

# SIGNS OF THE TIMES



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# SIGNS OF THE TIMES

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# SIGNS OF THE TIMES

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

Volume 25. Number 27.  
For Terms, See Page 15.

OAKLAND, CALIFORNIA, JULY 4, 1899.

Weekly, \$1.00 per year.  
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## TRUE FREEDOM.

Man! whose boast it is that ye  
Come of fathers brave and free,  
If there breathe on earth a slave,  
Are ye truly free and brave?

If ye do not feel the chain  
When it works a brother's pain,  
Are ye not base slaves indeed,  
Slaves unworthy to be freed?

Is true Freedom but to break  
Fetters for our own dear sake,  
And, with leathern hearts forget  
That we owe mankind a debt?  
No! true Freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free.

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must  
think;

They are slaves who dare not be  
In the right with two or three.

—James Russel Lowell.

**Liberty.**—Jesus Christ came to give liberty. He is the only one who can make men truly free.

**Liberty in this World** is a relative term. It is commonly used to denote freedom from outward restraint. Its highest type, politically, has been presented to the world in this our country.

**Only in Part.**—But the most that any government can do is to grant liberty only in part. Civil government may secure to men equal political and religious privileges so far as outward restraint is concerned. This is good; and blessed is the nation where these principles exist. But civil government can do no more. It may secure these human rights to its citizens, yet at the same time its citizens may be slaves of the worst tyrant that earth ever knew.

**That tyrant is Satan.** That slavery is the bondage of sin. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. And this bondage includes the whole human race; for "whosoever committeth sin is the servant [slave] of sin;" and "all have sinned, and come short of the glory of God." John 8:34; Rom. 3:23. And there is no difference. The form of service may vary, but the tyrant is the same.

**Man can not free himself.**—He is "without strength." "None of them can by any means redeem

his brother, nor give to God a ransom for him." Ps. 49:7. Listen to a free-born one of earth, yet bound in this bondage of sin. "That which I do, I allow not; for what I would, that do I not; but what I hate, that do I. . . . For the good I would, I do

ease and quiet. That which causes death benumbs their sensibility. We have read of men who had spent so many years in prison for crime that, when their term was ended, and they were released, begged to be taken back. They had been in bondage so long that they could not appreciate liberty. They had looked upon prison walls so long they could not appreciate God's mountains, valleys, rivers, trees, sunshine, and sky. So men who love sin are blinded by sin to its evil till they reap its full harvest in this life or that to come. This is the worst phase of its curse; Satan deceives his victims till they love the slavery of sin.

**The Pleading.**—But there come times in the experience of every slave of sin when he longs to be free; he longs to break the bonds of habits of evil. He longs to be patient instead of impatient, to be reverent instead of profane, to be sober instead of drunken, to make a happy home instead of a hell, to love and not hate, to have peace and rest instead of strife and tossing to and fro. All the evil is the fruit of sin. All the longings for the better are from God. It is the pleading of God for your soul. It is His wooing to win you from strife to rest, from sin to righteousness, from death to life.

**Who can bestow all this?**—Jesus Christ, the Friend, the Redeemer, the mighty Saviour of men. Said he from whom we before quoted as one in bondage, in answer to "Who shall deliver me?" "I thank God through Jesus Christ our Lord." Rom. 7:25. Yes, Christ Jesus, the Son of God, is the mighty, eternal Saviour of all who will come unto Him; for He saves such "to the uttermost." Heb. 7:25.

**That is Christ's mission**—to deliver. Hear Him:

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. And "behold, now is the acceptable time; behold, now is the day of salvation." 2 Cor. 6:2. He is a present Saviour; He saves, and saves now, if you desire it. He will not force your freedom. America, doubtless, released slaves that did not want



EMANCIPATION MONUMENT, WASHINGTON, D. C.

The figures are of Lincoln, holding in his right hand the Emancipation Proclamation, and a kneeling slave, whose shackles of bondage have just been broken. Upon the pillar is a medallion of Washington, and the shield of the United States. The monument was erected by funds contributed solely by emancipated citizens of the United States declared free by Lincoln, January 1, 1863. The first contribution of five dollars was made by Charlotte Scott, of Virginia, her first earnings in freedom. But man can do no more than grant bodily freedom. Jesus Christ frees the whole being from the bondage of sin; and every immortal one—redeemed by Christ—will be to His glory and praise an eternal monument.

not; but the evil which I would not, that I do." And further on he tells us that he is in "captivity to the law of sin which is in my members." And he cries aloud in his anguish: "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:15-24. And this has been and is the experience of countless millions.

**The Terrible Curse.**—But some may say: "I do not feel that. I am in the world and happy." This may be true. There are persons who die from poison at

to be released; but Jesus sets those free who long for His freedom; who will simply ask for it in faith. Nay, more, He has purchased all; your freedom is already bought, without money or price on your part, at infinite sacrifice on His part. Will you accept it? Will you not, sinner, accept the great, glad boundless freedom of God in Christ Jesus? "Forgive my sins?"—Yes, He will. "Break their shackles which have bound me?"—Yes, He will do that. "He delighteth in mercy." "He will subdue our iniquities." O, let Him do it for you!

And, O, the blessedness of this freedom! "If the Son therefore shall make you free, ye shall be free indeed." Men may arrest you, defame you, shut you up in prison, put you in stocks or chain-gang; they may behead you or burn you at the stake; they can not destroy your liberty in Christ. In bondage of iron you have more liberty than your persecutors. At the most they suspend it but a little while. He is Lord of life and death. The grave could not hold Him. It can not hold one child of His upon whom is His righteousness when He calls. And He will call every soul who is His to glorious immortality, to an eternal land of the free, forever free. "Brethren, ye are called unto liberty."

#### EXTRACTS FROM JAMES MADISON'S REMONSTRANCE TO THE ASSEMBLY OF VIRGINIA.

"It is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. Who does not see that the same authority which can establish Christianity in exclusion of all other religions may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?"

"The proposed establishment is a departure from that generous policy which, offering an asylum to the persecuted and oppressed of every nation and religion, promised a luster to our country, and an accession to the number of its citizens. What a melancholy mark is this bill, of sudden degeneracy! Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution. It degrades from the equal rank of citizens all those whose opinions in religion do not bend to those of the legislative authority. Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last in the career of intolerance."

#### WHAT THE FOUNDER OF THE CHRISTIAN RELIGION SAID.

"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."

"Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

"And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and smote a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels?"

"And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day"

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

"And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem, and sent messengers before His face; and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as tho He would go to Jerusalem. And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven and consume them, even as Elias did? But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

"This is the word of the Lord, . . . Not by might, nor by power, but by My Spirit, saith the Lord of hosts."—*Zachariah.*

"Knowing therefore the terror of the Lord, we persuade men."—*Paul.*

#### THE TRUE MAN.

"He stood upon the world's broad threshold wide,  
The din of battle and of slaughter rose;  
He saw God stand upon the weaker side,  
That sank in seeming loss before its foes;  
Many there were that made great haste and sold  
Unto the cunning enemy their swords;  
He scorned their gifts of fame and power and gold,  
And, underneath their soft and flowery words  
Heard the cold serpent hiss; therefore he went  
And humbly joined him unto the weaker part;  
Fanatic named and fool, yet well content  
So he could be the nearer to God's heart,  
And feel its solemn pulses sending blood  
Through all the wide-spread veins of endless good."

#### THE BASIC PRINCIPLES OF TRUE AMERICANISM.

##### Liberty and the Declaration of Independence.

[By William N. Glenn, Editor of *Our Little Friend.*]

THERE can be no true idea of liberty without a recognition of the equality of man. It is God's design that all men shall be free; for He gave His Son to die for that very purpose, and "is no respecter of persons." "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. But does not that refer to spiritual freedom, which any one may enjoy tho in bodily bondage to another? True; but the greater the degree of spiritual freedom among the people of any State the more general will be the enjoyment of civil liberty. It is the Spirit of Christ that engenders a real respect for the rights of others, wherever and in whomsoever that sentiment may be found.

The Reformation that began in Luther's time indicated the solution of the problem of true civil liberty by proclaiming the doctrine of religious liberty. But the true idea of civil liberty did not develop into an actual governmental experiment until the Declaration of Independence was issued by representatives of the American Colonies of Great Britain. July 4, 1776, marked the beginning of a new order of things—"novus ordo seclorum"—which was accomplished in the Revolution. The doctrine of that Declaration is thus expressed:—

"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that when any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

One of the leading spirits in the framing and in the promulgation and establishment of the foregoing Declaration was Thomas Jefferson, who also enunciated the doctrine of "equal and exact justice to all men of whatever State or persuasion, religious or political."

These are the basic principles upon which our government is founded. Now if it is a fact that "all

men are created equal," then no man or combination of men has a right to disturb this equality. In what does this equality exist? It is not in stature, nor in color nor in intelligence, nor in disposition. However equal, or similar, these conditions might have been in all men had sin not entered to disarrange for the time the harmony of God's work in the earth, is not the question. Civil government is concerned with the best temporal good of man as he is. Then it is here and now that we hold, as self-evident truth, that "all men are created equal." So in the condition of man as he is here and now, there is but one point of view from which this God-designed equality is apparent, and that is in the matter of rights. And here is the place where the framers of the Declaration stood when, in laying the foundation of this government, they acknowledged as self-evident truth the proposition that "all men are endowed with certain unalienable rights."

The government which they proposed to establish was not designed to create rights, but to "secure" the free exercise of the rights with which the Creator had already endowed them. The government to which the colonies were then subject was denying this exercise of rights, hence the colonists declared for "a new order of things"—a government having for its object to provide for the best good of all the people. The idea prevails to a great extent to-day that the government is designed to provide for the best good of the majority; but that is a perversion of the true spirit of government, for it ignores the rights of a part of the people. It is but a slight modification of the monarchical rule that government is established for the special benefit of rulers and their friends, be they ever so few in number.

The particular feature of rights to which the Declaration pledges government security is included in "life, liberty, and the pursuit of happiness." As the theory and the language of the Declaration guarantees such protection to "all men," every individual citizen and every individual accepting the guarantee even temporarily, is under obligation to acknowledge and respect the right of every other individual. The government is a compact of individuals for this purpose. In no other way can the rights of all be made secure in a selfish, and consequently sinful, world. For this reason, purpose, object, "the powers that be [civil government] are ordained of God." Rom. 13:1. The obligation being mutual between individuals, the claim to security in what would ordinarily be deemed personal right is logically forfeited, or limited, when the individual fails to regard the rights of others. For instance, when a person's actions become a menace to the lives and liberty of others (not when his "persuasion, religious or political," is repugnant to them), it is the province and the duty of the government to restrain him, or to restrict his liberty of action (not of sentiment or conscience) to the extent that is necessary to the security of others in the exercise of their rights. "For rulers are not a terror to good works, but to the evil." Verse 3.

Perhaps in no sense was there a greater necessity for reformation in governmental function than in the protection of men in their right to the "pursuit of happiness." And no element ever was so inclined to interfere with the free enjoyment of this right as the votaries of religion. Furthermore, this interference never has been carried to such an extreme as by those who have professed adherence to the Christian religion. This, too, in face of the basic Christian principle, "All things whatsoever ye would that men should do to you, do ye even so to them."

It has been in the matter of the "pursuit of happiness" that the advocates of civil-law religion have ever deemed it their prerogative, through the machinery of government, to dictate bounds of action on the part of their fellow-men. Religious zealots—whether Roman Catholic, professed Protestant, Greek Church, Mohammedan, or the generally-recognized heathen of whatever name—have always deemed it essential to good government to restrain the non-religionist in his idea of pursuing happiness, and to compel him to at least formally acknowledge the essential importance of their religious dogmas. So extensively grounded had this idea become that a government without an establishment of religion was indeed "a new order of things," and in the Old World was deemed as near of kin to anarchy.

Many attempts have been made to establish government that would be void of tyranny, that would recognize the rights of all the people; but, prior to A. D. 1776, all such attempts fell short because some

particular kind of religious faith was recognized in the civil law. The government, however liberal in other respects, would set up and endeavor to maintain at public expense some form of religion. And it has ever been a fact that the enforcement of the observance of religious creed by law has worked oppression and limitation of the exercise of civil rights by those who were conscientiously opposed to the State religion.

But through the vista of history and experience by the light of true Gospel principle, there dawned the true idea of civil government—the complete separation of Church and State, and the recognition of the equality of men. This was the perfect ideal as seen by the framers of the Declaration of Independence, and later by those who constructed and adopted the Constitution. That the ideal has not been fully put into practise is due to the innate selfishness and bigotry of individuals and classes who have been enabled to wield a certain degree of deteriorating influence. But the ideal was set up by our forefathers, in the providence of God, for the first time in the history of nations. And it is yet professedly held up in the letter of the Constitution, and in the formal heralding of the principles embodied in the Declaration of Independence—on the Fourth of July. W. N. GLENN.

AN UTTERANCE OF 1776.

[From the address of the Presbytery of Hanover, Va., and the Baptists and Quakers to the General Assembly of Virginia, 1776.]

"In this enlightened age, and in a land where all of every denomination are united in the most strenuous efforts to be free, we hope and expect that our representatives will cheerfully concur in removing every species of religious as well as civil bondage. Certain it is that every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the Christian religion but may be pleaded with equal propriety for establishing the tenets of Mohammed by those who believe the Alcoran; or, if this be not true, it is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith WITHOUT ERECTING A CLAIM TO INFALLIBILITY, WHICH WOULD LEAD US BACK TO THE CHURCH OF ROME.

"Neither can it be made to appear that the Gospel needs any such civil aid. We rather conceive that when our blessed Saviour declares His kingdom is not of this world, He renounces all dependence upon State power, and as His weapons are spiritual, and were only designed to have influence on the judgment and heart of man, we are persuaded that if mankind were left in quiet possession of their inalienable religious privileges, Christianity, as in the days of the apostles, would continue to prevail and flourish in the greatest purity by its own native excellence, and under the all-disposing providence of God.

"We would also humbly represent that the only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of the life, liberty, and property of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual; but that the duty which we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the Universal Judge."

God is able and will abundantly care for all His institutions without any aid from civil power. All true religion asks, or has any right to ask, from the civil power, is non-interference or non-intervention, as long as the equal rights of all are not contravened.

DEPARTURE FROM THE BASIC PRINCIPLES OF THE GOVERNMENT IN ITS ATTITUDE TOWARD RELIGION.

[By Alonzo T. Jones, Author of "The Rights of the People," "Two Republics," etc.]

ON the reverse side of the great seal of the United States are two inscriptions in Latin: one saying, in English, "A New Order of Things;" the other, "God Has Favored the Undertaking."

At the time when this great seal was made, the first of these two inscriptions expressed the exact truth as to what this nation was, and what those who made the nation hoped it would forever remain. And this new order of things being in exact accordance with the order of the Lord, because it was the order of the Lord, the second of the inscriptions also expressed the exact truth.

A new order of things was sorely needed. For

"Vindicating the right of individuality in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power."—Bancroft.

