

31/27

LIBERTY NUMBER.

July 4, 1905.

SIGNS OF THE TIMES



"EQUAL AND EXACT JUSTICE TO ALL MEN, OF WHATEVER STATE OR PERSUASION, RELIGIOUS OR POLITICAL." *JEFFERSON.*

SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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BREVIER—"Judge not according to the appearance, but judge righteous judgment."

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SMALL PICA—"And I will sanctify the tabernacle of the congregation."

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"He that saith he is in the light, and hateth his brother, is in darkness even until now."

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MOUNTAIN VIEW, CALIFORNIA.

Signs of the Times.

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

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MILTON C. WILCOX, - - - - - EDITOR.
C. M. SNOW, }
W. N. GLENN, } - - - ASSISTANT EDITORS.

THE MAN, THE PERSON, THE INDIVIDUAL.

THE most priceless thing in all this world is character in humanity—righteous, noble, free character. In order that such character may be developed, there must be free choice. No enforced righteousness is true righteousness. No enforced semblance of gentility, no inherited or conferred titles of honor, can make a man truly noble. Only as the soul is untrammelled in its rights and free in its choice, and so chooses the best, can the highest character be developed.

THIS choice and development demand equal rights. And in this respect, as set forth by that grand utterance of the Declaration of Independence: "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; and that to secure these rights, governments are instituted among men." The "equality" does not exist in physical, mental, or moral qualities or capacities, but in the absolute freedom of choice, in the equal exercise of the same rights.

THE right to life, the right to liberty, the right to seek happiness, so as not to interfere with the equal rights of his fellows, belong to every man; he may not voluntarily surrender them and become a slave. No government can of right deprive him of them. They belong to him as a man, a person, an individual.

FOR the advocacy of these rights the SIGNS OF THE TIMES stands. And for these rights as pertaining not to the German individual, the French, the Italian, the Japanese, the Russian, or the Anglo-Saxon individual, but the individual of every nation and people and tongue and tribe. And for this equality Christianity stands, stands preeminent, unique, alone, among all the religions of earth. Listen to the words of its Chief: "Be ye not called Rabbi; for One is your Teacher, and all

ye are brethren. . . . Neither be ye called masters; for One is your Master, even the Christ." Matt. 23:8-10. And listen to this from the chiefest of the apostles: "The God that made the world . . . hath made of one blood all nations of men to dwell on all the face of the earth." Acts 17:24-26. Before God all have equal rights.

AMONG the things which many men find essential to their happiness is religion. But as regards this, the preferences of mankind are many. Yet each one has the unalienable right to choose his own religion or reject all. And

Christ ought to stand for the same thing; the right of the individual, whoever he be, to choose his own religion.

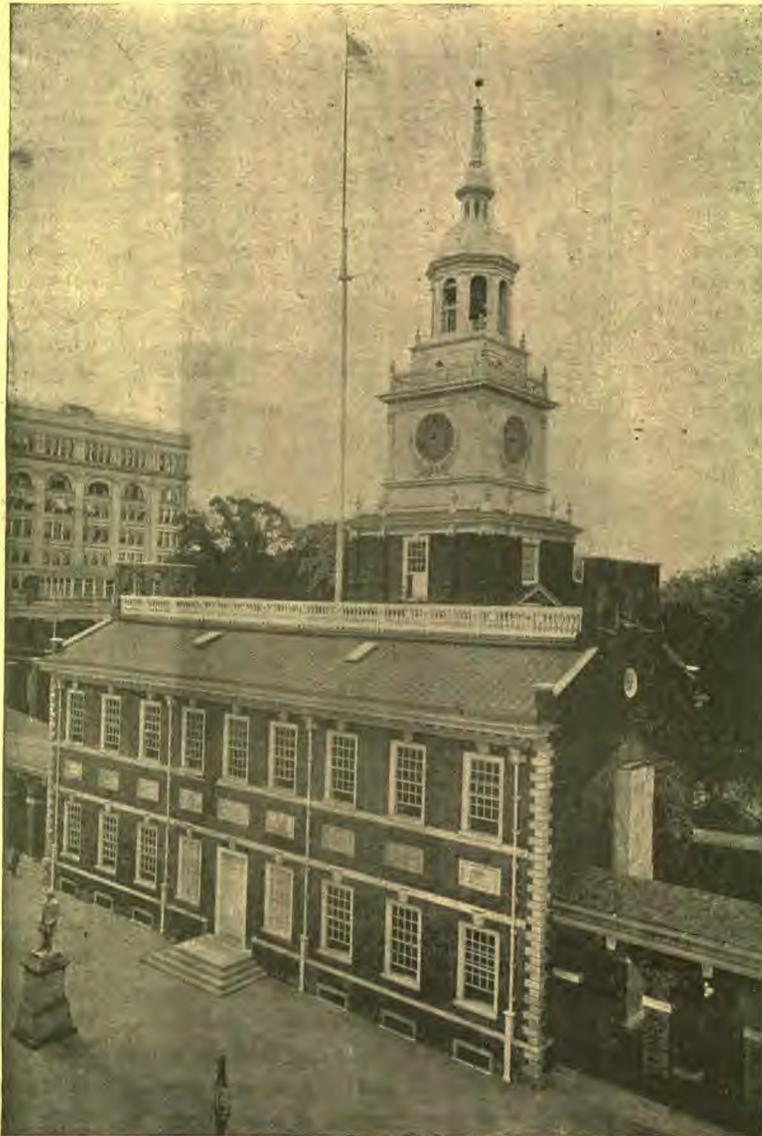
THEREFORE the SIGNS OF THE TIMES as a Christian journal stands not for the rights of the Protestant man, the Roman Catholic man, the Jew or the Gentile man, the Christian or infidel man, but for the rights, the equal rights of the man, whatsoever religion he espouses, or whether he holds to none. The right of the infidel to choose is as sacred as that of the Christian, and none should be so free, so anxious to concede those rights as the Christian.

The government, therefore, which regards the rights of its subjects will not exalt the institution, religious or social, above the man, but the 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 by in solemn procession; but no Protestant is to be forced to bow his head or even to remove his hat. All the Protestants of the community may with reverent air remove the hat and bow the head when the solemn rite of baptism is performed at some beautiful lakeside; but no Catholic should be compelled to show reverence. No one may encroach upon the equal rights of any, but as none can compel him to be religious, none are to compel him to act religiously.

A TRUE government will not subject the individual to the arbitrary demands of the multitude. Man surrenders no inalienable right to society or government. If the government be a true government, it conserves the right to guard the rights of each one and each one in his rights. When, therefore, each one 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, by true citizens, by Christians, 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. This is equity, justice, and Christainity.



Independence Hall, Philadelphia.

this is the teaching of the Master: "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. There is where Jesus Christ stood; there is where His followers ought to stand. By no compulsion or coercion can a man be a true follower of a worthy religion. If there is not that in the religion itself which by its merits, its beauties, its qualities, compel his choice, he has the right to reject it. And every follower of

TO OUR FELLOW CITIZENS.

IT is with no desire to reflect upon our common country that this issue of the SIGNS OF THE TIMES is sent forth. We are glad to recognize—

That this is 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 the inconsistencies of state laws, despite the many years of slavery within its borders, it has been the grandest, freest government that earth ever knew; and,

That its 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, one of the most thrilling objects upon which a patriot's eyes ever looked with more 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 loyal citizen as he responds to his country's call.

All these we appreciate and heartily recognize. We have been there.

But, fellow citizens, the true statesman and the 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 nor near probable future, even yet hidden by the glory of the past. He must probe for the rotting ulcer, he must extirpate the roots of the cancerous growth; the life-blood of the body must be purified before the death sores will heal. He must climb the mountain and take a larger, clearer view if he would know the condition and outlook of his country. He must take cognizance of the great general trends which reveal the principles actuating the life. He must know that only by adhering to the law of its life, the reason of its existence, can the nation continue to exist.

The Christian, if he be true to his Master, must search deeper still. He must, by the radium 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?—Then there is continuance of life and vigor.

The Christian must get up into the "high mountain," even the high mountain of God, and by faith in the prophetic ken as unrolled in the "more sure word of prophecy," he must see as God sees. He can 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 lands are his, blood-bought by Jesus Christ. He can not as a Christian confine his love to the land of his birth. He will love all men because all are the purchase of his Redeemer; and, as a redeemed one, he is debtor to all, "both to the Greeks, and to the barbarians; both to the wise, and to the unwise;" both to the Russians and to the Japanese; to the each and to the all.

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

of Christ." Moreover, he looks beyond this life to the life to come. He believes and 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, Christ Jesus the Branch will have gathered out of the kingdoms of earth those who will be eternally loyal to Him, and who will share with Him His universal kingdom, which is to come by *His power alone* from the ruin of all earthly kingdoms. 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 life if it is to continue to live and prosper. He knows that the moment a church, a nation, even as a man, departs from the law of its life, from that moment its decline is at hand.

Has this government departed, is she departing, from the law of her life, from the principles which gave her existence? In the light



Faneuil Hall, the Cradle of Liberty.

of the evidence presented in this issue of this paper, in the light of much more which might be presented, could we answer otherwise than to say, "She is so departing?" Bigness is no evidence of strength. Plethora is no sign of health. If the Christian sees the danger, is it not his duty to give warning in no uncertain tones? Can he be excusable to High Heaven if he give it not? 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 craze of commercialism, whirl of patriotic sentiment, the maze of political chicanery, 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?

