

SIGNS OF THE TIMES

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

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For Terms, See Page 7

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WHAT DO THESE THINGS MEAN?

The Earthquake, the Fire, Our Fire.

THE conductors and publishers of the SIGNS OF THE TIMES believe in the Bible as the living Word of the living God.

They believe in Jehovah the God of the Bible; that He is a God of love and mercy and truth and justice, as His Word abundantly declares. "God is love;" "His mercy endureth forever;" "He keepeth truth forever;" He "executeth justice for the oppressed;" "the way of the wicked He turneth upside down."

the judgment which is sure to fall upon the perverters and transgressors of His living law. Thus He turned "the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, having made them an example unto those that should live ungodly."

He permits this that men may turn to Him; for when His "judgments are in the earth, the inhabitants of the world learn righteousness. Let favor be showed to the wicked, yet will he not learn righteousness." Therefore upon Babylon and Tyre and No-Ammon and Jerusalem, and other

concerning a kingdom, to build and to plant it; if they do that which is evil in My sight, that they obey not My voice, then I will repent of the good, wherewith I said I would benefit them."

To the sinful God says:

"Wash you, and make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith Jehovah: tho your sins



1,200 Children of an Orphanage in Japan. See article, page 4.

We believe, as He declares, that the earth shall wax old like a garment, and that as a vesture "He shall change them and they shall be changed," but He "is the same" and His years have no end.

We believe that He is coming again in the manifest glory of His Son Jesus Christ "to execute judgment upon all, and to convict all the ungodly of all the ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him." At His coming the whole earth shall be shaken.

That sinful man might live, God has veiled His glory, restrained wrath, and poured out His unstinted mercy. Yet in justice to mankind, and in mercy to the sinning, God at times withdraws His protecting hand and permits sin to work out its own results, bear its own full fruitage, bring

cities, fell the judgments of God because of their sins. To deny this is to deny the plainest statements of Holy Writ.

San Francisco's Calamity.

It is not for us to assume God's judgment seat, and to say why this one or that one suffered in the awful calamity which visited the city by the Golden Gate. But it is for us to declare God's terms of salvation. He says:

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and

be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it."

"Repent and believe the Gospel."

All these are solemn, impressive declarations of God's Word, and they might be multiplied by the hundreds. If unheeded, awful are the consequences, as all history shows. If heeded, they are helpful in result, and hopeful for all good.

At least, God permitted the earthquake and fire to come to San Francisco. To many it came as an awful rebuke of sin. Men and women wept and prayed and confessed their sin. But no sooner

were the tremors well over than many returned like the dog to his vomit, or the washed sow to her mire wallow.

We have had no desire to press the rebuke home, to turn the probe in the wound. But we did desire above all things else to point the sinful hearts, the fearful hearts, the sin-sick hearts, the suffering, bereaved, hopeless, despairing, longing hearts to the **sure Refuge from sin** and its awful judgments; from the unstable world with its perishing cities, to the Lamb of God that takes away the sin of the world; to the One who has tunneled the grave by the power of His righteousness, and who will gather His people to the "Forever Land" with its "abiding city," whose "Builder and Maker is God." And to be faithful to our trust, we must still warn, still entreat, for His sake who died for the lost and the fallen.

We grieve because of San Francisco's awful calamity; yet worse than that is San Francisco's sin, in which she is not alone. God knows, tho the wickedness there mounted to the heavens, that we felt no joy, no satisfaction, no careless indifference even, at her awful sorrow, tho our critics falsely so charge us. We sorrow for her awful suffering and grief. We sorrow more that more of her people do not take the lesson seriously to heart.

But What of the Pacific Press?

Is this the judgment of God? Are there not lessons here? These questions are being asked in seriousness, in cynicism, in skepticism, tauntingly, mockingly.

Of this seemingly awful calamity which came to a great publishing house, we shall say, as we said of San Francisco's, God, at least, permitted it. The same dangers have ever menaced God's people that menace the world. The enemy of all righteousness surrounds them with the gilded baits of worldliness, enthralls them in cares and pleasures, and stupefies them with prosperity and desire for gain.

They may in no way deal dishonestly. Their course and example in the world of commerce and manufacture, in trade and barter, may be exemplary in the highest degree. Men may have no evil thing to say of them. Yet, they may be using their energies, their talents, their means, their God-given powers, their influence, to promote and build up worldly enterprises, and thus become growingly indifferent to the claims which God has upon them. They may use the very facilities which God has bestowed upon them, to the neglect of God's work. They may do this honestly, mistakenly, believing it to be of indirect benefit to God's work; but **indifference to God's claims on the part of His people is as bad as open, flagrant sin on the part of the world.**

In God's mercy to His people, He must do more than warn. He must remove the means not used for Him; He must strip the human talents and energies of the facilities not used in His work, that His people may in humility learn that the King's business is paramount to all else; that God's work should be the business of His followers, first and last and all the time; that no work of any other character, honorable tho it be, must be allowed to hinder or interfere with the work of God. If they ignore the lesson as San Francisco is ignoring it, if they say the calamity to building has naught to do with business or character, they will fail to learn the great lesson, and thus lose the blessing of sanctified service for God.

Therefore with humbled heart we accept the lesson, the chastening from the hand of a merciful, patient, tender Father-teacher. And this lesson is not alone for the few workers here, tho it is for them; it is for those who profess to be His commandment-keeping followers everywhere. Indifference to God's claims on the part of His professed children is as bad as open, chosen sin on the part of those who know Him not; and the real test of

faith and character is not the coming or not coming of a calamity; but how men learn the lesson.

God requires the whole heart, soul, mind, and strength. Yielding that to Him, all the calamities of earth are nothing. God's blessing and presence in the fiery furnace makes it safer than the throne of Babylon.

WOULD BE A COMMENDABLE STRIKE.