That a nation was established expressly upon such principles, was a distinct triumph of Christianity, in spite of fourteen hundred years of persistent apostasy. It was likewise a distinct triumph of true Protestantism against false Protestantism, because it was but "the logical consequence of either of the two great distinguishing principles of the Reformation—as well as of justification by faith alone, as of the equality of all believers."—Id.

Yet, for all this, this triumph of Christian and Protestant principles was not won without a prolonged contest with those professing to be both Christians and Protestants. And even after the triumph was actually won, and the new nation stood out clear and distinct as a light of the world in its own bright "new order of things," reproaches and protests were made by people professing to be leading Christians and Protestants.

Yet even this was not the worst; there was positive deviation from the principle on the part of the government itself in the employment of chaplains in the army and navy, and in Congress. Madison expressed his disapproval of this, in a letter to Edward Livingstone, July 10, 1822, as follows:

"I observe with particular pleasure the view you have taken of the immunity of religion from civil jurisdiction, in every case where it does not trespass on private rights or the public purse. This has always been a favorite principle with me; and it was not with my approbation that the deviation from it took place in Congress when they appointed chaplains, to be paid from the public treasury."

Another departure from fundamental principle in the practise of the government, is in religious proclamations, such as Thanksgiving, and the like. On this also Madison said:—

"There has been another deviation from the strict principle ('of the immunity of religion from civil jurisdiction') in the executive proclamations of fasts and festivals."

And Jefferson wrote of it thus:—

"I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises. This results not only from the provision that no law shall be made respecting the establishment or free exercise of religion, but from that, also, which reserves to the States the powers not delegated to the United States. Certainly, no power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to the general government. It must, then, rest with the States, as far as it can be in any human authority. But it is only proposed that I should recommend, not prescribe, a day of fasting and prayer. That is, that I should indirectly assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from."

Another of these departures, begun in 1886, is the direct support of the churches by money from the national treasury. This has been carried on ever since, and is so even to-day, though, having begun with the payment of public money to fourteen different churches, both Catholic and Protestant, the Catholic Church is the only one which now receives national support. President Harrison's administration attempted to stop all such appropriations, but was obliged to confess openly in the United States Senate that it "found it impossible to do that." Effort has been continued ever since; but still it is found impossible to do it. And the impossibility centers solely in the Catholic Church, because all Protestant denominations have withdrawn from the scheme; and the government has been working for years to stop it, but still it goes on in favor of the



Independence Hall, Philadelphia.

(Front view.)

Independence Hall is the noted historic building of America. Here began the national "New Order of Things," inscribed on the Great Seal of the United States, when a Colonial Congress, composed of men in whose breasts glowed the spark of freedom, turned from all Old World principles and precedents and declared for the equality of man, the inviolability of his natural rights, and the true purpose of civil government. In this building was born The Declaration of Independence.

ages an apostate church in union with the State, had held cruel sway over all the States and nations of Christendom; the civil power being only the means by which the ecclesiastical made its despotic sway more fatal. From this system Protestantism had cut loose, promising better things; but here likewise was apostasy from original principles and sincere Christianity, and in every place, except the little spot of Rhode Island and Providence Plantation, the evils and the despotism of the old order of things were perpetuated.

At last there came this new nation, pledged in its organic law, to the perfect civil and religious freedom of all people, and the complete separation of religion and the State, in the express statements of its supreme law, that "no religious test shall ever be required as a qualification to any office or public trust under the United States;" that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;" and that "the government of the United States is not in any sense founded upon the Christian religion."



Old State House, Boston.

Erected in 1740, and used by the Provincial Legislature of Massachusetts during the time of the Revolution. Within a few yards of it occurred the bloody massacre of March 5, 1770.

Catholic Church only. All of which demonstrates that the Catholic Church is, and for years has been, stronger than any administration of the government of the United States, and stronger even than the government itself altogether.

In 1892 a definite plan was adopted by Congress, by which church appropriations should be reduced twenty per cent. each year, until they should vanish; and, according to the sums at that time appropriated, this annual reduction of twenty per cent. was expected to clear the government in five years, which would be in 1898. Accordingly, in 1898, the Appropriation Bill, which must always originate in the House, was framed and put through the House without any appropriation for the Catholic Church; but, when the Appropriation Bill reached the Senate, an amendment was put to it, making this church appropriation as formerly, except in the proviso that the amount appropriated "for the next year should not exceed fifteen per cent. of the amount that was used in 1895."

It was declared by the men who made this nation that "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." Yet, this sinful and tyrannical thing is steadily carried on year after year by the government of the United States, at the command of the Catholic Church. Of course, such a thing is only to be expected from that sinful and tyrannical church, wherever she can have her way; but, that she should have such power in the United States as to compel the government of the United States, through administration after administration that is opposed to it, to follow this sinful and tyrannical course, bears indisputable testimony that the government of the United States, against its fundamental principles, is held to one of the most vicious practises of the union of Church and State.

Yet, worse than all this, in 1892 the Supreme Court of the United States, so far as its influence could go, definitely committed the nation to the union of religion and the State, to the establishment of "general Christianity" as the national religion,

because "this is a Christian nation." This being so, and the Catholic Church being the only phase of "general Christianity" that is directly supported by appropriations of money from the national treasury, the Catholic Church may, with very great reason, claim that her Christianity is the Christianity that is established here, and that hers is peculiarly the Christianity of this "Christian nation."

In 1893 the Congress of the United States, as a whole, both the House and the Senate, decided that Sunday is the Christian sabbath according to the fourth commandment, and prohibited the opening of the gates of the World's Fair on Sunday, because of its being the Christian sabbath. And the President of the United States at that time approved the act, and his successor declared, against all disputers, that "this is a Christian nation, and they might as well face the music."

Thus, not only is the government of the United States, in the way of custom and precedent, committed to the union of religion and State, but by definite and positive acts on the part of the three distinct branches of which the whole government is composed, it has been positively committed to the union of religion and the State and all that it involves, even to the fullest measure. Every principle of the "New Order of Things" has been abandoned by this nation; and every principle of the old order of things has been restored in the nation.

This is apostasy complete, and the way is fully open for the complete fulfilment of prophecy concerning this nation. In the Scriptures it is written of this nation:—

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13: 11.

The two horns mentioned in this symbol represent the two great characteristic features of the nation, Protestantism and Republicanism, fitly described as "like a lamb." Yet, tho' this is so, the word is immediately added that "he spake as a dragon." This shows a complete change in character, an entire apostasy from right principle.

Now, let any one candidly consider the fundamental principle of the total separation of religion and the State in this nation, as developed in the making of the nation, as fixed in its fundamental and supreme law of the nation, and as signified in the thought expressed in the Great Seal of the nation; then let him consider the attitude and the character of the nation as manifested in the invariable practise of the nation in the present day; and must it not be confessed by every one who will do so, that there has been by this nation a distinct departure from the principles of true Americanism, a complete change of character, and an entire apostasy from right principle?

It is *not* in any sense A New Order of Things. This is exemplified in the course of the United States to-day. And as no nation can be false to its ideals and long survive, so this *national apostasy* can not possibly end in anything else than *national ruin*. A. T. JONES.

The enforced support of the Christian religion dishonors Christianity.—James Madison.

## FROM REPUBLIC TO EMPIRE.

### Judging the Future by the Past.

PATRICK HENRY found the best lamp for his feet, the lamp of experience. He knew of no way of judging the future but by the past. And from a human view-point this is true. Like causes produce like effects. We may see this in the history of past nations when we will not see it in our own experiences or our own nation.

The great reason why we may not learn the lessons of past experience in ourselves and our own nation is because of selfish prejudice. We do not wish to admit that we are making mistakes. We can not see



Declaration Chamber, Showing Original Furniture.

The Pennsylvania Assembly used this hall from 1735 to 1799; Washington here appointed commander-in-chief of the Continental Army, June 16, 1775; used by Continental Congress, from 1775 to 1781; Declaration of Independence was here adopted, July 4, 1776; signed Aug. 2, 1776; Constitution signed, Sept. 17, 1787. George Washington president of the Constitutional Convention. Original chairs, tables, and chandelier used by Continental Congress and Constitutional Convention. Are the principles held by the fathers as well preserved as their chairs?

that the same causes which produced senility, decrepitude, decay, and destruction in ancient Rome and in other persons will have the same effects upon our own land and in ourselves.

Yet they will; and he who compares impartially the life and times and tendencies of the latter days of the Roman Republic with the life and times and tendencies of our day, will see the ancient history re-enacted in a modern stage setting. The ancient dress, the Latin language, the armor-plated guards and soldiers may be wanting, but like humanity is here, and like principles are in operation and dominant.

We present below an utterance upon these tendencies from the world-famous historian, John Clark Ridpath, LL.D., who views the matter not alone from the historian's study, but from the watchtower of the ardent American patriot that he is.

We have not space to quote all he says. It will be found in the *Arena* for September, 1898, in an article entitled, "The Republic and the Empire." Tho' it was written before the later developments of the Spanish-American war, it forecasts the results of departure from right principles. Dr. Ridpath says (bold-face ours, italics his):—

"A revolution is at the door. It impends like a cloud on the horizon. Whether we shall accept it and its results remains to be determined; but that a great transformation of political society is in the dawn let no man longer doubt. What a few thinkers have been able to foresee and foretell, and what they have been ridiculed for foreseeing and foretelling, has risen like an exhalation of the night. The swift whirl of events, becoming even swifter, has brought the apprehended change upon us, and ere the century closes we are obliged, looking around upon what is virtually the wreck of our old-time institutions, to see arising over them the spectre of Imperialism.

"The proposition to transform the American Republic into an empire is not only put forth, but it has the support of all the special interests in the United States. . . . They do not openly propose, any more than the leaders at Rome proposed at the middle of the first century, B.C., to cast aside the name of the republic and adopt the name of the empire; but they proceed insidiously to use the old terminology and to discard the facts. The democracy of the New World is to be deceived with the retention of the name of the republic while the republic is robbed of its character and substance.

"I purpose in this paper to consider, first, of all, the forms and disguises under which the ill-concealed spirit of Imperialism has come. This spirit expresses

itself in several ways, the full exposition of any one of which is sufficient to startle the lover of liberty and independence from his dreams.

"In the first place, the growing disposition towards Imperialism in the United States, involving the abandonment of the fundamental principles on which the republic is founded, has come under the guise of an insular ambition—a craving for the acquisition of territories in the ocean. This sentiment insinuated itself first of all among the commercial classes; then it took possession of the leaders of the dominant political party, and through them it has gained possession of the government.

"Nearly half a century ago this morbid insular lust began to disseminate its poison. Why such a passion should come among the American people it were hard to say. Had we not enough? Was not the territory of the United States already of continental extent? Had we not, and have we not yet, limitless powers of production? Was there anything wanting aforesaid to the absolute completeness and perfection of the new American civilization without going beyond the almost measureless boundaries of the republic? Could not the rapacity and greed of the English-speaking race in the New World be appeased without seizing upon other lands and thereby introducing conditions which a democratic republic could not accept and live? Was it not time that the predatory instincts of the Anglo-Saxon pirates should be checked and the passion for conquest and spoliation be finally cooled on the shores of the great American lakes? But no; the age had not yet arrived when the Old-World order should cease. We must go the dreary round again; we must abandon the half-cultivated fields of the new civilized life, and set forth once more on a career of intrigue, of conquest, of Imperialism."

Dr. Ridpath then reviews at some length "the fundamental facts in our insular ambitions," showing the natural growth of territory, the increase of false ambitions, and how thwarted, till the recent complications over Hawaii, and the desire to be a great commercial nation coupled with the notion that a commercial nation must possess islands. Upon our relation with Cuba, he says:—

"The idea that we are in Cuba on a philanthropic and humane mission has gone to join the other misplaced, absurd, and hypocritical pretenses which history has flung with lavish hand into the limbo near the moon.

"Now we have Cuba, and the necessity is upon us, under the machinery of the staggering Republic, to make the most of the situation. We must do what we can. We shall have to establish an American government in Cuba. The issue is forced upon us.

The necessity has come because the new Imperialism demanded it. Behold what a nut the affairs of Cuba will henceforth be for those statesmen at Washington who are so capable of conducting the affairs of the world and so impotent before the smallest complications of a American society! Given for the inchoate statesmen the opportunity to govern something across the sea, and of a certainty he will reveal his genius. Given to the same statesman the strike of the nine thousand American weavers at New Bedford, or the woes of fifty thousand starving miners in western Pennsylvania, and he retires under the sofa to comfort himself with the platitudes of his creed and the consolations of his party platform."

He closes the part of his article relating to insular ambition thus:—

"Thus much for the insular ambition, which is the first expression of Imperialism in the United States. Passing from this ambition, which is only another form of the lust of conquest, we come to the political ambition as an element which tends to replace the republic with the empire. The imperialistic sentiment demands not only added territories and dominion on the seas, but it also demands an increase of political power. . . .

"It is this yearning for an increase of power, this rage to be something greater than a representative democracy, that is at the foundation of the whole imperialistic delusion. Lucifer, son of the morning, has dazzled the minds of the weak with the offer of power and glory; and this he will give them if they will discard democracy for empire. The political

Roman republic. The new growth clambered up around the old, embraced it, choked it, drew from its life, strangled it to death."

Under this division the distinguished historian also shows that in most other nations there is a pride of ancestry which holds them to primitive ideals and



Signing of the Declaration of Independence.

The signing of the Declaration of Independence, which was adopted July 4, 1776, took place August 2, of the same year. John Hancock was president of the Continental Congress at the time. The original painting was by John Trumbull (1756-1843), who took the greatest care to reproduce the scene just as it was; it lacks only in a few minor details. Trumbull was an aide-camp of Washington.

life in the United States has been deeply inoculated with this poison. The political life wants to augment itself and to glorify itself by getting into a garb more splendid than the garb of democracy."

The historian then reviews the progress and results of this lust of political power, its effects upon the nation in its alliance with controlling monied interests, its purchase of peace, and its assumption of control, and remarks:—

"Suppose, therefore, that we usurp new powers and glorify ourselves at the expense of the nation.

Suppose that we cease to call our foreign representatives ministers and call them ambassadors. Suppose that we call our Secretary of State a premier. Suppose that we make up a cabinet of millionaires, and conduct the affairs of the government in the manner of princes. Suppose that we enlarge the navy until we shall be a 'first-class power.' Suppose that we go strutting and hectoring among the nations, menacing this one and overriding that one in the manner of the governments of Europe. Suppose that we go out on Quixotical excursions to rectify the manners and method of half the world. Suppose, in a word, that we gradually insinuate the spirit and purposes of empire in place of the spirit and purposes of the republic until the former shall be noiselessly instituted and the latter shall be quietly done away. Suppose, finally, that if anybody shall criticize us, if any shall denounce us before the world, he shall be anathema maranatha; we will call him anarchist, disturber, croaker; and if these gentle epithets be not enough, we will placard him as a liar!

