon, Simon, behold, Satan hath desired to have you, that

Ignorance of Self.

Then Jesus gives him another proof of his divine presence, which the apostle would remember in after days. After Peter had vehemently stated, "Although all shall be offended, yet will not I," Jesus says, "Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice." Is not this enough, this solemn asseveration of the Master?—No, Peter thinks that he knows his own heart best. He again declares, "more vehemently," "If I should die with Thee, I will not deny Thee in anywise." Mark 14:29-31. And the emphatic words were echoed by the rest. Oh, how little they knew of the human heart! How many times is the history of Peter enacted over in the lives of poor mortals now, who think that they know more than God!

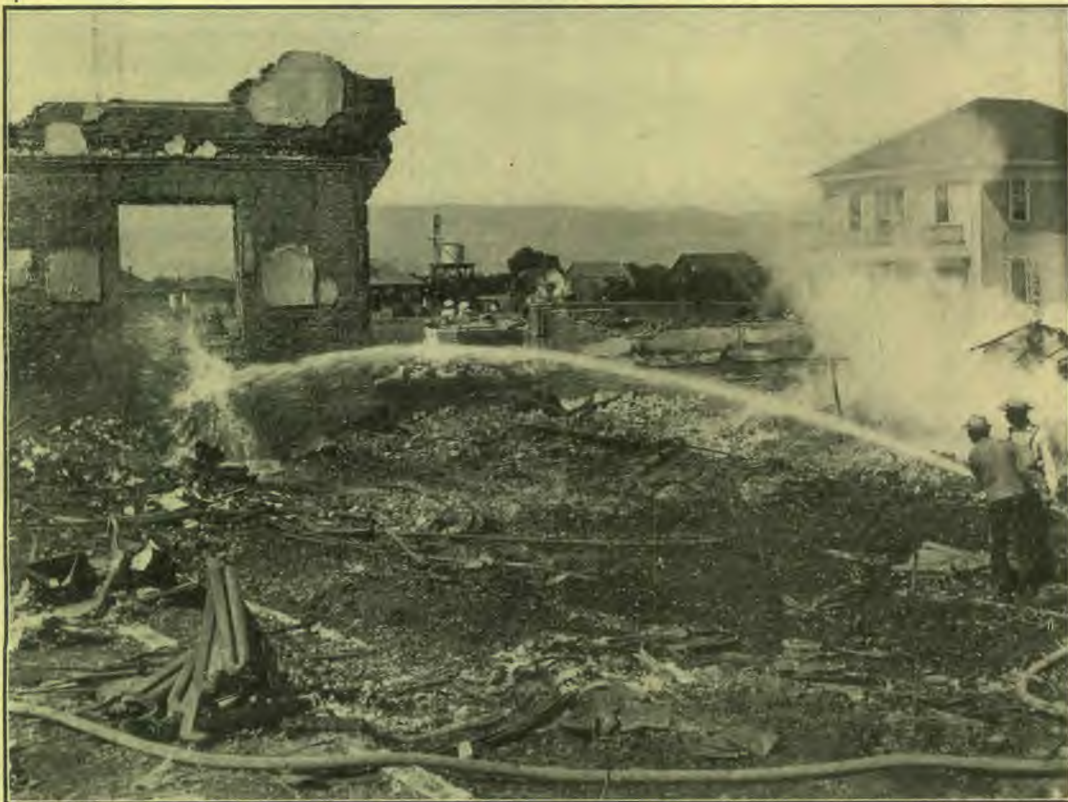
Jesus then goes to Gethsemane, taking the disciples with Him who had been especially reproved on that night, that He might show His love for them, that they might be better prepared by prayer for the conflict, and that He might have their companionship in His darkest hours of trial. But those who had said that they could drink of His cup and be baptized with His baptism were sleeping, and even ardent Peter could not watch *one hour* with the Master while His soul was passing through the agony of death. "Watch and pray," He tells them, and then mournfully shows the cause of their weakness,—*"The spirit truly is ready, but the flesh is weak."* He was treading the winepress alone, and not even His own disciples were with Him.

Man's Way Not God's Way.

The soldiers came after that hour of trial, led on by Judas and servants of the priests. Peter, true to his physical bravery, smites the foremost one and cuts off his right ear. Jesus heals the wound made by His rash follower, and commands Peter to put up his sword. Peter's way was not God's way yet. Instead of accepting with all his heart the admonitions of Christ, Peter becomes offended, and with the others forsakes his Lord. But the impulse to flee is soon overcome on the part of Peter and another disciple, evidently John. They returned, and it is said of the latter than he "went in *with Jesus* into the palace of the high priest." John 18:15. He identified himself with Christ. His overpowering love for the Master would not suffer him to do otherwise, and doubtless his acquaintance with the high priest helped him in this matter. But, however it was, he kept close to his Lord, and thereby prevented any possibility of denying Him.

"Following Afar Off."

