


Signs of the Times

Christianity and Earthly Power

See 1 Samuel, Chapters 4 and 5.



THE ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity, its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength that it is part and parcel of the common law.

It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing when opposed to the weapons that were not carnal and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have, in this age, directed their attacks against the last restraint of the powerful and the last hope of the wretched.

The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry "Hail!" and smite her on the cheek; they put a scepter in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain.—*From Macaulay's Essay on "Southey's Colloquies."*

With Our Inquirers

"If ye will inquire, inquire ye."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2222.—The Church and Apostasy.

Did the church of Christ ever go into apostasy, and, if so, has she ever been restored again? By whom, and when, and where?
W. E. R.

Yes, the church of Christ has gone into apostasy, if by that is meant backsliding. Of course there is utter apostasy, from which there is no recovery. But to go back to the Israel of God, we have several instances. Israel is called, in Acts 7:38, the "church in the wilderness," when that people started out of Egypt. We have one of these apostasies recorded in the thirty-second chapter of Exodus; the people were restored again by the Lord thru Moses. Another noted apostasy in the days of Samuel is recorded in the first chapters of 1 Samuel; they were restored thru the ministrations of Samuel the prophet. We have another great apostasy in the days of Elijah. See 1 Kings 16-19. Here also God found a faithful remnant who would respond to the call of His prophet. Another great apostasy was at the time of the first advent. Many of those who were in darkness yielded to the preaching of John the Baptist, others to Christ and His disciples.

Respecting such movements as that, the apostle Paul calls those who come out of the apostasy the "remnant," and he cites as illustration the remnant in the days of Elijah, and declares that "Even so then at this present time also [that is, in his day] there is a remnant according to the election of grace." Rom. 11:5.

The church apostatized, foretold by apostolic expressions in the writings of the apostle. Even in his own day, Paul declared, "The mystery of iniquity doth already work." 2 Thess. 2:7. In another place he declares that after his departure should men arise speaking perverse things, and drawing away disciples after them. Acts 20:29, 30. And yet there was a great revival again thru the persecutions which came upon the church in the better preaching of God's word in the second century. Very great apostasy followed that, but at the time of the Reformation, by the preaching of the word thru Luther and other Reformers, God again called out the "remnant" to glorify His name. So it was in the time of the Wesleys; so it will be in the last days.

God's church is continuous. Sometimes she is found in the wilderness; sometimes she is found broken and weary by the way; sometimes strong and faithful, clad in her beautiful garments; sometimes sitting in the dust and mourning; yet is she God's church. Her existence has been continuous. In all the worst of her backsliding there has been found the true remnant who would heed God's message and respect His call.

2223.—All Things.

What is meant or included by the expression "all things" in 1 Cor. 6:12 and 10:23?
A. S.

From the context and other of the apostle's writings we can only conclude that he meant that it was proper for him to use all things that were proper for any Christian man to use. The matter under discussion, especially in the tenth chapter, was whether meats offered to idols were unclean. He shows us there that to some whose consciences are weak these are unclean. To him who knows in his own heart that the idol is nothing, those meats were no more unclean than tho they had not been offered to idols. But we should be careful not to wound the weaker brother lest he stumble; therefore the apostle declares that all things were lawful for him, just as proper for him to eat meats offered to idols as to eat meats not so offered. But it was not expedient that he should do this, on account of the fact that some might stumble. So

in the conduct of the Christian in every-day life. There are many things which it might be perfectly proper for him to do, but which, misunderstood by some of his weaker brothers, might cause them to stumble. Certainly in no just way can the text be used to excuse infraction of God's law, express commands, as given elsewhere in His word. It certainly can not be used to justify wrong-doing.

2224.—Women in the Church.

Will you kindly explain 1 Cor. 14:34, 35, and 1 Tim. 2:12, 15.
E. M.

It is impossible to explain in the light of present conditions many expressions of Scripture. The above are examples of this. The customs of the time, the manners of the heathen, the bringing of these customs into the Christian church, doubtless have a bearing on these prohibitions of the apostle. Man and woman are equal, but their spheres are different. Man is the stronger; God has given him the ruling position by virtue of that fact, and the silence enjoined in the above cited texts seems to refer to governmental matters in the church. But that this does not refer to woman's taking part in the worship of God, see the following scriptures, which show the honor bestowed upon them by the Father: Ex. 15:20, 21; Judges 4; 2 Chron. 34:22-28; Luke 23:55, 56; Acts 2:17, 18; 16:13-15; 21:8, 9; 18:1, 2; Rom. 16:1, 2, 6, 12; 2 Tim 1:5. The apostle gives directions as to the modest dress and deportment of the women who take part in public service. 1 Cor. 11:5. 1 Cor. 14:34, 35, is by some thought to be the words of objectors which Paul repeats in order more forcibly to make reply. See verse 36. These scriptures need cause no trouble to women in the church if they are truly humble, modest, faithful. They will not assume to rule or control, but by a godly life and modest demeanor will win and hold and mold hearts more strongly and truly than by any arbitrary methods or the assumption of authority.

2225.—Sunday-Keeping and Public Prayer.

Does the SIGNS OF THE TIMES think that Sunday-keeping and public prayer are both heathen institutions, both of them out of harmony with the Gospel?
E. H. B.

As to the observance of Sunday as a holy day there is no warrant for it in the Scriptures of truth. Even some of the advocates of Sunday observance admit this. Having no requirement of Scripture, there certainly is no obligation resting upon men if they do not keep the day. Furthermore, the origin of Sunday observance lies wholly in heathen lands and in papal fostering. When it began to be observed as a holy day, we do not know. In very early ages it was devoted to the worship of the sun, but how far back the custom goes it is impossible to tell, extending, so far as men know, back to the first apostasy. God has given us one weekly Sabbath day in the Scriptures. He has separated that from the other days of the week, by sanctifying it to His purpose. The other six days of the week He has told us to labor and do our own work, and has therefore left no place for Sunday sacredness.

As to public prayer, the matter is quite different. Prayer is the expression of human need to God. He has enjoined His people to pray without ceasing. In 1 Tim. 2:8 we read, "I desire, therefore, that the men pray in every place, lifting up holy hands, without wrath and disputing." We do not know how this could be understood as not including public prayer. We read in the 20th chapter of Acts that when the brethren from Ephesus met with the apostle Paul and his company at the beach, Paul prayed with them all. That certainly was public prayer. We read of the dedication of Solomon's temple that Solomon kneeled before that vast

company and prayed. That certainly was public prayer, and God answered it in a wonderful way. We read in John 17 that Jesus prayed with His disciples, and it gives us the very words that He used. That certainly was public prayer. On the other hand, prayer should not be made a display of. When we have petitions to offer to God for ourselves, it is not the place on the street corner or where we wish men to see us to mark our holiness, that we should pray, but we should enter into our closets and pray in secret for what lies between us and God.

2226.—Catholic and Protestant Bibles.

Is it true that the Catholic Bible has forty-five books in its Old Testament, and the Protestant only thirty-eight? And is it true that these books missing are found in the Septuagint version, from which Jesus and His apostles quoted? What is the Septuagint version? It is also said to me that Catholics claim that the Protestant translation is not correct.
W. V.

(1) The common Bible of Protestants contains thirty-nine books in the Old Testament, as you will learn by counting them. (2) There are in many other Protestant Bibles, placed between the Old and New Testaments, what is called the Apocrypha, the hidden books. Some of them contain most excellent moral reading. One or two of them may be inspired books, but are not so considered generally. They were books that were written between the time of Malachi and the time of Christ. (3) The Septuagint is a translation of the Old Testament in Greek. It was made by Jews in Alexandria, Egypt, about two hundred years before Christ. Later on these other books were placed with the Septuagint, but not necessarily considered a part of the Scriptures. You do not find Jesus or the apostles quoting directly from these books called the Apocrypha, so the Protestant Bible really includes all that is known to the New Testament as the Holy Scriptures. (4) The Catholic version is not the Septuagint version. It is a translation made at Douay, France, called the Douay Bible. It is not a translation from the Hebrew and Greek, the original languages of the Old Testament, but is a translation from the Latin Vulgate, an imperfect Latin translation. Our English translation is not a perfect translation by any means, and yet there is absolutely nothing in it that would lead souls astray into grievous error. (5) The American Standard Revision, published by Nelson & Sons, frequently used in the SIGNS OF THE TIMES, is considered by the very best scholars to be the best translation of the Holy Scriptures in the world, because more uniform. But the comparison of the Common Version with this shows us how strong and beautiful the Common Version is, and also shows that the things believed before the revisions were made were not cunningly devised fables of men, but were the words of God. The American Standard Revision was made from the very best Hebrew and Greek copies that the world has, by some of the very best scholars of America. Our common English translation is a much better translation than that of the Douay Version. Some Catholics have admitted this. The American Standard Revision is a better translation still.

2227.—Sabbath Employment.

Is it right to write missionary letters on the Sabbath? Is it right to straighten out Sabbath accounts, such as to set down money received in Sabbath-school or church?
C. H.

To the first question, yes, it is just as much the Lord's work as it is to hold missionary conversation. To the second question, yes, but minimized so as to make the work as little as possible. The Sabbath commandment forbids *our own work, our own ways, our own pleasure.* Isa. 58:13.

2228.—The Blood of Christ.

Was all the shed blood of Christ equally efficacious?
R.

We do not know how to make any distinction between different parts of the same thing. "The blood is the life," and the shed blood of Christ stands for His life which was sacrificed for all. By that sacrifice are men saved.

SIGNS OF THE TIMES

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

For Terms, See Page 15
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The Object of the Federation Movement

By Asa Oscar Tait

IT was stated in last week's paper that this is an age of federation, and the facts were given showing that this is so—the great federation of all the Protestant denominations in one federal alliance, representing over eighteen million of the people of the United States; the Christian Endeavor Society, which is another federation of all the Protestant forces; the federation of the Catholics; the federation of the nations into one vast congress, and so on.

One of the expressed objects of the federation of Christian organizations is that they may combine their influence in bringing pressure to bear on political organizations, so that the wishes of the churches may be carried out. Said one of the leading speakers of the last Church Federation Convention, the one held in New York:

"When eighteen or nineteen millions of Christians thru their representatives send forth their voices in an earnest plea in favor of justice and humanity, the world will hear it, and I trust that we shall give utterance to-day to a voice that will be heard across the sea. When the nineteen millions of this country plead with the Christians on the other side of the water for justice and humanity to the oppressed, that voice will be heard; and I trust, brethren, that we shall find in this way not only that we can worship together and work together, but that we can now and then say something in behalf of righteousness and justice that the world is sure to hear."

The Christianity of the Christ of God does not depend upon the influence of numbers; its influence is that of truth, of vital fundamental principle. When the Master was instilling the principles into that little handful of disciples that were to revolutionize the world, He said to them, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. It is the "little flock," endued with the mighty power of the conviction of truth woven into their minds and hearts and lives that is to move the world by the power of what they teach and live. Numbers is not the strength of their

work; they have a power that outweighs numbers.