WHAT FOURTH OF JULY STANDS FOR.

THERE was a time when the Fourth of July stood for solid sentiment, and its annual recurrence meant the reiteration of the rights of *all* the people, a restatement of the fundamental principles of liberty and free government. But there has been such a departure from republican simplicity in the government, and there has crept in such a marked degree of social caste among the people, such a disregard of the principle of individual or minority rights, such a notable extent of official infidelity and corporate dishonesty, and such a multiplicity of antagonistic combinations in support of conflicting interests, that the old-time idea of "equal and exact justice to all men, of whatever state or persuasion, religious or political," has been well-nigh obliterated.

When there was no oppression of the masses by the classes; when there was no tyranny of official authority; when there was no conflict between capital and labor; when men were considered more than mere objects of exploit; when republican government meant separation of church and state; then the Fourth of July was a day of mutual good-will and of rejoicing in mutual privileges and prospects. The rehearsal of the Declaration of Independence was not deemed a perfunctory ordeal with an obsolete meaning; but it was a reiteration of fidelity to principles that gave good cheer all over the land. The annual orations were more than spread-eagle oratory or political illusion.

There is need to-day of that spirit of high regard for human rights, that love of neighbor as of self, that would make the national anniversary of independence a rejuvenation of the principles for which it stood a century ago. The Fourth of July celebration needs a new impartation of the *spirit of 1776*. It is hardly to the point that we have the mere tinsel. The nerve-racking cannon and bomb, the pestering fire-cracker, and the hilarious debauch, are ill-befitting an occasion which *all* would like to enjoy, and have a right to enjoy. Is it not time that a civilized people should be so rapt in appreciation of liberty and equal rights that their sentiments could be expressed in more humane and refined ceremonials than some of those that occupy the most conspicuous place on that day? It is time to have a Fourth of July celebration that means more than an extravagant waste of means upon a superfluity of noise and a momentary flash in the pan. The Declaration of Independence stood for a firm planting of principle, and so ought its anniversary.

G.

HE, whose principles were most glorious and whose example was most spotless and worthy, has left His children the largest legacy, tho He die penniless.—*Herald of Light*.

BATTLES FOR TWO GREAT PRINCIPLES.

FAR back in the days of Moses, when a people had been delivered from involuntary servitude, we find the first recorded use of the word "Liberty." It occurs in this expression, "Proclaim liberty throughout the land unto all the inhabitants thereof."

It is more than a coincidence that these identical words should have been cast on the bell that was to ring out to the American people their proclamation of liberty from the rule of a country beyond the sea. While that bell had been tolling from its tower, circumstances had been educating a people in the love of liberty. With eyes opened by a divine hand, they had been enabled to see the violation of principles of truth and justice in the liberties which were denied them. Because they had been taxed without representation, because they had been looked upon as subjects rather than as equals, they made this declaration to the world: "We hold these truths to be self-evident, that all men are created equal," etc. It was a principle new to the nations, but in itself as old as Creation. It simply meant that the circumstance of birth could not justly give to any man a preeminence in rights over another. It was a bold statement to make; but it was true, and they made it. It was a broad foundation on which to build; but it was a solid one, and they built upon it. They built wiser than their day, and they built wiser, I fear, than the majority of their posterity in this day are able to appreciate. Without that foundation, the structure they reared could not have stood a hundred years; and a departure from that foundation will see that structure ruined in much less than a hundred years from the date of the departure.

Because they had been deprived of many natural rights, they declared that all men "are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Because they had been ruled by one who claimed the inherited right to rule without any regard to the authority of those he ruled, and had suffered under that rule, they pledged their lives, their fortunes, and their sacred honor to the outspoken principle that "Governments derive their just powers from the consent of the governed;" and because those principles were not recognized nor those rights allowed, they declared that "These United States are, and, of right, ought to be, free and independent states." From those plain declarations of principle, and the firm stand which they took upon them, there grew up what was then an anomaly among the nations, an anomaly which persisted by virtue of the principles upon which it was founded.

Now in these later years the remembrance of those principles is fading away, as fades the ink in which they were written. The outlines of those immortal words are dimming to obscurity to-day, and he must look with keen eye who would see those principles in the deeds and words of many of those who are formulating public sentiment to-day.

Civil Freedom Was but Half the Battle.

When that freedom had been achieved; when the nation had been set upon its course, its founders came to realize that the freedom of

the body amounted to but little without the freedom of the soul, the mind, the conscience. So they began to set their house in order upon this matter. Even before the Declaration of Independence was put into words, the Colonial House of Burgesses of Virginia, on June 12, 1776, adopted a Declaration of Rights, the following being a portion of one of its sections:

That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience.

When the Declaration of Independence had been adopted and published, we find that the Presbytery of Hanover, in Virginia, together with the Baptists and Quakers, sent up a memorial to the General Assembly of Virginia containing these words:

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



Bunker Hill Monument.

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.

They had seen the injustice of religion established by law—in other words, a union of church and state. They had been whipped, and burned, and banished under such a régime. So they declared as they did, and then went further and said: "We beg leave farther to represent that religious establishments are highly injurious to the temporal interests of any community. . . . Neither can it be made to appear that the Gospel needs any such civil aid."

Naturally the established church was strongly opposed to the cutting off of its financial state aid, its exceptional prerogatives, and advan-

tages over the other sects, just as the British Government was opposed to the severance of its civil and political jurisdiction over the colonies themselves; and so the battle for religious freedom was being waged in the colonies themselves at the very same time that the battle for civil and political freedom was being waged by the colonies against the mother country. Thomas Jefferson declared that struggle for religious freedom "the severest contest in which he was ever engaged." The struggle for religious freedom prevailed, and the established church was disestablished on January 1, 1777.

Later Attempts to Subvert Liberty.

Later attempts were made to commit the country to the virtual reuniting of church and state through the passage of laws for the support of "teachers of the Christian religion." It was another titanic struggle, with Jefferson and Madison championing the cause of religious freedom. They declared that "the enforced support of the Christian religion dishonors Christianity;" that "the religion 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;" that "it is proper to take alarm at the first experiment upon our liberties;" 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;" that "the equal right of every citizen to the free exercise of his religion, according to the dictates of conscience is held by the same tenure as all our other rights."

The attempt to commit the country at that time to a union of religion and the state was enthusiastically beaten, as well it deserved to be. And so there went into the chief document of the state of Virginia these identical words of Jefferson's original draft, with the expressed hope "that they would endure forever;" "No man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall suffer on account of his religious opinions or belief; opinion in matters of religion shall in nowise diminish, enlarge, or affect civil capacities. The rights hereby asserted are of the natural rights of man."

So well had the people of these days become imbued with the justice of the principles therein expressed, that every one of the original thirteen states incorporated the principle, if not the exact words, of the above quotation into their constitutions. As other states were added to the union, this principle so vital to true religious liberty was incorporated into their constitutions also, until now forty state constitutions are so declaring themselves.

In the Fundamental Law.

The national Constitution itself was not allowed to close without its own declaration upon this point; and so the very last clause of the last article but one declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States." But it was not thought that even this sufficiently guarded the religious freedom of the people. So the very first amendment to the Constitution declares that, "Congress shall make no law respecting an

establishment of religion, or prohibiting the free exercise thereof."

With the Declaration of Independence speaking as it does; with the Constitution of the nation speaking as it does; with the Constitutions of forty of these states speaking as they do; and with the history before us of the struggle that was waged by the founders of the nation for religious liberty; it would certainly seem that the people of the United States had spoken plainly enough, and that the lesson had been learned well enough, so that never again in this land could religious persecution raise its head to hurt or punish any for "worshiping God according to the dictates of their own consciences."

State Governments.

But in spite of it all, the principles of church-and-state union whose logical sequence is, and always has been, religious persecution, has been retained, upheld, and promoted in nearly all the states—so far have their legislators lost sight of the principle upon which their own religious freedom rests, the principle upon which the nation was established, the principle "on which the Gospel was first propagated, and the reformation from popery carried on!"

As the battle for civil freedom and the battle for religious freedom were carried on at the same time, by the same people, so the forgetting of the political principles and the religious principles of the nation are going on at the same time, among the same people. As the fathers of the nation declared it "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," and as the magistrate is now permitted to do that very thing in every prosecution of a Christian for the violation of a Sunday law, it is evident that that claim has been to all intents and purposes erected, and that the nation is now being led just where they said it would be.

Time to Take Alarm.

If it was "proper" in those distant days "to take alarm at the first experiment upon our liberties," it must be eminently "proper to take alarm" at the multitudinous experiments that are made to-day along that line. It certainly is very proper so to do when men in these days have been condemned repeatedly to the "chain-gang," to prisons, and to the payment of burdensome fines for worshiping God according to the dictates of conscience. Out of the persecutions suffered by the Baptists and Quakers and others because of their mode of worship grew the guarantees of religious liberty that were incorporated into our national and state constitutions. But now we

have the persecutions as they had them then, and that in spite of the supposed guarantees of religious freedom. America, who should have stood as a light and pattern to the world, who fought the battles of mankind and won, America, the asylum for the oppressed, has forgotten the most vital principle for which she stood, the freedom of the consciences of men. The great hand of an oppressive church is now grasping the seats of government in state and nation, as the founders of this nation warned us it would do when the people departed from the principles of religious liberty.

S.

"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



Signers of the Declaration of Independence.