Not so with Peter. Jesus would not let him have his own way; the disciple was offended. He followed his Lord, partly from his love for Him, partly out of curiosity, expecting doubtless that Christ would by His divine power scatter His enemies. But Peter would wait for that before he identified himself in that scoffing crowd with "the lowly Man of Nazareth," so he followed, but "*followed afar off.*" Through John's influence he was admitted into the palace of the high



FIGHTING THE FIRE.

There was, however, an element of selfishness in Peter's character which the apostle did not realize. He believed in the ultimate triumph of Christ, but he wanted that triumph to be brought about *in his own way*. So when, as recorded in Matthew 16, Jesus foretold the time of His humiliation, His betrayal, and death, Peter rebuked Him therefor, saying, "Be it far from Thee, Lord; this shall not be unto Thee." It would seem from a superficial view that the words of Peter were prompted by his love for Christ. He doubtless thought so himself. But through all the superficiality the Master saw the selfishness, which Peter did not. Christ's humiliation meant the humiliation of His followers. His crucifixion meant to them public disgrace; and Peter was not willing to endure this. Whether he realized it or not, that was his motive. It was selfishness which prompted his words which our Saviour thus rebuked: "Get thee behind Me, Satan; thou art an offense unto Me; for thou savorest not the things that be of God, but those that be of men." It was a cutting reproof, but

he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Luke 22:31, 32.

But the bold disciple was not yet convinced. He replied, "Lord, I am ready to go with Thee, both to prison, and to death." It was doubtless true, if it could have been in Peter's way. But it was not this bravery which Jesus was impugning. There is a courage which stands unblanched before the greatest physical danger, which will quail and shrink before some moral test. Peter referred to the one, Jesus to the other. He knew that Peter was morally weak, that while he might face physical danger, he would shrink before that test which would probe his selfish motives. Jesus showed this in His words to the disciple, that Satan desired him to sift him as wheat. The enemy would not come where Peter felt so guarded, but he would assail him, as he does all, on his weaker points. Jesus wished the breach left open in the wall of Peter's character to be built up. Peter persisted in not seeing the danger.

priest. When he came in, the damsel, seeing him brought in by one who came in *with Jesus*, says, "Art not thou also one of this Man's disciples?" Peter was taken unawares, and he answered, "I am not." It was the first step. He could not go to Christ after these words, so, instead of making his way to the Master's side, as did John, he, in what he meant should be an indifferent manner, mingled with the servants and soldiers around the fire, kindled on that cold spring night.

Denying His Master.

He stood there warming himself, thinking, no doubt, of his sore disappointment, instead of watching and praying. He was again and again asked if he were not Jesus' disciple, but he as often denied, even with cursing and swearing. The Lord heard—He knew it all before. He turned and looked upon Peter, not with anger, but grief, and the disciple's heart was broken. Peter knew then how well Christ knew him.

Had Peter heeded the first reproof, he would not have fallen. Had he believed the second, he would probably have resisted. But he would not, and after repeated reproofs he became sensitive, and, separating himself from Jesus, he "followed afar off." By three evangelists this is told in circumstantial detail; it is implied in the other. It reveals the secret of the denial. It made him susceptible to the enemy's temptation; it made Satan's success possible. Had he been close to Jesus, he would have never been asked the question, "Art not thou also one of this Man's disciples?" Everybody would have known it; every word and act and look would have proclaimed that he loved the "Man of Sorrows" above all earthly flattery or emoluments.

The Lesson to Us.

Fellow-Christians, may we not learn a lesson here? When we deny Christ, is it not because we have been following "afar off"? Has not reproof made us sensitive in our selfishness, and have we not brooded over this till the Master was far in advance? Are pride, ambition, avarice, pleasure, between us and Christ? Do some need to ask to ascertain if we are Christ's disciples? What assurance then have we that we will not deny the Lord even as did Peter? And then to us must come rebuke and humiliation as to him.

Let this day, if we have failed to identify ourselves with Christ, mark a new era in our lives. Let us go in "*with Jesus*," if need be, to the judgment hall, to condemnation, to loss of reputation, to death; at all hazards keep *with Him*, but let us not be found by the adversary following "afar off," or warming ourselves in an indifferent manner in the company of scoffers. The lesson is for us. How do you follow Christ? Our only hope is to be in Christ and to have Christ in us. Our only safety in the highways or byways of earth is to walk with Christ.

If your neighbor or friend has not received his paper, please inform us at once. Our mailing list is not up to date, but we are anxious to correct all mistakes if you will let us know.

The Argument of Slur.

WHEN the enemies of truth fail to accomplish their purpose by means of what might be considered legitimate contention, they usually resort to the argument of slur. The last resort is to make the advocates of righteousness appear mean and insignificant in the eyes of the people at large.

When Moses demanded of Pharaoh, in the name of the Lord, that he should let Israel go free, he replied: "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." But his attempt to belittle the God of his slaves was fraught with great disaster.