"Around this central stem of political ambition the new empire in America has arisen and twined like a poison vine. The vine is already as high as the oak. In the very topmost branches the leaves of the parasite are seen flourishing among the leaves of the immortal tree. It was thus in the latter days of the

perpetuates national life and unity; but many Americans have ceased to cherish the memories and doctrines and liberties of their fathers, the founders of the great republic, and are turning back to the Dark Ages for their ideals. The third tendency, which is noted, is in part as follows:—

"But the empire expresses itself not only in the form of insular ambition and in the lust for added political power and glory; it also reveals its character and purpose in the attempt to establish the rule of money over manhood in our country and throughout the world. One may at least understand something of the spirit which reaches out to seize the islands of the sea; that at least is rational. One may understand how ambition can find food in the creation of political splendors. An island is valuable, and splendors are dazzling. But as for the reign of gold, that is more difficult to fathom and comprehend. The empire stands for the reign of gold. It stands for the ascendancy of wealth, the subjection of the poor, and the obliteration of free manhood.

"The republic, on the other hand, has nothing in common with the reign of gold. It knows nothing of the institution of any power over society other than the expressed will of the people. Democracy? Plutocracy? How can these two things be and abide together? They can not. No free man, whether he be Democrat or some other, can hold office in the kingdom of gold. In that kingdom all men are subjects. In it citizenship is impossible. Never yet in human history has a nation yielded to the domination of wealth and at the same time preserved its liberties. Never yet in the past annals of mankind has a single example been afforded of a people at once luxurious and free. The moment that the acquisition of wealth becomes the prevailing motive of action with a given race or nation, that moment its vigor and its virtue begin to wane—that moment it ceases to be free and great. Under the circle of the sun there is not a single instance in which this deep-down law of human society has been set at naught."

What startling development of this plutocratic rule do we see in the multitude of trusts which, like a school of giant devil-fish, are suddenly and surely spreading their long tentacles over the land, seizing every productive industry, and crushing the very life out of small tradesmen and consumers. Professor Ridpath thus concludes:—

"My countrymen, we thus have three facts in which Imperialism expresses its purpose. The first of these is territorial acquisition—for the empire must conquer and expand. The second fact is that inflamed political lust of power which seeks to create a government apart from the people, over them, without their consent, and pressing them down



Old Liberty Bell.

The casting of the Old Liberty Bell was done by Pass & Storr, Philadelphia, 1753; weight 2080 pounds. Its very making seemed to be prophetic of the results of the Revolution that followed. It bore the inscription, "Proclaim liberty throughout all the land unto all the inhabitants thereof," from Lev. 25:10. It was cracked July 8, 1835, while being tolled in memory of Chief Justice John Marshall. It now occupies a central position in Independence Hall.

against their protest. The third fact is the institution of plutocracy, which demands the other two for its maintenance and promotion. Concentrated wealth seeks to secure itself and to perpetuate its reign by means of a political system which maintains itself, not by free will, but by arsenals and armies and navies, in the manner of the European powers.

"In these garbs and disguises the Empire has come. It has overshadowed the Republic, and its apologists are forth in all the avenues of public opinion. They stand in every porch where they may be heard. To this end the book is written; to this end the magazine goes forth burdened with contributions intended to poison and pervert public opinion and to insinuate new ideas of society and State, inconsistent with the preservation of republican institutions. The forum and the pulpit resound with an acclaim which is neither the vociferation of ignorance or the paid argument of an advocacy to which all truth and human rights are strangers. Imperialism is openly advocated in high places as tho it were not rank treason. The republic may be seen swaying and rocking under the stress like a shaken tower struck by the assaults of a powerful enemy who is in league with the keepers of the house. It may be that our strong tower will go down. It may be, on the other hand, that we shall withstand the assault and come forth from the conflict with the experience of ages concentrated in our thought and purpose for the battles and achievements of the new era of humanity and hope.

"Certainly the century is in the twilight. It has been the greatest of the centuries, and the American Republic has been the greatest of its products. The centennial sun looks back upon us from the luminous clouds of his setting, and with stout hearts we, who still stand for the liberty and equality of all men, look upon the splendors of his couch, if by any hopefulness of vision we may discover the prophetic red shining through the curtains and betokening a fair to-morrow."

The same great ominous facts have been outlined by a thorough student of history, Alonzo Trevier Jones, in his work, "The Two Republics," and "The Great Empires of Prophecy," and in the *American Sentinel*. Professor Ridpath treats the subject from the view-point of the patriotic and secular historian; Mr. Jones from that of the Christian historian, the watchman of the divine Word.

The secular historian and patriot hopes even against hope that the nation will recover from its fearful malady, a malady which in every other case has proved fatal. The Christian, reading its history in "the more sure word of prophecy," sees, much as he may wish it otherwise, the inevitable wreck of the nation, gives faithful warning of its coming doom, and labors to the extent of his powers to save men to that better country and kingdom, even the heavenly.

Who will candidly heed these things? Who will rise above the mists of prejudice or the blindness of pride and look at the great serious facts in the case? Who will look upon them from the only place from which the correct vision can be obtained, the heights of the mountains of God, the watch-tower of the "more sure word of prophecy"?

### JEFFERSON'S PROPHECY.

BESIDES, the spirit of the times may alter, will alter. Our rulers will become corrupt; our people careless. A single zealot may commence persecution, and better men be his victims. It can not too often be repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long; will be made heavier and heavier, till our rights shall revive or expire in a convulsion.—*Notes on Virginia, Query XVII.*

Religion is not within the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both.—*James Madison.*

Every man is accountable to God alone for his religious faith.—*George Washington.*

### AMERICA IN THE LIGHT OF PROPHECY.

[By Prof. Percy T. Magan, Dean of Battle Creek College, Mich.]

ON the pages of prophecy the great events in the history of nations are written—written long centuries before their occurrence; but faithfully and accurately recorded nevertheless.

Oftentimes in dimness of human vision we separate the things of this life into deeds secular and sacred—things profane and religious. In a limited way this analysis may be correct. But in a greater, nobler, truer sense those things with which we sometimes think God has the least to do, are the most tender objects of His loving care.

Men look upon the affairs of nations as being matters of coldness and cruelty, and upon the part of the human instrument this is only too many times so. Yet the doings of governments are by no means absolutely divorced from the thinkings of the Almighty. Angel councils consider these things far more than human congresses. Senates of seraphim weigh them with a carefulness as infinite as that of parliaments or politicians is finite.

Wonderful and vast beyond the ken of man are the realms of thought constantly traversed by the mind of the great I AM. Was war to be waged between the United States and Spain? Our Father knew it all. Think ye not that He cared for the young lives to be sacrificed in the awful strife? Turned He not many a boy away from it that in later days He might make of him a soldier of the cross? Led He not others to a sailor's sepulcher to save them from a life of sin? Spared He not men, as by a miracle, in the midst of the carnage of battle, that the story might touch the hearts of those whom they had left behind them at home, and melt their cold proud hearts by a knowledge of His wonderful power to keep in danger's hour? Plucked He the fairest flower from a family? It was but that in the furnace of affliction He might refine and purify those whom He permitted to linger on awhile.

Is Congress to pass an act of tariff for revenue or protection? Doth He not consider it? Is a certain duty so high that factories, away over in Austria, perhaps, must close their doors for need of a market? Then helpless little children must lack bread and frail wee frames must suffer with the cold. Thinketh He not on that? Ah, true are the lines of the hymn—

"There's no place where human sorrow  
Is felt so much as up in heaven."

He, without whose knowledge not even a sparrow falleth to the ground, pondereth upon all these things; and could the veil be lifted, our eyes would see that many times angel warriors have decided battles and heavenly visitants have turned the balance of elections.

The laws and wars of governments among men leave behind them many shadows, all long, some few bright, and many dark; but God has set a light before all these, that men may know the weal or wo which is to come, and be prepared beforehand. All this He has told through His servant Peter: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:17-21.

Did you ever consider how large a portion of the prophecies of the Bible are simply and solely the history of nations? The larger part of the Old Testament is nothing but history.

Then it is not strange at all that when the Father of Lights would establish a home for the oppressed of every clime He should note it in His Book. Such an asylum was the United States, founded for the defence of two great principles, pregnant with happiness for millions of men—Freedom of Conscience on the one hand, and the Equality of Man before the Law on the other. These are the two great commandments in the fundamental law of the United States. On them hang all other statutes. These are the "two horns like a lamb" brought to view by John in The Revelation, as the characteristics of this nation. In the defence of these two principles this nation was conceived and born, and to them her life was dedicated. When once she shall have departed from them her charter of corporate exist-

ence is canceled. These two principles form the political creed of the nation. Yea, more than this, they form the prophetic creed of the nation. When the nation departs from them she commits national apostasy. Yet the Bible brings to view that this very state of things will come in the United States. The verse referred to reads: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11. That is to say that the United States comes in like a lamb; but goes out like a dragon. But this in itself is national apostasy; for a dragon is the exact opposite in character of a lamb. Now the mind of man can not think of two governmental principles more calculated to impart to a government a lamb-like character than those of Freedom of Conscience on the one hand and the Equality of Man before the Law on the other. Equally, the mind of man can not conceive of two principles in things governmental more calculated to impart the character of a dragon than the doctrines that consciences should not be free, and that all men should not be equal before the law.

There is still another point in this verse well worthy of consideration. The two lamb-like horns still remain, while the nation speaks like a dragon: "He had two horns like a lamb, and he spake as a dragon." That is, while the United States still proclaims allegiance to these principles she speaks utterly and entirely contrary to them. She brandishes them upon her banners, while at the same time she murders them with her bayonets.

And the United States has departed, and is now departing daily, from these two great commandments upon which her destiny hangs. The principle of freedom of conscience is being repudiated in the Sunday laws which have been passed and enforced so many times during the last few years, and which, moreover, have in so many cases been upheld by the courts on cases of appeal. In our treatment of the Filipinos the other great principle has also been abandoned. Abandoned, perhaps, only for a few distant dependencies, but abandoned, nevertheless, and just as much. Long ago it was said by a great authority that "the British constitutions and large exclusions can not subsist together; that the constitution must destroy them, or they will destroy the constitution." These words are everlastingly true. They are more true of the American Constitution than they could possibly be of the British. And besides this they are just as true concerning any kind of an "exclusion" as they are true concerning a "large exclusion." Exclude the application of these principles in some remote islands, and you sow a seed which in time will produce a harvest of exclusion so great that there will not be a State or Territory in the Union exempt. And this is exactly what the prophecy predicts as coming in the United States, for these States are to "make an image to the beast."

Now the image to the beast is the image of the Papacy; and the sum and substance of the Papacy is the union of Church and State. But the State with which the Roman apostate church united was an apostate State. Once Rome had been republican, she turned toward imperialism, and became Imperial Rome instead of Republican Rome. And it is altogether fitting that at the time when Church and State join hands in this boasted land of freedom, the church which has apostatized from the principle of freedom of conscience should join with a State which has apostatized from the principle of equality before the law. In fact, were both sides to remain true to these two principles, it would be absolutely and utterly impossible for them ever to make an "image to the beast."

But the image of the beast is being formed. Rome was a republic, and, being a republic, made high pretensions to being the great conservator of the true principles of liberty in the earth. She pretended to love and desire liberty for other peoples. She espoused the cause of the small States of Greece which were struggling against the kingdom of Macedon. "In the cause of humanity" she marshaled her armies and mobilized her fleets and sent them across the seas in order that she might carry liberty to these poor suffering ones. Everywhere her arms were victorious; but when the smoke of battle had cleared away the peoples whom she had ostensibly set out to liberate, awoke to the fact that they were not free after all. They found that they had only changed masters, and that in place of Macedon, a weak master, they had gotten Rome, a strong master. And



this is precisely the experience of some other small States who have been struggling against monarchies in this day and age of the world. And the worst of it all is that the United States is playing the role of Rome.

The history of the Republic of Rome was written in the book of Daniel 370 years before it occurred; and then that sketch was closed up and sealed, not for 370 years, not till 168 B. C. and onward; but for 2,400 years, 'till the time of the end.'"

All of this was in the wisdom and kindness of God. Because the Lord knew that at the time of the end there would be another republic, the United States, which would go the way of Rome. Therefore he opened the book before the time of the end that all who live at this time, and in this Republic, may be warned of the course the nation is bound to pursue, and being warned, flee the wrath to come. For just as certain as ruin and trouble overtook Rome in her wicked course, just so sure will ruin and trouble overtake the Republic of the United States in its wicked course. Now is the accepted time to be naturalized into the kingdom of God, to become citizens of another country, even an heavenly.

PERCY T. MAGAN.

### RELIGIOUS LIBERTY THROUGH THE CHRISTIAN ERA.

SIXTY-THREE years before Christ, Julius Cæsar became head of the State religion of Rome, the director of the worship of the Roman deities, empowered by authority of the State to punish, banish, or put to death those offending against the laws of the realm in matters of religious practise. In short, the State and its officials were the ultimate authority in affairs of religion; State and Church were united; patriotism and religion were one; consequently, to refuse homage to the gods was unpatriotic as well as irreligious. Thus could the Roman Senate declare sacred the person of Cæsar, and make it an act of sacrilege to show him disrespect in any way, no matter of what unworthy deed he might be guilty; for by the votes of the people he was "Cæsar the Demi-god," "The Invincible Deity."

In such a system of government, religious liberty was a thing unknown. The subject of such a government was the property of that government—its slave—in each and all his functions. Did he have mental and physical abilities? they existed for the ends and purposes of the State, and for it alone. Did he have religious aspirations, reachings out after God? the ownership and directorship of these, too, were the legal property of the State that owned him. Under such a government as this the worship of Jehovah became permissible only because the laws of Rome made the gods of a subject nation a part of the deities of the realm, and Palestine was such a nation.

This was the condition of the world when the Son of Joseph, the Carpenter of Nazareth, proclaimed His mission in Galilee of Judea. Tho others before Him had asserted their own individual liberty in matters of conscience, Jesus Christ was the first to proclaim openly the emancipation of all mankind in this regard:—

"If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

Christ Himself heralded the liberation of the soul from the prison-house of a State religion; and He Himself went to the cross a victim of the religious intolerance of the Jews, a criminal under the laws of the Hebrew nation, tho spotless under the laws of God. That was but the beginning of the persecution of Jesus Christ. He has been slain and burned and racked and scourged and imprisoned and banished in the person of His followers from then till now. And that He knew all this would come to those who would follow in His footsteps is shown in His words again and again:—

"And fear not them which kill the body, but are not able to kill the soul." Matt. 10:28.

"But when they persecute you in this city, flee ye into another." Matt. 10:23.

"Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." Matt. 23:34.

"The servant is not greater than his lord. If they have persecuted Me, they will also persecute you." John 15:20.

"They shall put you out of the synagogues; yea, the

time cometh, that whosoever killeth you will think that he doeth God service." John 16:2.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad; for great is your reward in heaven." Matt. 5:11, 12.

There was no waiting time between the utterance of these prophetic words of Christ and their fulfilment. They began to be fulfilled at once, and are being fulfilled still even in the United States of America. Christ had not left the tomb before the wrath of the Jews was being poured out upon His apostles. As a result of this they were gathered in a room with the doors closed "for fear of the Jews" on the evening of the day of Christ's resurrection. The stoning of Stephen fulfilled the words of Christ's prophecy, as did also the intolerant career of Saul, till the glory of Christ's presence smote him on his last tour of persecution, and Saul, the persecutor, became Paul, the apostle of peace.