THERE is one strike that laboring men could make that would be of great gain to themselves and also to their employers. It is safe to say that if a general strike against the use of alcohol and tobacco had been made fifty years ago, very few, if any, of the great strikes since that time would have occurred. It has been demonstrated many times that employers do appreciate steadiness and sobriety in employees—and are willing to pay for it.

But the fraudulent union principle insists that the unreliable, unsteady, or incompetent man—if

more inducement to keep them employed and to pay them good wages. If there is one thing above another that the average employer appreciates, it is punctuality and clear heads on Monday morning.

Then how much farther a week's wages will go if spent for food, clothing, and other home comforts—and charity; not compulsory dues, but charity.

G.

HUMAN NATURE.

IMMEDIATELY after the great fire in San Francisco, the disposition on the part of landlords, merchants, and others to raise prices was summarily curbed by the mayors of the city and of Oakland. Those who raised prices on commodities had their places seized and placed in the hands of receivers. Of course such a recourse could not last long, because the process had only the authority of might behind it. There was nothing that would legitimately raise prices; the only reason was that men could take advantage of other's needs; and be-



A Corner of Our Present Temporary Office.

he belong to a union—must have the same wage for the same hours that is paid to the reliable, competent employee. The amount of work that the slowest man can do is made the standard, and however great the better man's desire to do more work in a given time, he must not do it. He is compelled to rate himself with the incompetent.

Competency never was a condition of unionism, practically, and now that the unions have avowedly gone into politics, the party will not reject any voters no matter how incompetent or unreliable they may be as workmen. The union is the resort of incompetency and unreliability, because, no matter how unsteady the man, he knows he has the union behind him; and if the unions have a political campaign on hand, he knows that they want his vote.

All the strikes that ever have occurred have occasioned loss generally to both employers and employed, but nearly always to the employed. Every advantage that they have gained costs no small amount to maintain. But if all would unionize and strike against these twin evils, alcohol and tobacco, instead of endeavoring to keep their fellow men out of employment, they would be so much more competent that employers would have

cause they could get more they took occasion to do so.

So almost every line of staples has raised in price. Because of the demand, everything in the line of building material has been raised excessively; note it was not because of increased cost of production in outside markets, or because of increased freight rates, but because of the innate human desire to take advantage of public necessity. There seems to be a combination of the spirit of trustism, associationism, and unionism; the raiser in one line giving the excuses for advances in others, without other necessity for advance in either.

The greed inherent in human nature is at the bottom of it all—a greed that seems to fatten and grow even in the face of misfortune and suffering. It knows no sympathy, no charity. Even the donations of sympathetic people from abroad have been exploited to feed the appetite of the greed that is rampant in these last days. Some people have been making a text of the large donations from the country at large to preach the doctrine that "the world is growing better," but the conditions that prevail in and around the stricken city but emphasize the ever-increasing selfishness of human nature.

And to add to the evidence of this condition, we have the disposition of insurance companies (mostly Eastern or European corporations) to evade the payment of losses. Then because merchants are retarded in re-opening their stores, it is reported that wealthy merchants in Eastern cities are taking advantage of the situation to occupy the field. Such is the spirit of this sin-cursed world. Is there not every inducement to seek an eternal habitation "wherein dwelleth righteousness." This is man's greatest opportunity. G.

ASSIMILATED BENEVOLENCE.

WITH what a benevolent air the announcement is made that the Jamestown Exposition of 1907 will be closed on Sundays! The action is set forth as a real dispensation of privileges that visitors could not otherwise enjoy. The announcement, which we have received by favor of the Press Bureau of the exposition, says that the arrangement of Sunday closing "will afford exposition visitors opportunity to visit points of historic interest in the vicinity of Norfolk on Sunday, and spend a portion of the Sabbath day in attendance at worship in one or more of the several historic church buildings."

The logic of this announcement is that visitors could not have these privileges if the exposition were not closed on Sunday. No matter how much they might desire to see these places of interest, they would be deprived of the privilege if the exposition were open on Sundays. One is led to wonder if those historic points of interest are only to be seen on Sunday, and if they are to be necessarily shut off from view when the exposition is open. Again, it would seem that no matter how much a visitor might desire to attend some of the historic churches on Sunday, they could not be so privileged unless the great exposition were closed.

How good and benevolent it was in the church-and-state Reform Bureau of Washington to induce Congress to place a Sunday-closing proviso on the exposition appropriation, so that the governors of the great show could voluntarily have the place closed on Sunday, in order to give the visitors the privilege of visiting other places of interest on that day, and even to attend church part of the day! The wonderful liberties attached to religious legislation, to which enforced Sunday observance is the opening wedge, are past comprehension.

Furthermore, it is difficult to understand why it is morally worse to witness the interesting and instructive features of the exposition, gathered from all parts, than to visit historic places about Norfolk, on Sunday. The only reason that appears on the surface is that a certain class of religious would-be dictators have a chance to say what some other people shall not do on Sunday, with the hope, sometime in the near future, of being able to dictate what they shall do. G.

Question Corner

1882.—Having Ears to Hear.

The following text is repeated in the New Testament:

"If any man have ears to hear, let him hear." Does this mean having an understanding of Christ's sayings and teachings and implying that all men had not, or that some lack the desire to hear or listen?

F. F. F.

It implies the latter. Christ is the "true light that lighteth every man that cometh into the world." Some will not see, some will not hear, yet over and over and over all are called to hear. The word of the prophet is: O, earth, earth, earth, hear the word of the Lord." The apostle Paul declares to the

heathen world that God is not far from every one of us, and all could hear Him and serve Him if they would.

1883.—The Sabbath in Northern Latitudes.

How can the Sabbath be kept in the northern countries from sunset to sunset when the sun is above the horizon several weeks at a time?

O. M.

In the first place there are very few, if any, people living in northern latitudes where the sun does not set for several weeks at a time. Nearly all people live below that latitude; and yet even those who do live there have no trouble in keeping the day. They can tell when the Sabbath comes just as easily as they can tell when any other day comes. We have never heard of any trouble of our brethren who live in the northern regions of Iceland, Norway, and Sweden; nor have we from those who keep Sunday in those regions.