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 millenniums, 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 had foretold in prophecy. The great church-and-state system of government, which, in different forms, has cursed and will curse 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 twofold 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 the 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 to death (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.

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.

*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 throughout. 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.

Two Horns Like a Lamb.

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

Here, then, 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 statesmen who may have loved them in the past. In this 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 religion 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

ready to use carnal weapons, writes: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts." "Neither as being 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 practises 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.

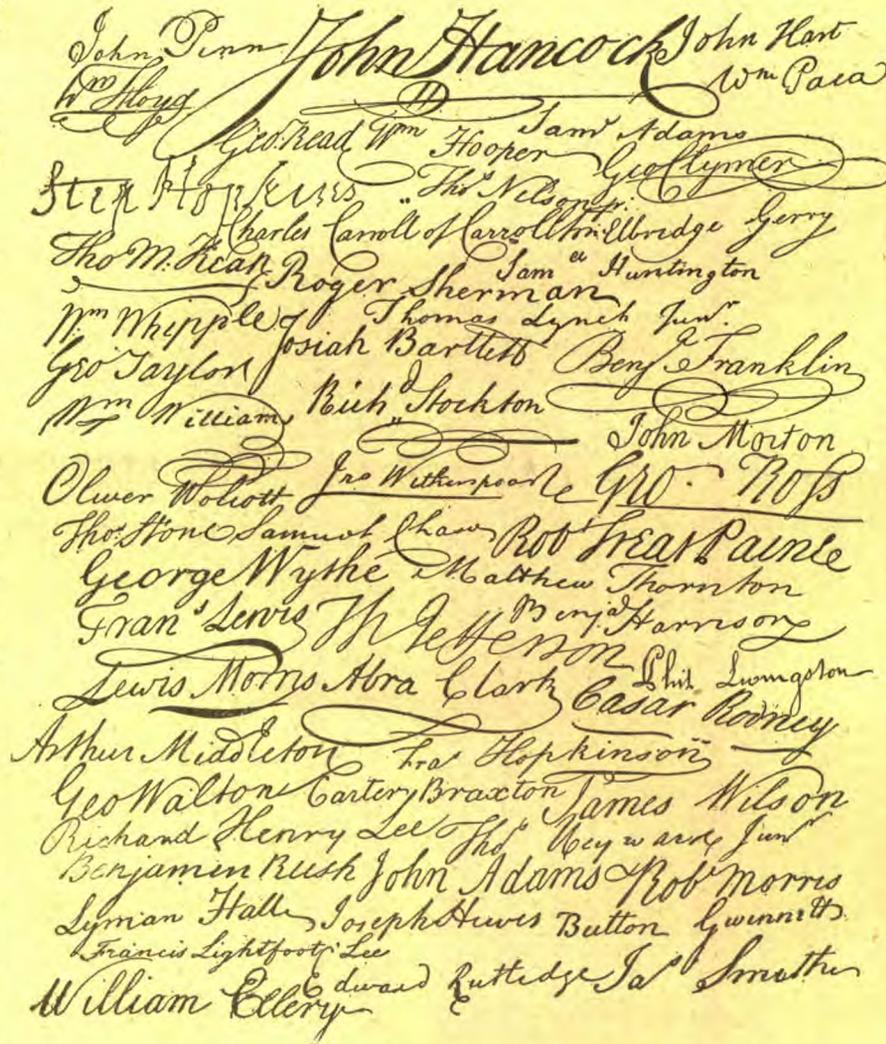
Both of these divine principles of equality and liberty are embodied in the charters of our freedom in this country, so far as they can be embodied in earthly government. In other words, the United States Government embodied the Christian idea of civil government, or, is in principle what a civil government 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 worshipping (or not worshipping God) according



Facsimile Signatures of the Signers of the Declaration of Independence.

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.

And that resolute apostle who was once so

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.—*History of the Constitution of the United States*, book 5, chapter 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.—*Fourteenth 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?

THE "PURSUIT OF HAPPINESS."

AMONG the "unalienable rights" for which the Declaration of Independence stands are the rights to "life, liberty, and the pursuit of happiness." As the theory and the language of the Declaration aims to guarantee a protection in these rights to "all men," it logically follows that every individual citizen, and every individual accepting the guaranty even temporarily, is under obligation to acknowledge and respect the right of every other individual. This government was originally a compact of individuals for this very 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 governments] 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." This scriptural reference to "rulers" contemplates rulers imbued with a spirit of justice and a desire for the good of all.

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 fundamental 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 fellowmen. 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 in its legal policy was indeed "a new order of things;" and, in the Old World, was looked upon as near of kin to anarchy.

But the Declaration of Independence paved the way for the Constitution of the United States, with its direct provision that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof;" and that forbids the government to "deny to any person within its jurisdiction the equal protection of the laws." And on this Fourth of July it might be well for the people to think soberly for a moment, and note the strong tendency to drift away from these fundamental principles. G.

DOING the will of the King is the first step toward drinking the water of the kingdom.—*S. S. Times.*

HALF the misery of human life might be extinguished by mutual offices of compassion, benevolence, and humanity.—*Addison.*



A BID FOR RELIGIOUS INTOLERANCE.

A Voice from the Supreme Court.

THE Presbyterian General Assembly met, in May, at Winona Lake, Ind. One of the speakers, on the evening of May 20, was Supreme Court Justice Harlan. The brief report which we have is from the Philadelphia *North American*, of May 22, written by the Rev. Dr. Chas. A. Dickey. The heading given to the article reads thus:

CHRISTIAN SABBATH BY LAW, PLEA OF HARLAN;

Supreme Court Justice Points Out Duty of State Legislatures.

Talk to Presbyterians.

General Assembly Hears Stirring Addresses on the Observance of Sunday.

A meeting in the interest of Sabbath observance was held Saturday night. John H. Converse presided, and Justice Harlan made the chief address. Justice Harlan made it very clear that it was the duty of state Legislatures to sustain Christian sentiment, and preserve the Christian sabbath. He intimated very plainly that the Supreme Court would stand for such legislation.

The speech of Justice Harlan is thus summarized:

Poor Man's Day of Rest.

Justice Harlan pleaded for the sabbath as the poor man's day of rest, and deplored the tendency to imitate foreign custom, and make the sabbath the great day for receptions and dinners. He declared that railroads and rich persons had no right to rob the laboring classes of their appointed day of rest.

He said that the duty of Christians to observe Sunday as a day of worship and of religious service was not to be confused with the right of those who worked to have a rest one day in seven.

Presuming that special effort has been put forth to report correctly one occupying such high position among the counsellors of the nation, we wish to call the reader's attention to the following:

1. As a Christian, Justice Harlan knows, or ought to know, that Sunday is not the Sabbath. It is neither enjoined by divine constitutional, or divine statutory, law. It has no legal standing in the Christian's Book, the Bible. That stands for one day only, the seventh of the week.

2. Justice Harlan knows, or ought to know, that Sunday, as the Sabbath, has no divine or worthy example behind it in Sacred History. The one Example for all humanity was the blameless Observer of the seventh day; and so also were His servants observers before Him and after Him, so far as the Holy Record gives us account.

3. Justice Harlan knows, or ought to know, that Sunday, as a sacred day, came into the life of the church, not by any divine mandate, but with the worst apostasy the world ever knew. It is one of the products of the Second, Third, and Fourth centuries, built on the traditions of ancient pagan sun-worship.

4. Justice Harlan knows, or ought to know, that among the first steps in intolerant Christianity—if we may use the contradictory term—was enforcement of Sunday by law; that around that centered the growing union of church and state which culminated in the Dark Ages.

5. Justice Harlan knows, or ought to know, that around this counterfeit institution, this pseudo sabbath, at the present time, there is being built up a hedge of thorny statutory enactments which is in spirit as intolerant as any religious legislation ever enacted in the past. These laws result in elevating one class of citizens above another at the behest of a religious dogma, and in disfranchising and declaring criminal other classes in every way equal to the former, who differ only as regards religious dogma.

6. Justice Harlan knows, or ought to know, that true religion is not a matter of civil law, but a matter of choice and conscience, asking only the non-interference of the civil law; that the men who desire a

day of religious rest have, in a free land, the right to take it. If they lose something by it, that has always been one of the concomitant sacrifices of true religion. The fact is that the great mass of those who use the day use it in idleness and dissipation worse than the work. But however the day may be used, legislation is not necessary to its observance. Moreover, legislation would never be asked for were not the day a *religious* institution. Every other alleged reason for Sunday legislation is a subterfuge.

7. And, therefore, the plea for Sunday laws and the assurance, intimated, implied, or declared, is a bid, pure and simple, for religious intolerance, whether so intended by the learned jurist or not. If Justice Harlan would abide by God's constitution—the Decalogue—he would never make a plea for the Sunday-sabbath religiously; and if he would hold to the Constitution of the Federal Government, which he has taken oath to uphold, he would never advocate nor uphold any Sunday law or any other religious legislation.

The foregoing utterance of Justice Harlan is most significant. For years we have told Americans that this Sunday legislation, widespread, venal, iniquitous, and intolerant, would come. This was denied. We were told that it could not be in free America. We declared that it would come, because God's Word had predicted it. And it came, and is abounding more and more.

Then, when it came, our liberty-loving Americans told us that these cranky laws would be set aside by our highest court as unjust, unamerican, class legislation, and such ought to be the case; but, instead of that, we have a member of that court urging such legislation, and assuring its promoters thereby that the Supreme Court would uphold it.