The educational secretary of the Christian Endeavor Society addressed their recent convention on the subject of "Christian Citizenship." It was one of the leading themes of the convention. In his



"The devil taketh Him unto an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and he said unto Him, All these things will I give Thee, if Thou wilt fall down and worship me." Matt. 4:8, 9.

"My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18:36.

written speech upon this theme he said:

"It will not be long, either, before the Christian Endeavor Patriots' League will widen out irresistibly FROM LOCAL TO NATIONAL INTERESTS. The Christian Endeavor patriot will come to see WHAT POWERFUL CAMPAIGNS FOR RIGHTEOUSNESS MAY BE CONDUCTED THRU THE POST-OFFICE. Our lawmakers do give heed to the

written expressions of desire from their constituencies. Petitions are effective. Great measures may be introduced into Congress and carried triumphantly thru by the pressure of Uncle Sam's mail-bags. Great reform measures are continually coming to the front in these days of searching and of change. As these come before our legislators it is of the greatest importance that they may be made to feel the force of a righteous public sentiment. This the Christian Endeavor patriots will learn how to express more and more POWERFULLY and USEFULLY. It will be seen that the Patriots' League is to take up positive work, and not merely negative; that its members are not to become hectoring cranks, but helpful, wide-awake, constructive citizens of this great republic."

Here again is the idea advanced that the influence of numbers must be used in turning lawmakers in the way they would have them go. Why turn from the Master's plan of earnest persuasion?

The president of the Catholic Federation made the statement in his address at their recent convention in Indianapolis that they would be able to wield such an influence in this country and to bring such a pressure to bear in their organized capacity that the legislatures would not dare refuse them.

He has studied history to no purpose who has not seen that the greatest evils have been thrust upon the world when religious bodies have left the truth of the divine Father in the background while they sought to enact and enforce dogma upon the citizenship of the world thru the influence and power of their numbers. The most appalling dangers confront us when men, and especially when religious men, appear before legislators to make demands without leaving an open and untrammelled field for the consideration of the right and the wrong

of the measures demanded. These great church organizations should see that when they ask legislators to bow before numbers rather than before the right, that they are educating men to become puppets to bow at the whims and caprices of majorities. When questions of legislation arise they will

not ask, How true or how just is the measure? but, How many are there behind it?

Everything that we have in the world today that is worth anything in the line of liberty and freedom and just and desirable law, has been given to the world because the little handful of men at different times has been willing to endure the hardships of coming to the front with unpopular truth. In many instances these champions of truth

have had to endure the fierce afflictions of intolerant persecution and suffer even to death itself.

But it may be said that the reforms that will be urged by the federations of this time will not have any religious dogma in them. It should not be lost sight of that all these federating bodies claim that they can unite in enforcing Sunday observance. But, even tho Sunday may be quite universally recog-

nized as a holiday, yet the whole basis of this is that it has been first recognized and taught as a religious holy day. And to unite to enforce by law the observance of Sunday is to unite to enforce religious dogma and doctrine.

Then, as men and women who fear God and regard righteousness, let us stand for the principles of right as taught in His word, and allow the question of mere numbers to be of even less than secondary consideration.

The Sunday Movement the Central Theme

By Osarasa

THE enforcement of the observance of Sunday is the one object in the federation of the religious bodies upon which they all agree. In the various federation meetings and conventions it is customary for them to mention in their speeches and statements of objects and principles the subjects on which they think they can all unite and work in unison. It is to be noticed that in all these statements there is one subject that is invariably mentioned by them all, and that is the enforcement of "sabbath laws."

It is not the plan to teach Sabbath observance from the Bible and enforce it by persuasion upon the consciences of men; but it is purposed to work the combined force and influence of the various federations to the end of securing more stringent Sunday laws where they think they need them and to compel people by civil law to refrain from labor on Sunday.

We may search the Bible from cover to cover, and we will look in vain for the precept or the admonition from the Lord that suggests the thought of enforcing any religious observance by civil law. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." 2 Cor. 5: 10, 11.

Note that the foregoing text teaches that we are to appear before the "judgment-seat of Christ." And those who know these things are to "persuade men." "I Jesus have sent Mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." Rev. 22: 16, 17. God's word urges the invitation, but it compels no one.

The plan of the federation is to unite in securing and enforcing so-called "civil" Sunday laws. Thousands of those engaged in the movement are without doubt sincere. They see the evil that is stalking thru the land and dragging so many, especially of the young people, to ruin. And this is one of the means that they think will remedy it.

But they are following a principle that has been proven again and again to be wrong, and to work disaster and persecution in the end.

Regardless of the wrong principles that are being followed, it is nevertheless a fact that there is a strong and united determination to make Sunday rest the central point in the federated movement. This Sunday rest will be secured thru the influence of great numbers being federated together in one body. The strong evidence that they will present will be the multitude that they are able to muster. They will exhibit the fact that they are a host of millions, and for this reason they demand what they desire. And, as they affirm, the lawmakers will grant their desires because of the overwhelming influence of their numbers.

But all the time that these federating forces are gathering there is another company of men and women, very insignificant in point of numbers, who have the firm conviction that Sunday is not the Sabbath. They see the plain and obvious teaching of the word of God that the seventh day, or what is commonly called Saturday, is the Sabbath of Jehovah. They believe and teach that God requires the observance of the seventh day now just the same as He has always done since the creation of the world. They believe and teach that the Sunday sabbath is a man-made institution, and that it comes so far from being the Sabbath of the Lord that it is actually a rival of the divine institution.

Thus is the issue set forth that is squarely joined between the two forces. On the one hand is the vast army that depends upon its numbers to enable it to win. But on the other hand is the insignificant army in so far as numbers go; this latter company depend wholly upon the power of God's truth to sustain their cause. They take the clear word of God which says that the "seventh day is the Sabbath" of Jehovah. They take the plain promise of the commission of Christ to His disciples, "Lo, I am with you always, even unto the end of the world." Matt. 28: 20. And in the belief and the consciousness of the presence of the Christ of God they go forward humbly, but boldly. They have not trained themselves to look upon the number that adhere to a doctrine as having any particular bearing upon either the truth or the falsity of it. They have trained themselves to study the word of God and to accept and act upon what it says.

The word of God has foreshadowed that the Sabbath question would be the central point of the last great religious controversy that will be waged in the world before the Lord comes. We can see the forces lining up for the conflict. On the one side is the vast army supported by the civil power, and depending upon the civil law and the iron arm of the civil officer; on the other side is the small company that places no trust in the weapons that are carnal, but depends wholly upon the spiritual power of God for their support. And there is a deeper meaning to all this than a mere religious controversy. It marks the final conflict that will bring the coming of the Lord in person in the clouds of heaven.

Let us stand in that day, trusting in God and His power, and not in the power of men, no matter how good may be the intentions that have misguided them.

David.

God's idea of a perfect man.

"I have found David, the son of Jesse, a man after My heart, who shall do all My will." Acts 13: 22.

Why did David do His will?

"I beheld the Lord." Acts 2: 25.

When did he see the Lord?

"Always." Acts 2: 25.

How did he behold the Lord?

"By faith . . . as seeing Him who is invisible." Heb. 11: 27.

How could he see "Him who is invisible"?

"I believed, therefore have I spoken." Ps. 116: 10.

Did he know the Lord to be with him?

"He is on my right hand, that I should not be moved." Acts 2: 25.

What were the results of his always seeing the Lord?

"Therefore did my heart rejoice."

"My tongue was glad."

"My flesh shall rest in hope." Acts 2: 26.

"We all, with open face beholding . . . the glory of the Lord, are changed . . . from glory to glory." 2 Cor. 3: 18.

What could men see in David?

"A cunning player on a harp." 1 Sam. 16: 16.

"He was ruddy and withal of a beautiful countenance."

A man full of confidence in the Lord. 1 Sam. 17: 37.

A man that behaved himself wisely. 1 Sam. 18: 30.

A man "prudent in speech."

"And the Lord is with him." 1 Sam. 16: 18.

How did David feel?

"Who am I," "and what is my house?" 2 Sam. 7: 18.

What could God see in David?

Humility of heart—"the Lord looketh on the heart." 1 Sam. 16: 7. "I have found David, the son of Jesse, a man after My heart, who shall do all My will." Acts 13: 22.

J. M. COLE.

The Mark of the Beast

By Francis McLellan Wilcox

IN the thirteenth chapter of the Revelation we have an interesting prophecy pertaining to our own times. In prophetic vision the prophet of God sees the long stretch of human events, as related to the history of the church, from his own day to the end of time. These events he describes in startling vividness and convincing minuteness. The several phases of this prophecy have been discussed by other writers. The purpose of this article is to discuss the single phase of the mark of the beast and its enforcement. To do it intelligently, however, a brief definition of terms will assist our understanding. Will the reader turn to this chapter of the inspired Book and follow us in our study?

The Beast, Verses 1-10.

This is a symbol of papal Rome. In these few lines a plain but comprehensive delineation is given of the Papacy from the time of its rise in the sixth century to its overthrow by the French arms in 1798. The comparison of this prophecy with the prophecy of the little horn of Daniel 7 will indicate clearly its application. The great words it should speak against the Most High, the bitter war that it should wage against the saints of God, and the definite continuance of its temporal power for a time, times, and half a time, or forty-two months, equaling 1,260 prophetic days or literal years, beginning in 538 A.D. and ending in 1798 A.D., clearly show the application of this prophecy to the papal system.

The Beast with Two Horns Like a Lamb, Verses 11-17.

This is a symbol of our own country, the United States of America. Coming upon the stage of action in 1798, just as the papal beast was going into captivity, standing as the enunciator of great and glorious principles symbolized by its lamblike horns, it was later to develop the attributes and characteristics of the dragon, and to unite with the papal beast in an earnest warfare against the truth and the children of God. This is a painful consideration, and not at all flattering to our national pride. And yet, sad as it may seem, we can not escape the application of the prophecy as so forcibly demonstrated by the logic of facts.

Image of the Beast.

The beast itself, or the Papacy, was a union of Church and State. The image to the beast must be that which will resemble the beast in all essential features, and must be likewise a union of Church and State. That we find in the great church federation movements, and in other religio-political movements now taking place, an effort to bring about a union of Church and State in this country, or in other words, to create an image to the papal beast, recent articles in this paper have clearly demonstrated.

The mark of the beast must be some distinguishing feature, or doctrine, or com-

mand, which distinguishes the Papacy from other powers or governments. What is

This Distinguishing Mark?

By what act or series of acts, by what law or system of laws, does the Papacy stand forth singular from all others? This is clearly indicated in the statement of the prophet as found in Daniel 7:25. He says that this power should change times and the law, making distinct and direct reference to the law divine of the great Jehovah.

The apostle Paul in 2 Thessalonians 2 speaks of this same great system of error, which should work in the church of God, and states that he would oppose and exalt

Creation Is Singing.

CREATION is singing a glad, new song
To welcome the new-born day;
Rejoicing with joy that is deep and strong
As the Heart where the joy first lay.
The praises are telling a wondrous tale
Of a birth of the long ago;
A wonderful love that will never fail,—
Of a stream that will ever flow.

Of life they are singing at dawning bright,
A life that is full and free;
Of the joyous song that the earth will sing
In the arms of Infinity.
They tell of a new and a joyous birth,
Thru the birth of the long ago;
They tell of a song which the ransomed sing
When is past the night of wo.