1884.—Power of the State.

Why has the state a right to enforce marriage laws and not Sabbath Laws? Isn't one a divine institution as well as the other?

O. M.

Yes, both are divine institutions; so is man and all that pertains to him; that is, God is their origin; but God gave us different things in different spheres of action. Marriage laws have wholly to do with man's relation to his fellow men. On a purely economic basis the state would have a right to regulate marriage laws. In this, of course, it does not say as to whom one shall marry. Some states prohibit certain marriages, but they do not direct the marriage nor the persons entering into such a contract. Marriage has to do with the home, has to do not only with the rights of those who enter into that relation, but to their children, grandchildren, and to all their posterity; and therefore it has to do with the settling and transfer of property. It has to do with one's citizenship, or transfer of citizenship or property rights from one country to another. Not so, however, with Sunday-keeping. The Sabbath is to be kept, not holy to man, not holy to the state, but holy unto the Lord. It is a worship day that pertains to the great Jehovah on the one side, and to His human child on the other, and therefore lies entirely outside the province of the state.

1885.—Doth Not Commit Sin. 1 John 3:9.

Please explain 1 John 3:9 which reads:

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God."

M. C. D.

He that is truly a child of God seeks only how he may please his Father. The declaration is not to be understood as having no physical power to commit sin, but having no will to commit sin. The man called, to the marriage supper, as recorded in Luke 14, said, "I have married a wife; and therefore I can not come," that is, he had no desire to come. So the man who has given himself and his heart to God, has been begotten of God, has no desire to commit sin. He may fail, he may make mistakes, but it is in his heart to do God's will, and the Lord counts the purpose of heart. That text is also rendered: "He that is begotten of God doth not practise sin." That is not his purpose, that is not his habit. His failures come, not because of purpose, but, like those of the child, from ignorance or inexperience. Yet these God does not count sin.

Your question on once in grace always in grace was answered a few weeks ago in an article in the SIGNS, which we can not refer to now as all our back numbers are burned. We will endeavor to give light upon the question in an article in the future, so that you will get it if you are a reader of the SIGNS.

MAN'S IMMORTALITY.

[Outline of a sermon by Dr. H. F. Carpenter, reported in San Jose (Cal.) Mercury.]

"Set thine house in order; for thou shalt die, and not live." 2 Kings 20:1.

HEZEKIAH was a holy king, but was fatally sick. He was advised to arrange his temporal affairs accordingly. The prophet of God did not believe death to be a passport to heaven, a new birth, a beginning of increased activities, nor a "passing on" to any life whatsoever, but the cessation of all life—"Thou shalt die, and not live." In this he was in harmony with nature, for we never call anything dead as long as it has life in it. If we were to adopt the sentiment of Isaiah, we should save ourselves from opposition to the prophet of God.

Secondly, we would save ourselves from applying many texts to death which have no reference to death. "Absent from the body" refers not to death, for Lazarus had been dead four days and was found in his body in the tomb. "To depart and to be with Christ" refers not to death, for Paul did not expect thus to depart till the resurrection at Christ's coming. See 1 Thess. 4:16, 17. 2 Cor. 5:1 refers not to death, but to the time when mortality shall be swallowed up of life; read verse 4.

Thirdly, we would save ourselves from many inconsistencies of Biblical exposition. If everybody passes to judgment and reward at death, what need of a future day of judgment, as the Bible plainly teaches in multiplied texts? Why tell us that the "cloud of witnesses" with which Paul in Heb. 12:1 says we are compassed, are the spirits of our dead friends watching sympathetically over us, and then when we read in Eccl. 9:5 that "the dead know not anything," tell us that that means they know nothing about the things of this world? Such inconsistent expositions will be avoided by believing God's prophet.

Fourth, we would avoid mortifying our good sense. If death sets the gates of heaven not only "ajar," but "wide open," then Epaphroditus when sick unto death was well nigh heaven. But God, Paul said, "had mercy on him" and healed him. Phil. 2:27. Was it a mercy to keep him from heaven?

Fifth, we should avoid overtaxing lexicographers. They search in vain to find a meaning for "death," destruction, perdition, to suit our theology in the root and etymology of these words, if we teach that life continues in death. They are compelled to add a sense which they call a "theological sense." Why beggar language by contradicting God's prophet?

Sixth, we would save the honor of the Gospel as the only revealer of future life and immortality. If future life is through the immortality of the soul, then the Gospel did not reveal it. The Bible speaks of the soul 857 times, but calls it immortal never. It also speaks of the human spirit nearly 800 times, and never calls that immortal or deathless, but it is written, "The spirit shall fail before Me, and the souls which I have made." Isa. 57:16. Matt. 10:28 denies the soul's immortality, and we read more than once of "killed" souls. The Egyptians first taught the soul's immortality, but the Gospel teaches future life and immortality through a resurrection from the death state. Is it not better to honor the Gospel rather than Egyptian philosophy?

Seventh, we should save ourselves from strengthening the hand of the wicked. God chides some teachers, saying, "Ye have . . . strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:22. Persuade a man that death don't kill, but his life will flow on, ever progressing, and what cares he for Christ as a life-giver? He will fix things all right in the endless life before him. So

he risks it. If he believed God's prophet that to die is to cease living for a time, he would feel the need of Christ to give future life immortality. The words of Christ would mean something when He says, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

Eighth, we should find ourselves in harmony with science truly. Not a scientific fact can be brought to show that life continues in death. Buehner says that "unprejudiced philosophy is compelled to reject the idea of an individual immortality and of a personal continuance after death." Vogt testifies to the same. Maurice Maeterlinck, in speaking of memory, the strongest point of our intelligence upon which philosophy can base a hope of continued life, says, "Memory is the most precarious of all our faculties, . . . one of those which disappear the most promptly."