What will our liberty lovers do? Will they yield conscience and their sense of justice, and stand with the law, right or wrong, or will they stand for right, for liberty, for truth, for God, and for that Book which has predicted the very things we see taking place? The people of this country are in the valley of decision. These are days of crises which are determining eternal character.

UNION OF CHURCH AND STATE.

What Cardinal Gibbons Has to Say.

CARDINAL GIBBONS, popularly, and doubtless correctly, regarded as the most liberal of the "princes" of "the church," does not believe in the separation of church and state as a universal principle. He professes to indorse it in this country, but he does not approve of it in France. In a recent interview secured for the *New York World* by Miss Helen Jerome, traveling correspondent of the Melbourne (Australia) *Age*, which interview is said to have been authorized and revised by the cardinal, he had the following to say in answer to an inquiry as to his "feelings with regard to the separation of church and state in France:"

The separation of church and state in America I entirely approve, because, whilst there is a separation, the government of America does not antagonize Christianity. Moreover, there is this additional feature about it,—that, whilst the government of this country in no way interferes with the missions of the Catholic Church to preach the Gospel, it also holds over us the egis of its protection. If the French people were situated as we are, which unhappily they are not, I would wish the same state of things to exist among them. But as things are—and I feel very deeply about the question—I am sure that the separation of church and state in France, whatever may be the result in the near future, will involve the church in miserable perplexity and unhappiness. The separation of church and state in such a country as France is so much less desirable because there is absolutely no hope that the French Government will treat the Catholic Church with the same consideration as the American Government. I feel that all the old antagonisms will continue, and the vagaries of the human heart are sufficient for the church to cope with in themselves without any additional antagonist in the shape of the government.

The cardinal "seemed to feel very pessimistic about the outlook for France; the subject seemed to sadden him much." And all because there is "no hope that the French Government will treat the Catholic Church with the same consideration as the American Government." What is the consideration

with which the Catholic Church is treated by the American Government which causes the cardinal to say that in addition to not interfering "with the mission of the Catholic Church to preach the Gospel" the government of this country "also holds over us the egis of its protection"? What more consideration or protection should the Catholic Church have from the government of this country than protection from interference in its mission "to preach the Gospel"? Elsewhere in the interview the cardinal declared that "we have a fair field in this country and no favor, and we don't want favor," but that "the government of the United States is entirely friendly to the Catholic Church."

In answer to the question, "Is not your eminence an American?" "the love of Cardinal Gibbons for his country was manifest in the pride of his voice" as he said:

I am, indeed, and I have this to say—that the government of the United States is entirely friendly to the Catholic Church. We have a fair field in this country and no favor, and we don't want favor. With Dryden, I firmly believe that—

"Truth has such a face and such a mein,
That to be loved needs only to be seen."

If "we don't want favor" and are not receiving favor, why is it necessary to keep saying, "We don't want favor?" The thing has the aspect of too much protestation, which generally accompanies the sense of guilt and the fear of detection. The declarations that the Catholic Church is receiving no favor in this country, and that "the government of the United States is entirely friendly to the Catholic Church," are not without a suggestion of incongruity. The last thirteen years are full of evidence that the Catholic Church is receiving favor. In answer to the question, "Does your eminence think that America will ever be a Catholic country?" the cardinal "said sadly:" "Ah! I can not give an expression of opinion as to that, seeing the big discrepancy existing between the 80,000,000 of people in the United States and the 14,000,000 of the Catholics, but it is permitted me to cherish such a hope." With regard to the condition of the Catholic Church in this country he said:

The condition of the Catholic Church in America is most favorable. We have, of course, to contend with various forms of Protestantism, but I do not think that the animosity of these sects is half as acute as it is in your country of Australia, where I believe sectarianism has largely crept into the world of politics. The Protestants of Australia bring with them all the bitterness of the Old World, and it long remains fresh in their minds. With us here the great majority, or at any rate a substantial proportion, of the United States people are not attached to any particular form of religion, so that their hostility, if, indeed, they have any, is not so accentuated as it would be were there a strong sectarian impulse. I might go as far as to say that in this country, as far as my experience goes, we are received and treated very fairly by the non-Catholic laity, who are decidedly disposed to be just. Some of them, of course, have imbibed anti-Catholic prejudices from their youth; but, as a rule, the American spirit is entirely disposed to examine every side of a question and is, moreover, always open to conviction. The same is even true of many of the Protestant ministers. There are some, however, hopelessly unrelenting in their hostility.

The cardinal referred to the favorable results from Catholic missions which are held for non-Catholics. He further said:

Then at the present moment the Catholic population of the United States of America numbers about 14,000,000. If we add to these figures the Catholic population of the Philippines and Porto Rico, the Catholic population under the American Government would exceed 20,000,000. In the hierarchy of the United States the bishops number about one hundred, and these include one cardinal, thirteen archbishops, and eighty-six bishops, and every year we are adding new sees in the country, and I am happy to say that conversions are occurring in every direction.

And all this advancement of Roman Catholicism is because Protestantism has lost its power to protest. There ought to be enmity, not against a single Roman Catholic, but against the fearful, soul-destroying errors of Roman Catholicism. But this is impossible with the little faith which a dying Protestantism has in the Bible.

Eighteen persons were killed and 100 wounded by troops during a procession of laborers at Lodz, Russian Poland, on June 21.

A COMMON FAILURE IN CIVIL GOVERNMENT.

MANY attempts have been made to establish government that would be void of tyranny; that would recognize the rights of the people. Every popular revolution against an established government that ever has taken place had that purpose in view, however mistaken the revolters may have been regarding the situation. But, prior to A.D. 1776, all such attempts fell short because some particular kind of religious faith was recognized in the civil law, and effort was made to enforce it by 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 ever-increasing light of the Gospel of Liberty, there at last 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 in 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. However, that 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 (in the letter) held up by constitutional expression, and in the periodical heralding on state occasions. Its failure to hold place in spirit as well as in letter in this Republic must be due to the waning of the spirit of civil and religious liberty in the hearts of the people, and the consequent disregard of that principle in the halls of legislation and courts of justice. G.

During the past week Germany and France have been on the verge of war, and it was well understood that, in case a clash had come, England stood ready to assist France. Germany had demanded an international conference over Moroccan affairs. France did not care to join in such a conference, and, because of her attitude, neither the United States nor England accepted Germany's invitation to the conference. Germany then pressed the matter to such a point that war would have followed had France remained obdurate. Thereupon the French premier agreed to take the matter of a conference under advisement, providing the scope of the conference were outlined beforehand. There the matter now rests; but it is understood on both sides that the situation is still extremely delicate. A failure to agree on the part of the men having charge of arranging the scope of the conference, may precipitate war at any moment. As both nations are well prepared for war, both in trained men and modern equipment, and as the war would bring the great navy of England into action, there would be the most terrible struggle that Europe has ever witnessed. We thus see how ready the world is for the final conflicts.

The Lake Shore train, known as the Twentieth Century Flyer, was wrecked at Mentor, Ohio, on June 21. The train was running at about sixty miles an hour, and ran into an open switch. As a result of the wreck 19 persons were killed, and a larger number are more or less seriously injured. The train was running on an 18-hour schedule between Chicago and New York. It is reported that the train will be put back on its old schedule of 20 hours. On June 17 a wreck occurred at Patabisco, Md., in which 18 persons were killed, and about 20 injured.

Assistant Secretary of State Loomis has been exonerated by the President from the charges of Mr. Bowen, the minister to Venezuela. Mr. Bowen has been dismissed from the service for making the charges. Paul Morton, ex-secretary of the navy, has also been declared blameless by the President from any illegal act in the railway-rebate matter.

The Chicago strike has virtually come to an end. The employers have now refused to arbitrate the question of the demands of the men, and are conducting their places of business with new help. The Chicago grand jury has ascertained that large bribes have been received by labor leaders in connection with the strike.

A report from Kamchatka states that pirates recently landed at a small, unprotected place, and massacred all the inhabitants of the village, looting the place, and setting fire to the houses.

DRIFT-WOOD.

BY ELIZA H. MORTON.

I sit by my hearth in the firelight
With my books and my thoughts alone,
I long for the voices now silent,
For the sound of their tender tone.

The flames are consuming the drift-wood,
But the warmth and the ruddy glow
Are symbols of all that are blessed
When life had its overflow.

I think of the loved who are sleeping
Where no turmoil disturbs their rest;
My heart gives a throb in its anguish
Like a bird that has lost its nest.

I think of the friends who are wandering
In the paths of the far away,
And memory is fitful and restless
Like shadows at close of day.

O life, with thy burden of driftwood,
With thy flame in its 'wilder glare!
Consume with the fires of God's kindling
All the doubt and the dread despair!

North Deering, Me.

PERILS OF OUR COUNTRY.

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 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 Law-giver. 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

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 law 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 cruellest 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 practise 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



From a photograph of the statue of Washington in Independence Hall, Philadelphia. It was carved from yellow pine by William Rush, and is said to be the best statue of Washington made.

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

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 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 infatuation 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 can not 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.

If you seek to grow strong yourself, get strength by helping the weak. Strength will come to you in proportion as you learn to give yourself to what the world calls the weak.

No individual who gives himself in this direction ever permanently lost anything.