They're singing of love at the dawning fair,
And Heaven bends low to hear
The sweetest song that earth can sing,—
A song of God's love and cheer.
They sing—and the anthem has touched the
chord
Of the harmony of Heaven:
The wonderful love of the blessed Lord,—
The love that to earth is given.

FLORA E. YERGIN.

himself above God. This opposition to God, this exalting himself above God, stands forth as the special mark of the papal power above all other powers that ever existed. By what act has the Papacy sought to exalt itself above its Maker? If it were to enforce the law of God, it could then only make itself equal with God; but if we shall discover that the Papacy has changed the law of God, and enforces its own change and its own revision in preference to the original, we shall then be able to determine wherein the great mark of difference consists, and the act on its part by which it exalts itself above God. This will not be hard to determine. It has taken the law of God and has robbed the fourth commandment of the one day which God sanctified and blessed and enjoined to be kept holy, and placed in its stead a sabbath of its own creation. This change, then, which it has made constitutes its mark and authority; and the Papacy sets forth this very change as the mark of its authority. This is shown from its own published, au-

thoritative church books, and its frequent utterances from the pulpit and rostrum.

In "Doctrinal Catechism," pp. 174, 352, we find the following:

Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

Ques.—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith? do they find this permission clearly laid down in the Sacred Volume?

Ans.—On the contrary, they have only the authority of tradition for the practise. In profaning Saturday, they violate one of God's commandments, which He has never clearly abrogated,—'Remember that thou keep holy the Sabbath day.'

From another church book of recognized authority, "The Abridgment of Christian Doctrine," page 58, we quote:

Ques.—How prove you that the church hath power to command feasts and holy days?

Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Ques.—How prove you that?

Ans.—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

This mark of the papal beast, this symbol of its power, this counterfeit sabbath to the rest day of Jehovah, the prophecy plainly declares shall be enforced upon the people of this earth. And our own beloved country, with its foundations of liberty, with its claim of freedom from religious bigotry and superstition, becomes the active agent in the enforcement of this mark.

A Solemn Warning.

That heaven does not look with indifference upon these rapidly fulfilling events, the warning given in Rev. 14:9-12 clearly indicates. Says the inspired penman:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

It is not for us to say at what stage in God's dealing with the human family this time shall be reached, nor can we determine at what point in any person's experience God will count him as having the mark of papal authority. Many devoted children of God have lived and died in ignorance that they were observing a human sabbath. Many are living to-day in the firm belief that in the observance of the Sunday they are meeting the requirements of the Lord

Jesus. In the absence of light and knowledge, all these have been accepted in Christ Jesus. God holds man responsible for the light he possesses, and for the light he might obtain.

The Entrance of Light.

But now there comes a change. The long period of papal supremacy, during which the consciences of men were enthralled, the Bible chained, and the study of the sacred pages prohibited, came to an end more than one hundred years ago. Since that time glorious light has been shining from the sacred Book. Bible societies have been formed, millions of copies of the sacred Scriptures have been distributed, Bible study has been encouraged, and light is breaking forth. We have now reached the hour of God's preparation; soon He will come whose right it is

to reign. A great warning message is preparing the world for that event. As an integral part of that warning message the claims of God's holy law and the binding perpetuity and obligation of His holy Sabbath are being advocated to earth's remotest bounds. And the agitation is spreading by the living missionary, by the printed page, by the direct impression of the Spirit of God drawing the minds of men to a study of His word. As the knowledge of the coming of the Lord and of the great message to prepare the people for His coming is spreading to earth's remotest bounds, this serves to excite the opposition of the enemy of all truth, and there is begun a great counter-agitation which has for its object the enforcement of the counterfeit sabbath. These are the great counter-movements now agitating the world. These are the two great

principles, and under one banner or the other will the nations of men be arrayed.

Where Will You Stand?

Reader, where do you stand in relation to this great moral conflict? Will you stand for God and right as against every system of error? Will you stand alone so far as the great multitude is concerned? He who stands for truth may stand against his fellows; but he does not stand alone, for he stands with God and heaven. This is your privilege. "Choose ye this day whom ye will serve." May your eyes be clearly anointed to discern the right, and may you have strength to choose the right, and to stand for God and truth in the mightiest controversy of the ages, and in the thrilling events which are now rapidly meeting their fulfillment in the history of the human race.

The Seal of God

By R. S. Owen

AND grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

By this text we see that there is a sealing work for every one who is a child of God; that the Holy Spirit is the agent by which this work is to be accomplished, and that there is danger of so treating this agent that the sealing work will be defeated by the loss of the presence of the power which alone can perform the work.

God can not set His seal upon sin; hence, none but the overcomer can receive the seal of the living God. We grieve the Holy Spirit when we do not, under His direction, diligently prosecute the work of cleansing our hearts and lives from sin.

"Sin is the transgression of the law." Hence, a full and complete knowledge of the law is necessary to the work of complete overcoming, "for by the law is the knowledge of sin."

The Sealed Company Is Seen.

In Rev. 14:12, a company is brought to view of whom it is stated, "Here are they that keep the commandments of God." A people thus perfectly obedient to God must have His seal. The sealing of this company is brought to view in Revelation 7, where the statement is made that there are sealed 144,000 out of all the tribes of the children of Israel. That this is the true, or spiritual, Israel is apparent from the fact that in the list of names given there are omitted the names of the tribes of Ephraim and Dan because they were the seats of idolatry in Israel, and God was compelled, finally, to say of at least one of them, "Let him alone," for he "is joined to idols."

Also it will be observed that this sealing work of Revelation 7 falls under the description of the sixth seal, which is given in the closing verses of the sixth chapter, the events of which are closely associated with the coming of our Lord. Thus this work is placed in our day.

This company having the seal of the living God in their foreheads is again brought to view in the first verses of Revelation 14, where it is stated that they have the name of the Father written in their foreheads.

God's Name and Character.

God's name is His character. "And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty." Ex. 34:5-7. The forehead is the seat of intelligence, or the mind. Thus, the members of this company have the character of God impressed upon their minds, and whatever is in the mind or heart will find expression in the life.

But has God an outward sign of this inward sealing which He requires those who are sealed to keep in full view before the world, and which will be at once both the sign of this sealing work and also of His power and authority, and, if so, where is it brought to view?

Where the Seal Is Found.

The seal of a government will always be found in connection with the laws it enacts. This seal must contain the name or distinctive title of the power, and also define the territory over which it has jurisdiction. This must also be true of God's seal; hence, we read, "Bind up the testimony, seal the law among My disciples." This text not only proves that the seal is found in God's law, but it also proves that the law has been robbed of its seal among His disciples,—not robbed, in fact, for the same seal stands to-day, and always will stand where God placed it in His law; but, in the minds, and, consequently, in the practise of His people,

the true seal has been taken away, and in this text He calls for its restoration among them.

Let us now turn to His law, and see if we can find in it something which constitutes a sign of the true God which will set forth the distinguishing title of Jehovah, and which marks out the extent of His jurisdiction, and which has been lost sight of by His children.

The Seal of God's Law.

And now, my dear reader, take that law which God spake with His own voice from the top of Mount Sinai and wrote with His own finger upon two tables of stone, and caused to be placed under the guardianship of the covering cherubim which stood on either end of the ark, which was simply an earthly representation of God's throne in heaven, and you will find in the following words, and in them only, the descriptive title of Jehovah:

"For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore Jehovah blessed the Sabbath day, and hallowed it."

A study of God's word will reveal the fact that whenever Bible writers have desired to point out the true God, and clearly distinguish Him from all false gods, they have used the language of the fourth commandment or something equivalent to it. Here, then, in the fourth commandment, we find the name of God (Jehovah); the extent of His territory (heaven and earth, sea, and all that in them is). Here we find the very elements which are required in a seal; to wit, the name and territory. Hence, here we have the seal of the living God, the outward sign of which is the Sabbath (the seventh day), blessed and sanctified as God's memorial, but which has been lost sight of for generations by the people of God, but is being restored to its rightful place by the third angel's message, under which it is said,

"Here are they that keep the commandments of God, and the faith of Jesus."

O, child of God, let us hasten to acquire the character of our Father; thus, we will have His name written in our foreheads, and when thus made holy we shall be able to fulfil the requirements of the fourth commandment which says, "Remember the Sabbath day to keep it holy." None but a holy people can do this, but such a people there will be, hailing the Master with joy when He appears.

The Divorce Evil.

By D. H. Kress, M. D.

PROBABLY no social evil exists to-day more disastrous in its effects upon the race than the laxity pertaining to marriage and the marriage vow. This modern social plague is without doubt in great part responsible for the present existing physical and moral degeneracy which is becoming so apparent in our most highly civilized countries. Marriage, divorce, and remarriage is the order of the day. This successive polygamy sanctioned by law is threatening not only the future existence of the home and family life, but of national life itself.

Marriage, by nearly all, both highly educated and illiterate, is regarded as a mere custom, convenience, or romance. In the selection of a partner, the question is not asked, Will this union increase our future usefulness? The only question considered is, Do we love? Principle and good sense are sacrificed upon the altar of what is termed love. That which prompts in ill-mated unions may be ignorance, blind impulse, or sentimentalism; it certainly is not true love. Perhaps the chief reason why divorces are common is that the true object and binding nature of marriage is not generally understood.

Divorce was common among the Jewish race anciently. The same laxity existed at the time of Christ that exists to-day. To the question, "Is it lawful for a man to put away his wife for every cause?" Jesus answered, "Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." To this the Pharisees replied, "Why did Moses then command to give a writing of divorcement, and to put her away?" Jesus replied, "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so."

By those who contemplate marriage, the question should be asked, What motive have we in forming this union? Will this marriage make us more useful or will it increase the anxieties of either or both of us, thus crippling our future usefulness? Principle should govern in taking such a step in place of blind impulse. Many of the unions that are formed have not the approval of God's word, because they do not place men

and women in a position better to glorify God. The modern lax and sentimental idea of marriage, and its results, is fully demonstrated in the life of Samson. The record tells us "Samson went down to Timnath, and saw a woman." "He came up, and told his father and his mother, and said, . . . Now therefore get her for me to wife." His parents tried to have him see that God's blessing could not attend such a union, but he urged, "Get her for me; for she pleaseth me well," and against his parents' wishes, "he went down, and talked with the woman; . . . and after a time he returned to take her."

What a sad history is recorded of the future of this man who was "moved by the Spirit of the Lord at times." The union was followed by a separation and "Samson's wife was given to his companion." "It came to pass afterward, that he loved a woman . . . whose name was Delilah." The same lack of principle was responsible for this second union. Thru this second union Samson was shorn of his favor with God, and when his enemies came upon him, this once mighty man found himself powerless, and a plaything in their hands. "He awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him."

Love is of God; but that which Samson termed love was merely a delusive infatuation which had its origin with Satan and which he employed to cause the destruction of what might have been a prolonged life of usefulness. How many a useful life has been marred, or cut short, simply because men and women have followed impulse, inclination! If the first union proves a failure, a divorce is usually sought in order to be able to unite with some one that the imagination pictures as more desirable, but as a rule it results in disappointment and a repetition of Samson's experience. This weak link has proved the ruin of many an otherwise strong character that would have proved a blessing to humanity.