When David went forth in the name of the Lord to meet Goliath, the giant "disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou com-

Nebuchadnezzar, king of Babylon, set up a golden image and commanded all his officers to worship it. But three Hebrew captives refused, when the king ordered that they be thrown into a fiery furnace, saying, "Who is that god [with special reference to the God of Israel] that shall be able to deliver you out of my hands?" In a very short time, however, he saw that his fiery furnace could not have any effect on the servants of the God whom he had despised, and he was constrained to admit that "there is no other god that can deliver after this sort."

When Jesus of Nazareth came into the world to save sinners, He was "despised and rejected of men." The learned men said, "How knoweth this Man letters, having never learned?" The Pharisees said, "We know that God spake unto Moses; as for this fellow, we know not whence He is." His dis-



ANOTHER FIRE SCENE.

est to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." But a pebble from the leather sling of the shepherd boy brought the giant boaster to the ground in ignominious defeat.

Sennacherib came against Jerusalem with great display of power, and sought to discourage Hezekiah by making light of his God. "No god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; *how much less* shall your God deliver you out of mine hand?" This slur was repeated with much emphasis in the ears of the people of Jerusalem; but "the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land." See 2 Chron. 32:9-23.

ciples were also disdained; their accusers said, "Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed." In all controversies with Christ, He always silenced His opponents with the Scriptures; hence they resorted to the argument of slur and innuendo, and finally they put Him to death. But He arose triumphant over all His foes, and sits at the right hand of His Father in heaven.

Coming down to later times, the real reformers, religious and political, have been despised and belittled by the powers whose oppression and corruption they have exposed and resisted. Luther, the Wesleys, the heroes of the American Revolution, and others too numerous to mention, have had to meet the argument of slur. And it has been demonstrated again and again that the only effective answer is the Word of God, the general principles of justice and mercy, and lives and works that bring to naught the slurs of those

THE SIGNS OF THE TIMES

THE DOCTRINE OF CHRIST.

who are driven to the use of such weapons against the truth.

Such men as Jefferson had to meet, and in his case his name has yet to meet, the charge of being an enemy of Christianity because he consistently contended for religious liberty.

It is true that in all ages there are many people carried away by the smart wit of the argument of slur. In all the instances to which we have referred, this argument had great weight for a time, even *convincing* the weak minded, but, worst of all, frightening those who know its fallacy but lack the moral stamina to stand up against it.

To-day there is a persistent effort being made by the so-called National Reform Association, and the so-called Bureau of Reform, to eradicate religious liberty in this country for all excepting those who support the intolerant movement. The argument of slur is a stock argument with them. Such epithets as "infidel," "traitor," "anarchist" are on the tongue's end of the average National Reform orator. But that which seems to express the limit of slur is the name *Seventh-day Adventist*. To class one in this category is deemed an answer to every argument based on the Scriptures, and every appeal to the fundamental principles of the Declaration of Independence and the Constitution of the United States. The little "one-seventh of one per cent." of population specification is sufficient in their minds to overthrow the religious liberty declarations of Christ Himself, together with all the patriotic doctrines of the fathers of the republic, and those who have maintained them since. And the millions of other people who still believe in the civil and religious rights of *all* classes are supposed to be silenced by the dread of being called Seventh-day Adventists.

But the intolerant religionists of Christ's day called Him Beelzebub, "the prince of devils," and those who maintain and proclaim His principles can afford to bear a name indicative of their faith, even if it is made an offensive epithet by the enemies of truth.

I WILL NEVER LEAVE THEE.

I will never, never leave thee,
I will never thee forsake;
I will guide, and save, and keep thee,
For My Name and mercy's sake;
Fear no evil,
Only all My counsel take.

When the storm is raging round thee
Call on Me in humble prayer;
I will fold My arms around thee,
Guard thee with the tend'rest care:
In the trial,
I will make thy pathway clear

When the sky above is glowing,
And around thee all is bright,
Pleasure like a river flowing,
All things tending to delight;
I'll be with thee,
I will guide thy steps aright.

When thy soul is dark and clouded,
Filled with doubt and grief and care,
Through the mists by which 'tis shrouded,
I will make the light appear,
And the banner
Of My love I will uprear.

In the ninth verse of the second epistle of John we are told that "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." In the Revised Version, instead of "doctrine" we have "teaching." It is erroneously supposed by many that the teaching of Christ is only to be found in the New Testament. This mistake leads many people to misunderstand, and then to oppose, the truth.

When Christ was a Teacher on earth, He taught the people to "search the Scriptures," yet there were no "holy Scriptures" in existence save those of the Old Testament. Why were they to search those Scriptures?—Because they testified of Christ (John 5:39); they contained the Gospel of Christ (1 Peter 1:24, 25; Isa. 40:6). The spiritual teaching of the church led by Moses in the wilderness was the teaching of Christ. "They drank of that spiritual Rock that followed them [margin, went with them]; and that Rock was Christ." 1 Cor. 10:4. And the Spirit of Christ was in the prophets to signify and to testify beforehand the sufferings of Christ, and the glory that should follow. And this caused the prophets to search *diligently* for that salvation. 1 Peter 1:10, 11.