You want to learn to lose yourselves in thinking of others. The individual who is greatest is the one who thinks least of himself. The individual who is weakest is the one who thinks most about himself. You want to learn to lose yourself as often as possible, always, if possible, in service for others.—Booker T. Washington.

FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

IN THE LAP OF LUXURY.

IN placing before the reader the following astounding facts indicative of the lavish expenditure, the ostentatious display, and the wanton waste, which are so obtrusively in evidence in the world of ultra wealth and fashion, my object is not to entertain or gratify mere curiosity. Neither is it my purpose to find fault or to condemn. My object is a serious one; namely, to make evident to the

LOVERS OF PLEASURE rather than lovers of God." The following is an Old Testament picture of the same latter-day phenomenon, and is given in Isa. 22:13: "And, behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine; let us eat and drink for to-morrow we shall die."

Is the church of Christ warranted in believing and teaching that these foretellings of the Holy Spirit find their fulfilment and verification in our day? The following array of facts make it indubitably evident that the foregoing prophetic premonitions are being strikingly fulfilled in these romantic days. And, of course, such fulfilment is one of the numerous present-day signs betokening the early realization of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

Inventing New Ways of Spending Money.

A popular writer has recently declared that "fortunes are to-day so numerous that the owners find it difficult to spend the income." There are actually many persons who make a handsome living by inventing new methods of spending money. The urgent requirement is for something incredibly expensive and startlingly novel, whether it be in the way of dress, of equipage, of household decorations, of supplies for the table, or what not. Cost is not considered except as an enhancement of whatever may be desired. Indeed, the more costly a thing is, the better, if only for the reason that an extravagant price puts it beyond the reach of ordinary persons, whose possession of it would render it commonplace, or even vulgar. Hence it has been seriously alleged that any one who has the

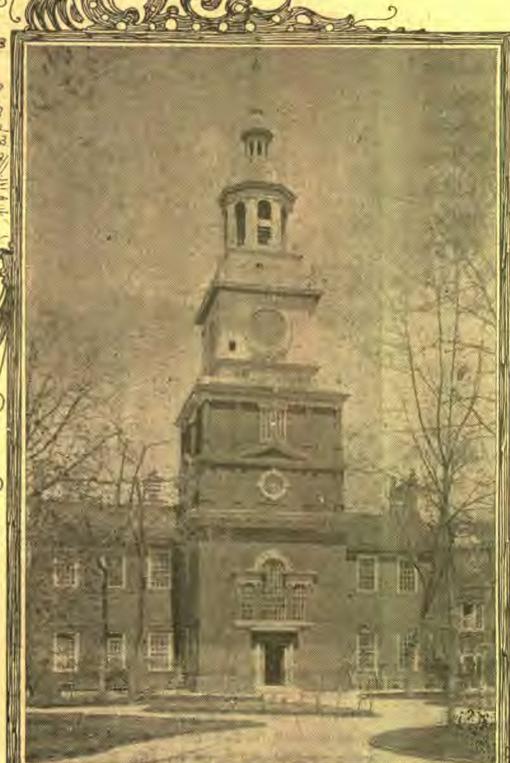
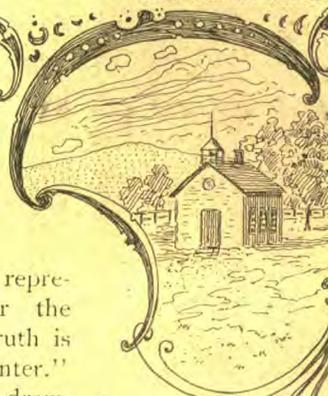
ingenuity to create novel methods of self indulgence, which are at once spectacular in form and fabulous in cost, need not long be in want of lucrative employment.

Hostelries that Smell of Money.

Two or three of the largest hotels in New York City, which a few years ago were regarded as touching the topmost point of gorgeousness and sumptuous appointments, are to-day shunned by the ultra "smart set" of our American moneyed oligarchy, as too cheap and popular. Hence for the exclusive accommodation of these rare souls, a number of smaller, but more lavishly expensive hostelries have recently been built in New York and a few other large centers. One of these in New York, completed in August,

"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



INDEPENDENCE HALL

reader the very solemn fact that the social phenomenon herein portrayed is to our generation one of the many premonitory signals which our heavenly Father has displayed in His prophetic Word.

"Ye have lived delicately on the earth, and taken your pleasure." These words are an excerpt from a prophetic anticipation of some of the social and economic conditions that would obtain in the days when "the coming of the Lord is at hand." This direct, incisive forecast of Inspiration, relating to our own time, is a part of the fifth chapter of James. Another divine foretelling of precisely the same tenor, and likewise finding its fulfilment "in the last days," was given through Paul, and is found in 2 Tim. 3:1-4. Direct and unequivocal, it can not be misunderstood. Omitting what is not essential to my theme, it runs thus: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, . . .

1904, will under no circumstance admit more than two hundred guests, and these must be persons who are not only primates among multimillionaires but are admittedly of the highest (?) and most exclusive social caste.

To designate this hotel as a "palatial" one would be to use a grossly inadequate adjective. In respect to embellishment and luxury, nothing conceivable has been omitted. The furniture alone cost \$1,500,000. The furnishings of a single room vary in cost from \$4,000 to \$10,000. The curtains for each window represent an outlay of \$300; and the portières for each door represent an expenditure of the same amount. The walls of some of the rooms are covered with hand-embroidered silk or satin costing \$60 to \$75 a yard. Because of its relative cheapness, mahogany furniture was eschewed as being too common. Circassian walnut, being the rarest and most costly cabinet wood in the world, is accordingly the material of which the furniture consists. All the corridors are walled with the most costly white marble obtainable. Even what is unseen must not be cheap, because cheapness suggests economy and economy spells vulgarity.

For a suite of five rooms, with baths, the guest pays \$150 per day. Three rooms cost him \$12,500 a year, exclusive of meals. In one of the most sumptuous of New York apartment houses, a modern Midas pays \$15,000 for a suite of unfurnished rooms. He spent \$6,000 in decorating the walls.

In the February *Success Magazine*, Mr. Cleveland Moffett tells his readers that a friend of his, who pays \$8,000 a season for the rent of his Newport cottage, said to him: "Newport is the most expensive city in the world; it's twice as expensive as New York. Mr. Moffett avers that a rental varying from \$3,000 to \$7,000 for a cottage for the "season" of three months, is an ordinary affair at Newport. But any one of the many *villas* commands a rental of 5,000 or more dollars the three summer months ending in September. He declares that "no summer city in the world can show so lavish an expenditure in so small area," as Newport. Even the unimproved land, adjacent to the city, sells readily at the incredible price of \$43,000 an acre. The cottages built to be rented to the money burdened votaries of "pomp and pleasure" were erected at a cost of \$250,000 to \$1,000,000.

There are forty of these places in Newport where the running expenses incident to the keeping up of lawns, gardens, greenhouses, etc., amount to sums varying from \$10,000 to \$15,000 for each place. The grounds of one of these places were improved at a cost of half a million dollars, and twenty laborers are required for the mere details of landscape gardening.

Enormous Cost of an Ordinary Fete.

Hundreds of recklessly expensive *fêtes* take place every season at Newport; and, of course, a relatively large number at all the other resorts of the "exclusive sets." Each one of the splendid functions represents an outlay ranging from \$10,000 to \$20,000. The fabulous cost of "swell" dinners given by and for the opulent epicures of our day is not so much owing to the expensiveness of the food actually consumed, as it is to the gorgeous

decorations of the table, dining-hall, and grounds. These decorations are on a scale of extravagance quite amazing to ordinary folk. They consist not only of flowers, costing sometimes thousands of dollars, but of all sorts of superb rustic scenery.

A Newport florist said to Mr. Moffett: "The flowers for a single ball cost \$2,000." "How is that possible?" inquired Mr. Moffett. "How is it possible?" ejaculated the florist. "Suppose you are giving floral favors of ten dollars each, in the cotillion? You think ten dollars is too much? I can show you on my books where Mrs. H., at her ball, paid me *fifteen dollars each* for 120 floral favors. That made \$1,800, without even starting the decorations."

The florist described another sumptuous ball "where the walls were festooned with laurel wreaths, and at each loop of the wreaths hung an enormous gilt basket filled with exquisite

and luxury, which may represent an expenditure of \$30,000 to \$100,000. A typical instance is the much discussed Hyde ball recently given in New York. The newspapers reported the total cost of this magnificent function at \$100,000. Apropos of this *fête*, the editor of a New York paper coolly remarked: "If a man wishes to spend \$100,000 on a costume party and he has it to spend, . . . no one has a right to find fault—provided it is a good party. When people have money to burn they would certainly suffer cruelly if they were not allowed to burn it." Morally no one can have such a right.

Speaking of another notorious ball, a popular writer recently exclaimed: "The results of months of preparation and the outlay of hundreds of thousands of dollars squandered in a few hours!" All that remained of it were some faded flowers that had cost \$10,000, some scraps of food that had cost at least \$15,000, and some rumpled costumes that had cost more than \$100,000.

And on that very night thousands of famished men and women wandered homeless in the streets of New York, and ten thousand children in the same city spent that winter night, hungry and cold, because of the desperate poverty of their helpless parents.

Ostentation in Dress.