These lax ideas concerning marriage are not confined to the world, they have gained a foothold in the church of Christ, which constitutes this one of the signs of the last days. "As it was in the days of Noah," "so shall also the coming of the Son of Man be." Before the Flood no restraint was felt by men and women. Inclination was followed by the "sons of God," supposing it to be the voice of God. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

What steps should be taken to minimize this evil? The world is flooded with a class of literature which tends to create and feed sentimental feelings. This literature is freely read by old and young. Educational efforts should be put forth to discourage and suppress these so-called love stories, many of which appear innocent and claim to have a good moral to them. Unconsciously men and women are changed by what they read. All that is needed in after life, are suitable conditions to reproduce or

make manifest in the life that which the mind has been allowed to dwell upon.

It should be understood and impressed upon all—first, that principle, not inclination or sentimental feelings, should control in entering into the contract of marriage; and, secondly, that the union formed is a union for life and not one that may be dissolved at will for any slight inconvenience, or in case perfect agreement does not exist between the united parties. Those who enter into such a union must be prepared to respect the rights of each other and to sacrifice many of their whims and ideas in order to maintain a spirit of unity.

Education along these lines must be carried forward in the highways and hedges, among the rich and the poor, in the church, the home, and the school. Aside from this, laws should be enacted which will make it more difficult to obtain divorces. If these measures are carried out, men and women will be forced to at least think soberly before uniting in holy wedlock, and divorces will become much less common.

The great secret of unity is to be united with Christ. It is impossible for man and wife to be at one with God without being at one with each other, and the chances are if the one is at one with God the other soon will be, and unity will be the result.

Tell Your Neighbor.

IF a company of people go upon a pleasure trip thru a new country, no one of the company can hope to see all the interesting things along the way; but if all keep a careful watch for such scenes that will please and interest the others, and call attention to them, all may hope to enjoy them. At the end all will be well-informed concerning the entire journey.

Christians are on a journey that is new to all. Not one has gone this way before, and not one knows what points of interest and instruction may appear at any turn of the way; but if every one is wide-awake to see, and ready to tell, the heavenward journey can not prove other than interesting and pleasant. The One who leads the way has been over the road, He knows what lies before; but all are expected to see for themselves and do for themselves as far as possible, that they may grow more and more proficient as Christian travelers and Christian guides.

Everywhere it is the Christian's duty—indeed, it should be his supreme pleasure—to tell of the good things the Lord has given him, the blessings he enjoys, the encouragement he derives from the many tokens of the end of the journey. One of the best places in the world in which to tell our fellow travelers of these pleasant scenes along the way is the prayer-meeting. Make that meeting a place of good experiences, not a place of complaining and airing of private sorrows, and then all will be edified and built up. Try it, fellow pilgrim.

MAX HILL.

WANT of care does us more damage than want of knowledge.—Benjamin Franklin.

SIGNS OF THE TIMES

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Manuscripts should be addressed to the Editor.

For further information see page 15.

MILTON C. WILCOX

A. O. TAIT

EDITORS.

Christ the Truth. The One Voice.

THERE are many voices calling in this world. Would you know the true?—Compare them all with the Voice of the Shepherd. If we do not, we shall go astray. It is not safe to follow inner voices or outer voices if they are contrary to God's Voice.

We know what that Voice uttered once—the holy law found in Ex. 20:1-17, known as the Decalogue, the Ten Words, the Ten Commandments. To the holiness and immutability of that law all Scripture attests. "All His commandments are sure; they stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. "Concerning Thy testimonies, I have known of old that Thou hast founded them forever." Ps. 119:152. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. "I am Jehovah; I change not." Mal. 3:6. "With whom is no variableness, neither shadow of turning." James 1:17.

The strong attestations of God's word regarding His law, together with His unchangeable character, has forced devout men and Christian teachers to affirm the same. John Wesley declared: "It was not the design of Christ to revoke any part of the law. It can not be broken. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change." And similarly many others.

Jesus Christ kept the Decalogue. He was the Decalogue personified—the law of God in character. Thru Him God gave the law. John 1:1-3; 1 Cor. 8:6. His was the Voice, for God, which spoke from Sinai. He it was who died to demonstrate God's love on the cross. All His life, in order to demonstrate the character of God, Jesus kept that law and abode in the Father's love. John 15:10. In His character was wrought out in human form and demonstrated before humanity the righteousness of God. By that righteousness, wrought out in obedience to that law, is every sinner justified, and we are justified that we may keep the law.

In the sinner that law condemns to death. In Christ it is "the law of the Spirit of life," given to the believer as a positive force that the righteousness of the law may be fulfilled in him (Rom. 8:1-4), so that the saved sinner may jubilantly declare, "This is the love of God, that we keep His commandments; and His commandments are not grievous" (1 John 5:3).

To claim Christ while we reject the law,

is to reject Christ. To reject the law from heart and life is to enthrone within "the lawless one," who claims to come in Christ's stead. Be not deceived. There is harmony with Christ and the word. He and His Father are one. We can not accept Him as the way or the life while we reject Him as the truth. His sheep hear His voice.

The Sabbath.

The Mark—the Seal.

ONE of the great questions agitating the religious world at the present time is that of the Sabbath. Like Banquo's ghost, it "will not down." It can not be stilled. From the pew comes the question to the pulpit. From everywhere the query finds its way to the religious press.

"What day is the Sabbath?" is the frequent question propounded; and it is answered in three different ways: (1) the seventh day is the Sabbath; (2) Sunday is the Sabbath, or takes the place of the Sabbath; (3) there is no Sabbath, except such as the majority of people or the powers that be fix upon.

Ultimately the last-named will rally around the banner of the second.

The first class have for their evidence of the seventh-day Sabbath day the harmonious testimony of the Bible. From Genesis to the Revelation that Book knows no weekly Sabbath, save that of the seventh day. Its foundation is laid in the great facts of creation. It is embodied in precept in the great, immutable law of the Ten Words. It is affirmed and honored by the teaching and practice of Christ and His apostles. To its identity and sacredness, history and language alike bear affirmative testimony.

For the sacredness of Sunday, the Scriptures are silent. Only far-fetched inference is made to do service for it, testimony which would be utterly worthless to establish the day if so many were not now observing it. History presents to the Christian a very spotted and unsatisfactory record of the day as a sacred institution. Born in the ancient days of sun-worshiping heathenism, nourished and fostered by apostasy, upheld by church decree and episcopal anathema, it comes to us loaded with hoary tradition, and reeking with the odor of persecuting laws. Protestant Christianity has endeavored to invest it with the sanctity of the word, the laws which belong to the holy day of Jehovah, and the example of good men. But, tho well worn the counterfeit, it is counterfeit still, and lacks the inherent holiness either to make new friends or to hold many of its adherents.

The Sabbath asks no support of human law, no federation of churches or societies to support it, no interference of political power or influence in its behalf. It is established on the rock of the word, and in its inherent strength and beauty stands forth as the seal of God's law, the sign of creative and redemptive power to a lost world.

The Sunday stands ready to collapse in weakness under the burden of its numerous traditions. It can find no support in the Holy Scriptures, and hence in desperation its

friends appeal to the civil power to support its unwarranted claims. That very appeal brands it as of human origin. As such it becomes the mark of apostasy, the mark of the beast, the divine term for the union of Church and State.

Mark it: The Sabbath is the seal of God's law; but he who merely rests upon that day or nominally observes it has not the seal of God. Many seventh-day keepers may be found wanting, because their Sabbath-keeping is of form only and not of heart, a Pharisaic self-righteousness, not the living out of the righteousness and life of the great Sabbath-Author and Sabbath-Keeper.

Mark again: Sunday as a sacred day, a Christian church day, a rival to God's Sabbath, is the mark of the beast—apostasy; but he who keeps Sunday from mere religious custom, he who believes he is obeying the Scriptures of truth has not the mark of the beast. Not till the issue is understood by the soul, not till the two rival institutions present their claims, the one of God, the other confessedly of men, not till the authority of human law born of apostasy and backed by force is accepted instead of the law of God backed by love, does that soul take upon him the mark of the beast. God warns that he may not do this (Rev. 14:9-11), and we plead, dear reader, that you may heed His warning and be found among those who "keep the commandments of God, and the faith of Jesus" (verse 12). Under which banner will you be? Whose mark, or seal, will you bear?

"As Thou Hast Loved Me."

THE seventeenth chapter of John is a prayer that Christ offered for His disciples. The prayer was offered shortly before the Master's betrayal and His agonies in the Garden. The prayer was for the disciples that were with Him, then He asked that the Father would strengthen and keep them thru the dark and trying days of His trial before the Jewish and Roman courts, and finally of His crucifixion and burial.

The prayer, as already stated, was for the disciples then with Christ. But it was also in a special sense for all the followers of the Master, clear down to the end. For we find right in the prayer itself the earnest petition: "Neither pray I for these alone, but for them also which shall believe on Me thru their word." John 17:20.

Every believer in Christ since the time that prayer was uttered, down to the present moment, has believed "thru their word"—thru the words of Christ given to us by the inspired apostles of Christ. Therefore the believer of to-day has the privilege of knowing that the Master had him in mind when He prayed that prayer.

Individuals will frequently ask others to pray for them. But here is the clear fact that the Lord Himself prays for us; for the prayer that He uttered then is a living prayer. That prayer is before the Father's throne to-day, and thru it in living tones the divine Son of God is interceding for you and for me.

"Neither pray I for these alone, but for them also which shall believe on Me thru their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17: 20-23.

In the foregoing scripture we have not only the comforting truth that the Lord is praying for us, but we learn that a part of the burden of His prayer is that "the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." The Saviour would have us know that He loves us, and He would also have the world know that He loves us. But more than this, He would have the world know that the Father loves us even as He loves His own Son, the Lord Jesus Christ Himself.

Can you get the force of the truth so plainly stated in the foregoing Bible text? You have understood and believed that the Father loved His own Son, the Saviour, with an infinite depth. But have you understood that the same Father loves you also as He loves His own Son? If such a great truth seems too much to be true, read the text again and again until you see that the Lord is actually praying, even now, that the world may see that the Father loves the children that are saved by His grace the same as He loves His only-begotten Son.

This is indeed a soul-enrapturing truth. Since the Father loves us so deeply there can be no doubt about His saving all who will give themselves to Him. Who can find it in his heart to refuse to yield to such self-sacrificing and marvelous love?

T.

A Better God.

ONE of the religious fads of to-day—old in principle as the Fall—is the claim that Christ in our own nature, dwells within, that He is all in all, Guide, Counselor, etc., etc., and that faith is only the recognition of this claim. Yet those who make this claim deliberately set aside the law which Christ kept, the transgression of which is sin. You ask the devotees of this religion their standard, they will tell you it is Christ. You ask them if it is the Christ of the Bible, and they will tell you it is Christ in the heart, Christ reigning and ruling within.