Following this the history of the early church is a history of persecution sustained at the hands of Jew and heathen alike. So firm a hold had intolerance in religion secured upon the world that we have no record of *real religious liberty* by government or people (except in the dominion of Theodoric the Goth\*) toward those holding differences of religious belief until after the Reformation, only as the true followers of Christ exercised it toward those who differed from them. It is true that the fires of persecution were allowed to cool at times, but only to be renewed later with the same cruel malignity.

When Christianity had succeeded in winning converts from heathenism and Judaism alike to such an extent as to attract the attention of the Roman Government and be recognized as a new religion, apart from the religion of the Jews, the heavy hand of Roman law fell upon it in an attempt to crush it out. The bloody work of Nero (A.D. 64) is familiar to all, carried on in part to please the populace, and in part to turn away their anger from himself; but all made possible because it was in harmony with the cruel intent of the laws of the time. According to Milman there was a modified form of religious toleration in the city of Rome from the time of Nero's notorious slaughter of the Christians until the reign of Decius 249-251. But during this time persecution was going on continually in some part of the Roman Empire. During the reign of Trajan, A.D. 98-117, there seems to have been a lightening of the skies for the Christians so far as the emperor himself was concerned. In his instructions to Pliny the Younger, governor of Bithynia, Trajan said: "These people are not to be sought for; but if they be accused and convicted, they are to be punished." This is the law which he was to enforce: "No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws."—*Cicero*.

Trajan was not desirous of persecuting the Christians; but there stood the established Roman law, and when any were accused of its violation and convicted, he must instruct that the punishment provided for such violation be carried out. This the emperor did, coupling with his instruction the advice not to seek for or encourage accusation against them. This instruction may be regarded as discouraging rather than encouraging religious persecution—as a faint glimmering of religious liberty; and it was nothing but the union of the Church and the State that restricted such men as Trajan and Alexander Severus from granting religious liberty, and gave free rein to such men as Nero and Caligula.

True Christianity, and the true humble followers of Christ, were unalterably opposed to the whole foundation principle of Church-and-State religion, and the growth of true Christianity was coextensive with the growth of the true principles of religious liberty. But there came a time when those who called themselves Christian were not such in truth. As the ranks of the Christians grew, it became less odious to bear the name, and multitudes joined the church whose hearts were wholly with the world.

Finally, after a terrible persecution under Valerian,

\*In 524 A.D., Theodoric wrote to the emperor Justin the following principles of religious liberty: "To pretend to a dominion over the conscience is to usurp the prerogative of God. By the nature of things, the power of sovereigns is confined to political government. They have no right of punishment but over those who disturb the public peace. The most dangerous heresy is that of a sovereign who separates himself from part of his subjects because they believe not according to his belief."—*Milman's "Hist. of Latin Christianity,"* book 3, chap. 3.

Christianity was recognized as a legal religion. The subjects of Rome could be Christians if they would, without governmental interference. There was religious toleration *for a time*, if not religious liberty. This much of history is repeated in the persecution carried on during the reign of Diocletian, and continued until Galerius, who had instigated the persecution, smitten by a loathsome disease, granted toleration to the Christians and requested them to pray for his recovery.

Following this came the celebrated edict of Milan, drawn up by Constantine and Licinius in March, A.D. 313. By this edict freedom of worship was granted to all throughout the whole Roman realm. It ordained "that no freedom at all shall be refused to Christians to follow or to keep their observances or worship. But that to each one power be granted to devote his mind to that worship which he may think adapted to himself. . . . The privilege is also granted to others to pursue that worship and religion they wish." But this same Constantine was an idolator, a sun-worshiper, noted for the magnificence of his gifts to the gods, attempting to propitiate the God of the Christians and secure His favor by granting to Christians freedom of worship. Here is his own reason for issuing the edict of Milan: "That whatsoever divinity and celestial power may exist, may be propitious to us and to all that live under our government. . . . That the Deity may in all things exhibit to us His accustomed favor and kindness." He wanted the favor of all the gods, including the God of the Christians.

Under this emperor and through the influence of ambitious bishops the Church and State were reunited, with Catholic Christianity as the State religion, and protected from "pernicious adulteration," by imperial command. The religious liberty that had been enjoyed was now, and through centuries to follow, replaced by an intolerance more hateful than that which existed under pagan rule; for it was done in the very name of Him who was the Author of religious liberty. A counterfeit theocracy was established, with man sitting in the place of God, and true Christianity entered upon her struggle of twelve centuries. Under this false theocracy, Papal Rome, there never was and there never can be religious liberty. Space forbids to tell of what the adherents of true Christianity suffered during those dark and dreary years while millions of Christ's followers were giving their lives as the price of worshiping God according to "the dictates of their own consciences."

The idea of what constituted acceptable worship of God had become so debased that Augustine, one of the "church fathers," could say:—

"It is, indeed, better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. Many must be brought back to their Lord, like wicked servants, by the rod of temporal suffering."

And of this "church father" the historian Neander says:—

"It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition."

And the Inquisition was the direct and necessary working out of the principle of religious intolerance under a Church-and-State government; and in that iniquitous institution we have a history of the most disreputable transactions this earth has ever seen. The Inquisition is the very antithesis of religious liberty—it is religious intolerance worked out.

Against that mystery of iniquity Martin Luther set his hand in the sixteenth century, and the key of his success was the spirit in which he did it. "It is by the Word that we must fight. I am unwilling to employ force against the superstitious or unbelieving. None ought to be constrained. Liberty is of the essence of faith. . . . I have never drawn the sword, nor called for vengeance. I have committed all to God, and awaited His strong hand. It is neither with the sword nor the musket that Christians fight." These principles were the headlight of Luther's work; but when Lutheranism, still professing the principles laid down by Luther, became the State church of Prussia and the Scandinavian countries, it denied its right to the title, and might well be likened to a great express train tearing along in the darkness with its headlight pointing backward rather than forward. What the Lutherans have done in these countries, Zwingle was instrumental in accomplishing in Switzerland. Calvinism in Geneva

was of the same type, and citizens were compelled to swear to the confession of faith. Scotland suffered under the same system, and religious liberty in England, France, and Ireland was overridden by the decrees of Henry the Eighth, first head of the Church of England.

Out of all this wilderness of intolerance came the early settlers of the Western Hemisphere, fleeing from the persecutions of the Old World, and bearing with them its pestilential seeds, to propagate in the home they sought that same wickedness from which they fled. And they pruned and cultivated it well, and saturated the soil in which they planted it with the blood of those who differed from them in matters of faith and conscience. Instance, John Cotton teaching in Massachusetts Colony the blessedness of persecution; the banishment of Roger Williams and William Cartright for teaching religious liberty, and the banishment of scores of others for practising it; the mutilation of Quakers by cutting off their ears, boring their tongues with a red-hot iron, whipping at the cart's tail, and, finally, the death sentence passed upon them and executed; the whippings and other persecutions of the Baptists; the "blue laws" of Connecticut, and similar legislation and persecution in Pennsylvania, Maryland, Georgia, and Virginia.

In the midst of this religious oppression stood the little State of Rhode Island, with a liberty-loving, Christian governor, an exile for Christ's sake from the Commonwealth of Massachusetts. Rhode Island stood among the States as a star of hope, lighting the path to religious liberty in the nation. The policy of her governor in this respect is declared in these words: "Any breach of the civil law shall be punished, but the freedom of different consciences shall be respected." "But whatsoever fortune may befall, let us not be compelled to exercise any civil power over men's consciences."

Then came the Declaration of Independence and the Constitution of the United States. The glorious flower of religious liberty had bloomed among the thorn trees planted by the first settlers of the country. *Religious liberty*, instead of a State religion, *was established in the New World*. The great truth of the equality of man and his unalienable rights was set before the world, and protection guaranteed to all in worshiping according to the dictates of conscience, or in not worshiping at all. Congress was forbidden to establish a religion, or make laws in regard thereto. In short, all were equal before the law in all particulars; and thus did America become a city of refuge, an asylum, for the oppressed of every land.

But even this government did not go far enough. The States were not forbidden to legislate in religious matters, and, as a result, every State in the Union, save two only, has a Sunday law, and conscientious Christians, against whom no fault in temporal affairs is found—no fault save in the law of their God—are to-day condemned to imprisonment, to fines, and to working in chain-gangs. And the situation, instead of growing better, is fast growing worse. In 1892 the Supreme Court of the United States declared this to be a Christian nation, which virtually established the Christian religion, and paved the way for the passage of a religious law in the following year—the law closing the gates of the World's Fair on Sunday, thus committing itself to the principle of religious legislation.

Now the whole country is stirred by those working in behalf of the enforcement of existing Sunday laws and the enactment of more stringent ones, and the most powerful religious orders in the country (numerically) are throwing the weight of their influence in favor of such legislation. In view of all the sickening persecutions of the past, in this country and the world at large, have not the people of this age seen enough of religious legislation? and has not the purchase of religious liberty been dear enough? Has it not paid its pound of flesh? or must Shylock have the heart as well? C. M. SNOW.

## OUR COUNTRY—ITS DANGERS.

BY MRS. E. G. WHITE.

THE greatest and most favored nation upon the earth is the United States. A gracious Providence has shielded this country, and poured upon her the choicest of Heaven's blessings. Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God.

Between the laws of men and the precepts of Jehovah will come the last great conflict of the controversy between truth and error. Upon this battle we are now entering,—a battle not between rival churches contending for the supremacy, but between the religion of the Bible and the religion of fable and tradition. The agencies which will unite against truth



**Bunker Hill Monument, Breed's Hill, Boston.**

Corner-stone laid June 17, 1825, the fiftieth anniversary of the battle of Bunker Hill. Daniel Webster delivered the oration. Lafayette was present. Built of Quincy granite; 221 feet high, 30 feet square at the base, 15 feet at the spring of the apex. Its top may be reached by a flight of 295 stone steps on the inside.

and righteousness in this contest are now actively at work.

God's Holy Word, which has been handed down to us at such a cost of suffering and blood, is but little valued. The Bible is within the reach of all, but there are few who really accept it as the guide of life. Infidelity prevails to an alarming extent, not in the world merely, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, and the perpetuity of the law of God, are practically rejected by a large share of the professedly Christian world. Thousands who pride themselves upon their wisdom and independence regard it an evidence of weakness to place implicit confidence in the Bible, and a proof of superior talent and learning to cavil at the Scriptures, and to spiritualize and explain away their most important truths. Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and they ridicule those who are so simple-minded as to acknowledge all its claims.

In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Lawgiver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. Satan leads men to conceive of God in a false character, as having attributes which He does not possess. A philosophical idol is enthroned

in the place of Jehovah; while the true God, as He is revealed in His Word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature, while they deny the God of nature. Tho in a different form, idolatry exists in the Christian world to-day as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists, the god of polished fashionable circles, of many colleges and universities, even of some theological institutions, is little better than Baal, the sun-god of Phenicia.

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer obligatory upon men. Every nation has its laws, which command respect and obedience; and has the Creator of the heavens and the earth no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern our nation and protect the rights of its citizens were not obligatory,—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of States and nations than to trample upon those divine precepts which are the foundation of all government? When the standard of righteousness is set aside, the way is open for the prince of evil to establish his rule in the earth.

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants.

Wherever the divine precepts are set aside, sin ceases to appear sinful, or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust, and practice the sins which called down judgments upon the heathen.

Let the restraint imposed by the divine law be wholly removed, and human laws would soon be disregarded. Because God forbids dishonest practises,—coveting, lying, and defrauding,—men are ready to trample upon His statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbors' possessions by violence, and the strongest would become richest. Life itself would not be respected. Those who disregard the commandments of God sow disobedience to reap disobedience. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest and happiness would be banished from the earth.

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin. The vilest of criminals, when thrown into prison for their

If minor punishments would not restrain the Jew, or the Sabbatarian, or the infidel, who believes Saturday to be the Sabbath, or disbelieves the whole, would not the same system require that we should resort to imprisonment, banishment, the rack, and the fagot, to force men to violate their own consciences, or compel them to listen to doctrines which they abhor?—*Report of House of Representatives, 1830.*

offenses, are often made the recipients of gifts and attentions, as if they had attained an enviable distinction. The greatest publicity is given to their character and crimes. The papers publish the revolting details of vice, thus initiating others into the practise of fraud, robbery, and murder; and Satan exults in the success of his hellish schemes. The insatiation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity of every order and degree, should arouse all who fear God to inquire what can be done to stay the tide of evil.

Courts of justice are corrupt. Rulers are actuated by desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off; for truth is fallen in the street, and equity cannot enter."

Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will, by a national act, give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin.

**"TIME'S NOBLEST OFFSPRING."**

**America in the Light of Prophecy.**

AMONG the learned men who came to America in the eighteenth century was George Berkeley, afterward bishop of Cloyne, Ireland. He went to Newport, Rhode Island, to found a university, afterward giving his American estate, and several hundred volumes of his library, to Yale College. It was while interested in America that he wrote his poem containing the oft-quoted stanza:—

"Westward the course of empire takes its way,  
The first four acts already past;  
The fifth shall close the drama with the day;  
Time's noblest offspring is the last."

The stanza has been quoted as prophetic. As a matter of fact, it is founded on Bible prophecy. The first four acts of the great world drama are the history and life of the empires of Babylon, Medo-Persia, Grecia, and Rome. Three of these, as world powers, had for almost two milleniums passed away. Rome had been for centuries in a divided state. But when Bishop Berkeley wrote his poem a new Star had risen in the horizon. A new World was opening before the nations. A new Flag was about to be unfurled to the breezes of heaven.

All this God has foretold in prophecy. The great Church-and-State system of government, which in different forms curses the world from Nimrod, the founder of Babylon, to the second coming of Christ, earth's lawful King, is represented in Revelation 13 by a composite beast with seven heads and ten horns. It includes in its symbolism the great persecutors of the church for conscience' sake in the great sad history of earth's past, and this in a two-fold sense, in both body and successive heads.

It possesses the mouth of a lion (Babylon, Dan. 7:4; Jer. 4:7, 13), the feet of a bear (Medo-Persia, Dan. 7:5), the body of the leopard (Grecia, Dan. 7:6), and ten horns of Rome (Dan. 7:7), and it is inspired and upheld by the dragon (the devil, Rev. 12:9). The heads represent the same powers, being

successive (Rev. 17:9, 10), not contemporaneous like the horns.

The animus comes from the seat of the mind, the head. The head controls the beast, and makes the beast what he is while the head exists.

The beginning of this persecuting régime, this great, abnormal system, was Babylon, that power which has made all the kingdoms of earth drunken. The first head is Babylon, represented as a lion in its civil aspect, as a gorgeously-arrayed harlot in its religious aspect. The second head is Medo-Persia, continuing the same Babylonian\* system in another form. The third is Grecia. The fourth is Pagan Rome, through which the dragon,\* Satan, wrought to destroy Christ. Rev. 12:4. The fifth, the head dominant during the "forty and two months" of Rev. 13:5 (see also Dan. 7:25; Rev. 11:3; 12:6, 14) is generally known by the designation of the Papacy.