Ninth, we should save ourselves from belittling what the Bible magnifies. It magnifies the resurrection, day of judgment, the second coming of our Lord, the inheritance of saints, the new heavens and the new earth, the end of all sin upon earth, and the will of God done here as in heaven, and the earth filled with God's glory,—Edenic beauties all restored. But of what account are all or any of these to a disembodied existence? Let us take our stand with Isaiah, the evangelistic prophet, and say to dying men, "Thou shalt die and not live." Then point them to Jesus who alone can redeem from death and ransom from the power of the grave.

LABOR.

THIS is the gospel of labor,—
Ring it, ye bells of the kirk!
The Lord of love came down from above
To live with the men who work.
This is the rose He planted
Here in the thorn-cursed soil;
Heaven is blest with perfect rest,
But the blessing of earth is toil.

—Henry van Dyke.

TRULY the highest joy is that which comes from the knowledge of well-performed duty. An artist labors for weeks and months on a painting that shall be the expression of his highest ideals of beauty and excellence. Day by day he toils, and when the masterpiece comes from his hand he views it with joy, with satisfaction. The same is true of the musician, inspired and thrilled with divine melody; the poet and writer, charmed with the beauties or moved by the events and scenes about them; the teacher and physician, burdened for those in their care; the toiler who wearied with the irksome task.

It must be true if the man really lives. However humble the task, whatever the burden or care, the true man will see in it something to bring joy. It is placed in the heart by the Creator Himself, who gave man at creation his regular work to do; and in the fall this work was not taken from him, but rather increased. No command comes from Him without the strength for performance, and no task well performed goes unrewarded.

MAX HILL.

A PERFECT feeling eventuates in some form of action.—Henry Ward Beecher.

EVERY man feels instinctively that all the beautiful sentiments in the world weigh less than a lovely action.—Lowell.

WHAT the Puritans gave the world was not thought, but action.—Wendell Phillips.

WHEN Demosthenes was asked what was the first part of oratory, he answered, "Action;" and which was the second, he replied, "Action;" and which was the third, he still answered, "Action."



A JAPANESE CHRISTIAN ENTERPRISE.

AMONG the charitable institutions in Japan, probably none are more deserving of notice than the Okayama Orphanage. Begun twelve years ago by an earnest Christian man, Mr. Ishii, with no endowment whatever, it has, year by year, extended its work until there is now an enrolment of twelve hundred children. How the last eight hundred children were received is best told in the words of Rev. J. H. Pettee, who, with his wife, has rendered invaluable assistance to the enterprise from its very beginning. In a recent appeal to the public Mr. Pettee says in part: "Now that the severest distress in the north has been relieved by generous

them for a few years, they can return to their old homes strong, intelligent, self-reliant, enterprising young men and women full of the spirit of service based on Christian principles. This is no idle prophecy, but a suggestion of what is sure to happen if the Okayama Orphanage be helped to carry out its altruistic purposes."

Even before these famine children came there were times when the supply of food was so low that it was difficult to tell whence the next meal would come. At such times the children would have little prayer-meetings and ask God for food, and He never failed to answer their prayers. When this added burden was taken, the managers knew not how



Superintendent, house-mothers, teachers, and assistants. Superintendent, Mr. Ishii, over the cross, second row from the top. Rev. J. H. Pettee, first row at the right.

gifts from all over the world, I beg leave to report the part taken in this timely work by that mother of children's homes in Japan, the Okayama Orphanage.

"Its superintendent, Mr. J. Ishii, visited the affected region five months ago and gave formal notice to the governors of the three suffering prefectures and the local aid committees that the Okayama institution, being not local but national and even international in its aims, would receive as many genuinely needy children as might be sent to it. As a result 825 such children have already come to Okayama from the famine district. This brings the present number up to twelve hundred.

"The faith, patience, pluck, and spirit of unceasing toil manifested by the workers of this brave-hearted institution to meet such an emergency can not be overstated. Cottages have been bought or built, large quantities of clothing and bedding prepared, and the running expenses trebled.

"Let it be remembered that a large majority of these famine children are under eight years of age. Many of them are in a pitiable condition. They need continued care and training. If this can be given

the extra expense would be met, but they trusted that God would supply their needs, and this He has done through many channels.

The readers of the *Signs* who have contributed to the famine fund will no doubt be interested to know that a part of the amount collected was handed over to the trustees of this orphanage, and the accompanying cuts show some of those to whom aid and comfort have been given. The grateful thanks which were tendered for this gift we pass on to those who have remembered these children in their affliction.

S. A. LOCKWOOD, M. D.

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THERE is a great ability in knowing how to conceal one's ability.—La Rochefoucauld.

ADVERSITY is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity.—Caryle.

"UNTO every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." Mark 25: 29.

JAPAN FAMINE FUND.

Our last remittance to Japan has been duly received. In talking with the officials there Mr. F. W. Field, chairman of our Mission Board, found that the needs of the field had been greatly exaggerated, altho there has been much suffering in Japan. Our first remittance was sent to the field. Our second was placed to the credit of an orphanage under the direction of Rev. J. H. Pettee. This orphanage is caring for these destitute children, and Elder Field and Dr. Lockwood recommended that it should be used in that way. Certainly this is a direct use of it for famine purposes. The receipt of the superintendent, Mr. J. Ishii, immediately follows.

Mr. Pettee writes as follows:

"Okayama, Japan, July 7, 1906.

"DEAR MR. FIELD:

"Mr. Ishii desires me to express his heartfelt gratitude for your gift. I add my own hearty thanks. You may easily imagine every such help is needed and is warmly appreciated. The doctor tells me there are seventy-six of the little people under medical treatment. Nearly all these are famine children. Pray for this large work. Yours for the children.

J. H. PETTEE."

J. Ishii, Superintendent. M. Komoto, Treasurer.	YEN 432. ³⁶ Okayama, Japan, July 7, 1906 The Okayama Orphan Asylum, Acknowledges the receipt of <i>Four hundred</i> <i>from thirty-two and 36/100 yen</i> <i>from The Signs of the</i> <i>Times by Rev. F. W. Field</i> <i>for famine relief work</i> <div style="text-align: right;"><i>J. Ishii</i></div>
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THE JEWS IN RUSSIA.