But such is not Christ, it is only the imperfect human conception of Christ at the best. It is not the Christ of the word. It is a human standard, a human god, which may be one thing to-day and another to-morrow. It is purely heathen in origin, the outgrowth of that first falsehood, "Ye shall not surely die; . . . ye shall be as God." We can not accept such a god. We prefer the great, eternal, unchangeable, merciful, righteous Jehovah.

CONSECRATION is going out into the world where God Almighty is, and using every power for His glory.—Henry Ward Beecher.

Here and Hereafter.

IN this world we have time and temporal things. In the world to come, *time* will be swallowed up with *eternity*, and *temporal* things will give way to things *eternal*.

In the beginning, God "spake" and this world "was." He said, "Let there be light; and there was light." The animal kingdom was formed by the hand of the Almighty, and vegetation sprang forth at His word. All was beautiful and "very good." But sin entered and marred the face of the *time* portion of the fair universe; and pain, sorrow, disappointment, heartache, weeping, decay, and death followed in its train.

But Jehovah sent forth the message to the sin-marred and mangled subjects of His dominion, "Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Rev. 21: 5. Our Father will therefore recreate both man and the earth. "Therefore if any man be in Christ, he is a new creature." 2 Cor. 5: 17; 1 Cor. 15: 51-54. "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65: 17. When the renewed creation is seen and experienced by its subjects in its fulness, there will be perfect surroundings.

The prophet Isaiah presents a mental picture of this world, time, and sinful man, with all the effects of the curse resting upon him, in vivid contrast with the world to come, eternity, sinless man, with no curse and perfect, heaven-born environments. The comparison may be begun with Isa. 65: 17, 18: "Behold, I create new heavens and a new earth [the world to come]; and the former [the present world] shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem [the metropolis of the new world] a rejoicing, and her people a joy." Her people will be the embodiment of joy. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away." Isa. 51: 11. Said our heavenly Father, "I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65: 19. What a contrast with the conditions in this world where the voice of weeping and wailing is constantly heard!

"There shall be no more thence an infant of days, nor an old man that hath not filled his days." Verse 20. "There," in eternity, "shall be no more thence an infant of days." *Here*, in this world, people die in infancy, as stated in the text, "an infant of days." *Hereafter*, in the world to come, its subjects will not grow old. *Here*, in this world, man ages and dies before he has "filled his days."

The man of a hundred years, or even nine hundred and sixty-nine years, is but a child, (Jewish version) "a lad," when the life of time is contrasted with the life of eternity.

See a parallel use of terms by Paul. "Our light affliction, which is but for a *moment* [lifetime], worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4: 17, 18. All the affliction of all the people of God, for all their *temporal* lifetime, is but a *moment*, and is not to be compared with the eternal things, but contrasted. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18. Things which resemble each other may be compared, but those unlike must be contrasted.

The child of this world,—the child of sin,—having his "understanding darkened, being alienated from the life of God," will meet "the day of vengeance of our God," and "shall be accursed." Eph. 4: 18; Isa. 61: 2; 65: 20. The first half of verse 20 refers to the eternal world where time is not reckoned. The remaining portion has its fulfilment in this world prior to the second coming of Christ where limit of days is taken into account and sin and death reign. The language of this text must be thus divided and applied to fully appreciate the fulness of the inspired lesson.

There is a parallel to the use made of this text, found in Christ's use of Isa. 61: 1, 2, the division of scripture being made in the middle of the second verse. "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Luke says, "And He closed the Book, . . . and sat down." Christ said, "This day is this scripture fulfilled in your ears." He could not have made this statement had He read the entire verse, for the next clause was to be fulfilled in the future.

The contrast between conditions *here* and *hereafter* is continued in Isaiah 65 in no less vivid a manner: "They shall not build, and another inhabit; they shall not plant, and another eat; . . . they shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Verses 22, 23.

Eternity is but a continuation of that glad day of *reunion*. "Neither can they die any more." Luke 20: 36.

H. W. COTRELL.

A NOBLE cause doth ease much a grievous case.—Sir Philip Sidney.

"It is easy to appreciate the points of a sermon when they are pricking the other fellow."

COMFORT is the god of this world, but comfort it will never obtain by making it an object.—E. P. Whipple.



The New Syllabus of Pius X

By C. E. Milton

HIGHER criticism" that has been working such havoc in the ranks of Protestantism has not been idle in the Catholic field of operation. And while in Protestantism with its greater freedom of thought and its less arbitrary ecclesiastical rule this tendency has manifested itself much more quickly and openly, Catholicism with its domineering ecclesiastical authority, aided by its power to suppress objectionable books, has been able to conceal and restrain for a time this same tendency in its midst.

But in these days when a perverted science has captured almost the entire field of education, the Catholic laity, at least, have been forced to take their stand on one side of the question or the other; and, consequently, the battle in favor of present-day criticism as opposed to the dogmatic declarations of the church has also been declared in the Catholic camp.

Within the Vatican for some time there have been heard mutterings and threatenings, indicative of the forthcoming storm that was ready to burst. The modern scientific scholars of Germany have already incurred the wrath of the Papacy. Professors of the Catholic university, prelates, and students have been in open rebellion against that prerogative of the church which suppresses all books that do not meet its approval. They claimed that books upon which men of genius had labored for years should not be relegated to oblivion by one stroke of the inquisitor's pen. They went so far as to form a society for the purpose of erecting a monument to a great German theologian whose works had been condemned by the Sacred Congregation of Rome.

The Thunderbolts Launched.

Against these persons and their project the pope launched the first thunderbolts of his ire. Then came the thickest of the storm, in which Pius X hurled into the camp of his rebellious subjects a Syllabus of sixty-five articles, whereby he hopes to reduce in abject subjection every Catholic thinker and smite to the ground every tendency toward present-day criticism in the ranks of the church.

As space will forbid my giving all of the sixty-five articles of the Syllabus, I shall call attention to a few of the more pertinent ones that will prove of special interest to us.

In the introduction to the Syllabus, the pope deplores the fact that "not so few Catholic writers go beyond the limits established by the Fathers and the church itself, seeking

to explain those dogmas, the attempted explanation of which in itself is a subversion of the dogmas themselves." In other words, the dogmas must not be explained or touched, but blindly accepted and believed.

Introduction to the Syllabus.

The articles of the Syllabus begin by condemning those who hold that the censure of the church extends only to books that deal directly with the Holy Scriptures, but not to those that treat scientifically and critically the books of the Old and New Testaments. Another article is aimed directly against those that would like to see the ab-



Panorama of the Vatican Gardens, Rome.

olition of the church's censorship over Catholic books, and reads as follows:

"They who take no account of the condemnations of the Sacred Congregation of the Index or the other congregations of Rome, may consider themselves immune from any guilt in so doing."

Those who hold to this proposition have been declared hostile to the church. Another proposition that has been condemned is the following:

"From the judgments and censure of the church against the right of free interpretation of the scientists, one can conclude that the faith as proposed by the church in its present form contradicts history and Catholic dogmas and can not be made to accord with the true origin of the Christian religion."

The foregoing articles held by many in the Catholic Church would seem to indicate that a serious state of affairs exists in the Catholic fold.

Certain Propositions on Rationalism.

And that rationalism has made as marked inroads into the Catholic camp as in the Protestant will be evident from the following propositions condemned by the pope in the Syllabus:

"Those who believe that God is the Author of

the Sacred Scriptures err either thru too much credulity or ignorance."

"The divine inspiration does not extend itself to all the Sacred Scriptures in such a manner that all its parts are free from error."

"In many of their narrations, the evangelists gathered together not only true accounts, but also those false ones which they judged of greater profit."

"The account given by John is not history, but a mystical consideration of the Gospel; and the discourses contained in that Gospel are theological meditations about the mystery, destitute, however, of historical truth."

"John invests himself with the character of a witness of the life of Christ, but this is not true unless we understand it as meaning that he was a living witness of the Christian life of Christ at the end of the third century."

"The divinity of Jesus Christ is not demonstrable by the Gospels, but only by the dogmas which the Christian conscience deduced from the knowledge of the Messiah."

"Christ during His ministry did not teach with the object of making known that He was the Messiah, nor do His miracles aim to demonstrate it."

"Christ did not always have the consciousness of His Messianic dignity."

"The resurrection of the Saviour is not really a historical fact."

Perhaps these statements taken from the recent Syllabus of the pope will suffice to demonstrate that also in the Catholic Church

rationalism in its most aggravated form is stalking about seeking whom it may devour. While this Syllabus brings to light the deadly miasma of rationalism in the midst of the Catholic fold, it also reveals another tendency that is struggling for an existence. This latter tendency we might call a revolt toward Protestantism.

The following articles condemned by the Syllabus will plainly show a Protestant tendency existing in the midst of Catholicism:

"Simon Peter never held that Christ had invested him with the primacy of the church."

"The Roman Church was made the head of all the churches, not by order of the divine Providence, but simply by reason of political questions."

"The practise of baptizing infants was a disciplinary evolution that arose solely for the purpose of separating the sacrament in two; that is, in baptism and repentance."

"There is no proof that the sacrament of confirmation was ever derived from the apostles, and that a formal distinction between the two sacraments, baptism and confirmation, existed in the history of the early times of Christianity."

"Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," does not at all refer to the Sacrament of Repentance however much the Trentinian Fathers have wished to assert it."

"The Christian Communion assumed only little by little the character of a liturgical function."

"One can say without falling into paradox that no chapter of the Bible from the first of Genesis to the last of Revelation contains a doctrine identical with that which the church has handed down to us, and in like manner one can say that no chapter of the Scriptures has the same meaning for the critic and the theologian."

"The heterodox exegetics express more faithfully the true sense of the Scriptures than the Catholic exegetics."

"The present-day Catholicism can not accord with the true science if it does not transform itself into a Christianity not dogmatic, that is, in a Protestantism wide and liberal."

The fact that the church has had to declare itself in such clear terms in the propositions just cited, certainly indicates a strong tendency toward Protestantism existing in the midst of Catholicism. And we who are here on the ground are in a position to sustain from our own observations that this is really a fact. Many of the Catholic clergy would be happy to cast aside the priestly garb, but are held fast either from fear of public censure or because they see no way open to them to gain an honest living. The *Loss Vom Rom* movement of Austria is but a bold stroke for liberty, undertaken by the more courageous, but a sentiment that animates many others in the different countries who are sighing for freedom and liberation from ecclesiastical tyranny.

Popular Discussions of the Syllabus.

This Syllabus will mark an important era in the history of the Catholic Church, as it is a challenge to the "modernists" to submit themselves to the "infallible" utterances of the pontiff, or deny their adherence to the Catholic faith. For as one noted professor of the Roman Church has observed, "The solemn act of the holy Father can not be judged according to our personal sympathies. When the pontiff speaks in matters of theology and discipline, to good Catholics there remains no other alternative than to adhere with all their soul to the condemnations pronounced." This prelate further observed that "among his many students he has found a strong sympathy manifested in favor of the principles condemned by the Syllabus." He also affirmed, "You can well understand that it was imperative that the ecclesiastical should interfere with the present diffusion of higher criticism among the clergy. The word of the pontiff in this case must be held as sacred by every Catholic. This will be the proof of fire for the modernists by means of which we shall see if they are really good Catholics, and if they are sincere in their allegiance to the holy See."