There were no "holy Scriptures" aside from the Old Testament when the apostle assured Timothy that the holy Scriptures were able to make him "wise unto salvation through faith which is in Christ Jesus." And this was emphasized by the further assurance that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17.

The doctrine of Christ in both the Old and New Testaments is that He should suffer for our sins. Isa. 53:4-6; Matt. 1:21; John 3:16.

It is the teaching of Christ that He should rise again from the dead. Ps. 16:10; Matt. 16:21; 1 Cor. 15:3, 4; Rev. 1:18. He also taught the resurrection of dead men. Job 19:25, 26; Dan. 12:2, 3, 13; John 5:28, 29.

In both the Old and New Testaments the teaching of Christ is that there shall be a new heaven and a new earth in which righteousness shall prevail. Isa. 65:17-19; 2 Peter 3:10-13; Rev. 21:1-4.

In both Testaments the teaching of Christ is that the meek shall inherit the earth. Ps. 37:9-11, 22; Matt. 5:5.

Moreover, in the Old and New Testaments Christ teaches the duty of keeping the commandments of God. Eccl. 12:13; Isa. 58:13, 14; Matt. 5:17, 18; 19:17; Luke 16:17; Rev. 22:14.

In both Testaments is taught the natural mortality of man. Gen. 3:19; Job. 4:17; 1 Cor. 15:50-54; 1 Tim. 6:14-16; Rom. 6:23. In both Testaments we have the doctrine of Christ that the wicked will be utterly annihilated. Ps. 37:10, 20; Mal. 4:1; Luke 3:16, 17; Jude 6, 7; Obadiah 16. The fire that de-

stroyed Sodom and Gomorrah was unquenchable, therefore its effect was eternal.

Christ's teaching is that the righteous will be rewarded in the judgment, at the coming of Christ. Job 14:14, 15 with 17:13-16; Ps. 17:15; 1 Thess. 4:13-18; 2 Tim. 4:6-8; Rev. 22:10-12.

We have outlined briefly a few salient points in the doctrine, or teachings of Christ, as taught in the Old and New Testaments. All the Scriptures are God's Word, given by the inspiration of His Spirit, and Christ instructs us that we are to live by "every word that proceedeth out of the mouth of God."

Turning again to the second epistle of John, we read in the tenth verse, "If there come any unto you, and bring not this doctrine [or teaching of Christ], receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

ABIDE WITH ME.

Abide with me! Fast falls the eventide;
The darkness deepens; Lord with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me!

Not a brief glance I ask, nor passing word,
But as Thou dwellest with Thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but to abide with me!

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me!

I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me.

—Henry F. Lyte.

TO OUR CONTRIBUTORS.

We feel inexpressibly sad to say that some of you are sharers with us in our loss. At the time of our fire we had quite a large quantity of good matter on hand, some sent to us with the request that it be returned if not used, and in every respect of course we designed to accede to their wishes; but the fire has consumed every line of our copy, and we feel that we are indeed losers in very much of this loss. We had on hand a large quantity of original poems; they are all gone. One or two serial articles that we were about to begin in the SIGNS are gone, together with some musical contributions that were worthy of publication, and would have been published in a short time. We wish that it were in our power to reproduce them, but it is not.

We still ask our old contributors to remember us. Those, too, who have sung such sweet songs in the SIGNS in the poems they have sent; we ask them also to remember us still. If any of our friends can send us good photographs of historical places, or characters, or current events near them without too much trouble, we would be glad to receive these.

The Sabbath.

1. When and how was the Sabbath instituted?

It was instituted at Creation. "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:2, 3.

2. Was there any change in the Sabbath up to the time of Moses?

On Sinai God repeated His Sabbath law. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

3. Was there any mention of the Sabbath day between Creation and Sinai?

One month before coming to Sinai Moses reminded the Israelites of the Sabbath. When the manna was given, they were directed to gather a double portion on the sixth day and prepare it for the Sabbath. He said, "Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16:26.

4. What special blessing is attached to the Sabbath day?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

5. Did Christ make any change in the Sabbath law?

Hear His own words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. "The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. Christ taught Sabbath reform, but not a change of the day.

6. How did His followers observe the Sabbath?

On seeing Christ laid in the tomb, "they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:56; 24:1.

7. How did Paul observe the Sabbath?

At Corinth he worked at his trade of tent-making, with Aquila and Priscilla, but on the Sabbath he taught the people in the synagog. This he did for a year and a half at one time. Acts 18:1-4, 11.

8. How long will the Sabbath be a recognized institution?

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

WHAT IS THE TRUE SABBATH OBSERVANCE?