At one time all the world honored Israel and came to Jerusalem to hear the wisdom of Solomon, and to bring him presents. 1 Kings 4:29, 34; 10:24, 25. But through apostasy Israel fell to a position "worse than the heathen," and, as a people, they never fully recovered their former glory and prestige. Their dispersion to all nations is still in evidence, and they have ever since been the objects of persecution. When the multitude were following Christ to the place of crucifixion, many of the sympathetic women were weeping because of the abuse heaped upon Him; but He turned to them and said, "Weep not for Me, but weep for yourselves, and for your children." He had special reference to their terrible experience in the destruction of Jerusalem, which came thirty-six years later; but they have lived and labored as a scattered people without friends (excepting those of expediency) until the present time. Few, if any, people have had as little even of Christian missionary sympathy as the Jews.

There are more Jews in Russia than in any other country, and there they are the objects of special animosity, it being deemed a crime to even resemble a Jew. Of conditions there, the *Jewish Ledger* says:

"It is no surprise that our co-religionists in Russia are in a continuous state of excitement, fully realizing that their lives are in jeopardy, their property and personal effects subject to the mere whims of drunken hordes of moujiks, who come and go at the beck and call of any official who may desire to wreak vengeance upon the Jews.

"De Witte, of whom Americans expected better things, is authority for the statement that the Jews are responsible for the existing conditions in Russia. Regardless of the fact that it is proven that

the government is responsible for all the horrors that have been perpetrated against the Jews, and altho again, very recently, the 'official assurance' has been given to the United States and England that these excesses will be prevented, it is paramount to any reader of Russian news items that the Jews in Russia are in jeopardy at all times.

"We are led to these conclusions in noting the latest, in reference to the assassination of General Kozloy in the Park of Peterhoff, on last Saturday afternoon.

"Because the countenance and appearance of the assassin is regarded to be Semitic, he is considered by the authorities to be a Jew. Furthermore, it is reported that he was seen in company with two other individuals, just previous to the 'taking off' of Kozloy, these parties also looking Semetic.

"By a process of reasoning, peculiarly Russian, the conclusion is arrived at that Kozloy's assassin was a Jew. He has not given his name or antecedents, tho he openly avowed his connection



An Installment of Famine Children Just Arrived at the Orphanage.

with the 'social revolutionary organization'—yet he is a Jew because he looks Semetic.

"It may be predicted that this latest incident in Russia's affairs augurs no good for the Jews of that country, in fact it is disheartening to note, day after day, the imminent danger environing our co-religionists, and without a ray of hope to thwart the diabolical system, completely organized under the auspices of Russia's rulers, which can signify nothing less than to keep the unfortunates in the toils."

If there is a people on the earth that needs Christian sympathy, that needs the Gospel of Christ, it is the Jews. The apostle Paul had a great burden for them (Romans 9), and even when his mission was especially to the Gentiles, in going to a new place he would invariably call upon the Jews first, if any were to be found. But to-day their worst enemies are among those who profess to be Christians, yet one who professes to be a Christian is the last person who can, with any show of consistency, be an enemy to any one. And it is a significant fact that the principal cause of this enmity is Jewish adherence to the Sabbath of the Lord.

Altho the Sabbath observance of the Jews is in the main merely nominal, yet even that is sufficient to call down upon them the censure and even the persecution of those who hold to the Sunday counterfeit institution. While the Jews nominally hold to the law of God, and their persecutors profess faith in Jesus Christ, the Word of God sets up as the standard of truth, "the commandments of God, and the faith of Jesus." Rev. 14:12. The law of God is not made void by the Gospel, but it is established by it. Rom. 3:31. A double burden rests upon the true missionary of to-day,—that of carrying the Gospel of Christ to the Jew, and that of impressing the importance of the commandments of God upon those who adhere to the ordinances of Rome.

HOLINESS.

HOLINESS is power. It utilizes ability, fertilizes the soul, and energizes the whole man. It is the fire and water in the engine, bringing out to their fullest capacity the strength of all the parts of the machinery, so that the greatest amount of

spiritual power may be expended in rolling back a revolted world to God. Holiness is God's power to man, and man's power with God. Thus they become co-workers.

Every man who dwelleth in God, and God in him, in an accommodated sense is God's man, which makes him a positive power against all evil and for all good—to pluck careless souls from the incoming flood and storm of wrath, lifting them up into the sweet serenity and protection of the Rock of Ages. Without holiness, we are weaker than a bruised reed; with it, we are like the impregnable and well-garrisoned fort, which will stand unharmed the hottest siege; at the same time, raining like a hailstorm red-hot balls from the magazine of the Gospel of an armed world against Christ.—Rev. W. H. Wilson.

If a man is worth knowing at all, he is worth knowing well.—Alexander Smith.

THERE is much unnecessary anxiety in the world which is apt too hastily to calculate the consequences of any unforeseen event, quite forgetting that, acute as it is in observation, the world, where the future is concerned, is generally wrong.—Disraeli.

DO YOU WANT A PART IN THIS?

FROM all over the field we are receiving offers of help from our friends and the friends of the cause for which this institution stands. We are grateful for it. The feeling of many, at least, is well represented in the following from a well-known gentleman, who is a member of one of the great orthodox churches, who is not rich in this world's goods, who lost in the San Francisco fire, and who was among the most liberal ones in relieving the needs of the refugees:

"Have just opened the SIGNS of the 8th instant. Truly after the earthquake the fire, 'and now,' I said, 'what has the still, small voice to say?' And it said, 'You must sail close to the wind this year, and you have new problems to face; but by doing this that way and that this way, and not doing other things at all, you can send Brother Wilcox \$5.00 and not know it in a year from now.' So I enclose the \$5.00."