A leading journal of Rome makes the following comment on the situation:

"The 'modernists' of the Catholic camp had hoped perhaps that their voice would have some weight and that their good intentions would be recognized; but the decision was entirely contrary to their expectations. With the recent Syllabus the Vatican repels the consciences aspiring for freedom, and constrains them to submit to a renunciation of their own thought. Will they obey? We do not know in what manner will be required adherence on the part of the Catholics to the Syllabus, if only a tacit adherence, which is required of all the faithful, or a public adhesion with an explicit submission to the sixty-five articles condemned. If the Vatican should choose this latter way, perhaps the Syllabus instead of forming the grave of modernism, would mark the beginning of a great and tremendous schism."

Another journal, commenting on the Syllabus, says:

"From the new Syllabus one must draw the conclusion that one can remain faithful to the church only on the condition that he does not think; and *vice versa* one can think only on the condition that he does not remain faithful to the church."

A Roman prelate makes the following pertinent declaration:

"If one must stand by this decree it would not be possible to admit that the Catholic Church were capable of progress, and it would be necessary to believe that its dogmatic evolution had become stagnant, and that the study of its sacred books would be useless to every Catholic because it would be sufficient to address oneself to a clique of Roman prelates to receive historical elucidations which, stamped by the official seal, would be sufficient proof of their veracity."

Concluding Deductions.

From what we can judge even by a hasty study of the question, rationalism must be deeply imbedded in the Catholic Church and it will not be so easily uprooted. The "modernists" may give a tacit consent and remain in the Catholic fold, but they will still be of the same opinion. For, after all, we can not avoid the conclusion that Catholicism is honeycombed with rationalism and atheism. This very lack of a positive Christian



The Vatican Palace, Rome.

experience and a true religion makes men cowards, who, instead of protesting against the violation of their rights, basely submit.

The church knows its own, and therefore the "Osservatore Romano," the official organ of the Vatican, remarks:

"In every one of the propositions condemned, we perceive that modernism is inexcusable and hypocritical in that it is afraid of the formal excommunication of the church."

To resist the formal excommunication of the Papacy one must possess more than simply a modernism that lacks that element of faith which the Bible inculcates in the heart. Rome does not tremble before men who cast aside faith and the Bible, for without Christian fortitude and faith the battle is always lost in the realm of religion. For, after all, man is by nature a religious creature, and feels the need of some spiritual comfort.

In these days of uncertainty, when science is ever changing like the shifting sands, and the very foundations of faith and eternity are slipping away from under us, men begin to grope and feel after something firm and immovable. Two things present themselves, apparently both of an immovable character: The one, the Roman Church, which claims that

it never moves nor changes; and the other, the immutable, everlasting word of God.

Many whose feet are slipping in the uncertain, miry clay of science will plant their feet upon the Roman Church in order to find a solid foothold, and will sink into a blind, bigoted formalism. Others will plant their feet upon the eternal, immutable word of God as revealed in the Bible, and will receive an assurance of peace and safety and a life of liberty in Christ.

The former class blindly follow on accepting the words of a mortal as infallible without question, and asking for no reason for their belief; while the latter class take the everlasting words of the eternal Father as their guide, and with the heart touched, the mind illuminated, and the life changed, have abundant proofs and reasons for their faith.

Parcels Post.

EVERYBODY OUGHT TO WANT IT.

THE New York *World* says editorially:

"John Wanamaker, as Postmaster-General, tried to arrange for a parcels post in America. Mr. Cortelyou, in the same office, moved indirectly to the same end, proposing to consolidate the third and fourth classes of mail matter and provide for a gradual increase of the weight limit with reduction of the rates of postage.

"The public desires a parcels-post system, of course. The express companies do not desire such a system, and up to the moment they have been too strong for both the people and the administrations. Postmaster-General Meyer's announcement of his plans for an early extension of the parcels-mail service is to be regarded with interest and hope.

"Four pounds is the present mail limit of weight in the United States. Mr. Meyer suggests an increase to eight or ten pounds. This is progress in moderation. The limit in Great Britain is eleven pounds, being

held down by railway influence in Parliament. France carries parcels up to twenty-two pounds, and Germany stops at 110 pounds, packages to that weight being transportable between the home country and Austria and Switzerland.

"When it comes to the question of rates, liberality also balances for the Old World. To carry a four-pound package anywhere within its limits the United States charges sixty-four cents. Great Britain will carry a parcel to Shanghai by way of Egypt, the Suez Canal, India, and Hongkong for twelve cents a pound. And anywhere in the United Kingdom parcels travel at rates from one and one-half cents for one pound to twenty-five cents for eleven pounds.

"In Germany, Switzerland, France, England, all about Europe, the tourist may send and receive promptly by post his laundry and small luggage; the people may effect their minor transfers of commodities safely and quickly and cheaply by mail. In a long list of world-powers the United States alone, greatest and richest of all, suffers its public to pay in annoyances of uncertain service and excessive rates for the maintenance of private monopolies in the parcels traffic.

"Success—and greater breadth—to the fresh reformatory ideas of Postmaster-General Meyer!"

And let everybody join in this wish for the success of the object sought.



Consecration.

THE opportunity will come
If I but stand
With shield of faith upreared before
And sword in hand.

If I but follow in the path
My Saviour shows,
I fear no ill, for safe am I,
The way He knows.

MAX HILL.

India Mountain Mission Home.

WE again place before our readers a list of donors to the Mountain Mission Home in India. Two illustrations of this Home have already been given. It is now occupied, tho not dedicated. The time set for its dedication is October 1. Before that time we trust there will be enough received by the SIGNS OF THE TIMES to lift the last thousand dollars' debt on the Home. Glad will the workers be?—Surely, they will. And will not the donors be glad also?—Truly, they will. Both will be blessed, giver and receiver. There are already fruits from the mission. In the little while our workers have been there souls have been born into the Master's kingdom. Let all those who desire to give, give quickly. If there is a little more than is needed, India will not suffer, nor will the extra amount make our workers feel extravagant. Here is the list:

Reported to July 31,	\$428.32
A. Hineckley	10.00
Clinton (Mont.), S. S.	19.00
Mrs. M. E. Fuller	1.00
Bergette Peterson	1.00
Mrs. E. R. Davis	2.00
H. C. Emmons	2.00
Anna E. Gleb25
Mrs. I. Richmond	1.00
Louis Hutchings	2.00
Samuel McNally	1.00
Ed. Olsen	5.00
Florence B. Rice	5.00
A friend, Wis.	10.50
Mrs. Lucy Streeter	1.00
Mrs. Edw. L. Taylor	5.00
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Mrs. H. A. McReynolds	5.00
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R. L. Taylor	1.00
John Charlson	4.20
Mrs. J. S. Goodman	1.00
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W. M. Foster	1.00
C. F. Dockham	1.00
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C. H. Ward	5.00
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V. O. Wait	1.00
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Mrs. Alice D. Taylor	2.00
John Rupp	2.00
O. C. Edwards	1.00
Minnie M. Jordan	1.00
Mrs. C. Riehl	1.00
Mrs. E. W. Webster	1.50
Anna Baxter40
C. —, Pa.	1.00
Onawa and Blencoe	6.75
Mrs. J. C. Chase	2.00
Mrs. S. Norton	1.00
M. L. Callies	4.00
Mrs. Annie Young	1.00
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Ellehn Ferris	2.00
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Eugene Roe	1.00
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A brother	1.00
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Cliff Jennings	1.00
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Walter and Paul Cushman	5.00
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Peter Jensen	10.00
S. F. Church	1.00
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H. A. Hartman	2.00
W. J. Van Horn	1.00
H. Cole	10.00
E. J. Hibbard	16.00
Sanitarium Church	96.10
H. A. St. John	5.00
A. F. Hornung	2.25
Wm. Marshall	1.00
L. V. Pfender	25.00
E. Erickson	3.00
Mrs. Julia Harvey	2.50
Behelor Island Church	13.00
S. S.	10.00

Total to September 1\$873.51

Our Work and Workers.

ELEVEN were baptized at Scranton, Pa., August 17, by Brother Earl W. Culver.

TENT meetings in West Philadelphia, Pa., have been well attended, and sixteen have been led to accept present truth.

A TENT meeting for the Scandinavian people of Alvarado, Minn., held early in the summer, resulted in seven conversions to the truth.

BROTHER ROBERT A. BECKNER and company closed a series of meetings at Jersey Shore, Pa., August 11, with twenty-one souls as fruit of their labors.

THE WEST MICHIGAN HERALD of August 28 reports the baptism of ten at Quincy, Mich., three of these uniting with the Coldwater church. Brother C. A. Hansen administered the ordinance.

A CHURCH of twenty-one members was recently organized at Medford, Ore., by Brother W. L. Black and Sister K. M. Black. Five more have lately united with the church by baptism.

AT Chamberlain, S. D., twenty have taken their stand with God's remnant people and fully thirty more are deeply stirred. Brethren C. M. Clark and R. E. Harter are conducting the services.

A LETTER from Sister C. S. Longacre, Erie, Pa., tells of a live interest in that city, a number having taken their stand on the commandments. The public press is liberal with their notices of the meetings.

BROTHER CLARENCE SANTEE, president of Texas Conference, writes that in the last two months, July and August, one hundred have taken hold of the truth in that State. Eighty were baptized at one camp-meeting.

AT Adrian, Mich., Brethren D. P. Wood and S. T. Black have for seven months been regularly dis-

tributing the Family Bible Teacher and holding Bible-readings. Twelve adults have decided to obey God and keep His commandments as a result of their labors.

BROTHER C. H. PARKER, writing from the Fiji Islands, says: "Not long ago over one hundred adults took their stand for the truth, also a well-educated teacher. In the quarter ending March 31, thirty-two were baptized. Additions are constantly being made to our numbers."

Wanted for Missionary Work.

JAMES HARVEY, 763 Jackson St., Oakland, Cal., desires SIGNS, Watchman, and Bible Training School for regular missionary work.

The Vegetarian Cook Book. By E. G. Ful-ton. Pacific Press Publishing Company, Mountain View, Cal. Price, 75 cents. For sale at the Vegetarian Cafe, Sixth Street, Portland, Ore.

This book contains over 200 pages of recipes for meatless dishes, not strictly vegetarian, however, as they include cheese, milk, and eggs. There are many recipes for fruit and vegetable salads which are of especial value at this season of the year. Following the salads and salad dressings are soups, including ten varieties of fruit soups. After this follow 48 pages of entrees, among which is a "New England Boiled Dinner" without meat. Nuts are freely used in these preparations, and there are several good ways given for the use of macaroni. Then come vegetable recipes, among which one notices "Creamed Chestnuts."

Beverages, desserts, and special methods for cooking eggs follow, with general directions and pertinent information of value to one in search of simple and healthful, yet appetizing foods.—Portland, Ore., Evening Telegram.

Home and Health. Prepared and edited by a competent committee of home-makers and physicians.

"Home and Health" is a household manual containing two thousand recipes and helpful suggestions on the building and care of the home in harmony with sanitary laws, the preservation of health by clean, consistent living, and the home treatment of simpler ailments and diseases by use of natural, rational remedies instead of drugs.