**A Symbol of the New World System.**

Just at the time when the papal head is wounded (Rev. 13:3, 10), beginning with the Reformation and culminating in 1798, John sees another power, symbolized by a beast, rising up out of the earth, having two horns like a lamb, yet speaking like a dragon. Rev. 13:11.

Now note that this beast must symbolize a power rising to prominence about 1798; it comes up, not out of the "sea" (denoting peoples, nations, Rev. 13:1; 17:1, 15), but out of the earth, a hitherto unoccupied region by the historic nations; its growth is rapid; its progress in coming up is visible; it has two horns like a lamb; it speaks as a dragon, and the latter part

of the chapter is the development of this dragon spirit.

**Two Horns like a Lamb.**

It will be noticed that in this beast is combined two prominent apocalyptic symbols. (1) It has two horns like a lamb. In type and prophetic symbol a lamb stands for Jesus our Saviour. He is represented in Rev. 5:6 as "a Lamb having seven horns." A horn is an emblem of power, exaltation, strength. Seven would denote perfection in all things which would make the Lamb truly exalted and powerful. A beast with two horns like a lamb would denote a power professing to possess, holding in prominence, two Christian principles or characteristics, principles which, applied to civil government, would make

that government characteristic, or distinguished from all other governments, even as they distinguished Christianity from all other religions. (2) A dragon is the symbol of Satan, operating through earthly

\*It will be seen that the mouth of the lion is characteristic of the beast, not simply of one head, showing it to be a characteristic of all the heads. In other words, the whole system was received from Babylon, and is Babylonian all through. So also the dragon is not indicative of Pagan Rome or its times, but is found on the monuments as a symbol of Babylon. It is, as indicated in Rev. 12:9, the symbol of Satan, giving power to Church-and-State union which obtained during the prophetic period of 1,260 years, from A.D. 538 to 1798. The bishop of Rome became head over all the churches by decree of Justinian in the former year, and lost his power as religious censor before the French in 1798.

governments, inducing them to persecute the children of God. "The dragon . . . persecuted the woman." Rev. 12:13.

Here are the prominent characteristics or specifications concerning the power symbolized by the two-horned beast:—

1. It must be rising to prominence in the world's affairs about A.D. 1800.
2. Its rise would be rapid and marvelous.
3. It must arise, not among the great nations of history—the sea—but in hitherto ungoverned, undeveloped regions, "the earth."

4. It will possess as characteristics of strength and prominence two principles, characteristic of Christianity alone among religions, and of itself alone among nations.

5. Nevertheless it would speak as a dragon, or promulgate persecuting laws.

Search through all the centuries and tomes of history and but one power, one nation, one government, alone, of all earth's governments can be found in which these specifications are fulfilled, and they are all fulfilled or fulfilling in that one.

That nation is our nation. That government is these United States of America.

1. In 1798, when the papal beast went into captivity, this nation was just rising to power. July 4, 1776, its independence was declared. Then followed eight long, cruel, depleting years of war, not for conquest, but for liberty, for a principle. In 1789 its glorious Constitution was adopted. And at the time the prophetic vision applied it was *the* one great young power in the world.

2. Its rise since its birth has been rapid and marvelous, a fact familiar to all observers and students and citizens.

3. It came not up in the Old World, the theater of the great drama enacted in its several parts by Babylon, Medo-Persia, Grecia, and Rome, but from a New World, a new continent, amid untrodden solitudes and virgin forests.

4. It possessed in its making two principles only dreamed of by the most sanguine statesman who may have loved them in the past. In this glorious nation they were crystallized into its charters of existence.

The first of these was the equality of man. This is preeminently the teaching of Christianity, but of no other religions which the world has ever known. It was Christ who said: "One is your Master, even Christ; and all ye are brethren." Matt. 23:8. It was Christ's apostle who said: "There is no respect of persons with God." "God that made the world and all things therein, . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Rom. 2:11; Acts 17:24-26.

The second great principle vouchsafed to men by Christian ethics, so far as interference of man is concerned, is the right and privilege of every man to worship God, or not to worship, how or when he will, providing he does not interfere with the equal rights of his fellow-men.

This principle may be termed religious liberty. The Gospel of Christ compels no one. It is not "Thou shalt," or "Thou shalt not." Its language is, "Whosoever will" "let him come." Rev. 22:17. Listen to a chosen servant of the King of heaven: "Now then we are ambassadors for Christ, as tho God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:20, 11.

And Jesus Himself said: "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

(Continued on page 14.)



**The Minute Man.**

Who has not heard of the "Old North Church" of Boston, in the tower of which was to be hung the signal lights, notifying that brave messenger of the night if the British were to march? They marched, and the first conflict of the Revolution took place at the "Old North Bridge," near Concord. At one end of the bridge stood the British troops; at the other the American minute men from counter, shop, and farm. The above statue of "The Minute Man" stands where the American patriots stood when they fired the first shot of that Revolution which in God's providence gave the free government of the United States to the world. Minute men are needed in freedom's moral fields to-day.



**Inscription on the Statue of "The Minute Man," at Concord, Mass.**

Photo by the editor.



OAKLAND, CAL., JULY 4, 1899.

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## THE INDIVIDUAL VERSUS THE INSTITUTION.

THE government which regards the rights of its subjects, will not exalt the institution, religious or social, above man, but man above the institution. The institution *may* be honored if men will, but its observance will never be compulsory.

All the Catholics in a community may with bared and bowed heads adore "the Host" as it is carried past in solemn procession; but no Protestant is to be forced to bow his head or remove his hat. All the Protestants of a community may, with reverent air, remove the hat or bow the head when the solemn public act of baptism—immersion—is performed at some lake side; but no Catholic is to be compelled to show reverence. He may not encroach upon the rights of any; he must be civil toward men, but he is not to be compelled to act religious.

A true government will not subject the individual man to the arbitrary demands of the many. Man surrenders no inalienable right to society or government. If the government be a true government it conserves and guards the rights of *each one*, and each one in his rights. And when each person is protected in his rights, all are protected in their rights. And as long as each individual is protected in his rights, so long can no class suffer from the infringement of their rights.

The thing to be exalted, therefore, in a just and permanent government is the inalienable rights—common to all men—of the individual man, whether he be pagan or Jew, infidel or believer, Catholic or Protestant; for in this only are the rights of all conserved.

## OUR COUNTRY—THE OUTLOOK.

IT is with no desire to reflect upon the United States of America that this issue of the SIGNS OF THE TIMES is sent forth to our fellow-men. We are glad to recognize—

That this a great and glorious country;

That the government was founded on the blessed principles of equality and liberty as no other which ever existed;

That despite all its inconsistencies, despite the slavery in its borders, it has been the grandest, freest, government that earth ever knew; and

That its glorious flag has symbolized freedom and humanity to all the earth.

We do not wonder that the patriot's heart throbs with new joy and forceful impulses as he contemplates his country's past. We can understand that to any one less than Christian, one of the most beautiful, most thrilling, objects upon which a patriot's eyes ever looked with kindling joy is the flag of this country—the Stars and Stripes—waving in the free winds of heaven. We respect the whole-souled ardor of the true, loyal citizen, as he responds to his country's call. All this we appreciate and heartily recognize. We have been there.

But, friends, the true statesman and true friend of his country must make deeper research, must take broader view. It will not do to cover with the court-plaster of expediency the ulcers of the body politic, nor limit the view to the little valley of the immediate present and near future, even yet hidden in the glory of the past. He must probe the wounds for the cause of the rotting ulcer, he must extirpate the roots of the cancerous growth; the blood of the body must be purified before the death sores will heal. He must climb the mountain and get a better, larger view if he would know the condition and outlook of his country. He must know not a few details of a few localities; he must understand the working of the whole, the general tendencies of the system and habits of the patient. He must know that only by adhering to the law of its life, the reason of its existence, can it continue to exist.

The Christian, if he be true to his Master, must search deeper still. He must by the power of God's Word and Spirit look into the hidden springs of human action. Are the sources selfish? Then the end is death. Are they unselfish, consistent? There is continuance of life and vigor.

The Christian must get up into "the high mountain," even into the mountain of God, and by faith in prophetic ken, as set forth in the "more sure word of prophecy," he must see as God sees. He must not look upon the land of his birth as the only land, or the land for him and his, alone. He must see that all the lands are God's, bought by the blood of Jesus Christ. He can not, as a Christian, confine his interest, his love, to the men of the land of his birth. He will love all men, because all are the purchase of the blood of Christ. For the same reason, as he is one of the redeemed ones, he is debtor to all, "both to the Greeks, and to the Barbarians; both to the wise and the unwise," both to the English and the Boers; both to the Americans and the people of the Philippines.

The Christian loves all lands, because "the earth is the Lord's." He loves all men, because they are the purchase of "the precious blood of Christ."

Not only so, but he looks beyond this life to the life to come. He believes God; he knows God. He knows that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will;" that even "the wrath of man shall praise Him, and the remainder of wrath shall He restrain;" that when a nation will not work out His will, "He removeth kings and setteth up kings;" and that, finally, Jesus Christ the Branch will have gathered out of all the kingdoms of earth those who will eternally be loyal to Him, and who will share with Him His glorious universal kingdom, which is to come forth by *His power alone* from the ruin of all earthly powers. All this God has again and again foretold in His Holy Word.

The Christian should know as no one else can know, be he historian or statesman, that a nation must be true to the law of its existence if it is to continue to exist. He knows that this is true of experimental Christianity. He knows it is true because God declares it in His Word. The moment a church, or a nation, even as a man, departs from the law of its life, from that moment its decline is at hand.

Has this government of the United States of America departed, or is she departing, from those principles which gave her existence? In the light of the evidence presented in this issue of this paper, in the light of much more that might be presented, could we answer otherwise than to say, "She is so departing"?

If the Christian sees this, is it not his duty to give warning? Can he be excusable to High Heaven if he give it not?

Is this nation living her principles in the purchase and rule of the Philippines without the consent of their people? Is not our fathers' struggle for freedom paralleled in theirs? Have we cast off the evil of buying and selling humanity as chattels in this country to renew it in the isles of the sea? Are we carrying out the spirit of the charters of our liberty in weakly yielding to the Church of Rome, in the indorsement of the Sunday institution, thereby constituting a *civil* court the *arbiter* of religious differences? Few are those who realize these dangers. Fewer still are those who, amid the roar of war, the whirl of patriotic sentiment, the maze of political ways, and the flood of political gush for political purposes, dare raise their voices in faithful warning, for fear of being regarded as enemies, or at least, pessimists. But the truest friends to nation, country and people are those who give faithful warning of the evil day.

O friends, fellow countrymen, will you not heed the warnings? Statesmen, legislators, judges, will you not, as did the fathers of the Republic (as stated by Madison), see "all the consequences in the principle," and avoid "the consequences by denying the principle"? Or will you be charmed by the siren voice of an apostate Christianity, and lured to ruin or be carried on to destruction on the almost resistless tide of a plutocratic ambition?

What will be your choice?

## AN ANCIENT PREDICTION CONCERNING THE UNITED STATES.

THE United States has made a history that is the marvel of the whole world; and she has made this history in a most incredibly short time. When we take into account the colossal proportions to which it has grown, the extreme youth of the country is one of its greatest wonders.

Those who have the good fortune to live in a country like this are fond of expressing the desire that the nation might stand forever. And truly a nation with such basic principles as those possessed by this great Republic could do nothing else than stand, provided it always adhered to the justice and truth that are its groundwork.

America has given to the world a democracy that has been the admiration of even her enemies, and at the same time a beacon of hope to every down-trodden and oppressed soul on the face of the earth. And this same America, standing firmly upon her unsurpassed Declaration of Independence and just and reasonable Constitution, might go on amid a blaze of ever-increasing glory, to peacefully teach and completely revolutionize the world.

The ancient prediction, however, of the Seer of Patmos shows that this nation will depart from its solid principles of righteousness and liberty. The thirteenth chapter of Revelation, verses eleven to eighteen, are a prophecy of this country. This scripture presents this nation under the symbol of a beast that "had two horns like a lamb." These lamb-like horns represent the perfect freedom in both civil and religious matters that was established in this new nation. All the countries of the Old World have always had their state religions; and religious tyranny, as well as civil despotism, has been exercised. But not so with this New World power. It was recognized as an "unalienable right" that "all men are created equal," and that governments are established to *secure* these rights and not to grant them.

Such a perfect government was a new thing among the nations of men. The founders of this Republic abandoned the "divine right" of rulers as it had been taught to, and received by, the majority of mankind; they bid adieu to the "recognized and established

principles of government," leaving behind them the persecutions and oppressions of the past; they said that since God has created men "equal," and endowed them with certain "unalienable rights," let us recognize those facts, and not fly in the face of Providence by opposing them.

Such, in brief, is a statement of the lamb-like principles upon which this government was founded. And every American can read them in full in the United States Constitution and Declaration of Independence.

But, according to the prophecy under consideration, these mild, yet eternally solid principles of civil and religious freedom will be abandoned. The sure Word of God says of this great nation, "And he spake as a dragon." It is sad to contemplate it. But to controvert it, is to controvert the words of Jehovah. It is not mere men who have made the prediction, but God Himself has declared it. He has not decreed that it should be so, but knowing beforehand what would take place, He has simply announced to all who can be led to believe His Word what will be the end of this nation.

Like all of the great nations of antiquity, this country will go down. But when this country falls all the world goes with her. This nation has afforded an asylum for the oppressed. The cruel tyrant saw his victims escaping to this city of refuge and stopped to consider what would be the outcome of this "new experiment of democracy." The lamb-like power grew and increased in might and influence. The deriding world began to wonder, then to admire, next to court, and finally to follow the great and glorious and free and liberty-loving Republic of the Western World. And with the world thus admiring and following, it is perfectly plain that all will fall into the same destruction that shall finally engulf the beloved America.

Some may question the fact of America's leadership in the world, but if you question, we pray you, be careful to recognize the facts. For the questioning of facts does not change them in the least. It only changes our attitude toward them, and may possibly throw us where we will go down in the oncoming destruction.

"And he spake as a dragon." What are the indications to-day that this nation will so far forsake her principles that she will speak as a dragon? Let us consider a few points and see.

This country, especially during the last twenty-five or thirty years, has shown an unparalleled amassing of wealth into the hands of a few individuals. Already the principles of equality and freedom are so fully out of sight that a small minority of men hold every commodity of commerce and industry within their grasp. Everything now must be subordinated to the accumulation of money. And the influence of money is that which sways and moves the world. The money power has an iron grip on everything that pertains to this present world. Legislatures, city councils, and public officials in general are corrupted and controlled by the relentless tyranny of wealth.

These corrupting influences of the money power are destroying the consciences of men, and the money god is made paramount in every mind.