In a later letter referring to his losses and ours, he continues:

"But we'll live, and I feel God has great blessings in store for all who lose and lose right—thanking Him."

Therefore we put his donation first.

Cash Donations for Rebuilding Pacific Press.

A nobleman of God...	\$ 5.00	Peter L. Hanson...	1.00
Wm. G. Buckner...	50.00	Mrs. Chas. Schmid...	.50
E. E. Parlin...	40.00	Mrs. Serepta A. Ross...	5.00
Mrs. M. C. Wilcox...	20.00	V. S. Vincent...	5.00
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L. Smith...	11.00	C. J. Holmes...	1.00
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Mrs. S. Pine...	5.00	Travler M. Gardner...	1.00
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A. W. Butcher...	1.00	J. H. Behrens...	10.00
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Alex. McCracken...	5.00	Mrs. W. E. Wood...	2.00
Mrs. Jennie Manuel...	5.00		
Arthur S. Briggs...	.50		
			\$306.00

With the exception of the first named, these gifts were bestowed at the recent Oakland Camp Meeting. There may be some mistake made by the many solicitors, as also in the list of pledges which follow. We shall be glad to correct any errors which are pointed out.

Partial List of Pledges Made at Oakland Meeting for Rebuilding Pacific Press.

C. H. Jones (stock)	\$5,000.00	Mrs. A. J. Gibson...	50.00
S. J. Harris...	1,000.00	W. C. White...	50.00
W. H. Wilson...	200.00	A. M. Davis...	50.00
E. Arakelian...	150.00	Mrs. E. A. Olcott...	28.00
C. M. Gardner and		J. R. Reed...	25.00
wife...	100.00	Dr. A. N. Loper...	25.00
Jas. Creamer and		Mrs. E. Swift...	25.00
wife...	100.00	M. H. Brown...	25.00
Marion Lusk...	100.00	W. E. Johnson...	25.00
W. A. Williams...	25.00	W. N. Kennedy...	25.00
A. Schlathauer...	25.00	M. D. ...	25.00
Z. Thorp...	25.00	Geo. Wallace and	
Mrs. and Mrs. E.		family...	25.00
D. Sharpe...	25.00	M. G. Kellogg...	25.00
Lizzie W. Grainger...	25.00	J. N. Loughborough...	25.00
J. D. Rice and		Andrew Hansen...	25.00
family...	60.00	H. Martin...	20.00
Mr. and Mrs. Chas.		W. E. Frisbie...	20.00
W. Peter...	60.00	Martha Thronsen...	20.00
Mr. and Mrs. Chas.		Helen M. Steele...	20.00
Booth...	50.00	H. Martin (shares)	20.00
R. M. Kivett...	50.00	I. C. Colcord...	20.00
Mrs. A. Carter...	50.00	Mrs. A. H. Walen...	10.00
W. T. Knox...	50.00		
J. C. Edwards...	50.00	Total of above...	\$7,703.00

As these pledges are paid the name will be transferred to the cash list. More will be given in our next.

Sunday in Canada.—It has been announced from Ottawa that the Canadian Parliament will come together again in November, when the Sunday question, which aroused considerable interest in the session recently closed, will no doubt be disposed of. The provisions of the bill are very stringent,

and if finally passed in the form in which it has passed the lower house, it will mean that every form of labor excepting that of moving railroad trains will be prohibited. As summarized in a current press item, "no Sunday excursions will be permitted. Sunday games or entertainments for which an admission is charged will be under the ban. Unless an amendment is made to the measure, it will be impossible to publish a Sunday newspaper in Canada, and the Sunday work necessary for the production of a Monday morning paper will not be permissible. A great many petitions from the English-speaking people have been signed in favor of the bill, but there is strong opposition to the measure from the Jews, the Seventh-day Adventists, and others. The reports indicate that the bill will either be defeated or amended."



Our SIGNS Rotary Press in Ruins.

OUR WORK AND WORKERS.

EIGHT persons were baptized at Stanmore, N. S. W., June 2, by Brother J. E. Fulton.

A UNION conference church school teachers' convention is to be held at Keene, Texas, to commence September 6 and continue four weeks.

As a result of the recent camp-meeting at Woodbridge, West Australia, over a dozen have taken their stand for the Gospel truth; and many others are said to be very deeply interested.

In the *Northern Union Reaper* Brother A. Mead reports that six members were added to the Scandinavian church in Detroit, Minn., July 1, and three were added to the church in Senjen July 14.

THE *Record*, of Cooranbong, says that "one of our workers in the New South Wales Conference sold over forty copies of 'Christ's Object Lessons' in one week. Another sold five books in five consecutive houses."

THE *Southwestern Union Record* was just finishing the printing of the issue of July 24 when the news of our great fire reached that office. So they printed a supplement, giving the brief particulars sent them on a postal card by Brother T. T. Stevenson. A deep sympathy and confidence in the workers here are expressed, for which we are grateful.

THREE church buildings are in process of erec-

tion in West Australia—at Freemantle, Heidleberg, and Osborne Park.

SEVEN members were added to the church at Waco, Texas, at the last quarterly meeting.

IN connection with meetings held in Winsted, Ark., by Brother V. B. Watts, he reports three persons baptized and others are keeping the Sabbath of the Lord.

THE third biennial meeting of the Canadian Union Conference will be held at Paris, Ontario, in connection with camp-meeting appointed for August 23 to September 2.

AT the session of the Queensland Conference held at Sandgate in May, the following officers were elected: President, S. W. Nellis; vice-president, R. D. Quinn; secretary, J. H. Mills; treasurer,

Queensland Tract Society; executive committee, S. W. Nellis, R. D. Quinn, J. H. Mills, C. J. Lund, A. Heise. The president and vice-president were formerly efficient workers in America.

SEVEN candidates were recently baptized at Ferguson Falls, Minn., by Brother E. M. Chapman.

IN the *Welcome Visitor*, Brother R. R. Kennedy reports the addition of eight members to the church at Beaverton, Ohio.