That this is an age of unprecedented luxury in dress is patent to all observers. "Women's costume costs more to-day than ever before in the history of the world," declares one who has made the history of human apparel a special study. The sums lavished on clothes by the very rich is incredible. "The cost of women's raiment has practically no limit; and a lady of highest fashion can hardly be comfortable on a dress allowance of less than \$20,000 a year," soberly affirms Mr. René Bache, in a late number of the *Saturday Evening Post*. He adds: "If her husband is liberal he may give her \$25,000 without fear that he is encouraging her to indulge an undue extravagance." He further declares that if a money king has two or three grown daughters, unmarried and out in society, it is obvious that a million dollars will barely suffice to clothe the women of his family.

A writer for *Success* recently asked the owner of the largest dressmaking establishment of New York, with branches in Newport, London, and Paris, how much it cost a woman of real fashion, for gowns alone, each year. He answered promptly, "ten thousand dollars." He said that many of his patrons each spent \$12,000 a year for frocks, but that he thought \$10,000 was ample. "If a woman spends only \$5,000 a year for this one item, we do not take her very seriously," he naively added. Being asked how many gowns a "smart" woman needed for the Newport season, he answered that twenty would suffice. He said further that a first-class gown could not be bought from his firm for less than \$500. Being asked how often a lady wore one of these gowns, he answered, "Three or four times." After that it was consigned to the limbo of the attic or was given away.

Mr. Bache, who is an authority on feminine apparel, says that a woman of fashion never



Washington Monument, Washington, D. C. Corner-stone laid July 4, 1848; cap-stone set Dec. 6, 1884; dedicated Washington's birthday, Feb. 22, 1885; height, 555 feet; weight, 81,120 tons; cost, \$1,187,710. It is a wonderful monument, materially considered. But the principles of liberty held by the man it commemorates are eternal.

pink roses among which sparkled dozens of tiny electric lights." That trifling item alone absorbed a cold thousand dollars. A theater, built expressly for the occasion, on the lawn, and removed the next morning, cost an additional two thousand dollars. Several thousand dollars were added for a fully equipped vaudeville entertainment, with singers, acrobats, jugglers, and dancers—all brought from New York for the occasion. The extra electric lighting effects on the grounds usually cost \$5,000 for the evening. These are only *some* of the items that contribute to the enormous total cost of a single ball, two or three of which are given in Newport alone every week of the summer months.

Occasionally, however, an exceptionally "swell" ball is given in some center of fashion

feels comfortable with less than sixty gowns a year. He says that a lady of conspicuous fashion thinks nothing of thirty-five dollars apiece for the lace handkerchief which she carries to social gatherings, and that she is liable to indulge in tears if it be gently hinted that eight dollars a pair is too much to give for her stockings.

When Miss G., a New York heiress, married the Duke of Roxburgh, in 1903, she had seventy hats made for her trousseau, and she considered the allowance to be only moderate. Indeed, young women of her social status expect to indulge themselves in about thirty hats for each season, or sixty for a year. These comprise morning hats, evening hats, reception hats, driving hats, sailor hats, and auto hats. In Mr. B's leisurely phrase, "An' auto hat may cost as little as \$75, being small and compact, but a carriage hat of sable and lace, or ornamented with a bird of paradise, may separate her dear papa from \$500 in good money."

After making the most painstaking and methodical investigation among the most exclusive dressmakers and milliners in New York City, Mr. Moffett ascertained that there were 6,000 women in New York City alone, who spend in the aggregate more than forty million dollars a year on dress! One hundred of these women squander from \$30,000 to \$38,000 each on their yearly dress supply. One thousand spend \$15,000 each; and the remainder let slip \$5,000 each, every year, for wearing apparel. Mr. Moffett estimates that if these six thousand women of New York would manage to get along with \$3,000 each, a year, for dress allowance, they would save \$24,700,000 annually, which could then be used to relieve the awful suffering of New York's thousands of destitute women and children. Now try to imagine the beneficent results if the women of fashion in all the other centers would condescend to do likewise!

It requires sixty sable skins to make a lady's coat of moderate length. If these skins are the genuine Russian sable, they will cost \$550 apiece. Hence, the complete coat must cost sixty times \$550, or \$33,000. Some of the women of extreme wealth wear sable coats long enough to reach the ankles. Such a coat comprises eighty skins costing \$44,000. A muff of the same material commands \$2,750; and a boa of four skins adds \$2,200 to the cost of a complete set of furs. The *point* lace alone, which adorns many a fashionable wedding gown, costs \$1,500. The April number of *Success* contains a cut of a *point de gaze* handkerchief, fourteen inches square, and is valued at \$1,000. It is the property of a wealthy New York woman. The making of this handkerchief occupied an expert lace worker, in Belgium, a full year. A single pearl necklace was recently sold at Tiffany's, in New York, for \$200,000. This is thought by many newspaper writers to be a rare exception as to price. Yet René Bache writes in the *Saturday Evening Post*, that "a necklace of pearls worth \$300,000 is nothing very extraordinary, and \$100,000 is certainly not too much to pay for a tiara, while a 'stomacher' to match may easily cost \$100,000." This represents an expenditure of half a million dollars on three pieces. In addition to these, a lady of the "smart set" must have ornaments for the corsage, and a number of very costly rings. Stones of pearl cost from \$5,000 to \$20,000 each; while a single ruby may cost as high as \$40,000.

An eastern writer, with a nose for curious

facts, recently discovered that there are twenty men in New York City who wear link cuff-buttons worth \$5,000 a pair, or \$100,000 in the aggregate.

In fact, \$100,000 is about what New York men spend every day at their clubs during the season!

It is not uncommon for a man—of the millionaire class—to spend \$6,000 a year for dress, the principal item being twenty suits. He pays \$124 for a suit with frock coat, and \$85 or more for a business suit. He replenishes his wardrobe each year with a supply of six dozen shirts at an outlay of \$330 a dozen! Thus we see that fondness for extreme ostentation in dress is not confined to the "gentler" sex of our pitiful humanity.

A student of sociological subjects recently made a tour of inspection among New York's poor in the Eastside tenement district. He was surprised to find that large numbers of children were entirely shoeless and stockingless, even in the most rigorous winter weather. By way of contrast he related a true incident he had observed in Chicago. A mother, who was the daughter of one of the richest men in the world, had her little boy always wear white kid shoes, and owing to the dust and smoke of the streets she found it difficult to keep them clean. One day she met another mother who was also perplexed by the shoe-cleaning problem; and "she said with naive enthusiasm, as if she had made a great discovery, 'You know I have solved that whole difficulty. I do not send little Johnnie's shoes to the cleaners at all any more. I just buy so many dozen pairs at a time and let him wear a new pair every day. Isn't that really clever? It's a great idea!'"

Dr. Josiah Strong informs us that the amount spent for clothing by the average tenement family is \$49.85 a year. These families mostly consist of six and seven members; and there are a quarter of a million of such families in the metropolis alone. From this Mr. Moffett shows that if a rich woman denied herself even to the extent of spending only \$3,000 a year on dress, she would still be spending enough to clothe sixty poor families. "And the \$30,000,000 that *might* be saved, that is, the excess above \$3,000, now spent on dress by our rich women, would at this rate clothe 600,000 families, practically *all the deserving* in the United States." There are some very estimable women who *do manage* to dress on \$3,000 a year!

As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man. They were EATING AND DRINKING, "and knew not until the Flood came, and took them all away; *so shall also the coming of the Son of Man be.*"

THE LAST-DAY CHURCH REPROVED.

1. THE church, in the last historical stage, is called "the church of the Laodiceans." Rev. 3:14.

2. "Laodicea" means "the judging of the people," which proves that it is the last-day church, or the church of the last days of probationary time.

3. This church is reprov'd for unfaithfulness in not recognizing its obligation to God. Verses 15-19.

4. Verse 20 shows that this state of spiritual "lukewarmness," or carelessness, exists in the church just on the eve of the Lord's coming. "Behold, I stand at the door, and knock."

5. With this plain, definite warning comes the encouraging promise, "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

6. The prophet Malachi, the last of the Old Testament writers, refers also to the conditions in the

last days. This is made clear by the last chapter.

7. In his complaint of the church's neglect in the service of God, the Lord by His prophet notes that it is the same trouble that existed of old: "Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them." Chapter 3:7.

8. But the prophet becomes even more specific, and charges the church with *robbery*, in withholding the tithes and offerings; and he further says that a curse is resting upon the church because of this robbery. Verses 8, 9.

9. This prophetic counsel to repentance is also specific as to what will prove genuine penitence: "Bring ye all the tithes into the storehouse, that there may be meat in My house [or means to sustain His laborers], and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

10. The cause of the spiritual declension in the church is the same in all dispensations, namely, selfishness—withholding that which is due to God. Counsel to Israel of old is counsel for Israel of today: "for we are the *circumcision*, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3; also, Rom. 15:4.

THE DAYS IN WHICH WE LIVE.

BY FRANCES E. BOLTON.

THESE are days of wild excitements,—
Mobs arise beyond control,
Lynch law reigns without indictment,
Tho it scars the human soul.
In the fever of a moment,
In the furor of a fray,
In the silence of long torment
Men cast hope and life away.

These are days of fierce achievement,—
Competition's race begun,
Click of hammer, no reliefment,
Hot, the toiling wheels whirl on,
Rush of cars in webbed commotion,
Men are running to and fro,
Strain of nerve and keen emotion
Is the whole world's undertow.