IN the beautiful discourse on the "Bread of Life," Jesus said that the bread which He would give for the life of the world was His flesh; but "the Jews strove among themselves, saying, How can this Man give us His flesh to eat?" The Saviour, however, told them plainly, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." In this He stated a truth which the carnal heart can not grasp, and therefore the Jews did not understand. "The natural man receiveth not the things of the Spirit of God." Spiritual things must be spiritually discerned. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

In the beginning God created the heavens and the earth. The heavens and the earth and all the host of them were finished in six days. On the seventh day God ended His work and rested; and He blessed the seventh day and sanctified it, because that in it He had rested. It is Jehovah's rest; the word "sabbath" itself means rest. God put His rest into the seventh day, then He blessed the Sabbath, and sanctified it.

But why did God rest? Was it because He had become weary and fatigued in the great work of creation? The Word says that the Lord rested on the seventh day, and was refreshed. Ex. 31:17. God is a Spirit, therefore He must have been refreshed spiritually; for, "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding." Isa. 40:28. Behold, He that keepeth Israel shall neither slumber nor sleep." Ps. 121:4.

The Lord made man in His image, in His own likeness; He made him upright, perfect, and holy; then He made the Sabbath—perfect, holy, sanctified—and gave it to man. Man could thus enjoy the Sabbath. He could enter into his Creator's rest. God made the Sabbath for man, and not man for the Sabbath. Mark 2:27, 28. The Jews' conception of the Sabbath was that it was *against* man, and not *for* him. No other commandment was so hedged and so covered with traditions as the fourth. This was because they did not

see the spirituality of the law. They had not permitted God to "take away their stony heart, and give them a heart of flesh, and put a new spirit within them"; so they could not enter into God's rest, could not keep the Sabbath; they could not understand spiritual things.

"But now thus saith the Lord that created thee, O Jacob, and He that formed thee. O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine." Our Creator is also our Redeemer. God blessed the man before he gave him the Sabbath; being a blessed and holy man, he could keep and enjoy the holy day. But "all have sinned, and come short of the glory of God." Rom. 3:23.

Therefore, before we can enter into God's rest, before we can keep His Sabbath day holy, we must be blessed of God—even with the blessing which is the forgiveness of sins. We must cease from our own works, the works of the flesh, of self, and allow the Lord Jesus to sanctify us wholly. The temple must be cleansed. "Create in me a clean heart, O God, and renew a right spirit within me." Ps. 51:10. "For we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Eph. 2:10. This is simply recreation by the same power.

The Lord has given us His Sabbath as a sign of this blessed experience. Eze. 20:12, 20. Unless this experience is ours we do not keep the Sabbath. We cannot keep the Sabbath unless we are at peace with God, unless He is dwelling in our heart by faith. There is more in the Sabbath than simply the refraining from labor and partaking of physical rest. It soon becomes irksome to those who find in it nothing more than this; their thoughts and conversation run along the same lines as on the other days of the week. Except such become converted, sooner or later they lose ever the form. The Lord calls upon such to take their foot off the Sabbath (Isa. 58:13); to come out of Babylon; to return to our God, and He will have mercy on them, and will abundantly pardon. Then shall we delight ourselves in the Lord, and His Sabbath will be a delight to us. Those who have become "a new creation" will not endeavor to force men to be religious, neither will they attempt to enforce a spurious sabbath by civil law; for Jesus said, "My kingdom is not of this world, else would My servants fight."

The Lord is soon coming. His salvation is near to come, and His righteousness to be revealed. The time for the repairing of the breach is here (Isa. 58:12), and blessed are we if we keep the Sabbath from polluting it. Isa. 56:2. Those who will not make themselves acquainted with God, who do not enter into His rest here, can not enter into the rest that remaineth, unto God's everlasting kingdom; for there God's children come to worship before Him from one Sabbath to another. Isa. 66:23.

PAULINE SCHILBERG.

Ware, Mass.

Please do not forget to let us know soon what you have in Signs and Little Friend files up to date. It will be of great help to us.

FAITH.

GOD requires a complete faith. This is for the highest welfare of man, because there is a reasonable foundation for it. God therefore justly holds men accountable for it.

The Foundation of Faith.

The life of God reaches into the past and future beyond our thought and historical record. The things of nature everywhere testify that there is a Creator, and His works and workings bear witness of knowledge, wisdom, and power as much greater than the works of man as the heavens are higher than the earth. In this is abundant evidence of the Creator's fitness to govern the world.

Nature attests the truthfulness of the Bible. An honest mind may be confirmed in this by the record found in the first chapter of Genesis, which is only an example of many others found in the Bible. The works and word of God are a harmony. Before making the living moving creature He provided for its necessities—air, water, and food; and further for the highest gratification of all the senses with which He endowed the creature. See Gen. 2:8, 9. This declares God's goodness and love from the beginning, while the boundless variety of creation declares the perfect knowledge and wisdom of God. Let all, including the infidel, consider that this truth of harmony is a great witness of condemnation against all unbelievers.

Because of men's imperfections upon every side they can not see as God sees. Therefore the natural man is at variance with God. After the same manner there is unlikeness between father and child. Tho the father's knowledge is not perfect, it is much greater than the child's. How unreasonable then that God should ever be called unrighteous. The natural man lives but a short time; God lives forevermore. Think, by comparison, how small at best is the knowledge and wisdom of man, and how small must be his view of life and duty, while God ever has a full, perfect view, since *He knows all things*. In this reasonable light read Acts 15:18.