MEETINGS at Charleston, Ill., conducted by Brethren Huffman and Taggart, have resulted in the organization of a church of twenty members.

STARTING from Ponoka, Alberta, to sell the Special Earthquake SIGNS, Brother H. E. Shelstad sold over six hundred in three very rainy weeks, besides taking orders for \$19 worth of books, and holding ten Bible-readings. People bought papers to send as far as England and South Africa.

THERE was a time when the mission school work in the south was hampered because of a lack of suitable teachers rather than the lack of funds. But conditions seem to be reversed now; the *Gospel Herald* says there are now several teachers prepared to enter the work, but there is a lack of means with which to establish the schools. It would seem that this feature of the Southern Missionary Society's needs is without excuse; because when calamities come, or some enterprise is introduced in which there is a really live interest, funds

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.

Terms of Subscription.

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- Sample copies sent on application.

come quite readily. Can it be that we have come to the point where disasters are necessary in order to loosen the grasp of the Lord's people on the treasures of earth? Some donations to the society, sent to North Station, Nashville, Tenn. would give a new impetus to this good work.

Six tents are now being operated in different parts of Greater New York Conference. The conference committee is contemplating the enterprise of a Bible training school for the education of local workers. The labor of warning the millions of that expansive city is so great, and the laborers so few, that there seems to be no other way to secure them.

THE Nashville Sanitarium and Training School, by co-operation of the General Conference and individual brethren throughout the field, is now locating in a permanent home. Heretofore it has occupied rented buildings. It still needs assistance, and those who can not send money may be able to send canned or dried fruit, or other articles of food that can be conveniently shipped. Bedding, and worn sheets suitable for bandages, will be appreciated. Send to Nashville Sanitarium, Nashville, Tenn.

SPECIAL MEETING OF THE PACIFIC PRESS PUBLISHING CO.

A special meeting of the stockholders of the Pacific Press Publishing Co. will be held at their place of business at Mountain View, Cal., on Monday, Sept. 10, 1906, at 2 o'clock P.M., for the purpose of considering the question of rebuilding their plant.

PACIFIC PRESS PUBLISHING COMPANY,
By H. W. COTTRELL, President,
H. G. CHILDS, Secretary.

IMPORTANT TO TRAVELERS

The WASHINGTON-SUNSET ROUTE announce the opening of their through line via New Orleans. Personally conducted cars, San Francisco to Washington, D. C., via Coast Line and Los Angeles, tri-weekly. Tickets at lowest rates to Washington, Baltimore, Philadelphia, New York, New England, and all Eastern points. Through the Old South. Quick time. Best service. Write Phil K. Gordon, 1708 Filmore St., San Francisco, for full information.

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SPECIAL MEETING OF THE PACIFIC PRESS PUBLISHING ASSOCIATION.

A special meeting of the members of the Pacific Press Publishing Association will be held at their place of business in Mountain View, Cal., on Monday,

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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Is your husband proud of your COOKERY?

Likes good things to eat—does he?

Wouldn't it be a pleasant surprise to him in the winter time to set out some sliced tomatoes on a pretty white plate, fixed up just the way he likes them—



ECONOMY JARS

Or some sweet corn on the cob, as juicy and creamy as the day it was plucked, or green peas, or—

Say—a dish of brook trout—

Or some other article of food of which he is particularly fond, but which can not be obtained for love or money, out of season?

Well—

The ECONOMY Jar enables you to give him that very surprise.

The ECONOMY Jar is a wide mouth, self-sealing, perfectly air tight jar. Nothing else like it.

By its use, you can perfectly preserve fruit, whole or sliced; vegetables, fish, game, or any other article of food, without the use of preservatives or any means except heat and pure water.

No burned or cut fingers when you use the ECONOMY—no rubber rings to contaminate—no dangerous acids to develop.

The next time the man of the house brings in a basket of trout or game, just put up some of them in an ECONOMY Jar. Then, without saying a word to him, set them out for his dinner some day next winter. They will be as sweet and wholesome and appetizing as the day they were put up. The treat will be like a vacation day in the woods or mountains. A single dozen ECONOMY Jars will prove this to you. Get them at your dealers.

Sit down right now and write us your name and the name of your dealer and state whether he sells the ECONOMY Jar, and we will send you (FREE) a booklet of recipes—tell you all about preserving the Economy way—tell you where you may buy the jars, and all about "pleasant ways to surprise the man's palate," without a penny of cost to you or any trouble further than writing us one short letter.

KERR GLASS MFG. CO. 275 Hoyt St., Portland, Ore.
Eastern Office Dept. O., Philadelphia, Pa.

day, Sept. 10, 1906, at 3 o'clock P.M., for the purpose of considering the question of rebuilding the plant of the Pacific Press Publishing Co.

PACIFIC PRESS PUBLISHING ASS'N,
M. C. WILCOX, President,
E. A. CHAPMAN, Secretary.



SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., AUGUST 29, 1906.

All Manuscripts should be addressed to the Editor.

For further information see page 7.

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

Not in coin, but in character is continuance. Coin may be lost or melt and perish, but character survives all the storms of earth and tunnels the dark grave beyond.

This issue of our paper is not a representative number. It is only half size. Our regular issue has sixteen pages. It has the departments of Editorial, Question Corner, Outlook, Home, Missions, General, etc. Look for our next issue.

We had hoped that this issue would be a sixteen-page regular number; but we find it impossible to get it out on time either in our own office or elsewhere. We are sure our friends will be lenient. Next week we shall issue the regular size, printed on our own press.

In the midst of all our trouble we are of good courage. "Tribulation worketh steadfastness; and steadfastness, *approvedness*," not "experience" as our common version has it. There are all sorts and kinds and degrees of experience; that is of man. But it is God who approves; and He approves only that worthy of approval."

Periodicals Asked For.—Please do not send periodicals till we write for them. Many are sending late papers, which they could use elsewhere, and which we do not need. We will make as complete files as possible of the numbers sent in, and ask for what we need. This is what we prefer to do. We thank all for their kind offers. Please state just what you have.