These are days of cruel contrastments,—
Rich in lavish luxury,
Poor in bitter, sad chastisements,
Under goad of penury.
Beggars, menials, workmen, languish,
Pressed by heartless grasp and cold,
What to those who gain their anguish?
Men grow callous as their gold.

These are days of world-enthronement,—
Lust of eyes and pride of life,
Days when self hath great endowment
To attain the end of strife,
Days of epicurean festal,
Days of fatness for the lewd,
Days when men grow coarse and bestial
From the slaughter of the good.

These are days of warring nations—
Armies, navies blast and boom,
Picked the flower of rank and station,
Faces deathward for their doom,
Hearts defiled and homes dismantled,
Earth's a charnel-house of dust.
Is there aught for man implanted
To survive the reign of lust?

Yes, my soul, behold above you
Flies an angel with a scroll
Written on, "The Father loves you,
He will save the seeking soul."
Flying, crying as he passes,
"Turn to Christ and Calvary,"
O awake the frenzied masses,
Ere time strikes eternity.

In these days of swift probation,
O join all, ye hearts that ken,
Publish out the great salvation,
That still waits repentant men;
For these days are of decision;
Souls to lasting choice are driven;
Swiftly comes the just concision,
Hate to doom, and love to heaven.



THE QUIET HOUR.

We have girded on His armor, we have buckled
on His sword,
And the earth is glad with music as we raise with
one accord
The great hymn of those rejoicing that they serve
the living Lord—Alleluia!

In the mercy of His greatness He has made His
service sweet;
There is rapture in the burden, there is gladness
in the heat,
And the goal that makes life joyous is the Lord's
great Judgment Seat—Alleluia!

To the Lord who spread the heavens through the
boundless fields of space;
To the Lord who calls the weary to His Calvary
of grace,
Raise the hymn of grateful triumph—we shall see
Him face to face—Alleluia!

—Harold Begbie.

EDUCATION IN THE HOME. NO. 8.

BY MRS. L. D. AVERY-STUTTLE.

JUST read that once more, please, Mr. Jones. Are you *sure* the psalmist doesn't say *nine* of the commandments?"

"Then shall I not be ashamed, when I have respect unto ALL Thy commandments.' I suppose that means all ten of them, Mr. Hartman," smiled Mr. Jones.

"Well, but," objected Mrs. Wilbur, "I am quite sure that the apostle Paul must have made the change, being instructed to do so by Christ."

"Perhaps it would be well for you to take time to look this up, Mrs. Wilbur," smiled Brother Hartman, "and report at our next meeting. We may be sure if there was any change in the Sabbath, Paul has mentioned it, because he assures us that he has 'not shunned to declare unto you all the counsel of God.'"

"I am willing to try," said Mrs. Wilbur, "and I shall certainly tell you what I find."

"But I would like to know if there is anything in favor of keeping the old Jewish Sabbath in the New Testament," said Mr. Jones.

"May be you can answer the question, Elsie, you or John."

"Brother and I were studying that point this afternoon together, and we found that the last verse of Luke 23, and the first verse of the next chapter, is pretty plain on that point. John will read it."

"It is speaking of the burial of Christ. The holy women wanted to prepare the body of their Lord for the tomb according to the custom of the times. 'And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared.'"

"Where did you say that was found?" asked Mrs. Wilbur. "Queer I don't remember reading that verse."

"Luke 23: 56 and 24: 1," responded John.

"They 'rested the Sabbath day according to the commandment,'" repeated Brother Hartman. "Now, Beth, you will have to repeat the commandment again, I guess, to tell us *which* day the commandment says *is* the Sabbath."

And little Beth, glad of another opportunity to answer some of the questions, repeated the sacred command which the Almighty has placed in the very heart of His holy law, solemnly and with great emphasis.

"So it was the seventh day that the holy women observed so carefully that they would not even prepare the body of their Lord for burial. What day comes 'in the morning' after the seventh day, or the Sabbath? Josie, will you answer?"

"Why, the first day, or Sunday," smiled Josie.

"What day comes just before the first day, Beth?"

"Saturday, papa, or the seventh."

"Well, then, it is very evident, is it not, that the day before the first day is the one observed by the holy women, even after the death of Christ. What is your opinion, Mr. Wilbur?"

"Well, to be candid, neighbor, I should suppose Christ would have told them before His death, that He was about to change the Sabbath from the seventh to the first day, because He would arise on that day, and that they were to observe it ever after."

"Your idea is reasonable, quite so," said Sister Hartman; while Mrs. Wilbur exchanged glances with Mrs. Jones, who seemed somewhat troubled.

"The first day of the week is mentioned barely eight times in the New Testament," continued Brother Hartman, "and if there is any sacredness attached to it, I suppose it will be mentioned in connection somewhere. But I think we will find that not in one of these instances is it spoken of as a holy day. Josie, will you please turn to Matt. 28: 1, because this is the first time the day is mentioned in the New Testament."

Josie turned to the passage, and read:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulcher." "Why mother," exclaimed Josie, "don't you see by this verse that instead of finding anything for Sunday keeping, it plainly says that the day before the first day of the week is the Sabbath?"

"Let me read that verse again; it's strange I never noticed it before," and Mrs. Wilbur read once again the word of inspiration.

"Now, Mr. Wilbur, you will please read the next instance in which the first day is mentioned. Turn to Mark 16: 2."

"And very early in the morning the first day of the week, they came unto the sepulcher, at the rising of the sun?"

"Well, Neighbor Jones, I see nothing so far for Sunday observance, can you?"

HOW DOES THE ROBIN KNOW?

I RECENTLY observed a robin boring for grubs in a country dooryard. It is a common enough sight to witness one seize an angleworm, and drag it from its burrow in the turf, but I am not sure that I ever before saw one drill for grubs, and bring the big white morsel to the surface. The robin I am speaking of had a nest of young in a maple near by, and she worked the neighborhood very industriously for food. She would run along over the short grass after the manner of robins, stopping every few feet, her form stiff and erect. Now and then she would suddenly bend her head toward the ground, and bring eye or ear for a moment to bear intently upon it. Then she would spring to boring the turf vigorously with her bill, changing her attitude at each stroke, alert and watchful, throwing up the grass roots and little jets of soil, stabbing deeper and deeper, growing every moment more and more excited, till finally a fat grub is seized, and brought forth. Time after time, during several days, I saw her mine for grubs in this way, and drag them forth. How did she know where to drill? The insect was in every case an inch below the surface. Did she hear it gnawing the roots of the grasses, or did she see a movement

in the turf beneath which the grub was at work?—I know not. I only know that she struck her game unerringly each time. Only twice did I see her make a few thrusts, and then desist, as if she had been for the moment deceived.—*Outing*.

DO ANIMALS REASON? HOW ELSE DID RATS DO THIS?

IN 1874-77 I lived in the parsonage of St. John's Church, in Bedford Avenue, Brooklyn. Suddenly the lower story and cellar were invaded by a small army of rats. After several preliminary skirmishes in which they suffered somewhat in killed and wounded, they took possession of the brick incasement of the furnace as a fort, through a passage made by one brick in the obscure back part being left out for circulation of air. They provisioned the fort with a peck of sweet potatoes, ready to stand siege or make depredatory excursions through the sally port.

Discovering the situation, I slipped a brick into the aperture. I gleefully said, "In the morning I will come down, and make a Sedan for the whole army."

They appreciated the situation as well as I, and communicated it to their fellow marauders outside. The cellar floor was perfectly cemented, except a little hole where the water pipe came up in a corner twelve feet diagonally away. Between those inside and outside they agreed on the following plan: Each party of sappers and miners should excavate a tunnel under the cement, and meet half way from the furnace inclosure and the water-pipe hole. This they did, and every last rat escaped, the dirt being about equally thrown out at each end.

The engineers at the Mont Cenis tunnel did not make the French and Italian approaches meet exactly in the center. A traveler can feel the shunt of the car as he rides through. But these engineers communicated their thought, made their plan, did the work, and made no such blunder. Did they think?—*Bishop Henry W. Warren*.

The Sabbath-school lessons have been discontinued. The Lesson Quarterly may be obtained, containing three months' lessons and notes, for five cents. Address, Pacific Press, Mountain View, Cal. The Sunday-school lessons will continue.



LESSON 3.—JULY 16.—THE SUFFERING SAVIOUR.

Lesson Scripture.—Isa. 52: 13 to 53: 12, A. R. V.

(13) "BEHOLD, My Servant shall deal wisely, He shall be exalted and lifted up, and shall be very high. (14) Like as many were astonished at Thee (His visage was so marred more than any man, and His form more than the sons of men), (15) so shall He sprinkle many nations; kings shall shut their mouths at Him; for that which had not been told them shall they see; and that which they had not heard shall they understand.

(1) "Who hath believed our message? and to whom hath the arm of Jehovah been revealed? (2) For He grew up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we see Him, there is no beauty that we should desire Him. (3) He was despised, and rejected of men; a Man of Sorrows, and acquainted with grief; and as one from whom men hide their face He was despised; and we esteemed Him not.

(4) "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. (5) But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. (6) All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on Him the iniquity of us all.

(7) "He was oppressed, yet when He was afflicted He opened not His mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so He opened not His mouth. (8) By oppression and judgment He was taken away; and as for His generation, who among them considered that He was cut off out of the land of the living for the transgression of My people to whom the stroke was due? (9) And they made His grave with the wicked, and with a rich man in His death; altho He had done no violence, neither was any deceit in His mouth.