These evidences of God's fitness to instruct and direct man are an open and standing appeal to believe God in the way He has chosen to reveal Himself. Truly, God has been mindful to furnish for every man an intelligent and satisfying foundation for faith. Read Rom. 10:17.

Faith and Its Purpose.

We must learn to see as God sees. How?—By faith in God. A child has an inner sense, a something to make him know that he is connected with some one greater than himself, or a helper. That helper is his father. The child becomes acquainted with his father through the father's words and actions, and thus learns to have confidence in his father. And while learning the lesson of faith he is learning to see as the father sees, thereby seeing far beyond his own experience and knowledge. So is man's relation to God. According to his faith in God he sees things

and life as God sees. The Bible reveals the mind and will of God, and gives an account of the world by history and prophecy from the creation to the end of time. Thus the man of faith has a view of the whole human race, of heaven, and of earth, and knows that "The Lord is righteous in all His ways and holy in all His works." Ps. 145:17; also Hosea 14:9.

Jesus is the perfect example of faith for every man. Rev. 14:12; John 14:6. His life, His words and acts, reveal His faith. In Jesus we see perfect obedience by reason of perfect faith. And this record is given that men everywhere may have Christlike faith. "Without faith it is impossible to please God." Heb. 11:6. Read the whole chapter for many illustrations of faith.

By Faith Is Peace and Refuge in God.

The Scriptures prophesy a time (Luke 18:8) when true faith will be very small on the earth. That condition of the world is a sign of the near coming of Christ, and that very condition is true of the world now. Unbelief of the Scriptures is the cause of it. In 2 Tim. 3:1-5, is a prophecy of the state of the professed church in the *last days*. In Luke 21:25-27 is a prophecy of the state of the world. These prophecies portray the sins, calamities, and signs that are fulfilling *now*.

Ponder the fearful state of men's minds as now, in the *more frequent* visitations of earthquakes, tidal waves, volcanic eruptions, storms, floods, and fires, they experience how helpless is the arm of flesh. These things are both signs and judgments, to instruct and warn men that they may turn to God in faith and make Him their sure peace and refuge. Isa. 26:3; Ps. 46:1-3. Seek *first* the kingdom of God and His righteousness (Matt. 6:33), and will to do His will (John 7:17). In these references are words of solemn, sober truth. By the words of Scripture all men will be judged. John 12:46-50.

H. C. BALSBAUGH.

SUPERIORITY OF THE PLOWSHARE.

Whether men believe the Bible or not, whether they believe in the existence of a chief adversary of all that is good or not, there is one thing that seems to be certain: There is some subtle, sinister power that impels men to work against their own best interest. There is some peculiar influence at work causing the human race to indulge in all sorts of suicidal schemes. Judgment is all awry, the world is over head and ears in debt, and its investments are largely unprofitable. Referring to another subject, the San Francisco Chronicle of recent date incidentally says, "The plowshare is infinitely more potent in raising the value of government bonds than big armies and navies."

This statement is so evident that one would hardly expect to hear a dissenting voice; yet, look at the world and behold the vast armaments, the almost incredible investments in military and naval establishments. These are not only maintained by the national governments, but by states and provinces. They call for the best bone and sinew among the sons of men, to become consumers of the people's substance rather than producers; to become trained systematic destroyers of men and the fruits of their labor. And it is all to gratify the

ambition of men to dominate their fellow men, to sustain the ambition of governments, to outdo and to outshine other governments.

To this end the prophetic Word foretells the disposition of the last days to beat the plowshares into swords, and the pruning-hooks into spears. Thus unto the very end will go on the process of destruction unto destruction; and when men shall be prophesying, "Peace, peace," then "sudden destruction shall come upon them." See Joel 3:9-14; 1 Thess. 5:1-3.

The bitterest ingredient in the Russian situation is religious fanaticism, yet it is one of the nominal "Christian nations." The following dispatch from Moscow, dated July 25, illustrates the point:

Tens of thousands of copies of the *Viech*, a Black Hundred paper, containing the most provocative articles against the Jews and revolutionists, are being distributed gratis in the streets. An editorial in the paper glorifies the dispersal of the "revolutionary assembly of Jews and Jewish sympathizers," adding: "The prayers of the people have at last found an echo in the heart of the Emperor. Arise, Orthodox Russians; take care that the next Parliament is not an assembly of Jews and revolutionists, but a state institution willing to work in harmony with the autocratic Emperor and the fundamental law."

In giving permission to open the saloons of San Francisco, the door seems to have swung wider than was intended. The mayor summarily removed the entire board of police commissioners, and the new board failed to organize because one member died suddenly and another declined to serve. So action on applications for saloon licenses was deferred, and new applications accumulated. The applicants became impatient and commenced business without licenses. Last week the correspondent of the San Jose Mercury stated that possibly 150 saloons had done this, and the number was daily increasing. Also that "all along the line" saloons were being conducted without regard to the closing hour of 8 P. M., and that it was "easy to find a saloon open at any hour of the night."