It contains six sections as follows:
The Home: Its Location, Suggestions on Building, Sewerage, Healthful Surroundings, Water Supply, etc.

General Housekeeping, including all the general features of the housekeeper's work, such as care of the rooms, Laundering, House Cleaning, Fruit Canning, Pests, etc.

Diet.
Care of the Body.
Care and Training of Children.
The Home Treatment of Disease.
The object of this work is twofold:

(1) The prevention of disease by teaching the principles of life and health.
(2) The classification in convenient form for reference of such recipes and items of information as are most needed in the home.

The book contains nearly six hundred pages; is fully illustrated, and bound as follows:

Cloth, marbled edges, \$3.00; library style, \$4.00; full leather, \$5.00. Address this office.

"Steps to Christ." By Mrs. E. G. White. Cloth, 164 pages; price, 50 cents; paper covers, 25 cents. Review & Herald, Takoma Park, Washington, D. C.; Pacific Press, Mountain View, Cal.

A most excellent spiritual work showing the Bible steps to Christ and in Christ. It has passed thru many successive editions since 1892, and is now published in fifteen European languages. It is thoroly evangelical and mightily helpful in teaching the way of truth and life. It may be obtained of this office.

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“Go Ye into All the World and Preach the Gospel to Every Creature.” Mark 15:16.



Chinese Jews

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Signs of the Times

24 -- Special Numbers -- 24

November 13, 1907, to April 22, 1908

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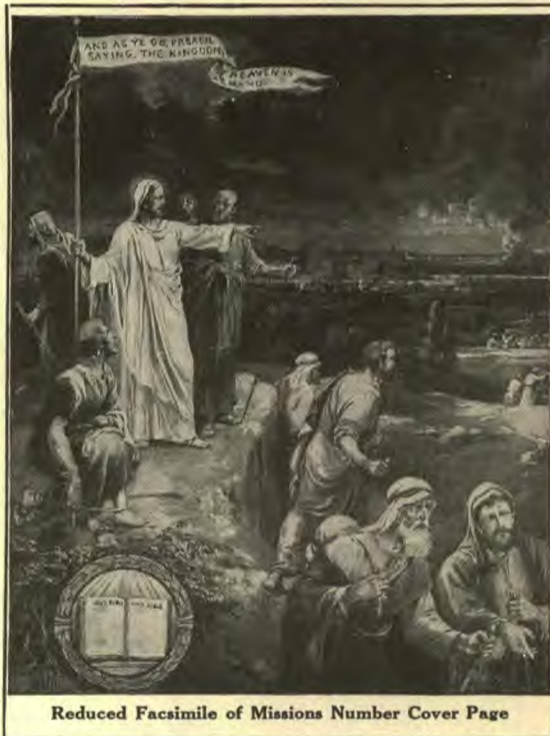
“HOME BIBLE STUDIES FOR WINTER EVENINGS”

They will be in the form of illustrated studies. The subjects will be taught by questions, quotations from history, notes from authors, and a marshaling of important facts which all ought to know.

There will also be readings on the book of Romans, articles on the miracles, teachings, and life of Christ, and a series of articles on the Ten Commandments.

The regular departments of the paper, such as the “Home Department,” “The Outlook,” “Missions,” etc., will be kept up the same as usual.

In the future, as in the past, the SIGNS will keep abreast of the times, and in the Outlook Department will give particular attention to current events which have a bearing on the fulfilment of prophecy. Send for illustrated booklet.



Reduced Facsimile of Missions Number Cover Page

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This will be a double number (32 pages) beautifully illustrated, and covering the whole range of missionary work, its rise, progress, and what still remains to be done. The writers for this issue will be men whose hearts are burdened for the salvation of souls, men with hearts fresh and warm from mission fields, and men in those mission fields bearing the burden, seeing the misery, hearing the cry for help, and witnessing the power of the Gospel.

For many months the editors have been gathering from all parts of the world illustrations and material for this special issue, and we feel safe in saying that this will be the best missions number that was ever published by any journal on this earth.

It was first designed that this paper should have been published more than one year ago, but the great calamities which befell the Pacific Coast and the Pacific Press have prevented the consummation of our plans in this respect. Now we are planning again, at the beginning of another wonderful series of Bible-readings and articles containing the great, soul-stirring message, to give to the world the great Missions Number of the Signs of the Times.

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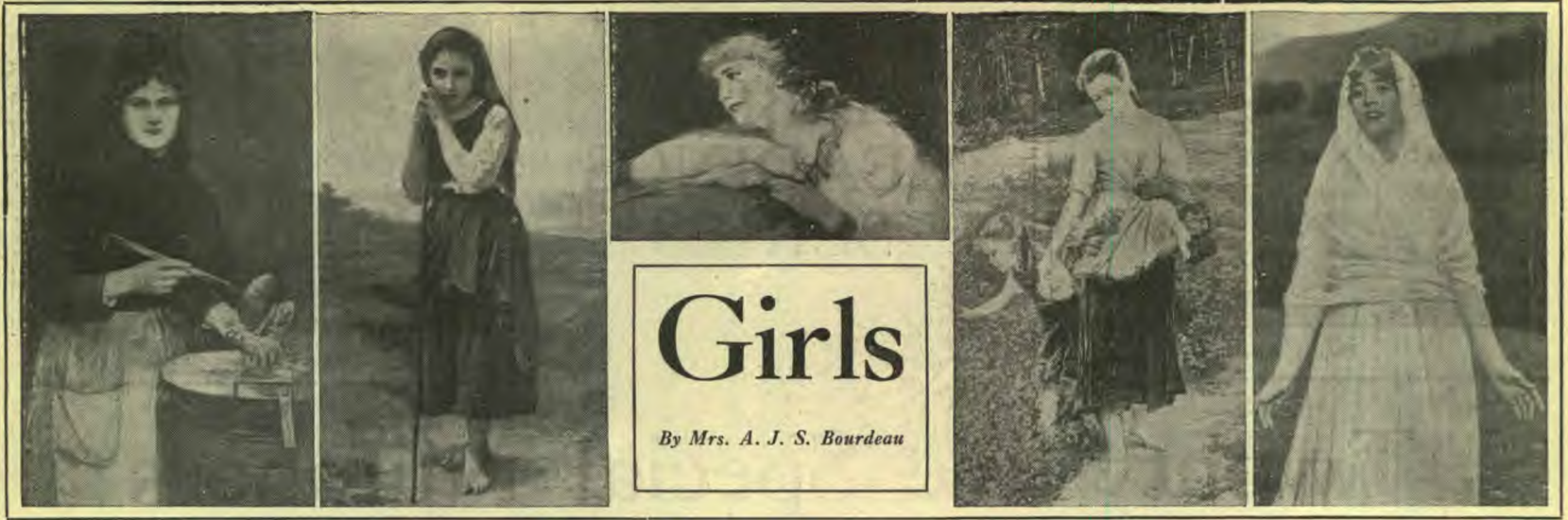


An Indian Homestead, India



Jinrikishas

“The Gospel to the World in This Generation” “There Shall Be Delay No Longer”



Girls

By Mrs. A. J. S. Bourdeau

The Dangers That Menace Them.

AS our thoughts linger upon the subject of girls, a panorama passes before us,—young girls, old girls; short girls, tall girls; stout girls, thin girls; pale girls, rosy girls; slow girls and spry girls; flaxen-haired, brown-haired, and auburn-haired girls; gray-eyed, blue-eyed, and brown-eyed girls; trim and tidy girls, dull and slovenly girls; sweet girls, sulky girls; plain girls and pretty girls; quiet girls and noisy girls; girls that titter, and girls that chatter; girls that glower so that one fairly imagines a storm must be brewing, so depressing the atmosphere becomes in their presence, and happy girls, whose very looks quicken one with joy and buoyancy.

What danger can assail this large army marching from girlhood to womanhood? There are dangers threatening them, as many and diversified as the girls are, in numbers and characteristics.

The greatest danger menacing the girl—the danger including all others—is that she will not be trained in high ideals of *true womanliness*. "The child forms its character thru its surroundings." The environment of the girl should be the actual working out of the ideals the parents desire to instil into her. In other words, the environment of the girl should be—and is—the daily living by the parents of their own teachings.

Unconsciously, then, the daughter will absorb and imbibe ideals of the nobility of womanhood, which will prove her surest safeguard against all perils.

A mother is her daughter's object-lesson. The mother whose manner is coarse, who is untidy in clothes, who is unrefined, can not, by all the teaching in the world, make her daughter dainty in dress, sweet, and thoughtful in manner.

"We have all worked with the refractory vine that would not twine with its fellows. We have gone to it day after day during the growing season, and bent it around its support. We have been so careful not to break the smallest tendril; but daily and persistently we have guided it. At length we were rewarded by seeing it cover, in graceful shape, the frame over which it climbed. Like the delicate, wayward vine, our children need the gentle, daily training. No spasmodic effort will do, but vigilance always."

Mothers can not begin this training too

early. It has been said that "a baby is influenced by the way its mother places it in the crib." It is related of Mrs. Bottome that when her child wanted to go anywhere with her, she would say: "Do you think you can take care of your mother? Because if you can not, I do not think I shall take you." It is not astonishing, then, that when this boy became a husband and a father, he still tenderly cared for his mother.

The following is an incident showing how strong early acquired habits may become in little children: "Two little girls were visiting a Southern town during a cotton season. The town was quite a cotton market, and presented an exceedingly untidy appearance; not only were detached samples and other pieces of cotton scattered about the dusty streets, but newspapers and other trash made the town unsightly. In the midst of such a scene these two little girls held up a diminutive paper bag from which they had just extracted the last animal cracker, and with very earnest faces and genuine anxiety in their tones, inquired, 'O, mama, where shall we put this empty paper bag?' With some difficulty their mother restrained a smile, and taking them into one of the shops near by she said, to the amazement of the young clerk, 'Will you kindly put this paper bag in your trash basket? These little girls are not accustomed to throwing paper in the street.' The clerk told a friend afterward it was the best lesson in neatness he had ever had."

From her earliest conscious actions, the little girl should be taught to regard her body as "the temple of God." The golden thread running thru all the mother's training should be to instil in the child a wholesome respect for the body. This instruction regarding the respect due the body makes up a chain, every link of which, in itself, seems almost trivial. Yet it helps to complete a chain which will securely bind the girl to purity. Does the child habitually see the body intemperately abused with food and drink?—One link in this protecting purity chain is gone. Is she taught to keep her body exquisitely dainty?—One link is forged. Does her mother clothe her immodestly as a little girl, "because she looks so cute"?—Another link in the purity chain is broken. Coarse jests, rude familiarity, indecent décolleté, immodest dress of any sort—all these, tho seemingly trifles, make for im-

purity in the girl. Small seeds will grow and bear fruit.

"In a street-car, not long ago, stood a tall, beautiful girl. Beside her was her mother. When the car gave a lurch, the mother put out her hand toward her daughter for support. The passengers were amazed to hear her say: 'Don't lean on me.' It was not a playful 'Don't lean on me, mother dear, I shall prove a poor support,' but an irritated, ugly 'Don't lean on me!' Maybe, when a child, the girl had heard often from her mother's lips the irritated words: 'Don't lean on me!' 'Don't bother me!' 'Go away!'" The seed had borne fruit.