And to make the struggle for wealth all the more intense, this age has adopted a very extravagant manner of living. The simple and satisfying conditions of our fathers will no longer suffice. The glitter of the luxuriant enjoyments that may be purchased with gold is constantly before the attention. We meet it everywhere. And so every energy must be fully exerted to get money, and still more and more money.

And now it seems that America is not large enough. New territory must be conquered and colonies must be formed in order to widen commerce

and give opportunity, so it is averred, for the business of the nation to be enlarged and extended.

But this will only serve to increase the strength of the money power, and render the slavery of the individual all the more complete.

And the saddest feature in all this in-coming condition of things is the fact that the Declaration of Independence and the Constitution are being thrown down and trodden under foot. Islands and peoples are to be conquered and held purely in the interest of commerce, with possibly a percentage of un-American ambition.

America, the beloved America of freedom, the haven for the oppressed of every clime, has reached the parting of the ways. A siren's voice is enticing her adown the evil road. The plunge over the precipice into the vortex of eternal ruin can not be far off. And the whole world is following her, and all will be engulfed together. These are ominous times! The very air is surcharged with the awful portents of the world's overhanging doom.

T.

### IS THIS CHRISTIAN?

#### Is It Original and True Americanism?

THE theory was that United States was to be the saviour of those whom Spain was oppressing; but it would seem from many reports from various sources that the war that United States is waging against the Filipinos is crueler than any war that Spain ever waged; and that already American soldiers have slain more than Spain has in all her rule in the Philippines.

Letters have been published from soldiers that the order is, "Take no prisoners." The natives were shot down. One company, it is said, started out with sixty native prisoners, and delivered but three, with no reprimand. Another started out with thirty odd, but came into camp with no natives, but a few chickens. Dr. Charles R. Brown, pastor First Congregational Church of this city, in a sermon on Palm Sunday (we quote from the printed copy), gives the following extract from a letter from a California lieutenant to a friend in Oakland:—

"I have seen a real war with all its horrors. I have seen two hundred acres of houses burned. I have put the match myself to houses while old women knelt at my feet sobbing and begging me to spare their shack of palm leaves. I have ordered the destruction of acres of vegetables and fruit trees, which meant months of labor and the only means of living to the poor fellow who was on his knees to me."

Dr. Brown says:—

"We read, also, that this people, who, in their desperation have fought for liberty for a hundred years against Spanish domination, are still struggling for the privileges of self-government in a way that touches our American hearts. The very women among the Filipinos have been enlisting; and when their troops were driven back from the trenches, among the bodies of the dead our men found the bodies of women clothed in men's garments and with hair cropped close. They, too, had shouldered their muskets that they might stand beside their husbands and brothers in their pathetic contest for the privilege of governing the soil where they lived. It may be that these ignorant people are misguided and that their estimate of our final purpose is not correct, but the desperation of their struggle against the idea of taxation without representation must touch the hearts of all those who have not forgotten our own war of revolution. Do we want to compel this unwilling people to accept our rule? Do we want to kill, burn, and devastate in order to defeat them in their desperate attempt to gain their freedom from any foreign domination?"

"We are told that Spain oppressed these people; but even cruel, ignorant, incompetent Spain has never burned a mile square of their homes in a single day. The death of thirty thousand of our men, on the principle that one American soldier is equal to five savage Filipinos, would mean the death of one hundred and fifty thousand of these uncivilized natives. If we should write that bloody record within the next two

years it would eclipse the annals of any cruelty that can be charged for a similar period against Spain!

Further on, this brave preacher says:—

"It is no excuse for our slaughter of the Filipinos for us to plead their alleged incompetency to manage their own affairs. In 1861 a certain great nation had a deadly dispute with itself. The North and the South were arguing out with the awful weapons of war that political principle which we call 'States' rights.' The lives of almost a million men were sacrificed and thirty-seven hundred millions of dollars were expended in determining which view of that principle should obtain. We would not have thanked any nation on earth to have said to us in those days: 'Those American people are not capable of self-government. They are killing each other; their country is torn by rebellion; therefore, we must come in by our superior force, set up our government, and manage their affairs for them.' Let the Filipinos learn to govern themselves precisely as we learned to govern ourselves, and let us not soil our hands by killing them because they claim in desperation this solemn privilege. I remember it is urged that their leader, Aguinaldo, has once been bribed. Perhaps he was, and, if so, it was a grievous fault and grievously has Aguinaldo answered it. But here, at home, we do not kill men nor burn their towns because they have been bribed. If such were our settled policy, what awful conflagrations and what dreadful slaughter might have marked some of our State capitals.

"We announced at the beginning that this was a war for humanity and not for conquest; it was to deliver men from oppression but not to shoot them down or to compel them against their wills to submit to our rule. To me there is something more splendid than any conquest that we might win, and that is for a nation to keep its word."

When we read these letters of the cruelties practised by Americans upon the Filipinos, fighting for their independence, we recall the earnest, thrilling, glorious words of that true American, James Russell Lowell, words as applicable now as when written:—

Look on who will in apathy, and stifle they who can  
The sympathies, the hopes, the words, that make  
man truly man;  
Let those whose hearts are dungeon'd up with in-  
terest or with ease  
Consent to hear with quiet pulse of loathsome deeds  
like these!

Shame on the costly mockery of piling stone on  
stone  
To those who won our liberty, the heroes dead and  
gone,  
While we look coldly on, and see law-shielded ruf-  
fians slay  
The men who fain would win their own, the heroes  
of to-day!

Are we pledged to craven silence? O, fling it to the  
wind,  
The parchment wall that bars us from the least of  
human kind—  
That makes us cringe and temporize, and dumbly  
stand at rest,  
While Pity's burning flood of words is red-hot in  
the breast!

Tho we break our fathers' promise, we have nobler  
duties first;  
The traitor to Humanity is the traitor most ac-  
cursed;  
Man is more than Constitutions; better rot beneath  
the sod  
Than be true to Church and State while we are  
doubly false to God!

We owe allegiance to the State; but deeper,  
truer, more,  
To the sympathies that God hath set within our  
spirit's core;—  
Our country claims our fealty; we grant it so, but  
then  
Before man made us citizens, great Nature made us  
men.

He's true to God who's true to man; wherever wrong  
is done  
To the humblest and the weakest, 'neath the all-  
beholding sun  
That wrong is also done to us; and they are slaves  
most base  
Whose love of right is for themselves, and not for  
all their race.

We plead not alone for liberty for ourselves, but for each and every man,—for our neighbor,—be he infidel or believer, pagan or Christian, Catholic or Protestant, Gentile or Jew. As long as the liberty of the individual is secure, the liberty of all and the stability of the nation are safe.



### A PLEA FOR PEACE.

Is THIS the country of the free  
That once was praised in song and story?  
Are those our sons beyond the sea  
Whose hands with patriots' blood are gory?  
Can it be true that might is right,  
With us who once dug slavery's grave,  
And caused the rays of Freedom's light  
To shine afar—to guide—to save?  
Was this sad war fought to enslave?  
Was it for this we sprang to arms  
And spilled the blood of true and brave?  
Was this the cause of war's alarms?  
Have we, my people, sunk so low,  
So far, so deep in degradation,  
That we thus treat as common foe  
A weak and struggling helpless nation?  
No! Let us cease the wicked fight  
And show the world we still are men,  
By sheathing now our sword once bright,  
While untold millions cry: "Amen!"

HENRY O. MORRIS.

Pueblo, Colo.

### THE SPARE-BUILT MAN.

HE was a spare-built man, thirty-seven or eight, the wreck of a once sturdy manhood. The scant wraps which clung about him were threadbare and ill-fitting. He looked wayworn and weather-beaten. Presumably he was a mechanic—one of the luckless sort, with an odor of stale rum in his breath. Life to him had become intolerable, the penalty for having prostituted it. The poverty of existing for existence' sake lay heavy upon him. His face, though pinched and scarred and wrinkled, was for some reason not ugly. Two large blue eyes, sunken under his forehead, had the restless stare of a man on the verge of suicide.

What had taken such a one to church this Sabbath morning? For there he sat, planted in a rear pew, having slipped in, as once or twice before he had slipped in, and out again, unwelcomed, unnoticed. No, a few had noticed him—his unsightliness. This few had frowned, measured him from head to foot, seeming to say with their stares, What a sight!

All this had not escaped the spare-built man. He was dead only in part. Time, among other things, had preserved to him an exquisite sensibility. He shrank into himself as if to take up less room; winced with the consciousness of having committed some offense—the offense of living. But who was he? What was he doing among that sitting of "saints"?—Well, he had gone there in search of Christ. A street preacher had, years before, told him that he needed Christ. He had treated the matter as a joke at the time. He in need of Christ? What did he need Christ for? He was young, hopeful, strong, full of resource. The world was fair. Life was worth living—a spread of possibility on ahead.

Subsequently things changed for him. Reverses followed, a pulling off of the top. Sickness and a pack of ills overtook him. The days were few which brought him no disaster. His friends advised, felt sorry, said so at any rate, but as for helping him out—well, they had troubles enough of their own, that was all.

Henceforth life meant drift; a squarer look into the face of it. Finally it meant despair, a planning to end it all. Was this life? the most for which one is born? the distress men struggle to prolong? He had burned his candle fiercely for a few years, and now it was going out; worse, there stood the fear, the possibility, that its going out meant a hurrying to worse ills—a fear that would not stifle even in the fumes of rum.

One morning he recalled what the street preacher had said. Sometime he would need Christ. That time had come, supposing that Christ meant help, that He could save one from one's own self, verily he needed Him. One other fragment of that street exhortation came to his mind. It concerned Christ's un-

biased love. How it went out in sympathy with ascertainable dimensions to it. How it fed multitudes, healed diseases, relieved distresses. The spare-built man's distress was beyond question. He would go to this man—the befriending Christ, the next meeting day—to that house of His with the tall spire and the deep-toned bell. Judging from the look of things, Christ was an extremely good Friend to the folk who went there, for they all appeared to roll in plenty. This being so, he would have no trouble in getting what he stood in need of. Christ would be there, and without doubt give him a hand. Such was his faith.

The prospects of relief acted like leaven. Tidying his person the best possible, with no toilet article save some hydrant water, he legged it to church.



"A love-lit face looked up inquiringly."

This on three occasions, where, to his keen disappointment, a smart preacher and not Christ at all, had measured off some cold talks about Christ—an historical, two-thousand-years-ago Christ. Latter-day church-houses, conventional sermonizing, ritualistic machinery were ciphers to him. He had his own notions about love and adoration. Prayers were sent up, among which some touched upon the spare-built man's case. That is, Christ was requested to bear in mind the poor, to help the disconsolate. The request, however, was hedged in by less religious utterances. "This is not a lying-in hospital," was one. Another, "The church is not a dumping-ground. O Christ, we want able-bodied men and women for the church, not cripples, not invalids."

The spare-built man took it as aimed at him. He shivered and looked painfully self-conscious. The situation eased, however, with the announcement of a hymn, and soon a burst of sacred strains thrilled him with strange delight. The comfortably-seated crowd fanned itself and looked on. The morning was hot, still the spare-built man shivered, ill at ease.

He was not looking for that sort of thing. It was not entertainment he was after. It was Christ, some one who could help him, who could see as he saw, feel as he felt, weigh circumstances as he weighed them; in a word, understand him, weaknesses and all. Talk could not help him. The world was busy throwing away advice. He needed succor, sym-

pathy, support. His shabbiness, his shame, his very presence declared his needs. Was he to be put off with words? Were there no bowels of mercy? Was Christ, after all, a pretty etherealism, unmindful of flesh and blood, of human wretchedness? Now-a-day prodigals must still their penitential hunger with the bread of isms.

The conclusion that they must fastened itself in the mind of the spare-built man. He believed his eyes. And now, for the third time, he was about to steal away empty-handed—back again to his world—the street. Would he never find the mysterious Christ?

The congregation was on its feet awaiting the benediction. The spare-built man seized his hat and tumbled awkwardly through the open door. The wish to hide himself, to vanish out of sight, possessed him. In the vestibule he breathed easier; stopped and listened to the dying tremors pulsating from the huge organ. Presently a sweet voice, the voice of a child, accosted him. "Who are you looking for?" it asked. A little hand caught hold of the tattered coat. A love-lit face looked up inquiringly into the lean face.

"Christ," answered the man pathetically.

"Christ?" repeated the child, stroking his knuckly hand. "Mama says she does'nt think He is in this church."

The pinched features paled. A look of bewilderment, then despair came into the man's eyes. "Not here?" said he, "then I have been deceived." He stood jammed against the wall, clinging unconsciously to the child. Past him poured a stream of chattering people—prosperous up-towners. Unmindful of it all, he bent over and kissed the up-turned face. The sweet softness and purity of the young life enchanted him. He drank it in greedily, forgot that he was a forlorn, misery-surfeited wretch; rose for the moment to the stature of a god. Scores of haughty eyes were glowering at him. Mothers were pulling their children closer to them as they passed. But he was only aware of reveling in the warmth and glory of some hallowed presence. He took it to be the child's.

After a time a hand was laid heavily on his shoulder. "Do you wish anything?" asked a coarse voice; at the same time his attention was directed to a notice which read: "Do not loiter in the entry way." The spare-built man slowly collected himself, read the notice, looked about him in a dazed way, like one who has been dreaming vividly. The child, where was she? He saw only some men preparing to shut the massy oaken doors. "Not here," said a still, small voice. A moment more and he had grasped the situation. Like a roe he turned and bolted for the street. In his confusion he missed his footing and fell twenty or more steps. When they reached him he lay on the pavement in a pool of blood. Seemingly, by the movement of his fingers, he was holding an unseen hand. Putting his ear to the man's face, the sexton heard him say: "Christ! Christ!" with the eager delight of one who has found something infinitely dearer than life.

HENRY F. CUNNINGHAM.

Watsonville, Cal.

### THE PRESENT CRISIS.

ONCE to every man and nation comes the moment to decide,  
In the strife of truth with falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom  
or blight,

Parts the goats upon the left hand, and the sheep upon the right,  
And the choice goes by forever 'twixt that darkness and that  
light.

Hast thou chosen, O my people, on whose party thou shalt stand,  
Ere the Doom from its worn sandals shakes the dust against  
our land?

Tho the cause of evil prosper, yet 'tis Truth alone is strong,  
And albeit she wander outcast now, I see around her throng  
Troops of beautiful tall angels to enshield her from all wrong.

—James Russell Lowell.

The individual acts for himself, the [political] representative for his constituents. He is chosen to represent their political, and not their religious, views; to guard the rights of man, not to restrict the rights of conscience.—U. S. House of Representatives Report, 1830.

IS IT PROVIDENCE ?

THE following from Our Dumb Animals is pertinent at this time: "A Western religious society, according to the Springfield Republican, adopted recently a joyful resolution to the effect that 'a wise Providence, through the incidents of war, has opened vast fields for the advancement of Christianity.' This was passed at a time when fifty car-loads of beer left the same part of the West to be shipped to the Philippines. The Republican is of the opinion that the beer train is only the prelude to a grand and impressive advance of New England rum and Kentucky whisky—for which a wise Providence through the incidents of war must likewise be regarded as responsible.