OUR WORK AND WORKERS.

In noting a Sabbath-school convention conducted in the church at Hamlin, Ohio, July 14, the Visitor says: "Sunday morning the Methodist church closed its doors, and the members, led by their pastor, marched over to our church, thus testing its capacity. In the evening many could not gain entrance. The Methodist brethren took part in the discussions, and expressed themselves as both pleased and edified by the services. In repairing our church at this place this church and the town people united heartily in the work and expense."

The Educational Council recently held at College View, Neb., decided to make the Review and Herald the organ of the Educational Department of the General Conference for the present. Once a month the paper will be increased in size by eight pages to accommodate this arrangement.

The July issue of Liberty contains an array of live subjects that should interest everybody. Here is the list: Sunday Laws and Good Government Does the Sabbath Need Protection; State Sabbath Versus Divine Sabbath; Recent Sunday Crusade Developments in Pennsylvania; Do Working Men Need Sunday Laws; The Lesson of the California Earthquake; A Rejoinder; A Modern Christian City; The Question of "Whose Ox?"; Things Move; Christian Liberty; Notes on Current Religious Legislation; Man in the Place of God; The Railway Rate Bill and the Sabbath; Sunday Legislation in Louisiana; The Present Church Federation Movement—What Does It Mean; What Shall Save the Nation; etc. Published quarterly by Review and Herald Publishing Association, Takoma Park, Washington, D. C.; 25 cents a year, including extras.

At Huntingburg, Ind., where Brethren F. M. Roberts and J. F. Steele have been holding meetings, thirteen persons have accepted the faith.

At the last quarterly meeting of the church at Lawrence, Kansas, three members were added to the church by baptism. Brother J. W. Norwood administered the rite in the Kansas river.

The Kansas general camp-meeting is announced for August 9-19, at Salina.

Sabbath, July 14, four persons were added to the church at Kansas City, Kansas.

In the Reaper, Brother J. W. Christian reports the baptism of four candidates at Elk Point, S. D., and five at Swan Lake.

A dozen persons have taken their stand for the truth at Rock Hill, N. D., since the recent camp-meeting at that place.

Of the work in Milwaukee, Wis., Brother R. T. Dowsett writes to the Reporter: "Sabbath, June 30, three adults were baptized by Elder Olds, and united with the English church. Sabbath, July 14, eight more were baptized by Elder Christian. One united with the English church, and seven with the Scandinavian Company. Others are to be baptized in the near future.

July 7, at Sparta, Wis., five young persons were baptized by Brother F. Stebbeds. Two adult persons were also added to the church.

In the Canadian Union Messenger, Brother A. O. Burrill reports the organization of a church of twenty-five members at Petrolia, Ont.

The Baptists of Mountain View, our home town, have kindly offered our church the use of their house of worship, because of the loss of our meeting place, the Pacific Press chapel.

SIGNIFICANT STRAWS.

In discussing the Education Bill in the British House of Commons, Mr. Birrell, Minister of Education, is reported to have expressed surprise on learning, in connection with his official duties, how many Protestant children were attending the Roman Catholic schools. He was much astonished to see inscribed in Roman Catholic books of devotion, signed by a Roman Catholic bishop as prizes for religious knowledge, the names of children whom he knew to be Wesleyans, who attended Catholic schools and exhibited such skill in mastering Catholic theology that the bishop inscribed their names in books of Catholic devotion.

Another straw showing a growing Roman Catholic influence under the British flag is noted in Australia. A member of the Australian Parliament has been talking in London, and he gives almost sole credit to Bishop Moran for bringing about the Federation of Australian provinces. Among other laudatory expressions we note these significant remarks:

The cardinal is not only a leader in religious, but in secular matters. His people look to him for guidance on all questions. The minister of works has often acknowledged that, next to the state, the cardinal is the greatest builder and the largest employer of labor in Australia. The commissioners of education recently said that his eminence is one of the few men in Australia who have a correct grasp of the educational requirements of the people. He gives a lead to the state authorities, and at the last St. Patrick's day celebration he achieved a great triumph by a schools' industrial exhibition of huge dimensions and workmanship in the arts and crafts.

The town of Suisun, Solano county, Cal., experienced a disastrous fire on the 24th ult. Thirty-six buildings were destroyed; loss estimated at \$180,000. Many of the houses were residences, and the fire covered nine blocks.

THE SIGNS OF THE TIMES

If you haven't already done so, why don't you drop us a postal asking us to send you a copy of our monthly paper, "The Bank of Mountain View Journal." It is very interesting. It is full of good ideas, and it is free to you for the asking. If you live in the East, send for a copy and see how we do it in California. We still hold ourselves ready to furnish you with information about Mountain View. Write us.