(Concluded Next Week.)

All Things Work Together for Good.

OUR ideas of good and bad, desirable and undesirable, ordinarily pivot on our selfish interests considered from a very limited outlook. In a dry season, when water in the springs and streams is low, and the cattle thirst, and the mills can run only half-time, or less, a heavy rain is welcomed as a good and desirable thing to those whose personal needs are thus supplied.

Yet at that very time the farmer who has the grass lying freshly cut on his best meadows, and the father who is with his wife and children at a distance from his home in an open wagon without an umbrella, consider that first shower anything but good and desirable.

And so it is with well-nigh every experience in life; we can not look at it apart from our personal and selfish interests. Is it not cause for gratitude on the part of all the world, ourselves included, that we can not choose as to God's lesser or greater providences? Our Father knows what is good and desirable for all and each of His children, as they do not. "The Lord reigneth, let the earth rejoice."—*Sunday School Times*.

WOULD we close our eyes when the day is o'er,
Nor sigh for another sun?
Would we close our ears to the birdie's song,
E'er the song was scarce begun?
Shall we cease to listen to His sweet voice
Who would teach us all His way?
We may see His face, and His matchless grace,
And learn of His love for aye.

F. E. Y.



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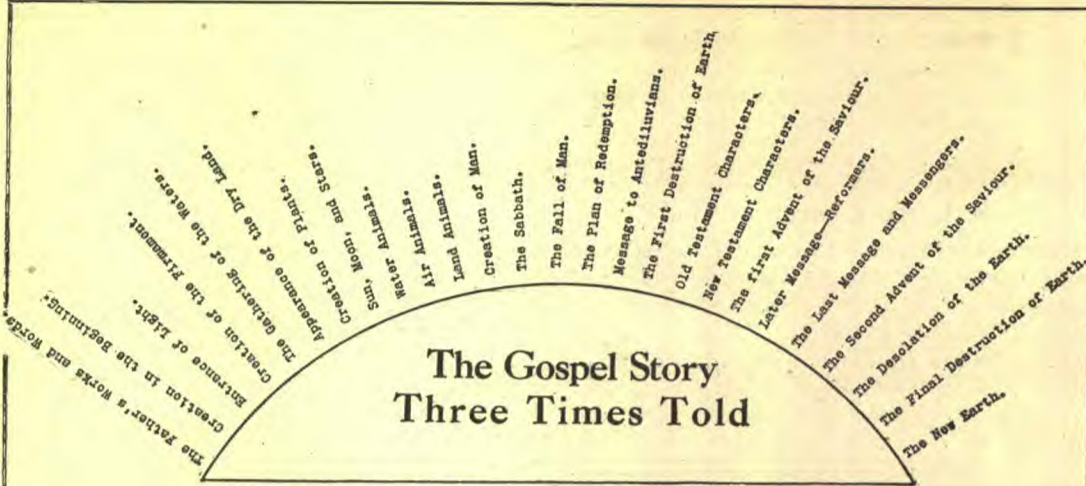
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CONTAINED IN THIS ISSUE

WITH OUR INQUIRERS	Page
Questions No. 2222 to No. 2228.	2
OUTCOME OF THE FEDERATION MOVEMENT, SYMPOSIUM	
The Object of the Federation Movement	3
The Sunday Movement the Central Theme	4
The Mark of the Beast	5
The Seal of God	6
GENERAL	
David	4
The Divorce Evil	7
Tell Your Neighbor	7
EDITORIAL	
Christ the Truth	8
The Sabbath	8
"As Thou Hast Loved Me"	8
THE OUTLOOK	
The New Syllabus of Pius X	10
Parcels Post	11
MISSIONS	
India Mountain Mission Home	12
IMPORTANT ANNOUNCEMENT	13
THE HOME	
Girls	14
All Things Work Together for Good	14
POETRY	
Creation Is Singing	5
Consecration	12

Our girl readers, and for the matter of that, all others, will enjoy reading Mrs. Bourdeau's excellent article on "Girls, and the Dangers that Menace Them." We regret that our space would not permit the use of the whole article. We trust that its wise counsels will be heeded.

There was another massacre of the Jews in Odessa, September 2. Five were killed, and fifty or more were wounded. When the massacre started the most of the unfortunate victims were kneeling over the graves of their friends and relatives that were slain a year ago. The police made no effort to stop the bloodshed, but apparently were in sympathy with it.

The Sabbath-School Lesson Quarterly for the fourth quarter of this year is now ready, and may be had by addressing any of our tract society offices, in the usual way. The lessons are entitled "A Synopsis of Present Truth," and form a very interesting series. The grand old doctrines of the Bible that set forth the second coming of Christ and the preparation necessary to fit us to stand in that day can not be studied too frequently or too carefully.

Pastor I. H. Evans, Treasurer of the General Conference, made us a brief visit September 4 while passing thru from the Southern California camp-meeting. We were very sorry that he could not have remained with us for a longer time, but pressing matters in the home office made it necessary for him to go on. He expressed himself as highly pleased with the economy and practicability of our new office building, and especially to see it so full of work in preparing the printed pages that tell of the soon coming of Christ and the preparation nec-

essary to meet Him when He comes. The fact that all our facilities are taxed continually in preparing our own publications, and that we have no time for any outside commercial work is always a source of encouragement to our workers as they visit our busy factory.

What Is the Church of God?

WHAT IS the Church of God, will be the theme of the SIGNS next week. Abdiel, one of our oldest and ablest writers, will have an article direct on the subject, "What the Church Is." This will be followed by articles from other able writers on "The Church, False and True Since Christ;" "The Test of the Church;" "Multitudes in the Valley of Decision."

The Bible teaching on the true church of God is a theme on which every Christian should be grounded and established. One of the strongest points of apostasy is to try to show the true church from grounds and arguments that are absolutely incomplete and unscriptural. We should know for ourselves what God says upon the subject, and then we can be secure in the right.

Railroad Wrecks.—On September 2, six persons were killed in a railroad accident near Hinton, W. Va., and a number of others were injured. On September 3, six more were killed, and more than a score were injured, in a wreck near Caledon, Ontario. Ten or twelve years ago, a writer who has made a close study of the conditions of this time made the statement that we were coming into a period in which it would be very dangerous to travel. There is such a mad rushing hither and thither among the people of this day, and then the habits of drinking and kindred evils have taken such a hold on men, that there is not the carefulness and consideration for human life that there should be. The rushing crowd may pause for just a moment to gaze in curiosity at a stricken victim, and then it rushes on with but little thought of the life that has come to an untimely end.

Unsettled Conditions.

SOCIETY is divided into warring factions. There can be no question about this, for it is a statement of fact that any one and every one knows. And it takes but a very little provocation to plunge these factions into a pitched battle.

On September 2, in Louisville, Ky., a woman refused to ride on a car that was operated by non-union men, and called for the people standing by to "pull the scabs off the cars." A riot was started that resulted in the injury of a number of people, and only for the firm hand of the police that promptly arrived, a much greater disaster, without doubt, would have followed.

In San Francisco on the same day there was a much bigger clash, and a number of persons were killed, and a much larger number were injured. Brickbats and clubs were used vigorously and with a telling effect by the mob, and revolvers were brought into play and several were shot. A man who in ordinary times and conditions had the reputation of being industrious and peaceable, imbibed quite freely of strong drink on that day, became involved in a quarrel with a policeman in the after part of the night that followed, watched his chance, and shot him dead. On the same date, fierce rioting was reported in Antwerp, and lesser disputes and difficulties were had in numerous places.

These things are not mentioned in the hope of doing anything in particular to lessen this growing menace to the peace and quiet of society. But we know that many persons are disturbed and distressed over it, not knowing what it means. And we know from the sure word of God that these are some of the things that fulfil His divine predictions. He has told us that the same violence and crimes would mark this last generation that marked the generation of men that lived in Noah's time. And, seeing these things, we desire to have you know what they mean, and, instead of being distressed with the outlook before the world, we want you to know that these are merely among the tokens that foretell the immediate return of the Lord Jesus Christ. If we are wholly of this world, and looking only to this

world for our joys and hopes, then indeed the outlook is a very gloomy one. But to him who is looking for the return of the Master, not only the earth, but the very skies overhead, are bursting with evidence of the glorious dawn. And that glad day so soon to be realized will bring the end of all this distress, and usher us into the joys of eternity.

We should be learning how to look beyond the dark scenes of this time into the indescribable joys of the eternal morning that is dawning even now.

China and Japan Quarreling.—It has been thought for some time that a courtship that was mutual in its ardors was going on between China and Japan. But it is now reported that there is likely to be a serious clash between Chinese and Japanese troops in Kwangto, or Middle Island, where in the name of the Korean Government the Japanese have assumed control. The territory in dispute is a rich region on the Yalu River, having a population of about 600,000 Koreans and 400,000 Chinese, and has been a subject of much contention between China and Korea. Since the Japanese have assumed control of Korea the Chinese have despatched some of their soldiers to the Middle Island, and it will be a miracle if a battle is averted. Japan is not only surprised but indignant over this sudden change in the attitude of China, and she is considering the advisability of sending one of her foremost diplomats to Peking to seek to arrange a settlement. In the same despatch it is also stated that Japan has raised her flag over an uninhabited island near the Philippines. She claims that she has violated no understanding with the United States, since the island is north of the twentieth parallel. The final disposition of the question will depend on whether or not it is found that the island can be made valuable as a naval base. Those who have been studying the prophecies know that there is to be a great awakening of the heathen nations in the last days. We simply call your attention from time to time to the events that are constantly occurring to show that the great heathen nations are suddenly coming to the fore as military and aggressive powers. They will all be reached and mightily stirred by the military fever in these last days.

Reports coming from Samoa tell of severe earthquake shocks that were felt there, on July 31. The volcanoes in Savaii are still in active eruption, and about June 15 a submarine volcano broke out some twenty-five miles to the southwest of Nukualofa in Tongataba. Lately they have had the coldest weather there that has been known for years. Our missionary in those islands, Brother J. E. Fulton, has sent us a description of a view that he had of the volcano on Savaii which we will publish soon. It is interesting to note how frequent and widespread these upheavals in nature are becoming. This is just what we have been telling for more than a quarter of a century that the prophecies called for in this generation. We see them coming, and we know what they mean, and know also that they will become more and more frequent and disastrous till the end of time. These disasters, however, need not disturb or worry any one, for the Lord has provided a perfect and secure shelter for all who will accept it.

By some means unaccountable to us we were made to say last week on page 16 that "the mayor of the city [San Francisco] is convicted and sent to the penitentiary, and is now lying in jail awaiting a decision in regard to a new trial in the higher court." What we supposed we had said was that "the mayor of the city is convicted and sentenced to the penitentiary," etc. One statement gives the facts, and the other does not give much of anything.

The recent floods in Japan have resulted in great loss of life as well as of property. Reports say that the number killed, injured, and missing has reached 588, while some five thousand buildings have been destroyed or greatly wrecked, and 976 bridges were swept away. But, regardless of the great floods, it is estimated that the crops will be slightly above the average.