"How many of the Indians who once owned this continent have we ever converted to join our Protestant churches, in proportion to the number we have killed by bullets, and the vices we have carried among them?"

Better the sad sentiment ascribed to the Iron Chancellor, Bismarck: "How many have I made unhappy? But for me three great wars would not have been fought, 80,000 men would not have perished."

FREEDOM.

[From a poem by Oakland's sweet singer, Ina D. Coolbrith, read at a Fourth-of-July celebration, 1895.]

"Of old sat Freedom on the heights!"  
(So sang a singer of our day.)  
O golden age of pure delights!  
O planet, happy in her sway!

For thee the Mayflower crossed the sea;  
Her sails were wings of thy desire;  
And on the virgin shores to thee  
She builded high the altar-fire.

She wove the banner of the stars;  
Thy spirit mailed her arm with might  
To break the Old World's prison-bars,  
And write the New World's name in light.

But in the Mayflower's heart, unguessed,  
Lurked still one foe not overthrown;  
It bound about her brother's wrist  
The shackles stricken from her own.

Then did'st thou rise in grievous ire,  
O Freedom! storm in majesty!  
As sweeps the prairie storm of fire,  
Thy legions swept from sea to sea,

And cleansed thy shame to spotless white,  
And made the land thy very own;  
And once again was known her light,  
God's Rainbow-Land, from zone to zone.

Are we still thine, O Freedom? Join  
Thy voice to mine, and utter clear  
Thy truth; lest, cowardly, I coin  
The lie to lull the rising fear.

Speak thou the blame we shame to own;  
What tawdry despot rules the hour!  
How, servile, at a tinsel throne,  
We bow to self, we bow to power.

We drain the ore from nature's veins,  
And festering fetters forge, to bind  
Our cringing souls in mammon's claims—  
Slaves! Slaves!—in limb, in will, in mind!

We sleep, while Cain's uplifted hand  
With crimson drops befools the sod;  
Crime writes across the shuddering land  
Its awful blasphemy of God;

And wrecks of men drift to and fro,  
And Dives feasts in jeweled state,  
And dreams to melody, while, lo!  
In thousands, Lazarus at the gate!

The sons of patriot sires, we dare  
The bribe to give, to take the bribe!  
And sit beneath the Old World's sneer,  
The king-ruled nations' jest and gibe.

Like theirs shall leisured lords of lands  
Mock the tired tiller of the soil  
With scanty harvest? Toiling hands  
Gain as their guerdon only toil?

O, for the loyal faith of old!  
The simple dignity and truth!  
The law that was not bought and sold!  
The clean soul of the nation's youth!

Heed! lest our banner mock the arch  
It mimics—heaven's starry home!  
The music of our pageant march  
Be Nero's play to burning Rome.

There is no slavery like sin;  
Where wrong is, freedom can not be;  
By right alone her crown we win;  
In honor, only, are we free.

HOPE ON, TOIL ON.

O my brother, are you weary?  
Does the way seem long and dreary  
That leads up to the new era  
You have pictured in your dreams?  
Is your portion one of sorrow?  
Yet be brave and strive to borrow  
From the glory of the morrow,  
That beyond your vision gleams.

"Never?" Cease the wail of "never,"  
For the race goes on forever  
Up the highway of endeavor  
To heights that onward glow.  
There is no room for despairing,  
But for action and for daring,  
And for helping and upbearing  
One another as we go.

There are lives that we may brighten,  
There are burdens we may lighten,  
There are joys that we may heighten,  
There are wounded hearts to bind;  
There are fetters to be broken,  
There are blessings to be spoken,  
Let us give them as a token  
Of the love we bear mankind.

See, a golden bow is bending  
Over us, its glory lending  
Unto us, a message sending  
That the world is moving on;  
From its ancient moorings drifting,  
While the tides of thought are shifting,  
And the shadows are uplifting  
From the gateways of the dawn.

O my brother, cease complaining.  
See, the night of wrong is waning,  
And the King of right is reigning,  
And the flag of hope's unfurled.  
There are evils left for righting,  
There are battles left for fighting,  
There are beacons left for lighting,  
To illuminate the world.

As, when all her hues combining  
In a golden-tinted lining,  
Through the clouds the morn is shifting,  
So the Future's upturned face,  
With a glow of promise burning,  
My rapt spirit is discerning,  
While humanity is turning  
To the morning of the race.

A prophetic sense comes o'er me;  
A new epoch spreads before me;  
And the human seas are stormy,  
And I hear a cry of "War."  
Then a vision looms entrancing  
On my sight. With armor glancing  
Comes a mighty host advancing,  
Like an army, from afar.

Through the valleys it is swarming;  
From the shops its ranks are forming;  
Its embattled lines are storming  
Evil's bastions old and gray.  
I can see its banners streaming,  
I can see its forefront gleaming  
In the dawn-light on it beaming  
From the new and grander day.

'Tis the rising of the masses  
In their struggle with the classes—  
Like a dream the vision passes,  
While another yet I see;  
In the midst of every nation  
Two great forces take their station,  
And the minions of oppression  
Meet the hosts of liberty.

'Tis the conflict of the ages;  
It has been foretold by sages,  
And on poets', prophets' pages,  
For a thousand years and more.  
It is coming, we are near it;  
The faint rumbling, don't you hear it?  
Gird your armor, do not fear it,  
'Tis the great and final war;

When the hosts of toil from slumber  
Shall arise in strength of number,  
And shall smite the foes who cumber  
Earth with ancient forms of wrong;  
When old evils shall be righted,  
And above the lands benighted  
Freedom's beacons shall be lighted,  
While the earth is filled with song.

O my brother, why repining?  
All the clouds have silver lining,  
And the rose-white dawn is shining  
O'er the yet unrisen day.  
Ever forward, ever downward,  
Swings the world, and ever onward;  
While the Christ-soul leads us vanward  
On the ever-upward way.

Better days are breaking o'er us;  
From the nearing goal before us  
We can hear a joyous chorus  
Waited o'er the years to be.  
Through the portals, open swinging,  
Notes of sweet and rapturous singing  
Down the future's aisles are ringing  
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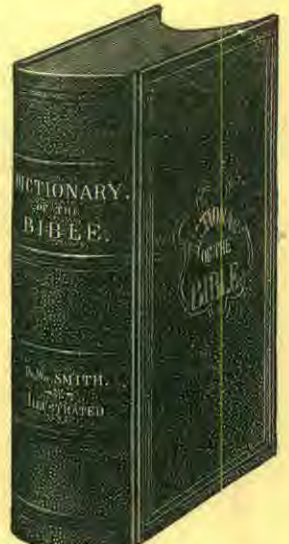
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### "Time's Noblest Offspring."

(Continued from page 9.)

And that resolute apostle who was once so ready to use carnal weapons, writes: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts." "Neither being as lords over God's heritage." 1 Peter 2:11; 5:3. "Not for that we have dominion [lordship] over your faith," says Paul, "but are helpers of your joy; for by faith ye stand." 2 Cor. 1:24. How different are the words of these apostles from the practices of those "lords spiritual" who now claim to be their direct successors! "If ye were Abraham's children, ye would do the works of Abraham." John 8:39.

Look over all the religions of the past—pagan or perverted Christian—and in not one do we find these two particulars. The curse of caste, the creation of offices and positions, a haughty, imperious, and ambitious hierarchy, religious dogmas enforced by royal edict or legislative enactment, one or all are present in all the religions of earth save that of Christ. They are present in all forms of perverted Christianity.

Both of these divine principles of equality and liberty are embodied in the charters of our freedom in this country so far as they can be embodied in earthly government. In other words, the United States government embodied the Christian idea of civil government, or is in principle what a civil government ought to be. The first principle, equality of all men, is found in that document which sounded the birth-note of America's freedom, and which made Americans free men:—

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."—*Declaration of Independence.*

The second principle—religious liberty—is embodied in this; but is guarded above question in the Constitution, the fundamental law of our government. The First Amendment reads:—

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press."

No other government of any note in the world holds these two principles. There are republics like Switzerland and France, but they have their State religions, supported by many to whom they are intolerable burdens. The United States Government stands unique in this respect; and these principles have been the magnetic power which has drawn to our shores from the autocratic and intolerant priest-ridden nations of the Old World the persecuted and oppressed millions. They found here religion "without a pope and a State without a king," and the consequent privilege of worshiping or not worshiping God according to their own consciences and understanding of His will.

The identity of these Christian principles in this government, and the fulfilment of the divine prophecy, are well set forth by America's great historian, George Bancroft:—

"The Constitution establishes nothing that interferes with equality or individuality. It knows nothing of differences by descent, or opinions, of favored classes, or legalized religion, or the political power of property. It leaves the individual alongside the individual. . . . Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea."—*Hist. of the Constitution of the United States, book 5, chap. 1.*

More than this: the influence of this government has ameliorated the Old World conditions, so that dungeon and rack have slunk into night and obscurity, and the martyr's pyre is extinguished.

Later on the shackles of slavery were broken from the feet of the slave, and the principle of liberty and equality again crystallized into fundamental law the following:—

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."—*XIV Amendment, sec. 1.*

Grand and noble sentiments and principles! Would God they might continue in the government and nation forever. They made the best civil government upon which the sun ever shone; and if held

in the hearts of the people, would continue such a government.

But, alas, the beast with the lamb-like horns speaks with a dragon voice; it becomes a persecutor. It makes an image to the ten-horned beast; that is, it unites Church and State. It enforces the mark of the Papacy, the sign which she claims of her power, the *Sunday enforced by law*. It enforces under penalties of legal boycott and even under death the image and the mark.

Is this possible? Nay, it is probable. Read in proof of it the departure of this country from her basic principles as set forth in other articles in this paper. What means the religious legislation of the last few years? What mean the many court-made laws and prosecutions for conscience' sake?

God forewarned us of these things eighteen centuries ago. Who will heed this warning? Who will place his affections upon the heavenly land, whose inhabitants know no blight, no sorrow, no death; but glorious life forevermore?



#### LESSON IV.—SABBATH, JULY 22, 1899.

#### PETER'S CONFESSION; THE TRANSFIGURATION.

Caesarea Philippi, and Mount Hermon, A.D. 30.

Lesson Scripture.—Matt. 16:13 to 17:13; Mark 8:27 to 9:8; Luke 9:22-36.

Matt. 16:13-28.

13 "NOW WHEN Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. 14 He saith unto them, But who say ye that I am? And Simon answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged He the disciples that they should tell no man that He was the Christ.

21 "From that time began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord; this shall never be unto Thee. But He turned, and said unto Peter, Get thee behind Me, Satan; thou art a stumbling-block unto Me; for thou mindest not the things of God, but the things of men. Then said Jesus unto His disciples, If any man would come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it. 22 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in His kingdom."

Matt. 17:1-13.

1 "And after six days Jesus taketh with Him Peter, and James, and John his brother, and bringeth them up into a high mountain apart; and He was transfigured before them; and His face did shine as the sun, and His garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with Him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here; if Thou wilt, I will make here three tabernacles; one for Thee, and one for Moses, and one for Elijah. While He was yet speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, This is My beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.

9 "And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. And His disciples asked Him, saying, Why then say the scribes that Elijah must first come? And He answered and said, Elijah indeed cometh, and shall restore all things; but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer

13 of them. Then understood the disciples that He spake unto them of John the Baptist."

Luke 9:32.

32 "Now Peter and they that were with him were heavy with sleep; but when they were fully awake, they saw His glory, and the two men that stood with Him."

#### SUGGESTIVE QUESTIONS.

NOTE.—The texts inclosed in marks of parentheses, while not essential to the lesson study, will be found to throw much light upon the lesson, and are suggested for those who wish to study further.

1. Upon arrival in the country of Caesarea Philippi what question did Jesus ask His disciples? Matt. 16:13. Note 1.
2. What reply did they make? Verse 14. (Luke 9:7-9.)
3. Upon asking for their faith regarding Him, who answered for them? What answer did He make? Verses 15, 16. (John 6:68, 69.)
4. Repeat the words that Christ then used to Peter, as spokesman for the twelve. Verses 17-19. Note 2. (Ps. 25:14; Eph. 2:20; John 20:21-23; Acts 3:1-8; 5:1-10.)
5. Having established the foundation of His work for all time, what revelation did Jesus then make to His disciples? Verse 21. (Mark 3:31.)
6. How did Peter receive this prediction? Verse 22.
7. What does the Saviour's reply show was the cause of Peter's direct contradiction? Verse 23. (2 Sam. 19:22.)
8. What necessary decision did Jesus then announce as a prerequisite to His service? Verses 24-26. (Matt. 18:2-4; Ps. 131:2.)
9. What motive was added, as an incentive to such devotion? Verse 27. (Mark 8:38; Jer. 32:19.)
10. State the promise then given to some of those present. Verse 28. (Mark 9:1.)
11. What did Jesus shortly after do to fulfil this promise? Matt. 17:1, 2. Note 3. (Luke 9:28, 29.)
12. Who there talked with Christ? What was the burden of the conversation? Verse 3. (Luke 9:30.)
13. In what condition were the disciples at the beginning of this interview? Luke 9:32. (Dan. 8:18.)
14. Upon being aroused, what involuntary expression escaped Peter? Matt. 17:4. (Mark 9:5; Luke 9:33.)
15. What demonstration accompanied this unstudied utterance? Verse 5. (1 Peter 1:17, 18.)
16. How did this display of glory affect the disciples? Verse 6. (Ex. 24:17.)
17. Having partially recovered from their fright, what did the disciples then see? Verses 7, 8. (Dan. 10:18, 19.)
18. While coming down the mountain, what charge did Jesus give the disciples? Verse 9. (Luke 9:36.)
19. What indicated that the disciples did not really yet understand what they had witnessed and heard? V. 10. (Mal. 4:5.)
20. How did the Saviour answer this query? Verses 11-13. Note 4. (Matt. 11:13, 14.)

Side Lights.—"Desire of Ages," chapters 45, 46. "Spirit of Prophecy," vol. 2, chapter 28.

#### NOTES.

1. **Caesarea Philippi.**—The town bearing this name lay to the northeast of the plain of El Huleh. It was close to the territory of Dan, and nearly due east from Tyre. The town had been formerly known as Baal-Gad, so named from the Canaanite god of fortune. It was rebuilt by the tetrarch Philip, three years before the birth of Christ, and named Caesarea, in the honor of Augustus, the reigning emperor; hence its name. It was called Panium by Josephus, but is now known as Banias.

2. **Upon this Rock.**—It is upon the rock of this revelation that the church of Christ is built. When guided by the Spirit of God, His representatives will do and speak as led by that power, and so their loosing and binding is sanctioned in heaven. See side texts. When Peter said by the Spirit to the lame man at the gate of the temple, "Rise up and walk," the result was the same as tho the words were uttered direct from heaven.