In another column will be found a call for a special Stockholders' Meeting for September 10 to consider the matter of rebuilding, where, how, etc. There is a great desire that we should rebuild here. There is also hearty and urgent invitations to other places. For instance on town offers us a tide-water site, and a cash bonus of \$10,000. It has two steam and two electric railways. Another town offers us free land for our buildings and for employees. Certainly, it would be business folly not to consider these advantageous offers.

The Endless Prayer Chains.—From time to time the SIGNS has had more or less to say against the foolishness of endless prayer chains or the endless chain letter scheme of any sort. One of the last that we referred to was the sending out of a prayer stating that it was endorsed or written by Bishop Lawrence, the recipient of the letter containing the prayer being asked to write nine others, and assure each one to whom he wrote, as he had been assured by the one who wrote him, that dire and dreadful calamity might come to the one who refuses to comply. An Associated Press despatch from Pittsburgh, dated August 3, tells us that the post-office authorities have now taken it up, and that the promoters of it will be charged with a misuse of the mails. Just how the postal authorities can prosecute those who are doing the work we do not understand. It would seem as tho every person in the world has a right to ask prayer for anything. Now the postal authorities will be likely to make the

promoters pose as martyrs. In all probability the fad would die out or give way to another equally as bad. The best way is for people of good common sense to have nothing to do with it whatever. If one writes them postal cards of this kind they are in nowise obliged to return the card or comply with the request or pay any attention to it whatsoever. That is the best way to treat the thing.

OUR NEXT ISSUE.

Our next issue of the "Signs of the Times" will be of special interest. It deals with one of the most vital subjects now affecting American state-craft. This is not boodle or graft, tho that is bad. That, however, affects principally people's pocket-books.

The question which the "Signs" will discuss in the next few issues will deal with something more precious than money. It will have to do with liberty.

This nation, this government, from the very beginning stood for a separation of church and state. With the religious sphere the civil authorities and law had naught to do. The church and the state were separate.

But persistently mistaken religionists and reformers have sought to introduce in some form religion into the fundamental law of our government and in statutory enactment. Under temperance subterfuges, under pleas for workmen, under various forms and guises, has the evil principle been thrust forward.

Later all disguises have been thrown off. Men are boldly demanding that the church shall enter politics and control legislation. The Inter-Church Conference, held in New York a few months ago, was called with this idea as one of its prominent features.

The last days of July another great meeting was held in Buffalo. A less carefully planned meeting it was, but a far more united assembly. It represented mighty forces in the politics of America to be swayed by a single head.

We refer to the American Federation of Catholic Societies. We shall tell you their purposes in their own words. We shall set before you the opinion of our own representative who attended both great conferences on Federation. We shall illustrate these articles with photographs of prominent men.

More than this we shall tell you what the prophetic Word says about these things. We shall set forth these things candidly, fearlessly, faithfully, kindly, with malice toward none, and with charity for all.

Never was there a better time to subscribe for the "Signs of the Times." Forth from its baptism of fire it enters upon a new era.

The times demand such a paper. Not less than 100,000 copies ought to go forth every week to the people of the world.

As we write this, news is coming to us of the awful earthquake and fire calamity on the west coast of South America. We have cabled our friends in Valparaiso to send us authentic reports and views of the calamity. As soon as they can reach us, we will present the facts to our readers.

The articles on the great Federation movements will probably cover five weeks, perhaps more. Send in twenty-five cents as a subscription to your friends and neighbors, or to yourself if you are not taking the paper. This amount will cover the time. The price of these numbers will be five cents each. In copies of five or more numbers in one wrapper to one address, three cents each. Address the "Signs of the Times," Mountain View, Cal.

THE STORY OF THE BURNING OF THE PACIFIC PRESS.

THE first two issues of the SIGNS OF THE TIMES printed since the fire contain the story of the fire, and loss to our institution, together with very fine illustrations.

To meet the demand for copies of these numbers, we have printed several thousand extra.

Many of our friends will appreciate these numbers to preserve, also to distribute, and mail to friends, and will be glad to know they may still be secured. Price of these numbers as follows:

Five number in lots of five or more, three cents each.

The two numbers furnished together in lots of five or more, five cents a set.

To lists of names furnished, at same price.

Address SIGNS OF THE TIMES, Mountain View, Cal.

It is possible to do a large amount of business under circumstances of great disadvantage. This is being demonstrated in San Francisco. Notwithstanding the miles of wreck and debris where formerly were the great business blocks and centers, a daily paper states that bank clearings for the week ending July 28 were eighteen per cent. greater than for the corresponding week of last year. It is also stated that the street railroads are carrying almost as many passengers as they were carrying before the disaster of April 18. Much of the great volume of mercantile and other business is conducted in temporary structures of the crudest character. And under like circumstances of disadvantage it is expected that the Pacific Press will, within three months, be doing as much, if not more, denominational work than was being done three months ago. Of course, this is subject to the help of God, and the energy with which the believers in the Gospel of the kingdom take hold to circulate the literature that pertains to it.

One of the many anomalies of this sinful world is seen in San Francisco. While a relief fund of several million dollars, mostly donated by the people of other places, is being expended in that city for the necessities of life, beer imported from other places finds ready sale in very large quantities. From the three cities of Seattle, Tacoma, and Portland alone, the import is said to be not less than \$100,000 a week at wholesale. And this is but a small portion of the whole amount consumed. The urgency of the demand is such that the railroad company has given special rates for carloads to be attached to passenger trains.

Fire, that destructive element which strikes terror to man and beast, and which finds its favorite feasts in the great cities and forests, has made an expensive record at Milan, Italy. On the 3rd inst. the sections of the International Exposition at Milan, devoted to the decorative arts of Italy and Hungary, were destroyed. The pavilion in which were exhibits of Italian and Hungarian architecture was also consumed. The loss is estimated at about three million dollars, and is thought to be the work of incendiaries.