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., AUGUST 8, 1906.

All Manuscript should be addressed to the Editor

For further information see page 2.

MILTON C. WILCOX, - - - - - EDITOR
W. N. GLENN, }
A. O. TAIT, } - - - - - ASSOCIATE EDITORS

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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Order soon as only a limited number can be printed.

TO OUR MISSIONARIES IN FOREIGN LANDS.

In our great fire we lost hundreds and hundreds of photos from the great mission lands of the earth. Represented in our collection were China, Korea, Japan, Thibet, India, Farther India, the islands of the sea, various South American countries, countries bordering the Mediterranean Sea, Russia, Turkey,—in fact all the various parts of the world.

We now appeal to our brethren to make such collections for us of striking representative views of the various countries, its national buildings, national types of character, things of national interest. If necessary we will pay for these. Of course we could not be at too great expense, but we must have illustrations of this kind. The collection of fifteen years is gone, and we must begin from the ground up. The very first that we received is a postal card from Zurich, Switzerland, with a statue of Zwingli, thanks to Brother Spicer. We thank them very much for what they have done. We plead with them to help us still. We would ask this also of our brethren and friends throughout the European countries.

DOES THIS NEED APPEAL TO YOU?

We make no pathetic appeal to our friends. We believe the simple facts of our awful loss are more eloquent than any words. Never before was the Pacific Press more needed than right now. Never before were its types, its presses, demanded as now. Devoted servants of God are saying, "Let us rise up and build." Neh. 2:18. God's providence is saying "Rise up and build." The needs of the work are saying, "Build the house, and I will take pleasure in it, and I will be glorified, and the needs of perishing souls are crying, "Let not their hands be slack." Brother, friend, we want your help. Some have already nobly responded in gifts and pledges: July 23, on the Oakland camp ground, \$8,014.75; Mr. and Mrs. James Turner, three Wellington typewriters, \$180; Mrs. Smith, two bound volumes of Our Little Friend.

THE SIGNS OF THE TIMES

The Oakland donation will increase. The Signs of the Times will acknowledge all that is sent. Read this paper and respond as the spirit of God bids you.

Books, Pamphlets and Tracts.

Although the books, pamphlets and tracts at our main office have been destroyed, we have a large stock at each of our branch offices located at 285 Salmon street, Portland, Oregon, and 1109 East Twelfth street, Kansas City, Mo., to which points heavy shipments had been made just before the fire. We also have electrotype plates in our vault from which we hope that nearly all our publications can be printed as soon as machinery is installed. Arrangements have been made with other offices to publish the books for which our canvassers are working, so that no serious delay in deliveries will result. A temporary stock room is being erected to receive the books now on the way from the Eastern offices.

We well know that the burning of our institution will not in the slightest degree lessen the demand for the publications it has been producing. Therefore no effort nor legitimate expense will be spared to supply that demand. So let none of our faithful canvassers think for a moment of leaving the field for fear that their orders cannot be filled, for they will be. Let none of our many friends who have been circulating large quantities of tracts and pamphlets cease to do so, for a typesetting machine and large press will soon be in temporary quarters, and will work night and day to supply you. In the meantime, we will fill all orders from our branch offices with but little delay.

H. H. HALL,

Manager Book Department.

the routine of business almost to the last. He was a director in twenty-five great corporations, railroad and telegraph principally. His record in brief is that he lived ninety years, made \$100,000,000 (estimated), and died.

It will be impossible for us to acknowledge the many kind expressions of sympathy which are coming to us. We have attempted this in small part elsewhere in this issue. We wish to say personally that for all the good letters we thank you.

We hope to have machinery installed soon so as to print our periodicals. The firm of Melvin, Hillis & Black, of San Jose, are kindly stretching every nerve to get this out for us, and we are grateful.

Professor Omori, of the Imperial University at Tokio, Japan, has been making an exhaustive exploration of the territory affected by the recent earthquake in California. Probably none of the scientists have gone into actual territorial research to such an extent as he. His conclusion is that the zone of greatest shock extends from Point Reyes to Point Arena. He states that "altho there are not many buildings in this zone, the effect on the lands and on the buildings that were affected shows this to be the center of the seismic disturbance."

God has a lesson for us in the fire. He lies in every providence. No kind, wise earthly father would chasten his children and withhold the needed knowledge.



STILL ANOTHER SCENE OF THE FIRE.

We regret beyond words to express the dropping of another number of the Signs of the Times. August 1 issue was almost made up; twelve pages were in the foundry when the fire came. There was no office which could get it out then, our mailing list was an uncertain quantity, and we could possibly do no better. Even now for a few weeks we may have to print only eight pages. But we will soon have installed a new plant large enough to print the entire sixteen pages. Then we will try to make it a better paper than ever, so that our subscribers will feel that there has been no loss to them.

Russel Sage, known as the "Nestor of American financiers," and as the "dean of Wall street," New York, died suddenly July 22. He lacked but two weeks of being ninety years of age, and stuck to

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