3. **Taketh with Him.**—Only three were permitted to see this wonderful sight—those who constituted the innermost circle of the Lord's followers. The same trio were the only ones admitted into the death chamber of the little maid (Luke 8:51), and were also the exclusive companions of the Lord during His passion in the garden. Just why this was we do not fully know, but one thing is taught by the example—that, while the Lord's work recognizes no favorites, in a low sense, there are some whom He permits to enter deeper into the mysteries of His doings than others. This being so, all should trust God's wisdom and justice, and know that God reigns over His work and people in the earth.

4. **Elijah indeed cometh.**—The very fact that Peter included Elias (Elijah) in the number to dwell in one of the three tabernacles he suggested to have made, shows that he still believed that that prophet was yet to come and live with the Messiah on the earth forever. He, therefore, could not understand the statement that Christ was to die and be raised again. This only illustrates how tenaciously one clings to his old, preconceived ideas, in spite of the plain teaching of the Word of God.



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### WHAT RELIGIOUS LEGISLATION MEANS.

It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish, and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severities of the law, and his contempt of higher penalties suggests the use and propriety of capital punishment.—Gibbon, "Decline and Fall of the Roman Empire," chap. 37.

If the principle is once established that religion or religious observances shall be interwoven with our legislative acts, we must pursue it to its ultimatum.—U. S. Senate Report, 1829.

Our Constitution recognized no other power than that of persuasion for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence, by Christian meekness, by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant, to relieve the widow and the orphan, to promulgate to the world the Gospel of their Saviour, recommending its precepts by their habitual example. . . . Their moral influence will then do infinitely more to advance the true interests of religion than any measure which they may call on Congress to enact.—United States Senate Report, 1829.

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it, and the catastrophe of other nations furnishes an awful warning of the consequence.—United States Senate Report, 1829.

We hold it for a fundamental and undeniable truth that religion, or the duty which we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence. The religion, then, of every man must be left to the conviction and conscience of every man, and it is the right of every man to exercise it as these may dictate. This right is in its nature an undeniable right.—James Madison.



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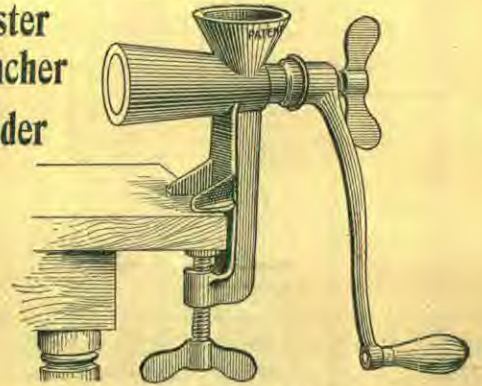
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Of our departments, the Missions, Outlook, and Question Corner have been crowded out.

Our articles are not all named as they were advertised, but we have given all we promised, and more.

Two Sunday-school lessons were printed in our last issue, therefore none appears in this. Both will be regularly resumed next week.

Friend, to whom this paper may come, we make but one request. Read the whole paper and weigh candidly, fairly, honestly, between yourself and God, the facts set forth herein.

Our illustrations are not all new, but they are not less interesting. They recall "the time that tried men's souls." They should recall the principles of liberty which actuated the tried men of that time.

Those who wish to pursue a constant study of the great questions treated in this issue (and who would not?) should read the *American Sentinel*, published at 39 Bond Street, New York, and the books advertised on our cover pages.

Following this issue will be published a number of articles from the pen of Alonzo T. Jones on the "Separation of Church and State." These articles will trace the subject from the very beginning, and will show from the Word of God, as well as in the very nature of the case, the true attitude as respects each other of both Church and State. They will probably cover four months. There will also be five articles by Professor Magan on "Roger Williams, the Luther of America." These will be illustrated.

**Our Cover Design.**—The artist is Mr. Ross, of San Francisco. He surely caught the inspiration of the deep things of the moment. In the background is a picture of the sea, upon which ships of war are sailing hither and thither. They represent our country's work, the subjugation of weaker peoples without their consent, for the extension of empire. The Stars and Stripes have hitherto covered their work; it has been supposed that all that was being done was for the extension, not of empire, not of "commerce," but for the freedom of oppressed races. But now the curtain has been drawn aside, the veil has been lifted, and the perversion of patri-

otism has been shown; and seeing it all, *Liberty weeps*. The words of Jefferson should be remembered now: "Equal and exact justice to all men, of whatever state or persuasion, religious or political."

Human government is a device not to protect the many against the few, but to protect and secure the few against the many; not to protect the strong against the weak, but the weak against the strong. Religious tyranny always reverses this method.

Another Criminal brought to Book.—The State of Mississippi has just succeeded in arresting another criminal. He was, when arrested, conducting a Sabbath-school on the day that Jesus Christ observed. The officer stayed to the Sabbath-school, to the subsequent preaching service of the prisoner, and the social meeting that followed; and then went home to dinner with the criminal, who afterward accompanied him to jail. The crime was doing a little work on the first day of the week, a day used as a labor day by Jesus, the Carpenter of Nazareth, and by Paul, the tent-maker of Athens. The prisoner's name is Rodney S. Owen, a preacher of the Gospel. We know him personally as a Christian gentleman, but we are not so sorry for him as we are for those who instigated his arrest, through the means of a medieval law on the statute-books of Mississippi. We are sure that the major part of the people of the State do not believe in this thing.

**THE CRISIS.**

[The fundamental doctrine of American Government is "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men;" deriving their just powers from "the consent of the governed." Our country now holds as subjects about ten millions of people, who have for years waged war for freedom from oppression. These have been purchased for a price and are to be governed for gold, if greed is to have its way. Such a course perpetuates slavery in the Philippines, condones Spanish tyranny, and repudiates the basic principles of American justice and freedom. The following lines of Whittier are to the point.]

Is this, O countrymen of mine, a day for us to sow  
 The soil of new-gained empire with slavery's seeds of wo?  
 To feed with our fresh life-blood the Old World's castoff crime,  
 Dropped, like some monstrous early birth, from the tired lap of  
 Time?  
 To run anew the evil race the old lost nations ran,  
 And die like them of unbelief of God, and wrong of man?  
 Great Heaven! Is this our mission? End in this the prayers and  
 tears,  
 The toil, the strife, the watchings of our younger, better years?  
 Still as the Old World rolls in light, shall ours in shadow turn,  
 A heamless chaos, cursed of God, through outer darkness borne?  
 When the far nations looked for light, a blackness in the air?  
 When for words of hope they listened, the long wall of despair?  
 The crisis presses on us; face to face with us it stands  
 With solemn lips of question, like the Sphinx in Egypt's sands!  
 This day we fashion destiny, our web of fate we spin;  
 This day for all hereafter, choose we holiness or sin;  
 Even now from starry Gerizim, or Ebal's cloudy crown,  
 We call the dews of blessing or the bolts of cursing down!

By all for which the martyrs bore their agony and shame;  
 By all the warning words of truth with which the prophets came;  
 By the future which awaits us; by all the hopes that cast  
 Their faint and trembling beams across the blackness of the past;  
 And by the blessed thought of Him who for earth's freedom died;  
 O my people! O my brothers! let us choose the righteous side.

Human government can never enforce God's Word, or Law, or Sabbath; it can only enforce some man's conception of what God requires. Men of old, professing to be teachers of God, believed that Jesus Christ ought to die because He did not observe the Sabbath in the same way they observed it. There are religious teachers now who believe that men who keep the same Sabbath that Jesus did ought to die because they do not observe a day which *Jesus never* observed. Should such teachers ever be entrusted with the power of Caesar?

Our poems in this issue are partly voices from the past, utterances from men whose hearts beat responsive to the principles of liberty. Miss Coolbrith's and Mr. Morris' poems are in the same strain. All are powerful appeals for right judgment and true liberty. Mr. Edgerton's beautiful poem, "Hope On, Toil On," speaks hopefully, leaving you somewhat in doubt as to the ground of his hope. If that ground be some semi-social and political scheme, the hope will turn to despair. If "the rose-white dawn," "the yet unrisen day," "the better days," "the nearing goal," "the portals, open swinging," are of men's dreams in this present world, they will vanish as dreams; but if they are to be ushered in by

Jesus Christ our Lord at His second coming, they are eternal. "The hosts of toil" will arise; God has said it in His Word; but the selfish heart of toil will found no perfect State, no country free from want and wo, no more than we see at the present. Man may smite down wrong. Babylon may punish Egypt and Tyre, but she is Babylon still. The only hope of the world is our Lord Jesus Christ. He reigns now in individual hearts; He will people His eternal kingdom with such ones.

**TWO IMPORTANT QUESTIONS.**  
**"The Survival of the Fittest."**

Laws for the protection of human rights are necessary; but class institutions, among which are all religious days and dogmas, must depend for their existence and promotion on their intrinsic worth and the loyalty, devotion, and zeal of their adherents.

If these institutions are worthy to live, if they are of benefit to mankind, if there is back of them real intrinsic value, if they are founded in truth, their worth will be recognized, and they will be perpetuated in the hearts and lives of their constant and multiplying constituency. But if these institutions can not thus be maintained, they deserve to die.

Above all classes, Christians should recognize this fact and indorse this sentiment. Jesus Christ declared: "Every plant, which My heavenly Father hath *not* planted, shall be rooted up." Matt. 15:13. A practical and vital question before the world to-day is the Sunday question, and the demand that the day shall be protected by legislation. But men may bolster up the Sunday by tradition and false teaching; they may put behind it all the combined power of civil government the world over; but if it is not of God, it will surely perish, and will include in its destruction all those who have to the end identified themselves with it. But if it be of God, let its religious friends look to God with the calm faith of an Elijah.

The Rock, and all builded upon it, will endure. All the storms of infidelity and opposition may beat and break upon it, but the waves and winds will prove to be but harmless spray, which will whiten, harden and polish its immovable strength.

We leave these queries with those of our readers who hold to the Sunday institution:—

Is not the appeal to civil law a tacit confession that they know that the Sunday is not of Christ, that it is not of God's planting?

Or, if they believe the Sunday to be of God, does not their appeal to civil law show that they have lost faith in the "all power" of the Gospel?

**TOLERATION VERSUS LIBERTY.**

**The American View.**

Toleration is an important step from State-churchism to free-churchism. But it is only a step. There is a great difference between toleration and liberty. Toleration is a concession which may be withdrawn. It implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms.

In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right.—Dr. Philip Schaff, in "Church and State in the United States."

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which governments can not deprive any portion of its citizens, however small. Despotic power may invade those rights, but justice still confirms them.—U. S. Senate Report, 1829.

I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, disciples, or exercises.—Thos. Jefferson to Rev. Mr. Millar, Jan. 23, 1808.

Love, not Force.—True and intelligent Christians will never seek to control the religious or non-religious opinions of even a single man, save by the law of love and the method of persuasion and reason. They know in their own experience that Christ did not compel their allegiance by force; He won it by love. As did Christ toward them, so will they act toward others. And this is the Golden Rule.

# Publications upon the subjects treated in this paper

## Religious Liberty Library

The object of this Library is to acquaint the reader with true principles and correct ideas with reference to religious liberty. It contains the writings of ministers, lawyers, editors, and scholars, and will be found not only readable but profitable as well. Please order by number.

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| 1 Due Process of Law and the Divine Right of Dissent                            | \$0 15     |
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| 52 The Workingman's Rest  | 1          |
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| 55 What is Patriotism in the United States?                                     | 1 1/2      |
| 56 The Present Peril  | 2 1/2      |

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The table of contents given below will give an idea of the scope and value of this excellent little work.

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 " 2 What is Due to God, and What to Caesar  
 " 3 The Powers that Be

### Part 2. The Rights of the People

- Chap. 1 The Rights of the People  
 " 2 How the United States Became a Nation  
 " 3 What is the Nation  
 " 4 Who Made the Nation  
 " 5 Religious Right in the United States  
 " 6 Religious Right Invaded  
 " 7 The People's Right of Appeal  
 " 8 National Precedent on Right of Appeal  
 " 9 The Buglers, Miners, and Sappers  
 " 10 The Sunday Law Movement in the Fourth Century, and its Parallel in the Nineteenth  
 " 11 Will the People Assert and Maintain Their Rights  
 " 12 Religious Right in the States

### Appendixes

- Appendix A Declaration of Independence  
 B The Constitution of the United States  
 C The Dred Scott Decision  
 D The "Christian Nation" Decision

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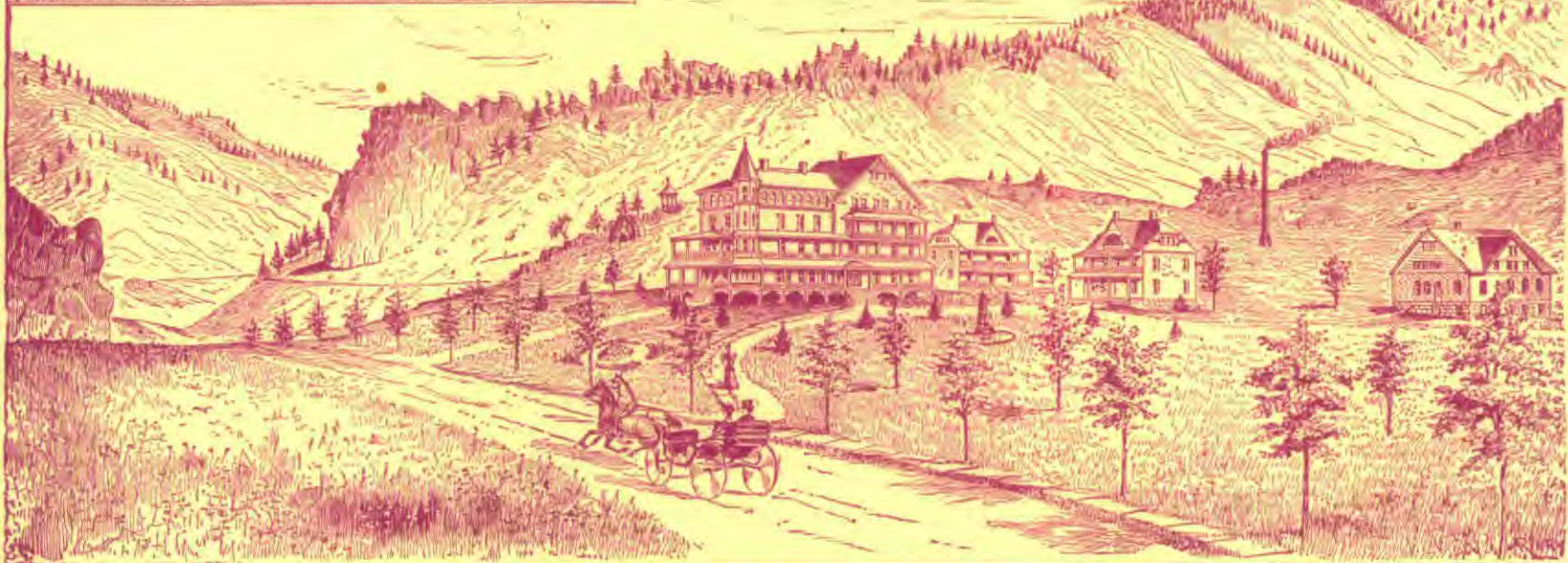
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THE AUTHOR

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