(10) "Yet it pleased Jehovah to bruise Him; He hath put Him

to grief; when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of Jehovah shall prosper in His hand.

Golden Text.—"The Lord hath laid on Him the iniquity of us all." Chapter 53:6.

SUGGESTIVE QUESTIONS.

- (1) What does the Lord say of His Servant? To what Servant does this refer? Verse 13. Note 1. (2) At what were many astonished concerning Him? Verse 14. Note 2. (3) What contrast with this condition does the prophet also see? Verse 15. Note 3. (4) What pointed questions are asked in verse 1 of chapter 53? Note 4. (5) What is said of the human life of Christ? Verse 2; also John 1:46. (6) How was He treated of men? What was His general experience as a man on earth? Verse 3; also, Luke 18:31-34. (7) What hath He done for us? And how has He been esteemed? Verse 4. Note 5. (8) For what was He wounded and bruised? Whose chastisement was upon Him? And why did He suffer stripes? Verse 5. (9) To what is sinful mankind compared? And on whom has our sin been laid? Verse 6. (10) With what patience and fortitude did He bear his affliction? Verse 7. (11) By what was He taken away? Who was there who fully appreciated Him at the time? For what was He taken out of the land of the living? Verse 8. Note 6. (12) With whom was He accounted in His death? Yet what was His true character? Verse 9; also, Mark 15:27, 28; Matt. 27:57-60; 1 Peter 2:20-25. (13) Who was specially pleased with Christ's faithfulness to the end? Why? Verse 10. Note 7. (14) What is to be the full satisfaction of Christ for His great sacrifice? Through what shall He justify many, or make them righteous? To this end what shall He do for them? Verse 11; also, John 17:3. Note 8. (15) Because of Christ's great service, what shall be done for Him? Verse 12. Note 9.

NOTES.

1. The expression, "My Servant," refers to Christ. In Isa. 42:1 we also read: "Behold, My Servant, whom I uphold; My Chosen, in whom My soul delighteth; I have put My Spirit upon Him; He will bring forth justice to the Gentiles." His exaltation is also noted in Phil. 2:9, where, after noting His humility, it is said, "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name."

2. Men were astonished that Christ should have been so outrageously mistreated and abused, as He was at His trial and crucifixion. The astonishment was twofold: (1) That so good a Man should be thus treated by those whom He designed only to benefit; and (2) that One who had manifested so much power should have submitted to such indignity.

3. The contrast drawn in verses 14 and 15 is expressed in Cheyne's translation as follows: "Deeply marred was His appearance, out of all human likeness, And His form out of semblance to sons of man, But as deep will be the obeisance of many, Before Him kings will be awe-struck in silence."

The prophet seems to see the Saviour in the awful agonies attending His trial and crucifixion, and in the same view beholds Him as the great High Priest that stands for the cleansing of His people, and a final victor, over all earthly powers. "Kings shall shut their mouths at [margin, "because of"] Him."

4. Jesus quoted verse 1 of chapter 53 as fulfilled in the unbelief of the Jews, when He presented to them the Gospel of salvation (John 12:37, 38); and Paul makes a like application in Rom. 10:16. The "Arm of Jehovah" is Christ. See Isa. 51:9 and 52:10.

5. Among the Jews, any afflicted one was esteemed smitten of God, as a result of sin (John 9:1-3), and even Christ's own disciples doubted that He was the Son of God, because He was permitted to be thus chastised. They thought that they had been deceived in their belief in Him as the Messiah, when He expired on the cross; and that therefore He must have been an imposter.

6. The answer to the question of verse 8 is, No one considered Him cut off for the transgression of the people. They esteemed Him smitten of God, because of His own sins. It is well to note the difference in construction between the A. R. V., which we use in these lessons, and the Common Version.

7. The pleasure that Jehovah had in the sufferings of Christ was that He proved faithful throughout the trying ordeal; that He was obedient even unto death. Phil. 2:8. It was through His death that His numerous seed was manifest. In this lay the assurance of God's promises to the faithful. But the Father's heartfelt sympathy with his agonizing Son was none the less acute. It was simply Jehovah's will that Christ should make the sacrifice of His life for fallen man, and the purpose was faithfully carried out.

8. "The travail of His soul" is equivalent to the pains preceding the birth of the "many" whom He should "justify" through their faith in His atonement for their "iniquities."

9. Christ will divide the spoil with Satan. All mankind will be raised from the dead by virtue of His resurrection (John 5:28, 29; 1 Cor. 15:22). But there will be two resurrections—first, that of the righteous at His coming (1 Thess. 4:15-18); and the other class a thousand years later (Revelation 20). Christ takes the first class for His own, and the second class are destroyed with their "strong" tempter in the lake of fire.

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He who believes in true religious liberty believes it primarily not for himself, but for the other man.

True Christianity will never seek to entrench itself in civil law; and true democracy will never uphold or support a religion or church which seeks support from the state.

He only knows true liberty, he only works for the permanent conservation of his own liberties, who grants to the other man—be he his most bitter and relentless, religious and political opposer—the rights he asks for himself.

The sole object of the founders of this government was the protection of each person in his rights, which God gave to every one equally. In so protecting the individual, incivility and violence on the part of those who disregard others' rights are restrained; and the result is the greatest good to the greatest number.

It is estimated by immigration officials that the number of immigrants who enter the United States this year will reach a round million. What an opportunity this will afford for genuine foreign mission work—at home! The selfish and the mercenary will hold up their pallid hands in horror at the thought of so many aliens coming to the United States. The Christian might better thank God for bringing the heathen to our doors for evangelization than seek to shut the door in his face, and deny him the privileges which we enjoy. If Christians had carried the Gospel into these darkened lands as they should, much of that darkness and degradation would have been dissipated, conditions would have been bettered in those lands, and their inhabitants would not now be flocking from their own country to ours, as they are to-day. They will be much more likely to come in contact with the Gospel here than there. It is more important that this world be evangelized in the shortest possible time, than that a certain portion of its surface be restricted to the educated, the prosperous, and the wealthy.

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.

DO YOU WISH REAL FREEDOM?

Believe, Receive, and Know.

"AND ye shall know the truth, and the truth shall make you free." John 8:32.

"If therefore the Son shall make you free, ye shall be free indeed." John 8:36.

"For if, by the trespass of one, death reigned through the one; much more shall they that receive the abundance of grace and the gift of righteousness reign in life through the One, even Jesus Christ." "The free gift of God is eternal life in Christ Jesus our Lord." Rom. 5:17; 6:23.

"For the law of the spirit of life in Christ Jesus made me free from the law of sin and death." Rom. 8:2.

"For he that was called in the Lord being a bondservant, is the Lord's freedman; likewise he that was called being free, is Christ's bondservant." 1 Cor. 7:22.

Liberty in God.

"Proclaim liberty throughout the land unto all the inhabitants thereof." Lev. 25:10.

"And I shall walk at liberty; for I have sought Thy precepts." Ps. 119:45.

"The Spirit of the Lord Jehovah is upon Me, because Jehovah hath anointed Me to . . . proclaim liberty to the captives." Isa. 61:2.

"The creation also itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Rom. 8:21.

"Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17.

"For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage." Gal. 5:1.

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another." Gal. 5:13.

"But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." James 1:25.

"So speak ye, and so do, as men that are to be judged by a law of liberty." James 2:12.

"The greatest good of the greatest number" is often used by good men in an utter meaningless or pernicious way. It is an end sought, an object aimed at; and in this way it is wholly selfish. There has not been any oppressive system under the sun but what its devotees hoped sometime to have the greatest number, and for their own they have sought the greatest good. The only true purpose in the state is the jealous guarding of the rights of the minority, of the poorest, the weakest. The conservation of the rights of the one means the conservation of the rights of all, and its inevitable fruitage—result, outworking—is the greatest good to the greatest number.

Worth of a Religion of Sense.—There is a good example of the unworth of a religion of sense in the fourteenth chapter of Acts. The people of Lystra saw a cripple healed. Without regard to the principles of righteousness involved, the people at

once concluded that the workers of the miracle were divine, and proceeded with much pomp to render them worship. This, of course, the true messengers of God refused. A little later some shrewd enemies of these men of God came to Lystra, circulated evil reports, and then these men of Lystra stoned the healer, and he was dragged out of the city supposed to be dead. Such is ever likely to be the fruits of a religion of sense,—of feeling and appearance. There will yet be seen in these days of multiplying delusions manifestations of this sort of sense religion. Those who have accepted of the true religion from the emotional side will in times of trial, when principle only will hold, see greater manifestations or appearances of power among the false religion, and will yield as tumultuously as did the people of Lystra; and many of those who have been deceived by the healings of "Hypnotism" or "Christian Science," believing it to be "the great power of God," will as readily yield to some other delusions.

Many stand as did the Jews to whom Jesus said, "Except ye see signs and wonders ye will not believe." The only religion which will hold in these days is that which is founded in the simple truth of God, entirely apart from all manifestations, save the fruits of the Spirit, implicit obedience to God.

Two points to be discussed at the first annual convention of Roman Catholic educators to be held in New York early in July are "the results and progress of Catholic education in this country," and "what can be done to secure through legislation a part of the public school fund to support the Catholic schools." Priest Crowley of Chicago, who is persistently exposing and opposing Roman Catholic clerical corruption and un-Americanism, declares in his book on "The Parochial School" that "Catholic priests and prelates are determined to destroy the American public school," and that "the Catholic hierarchy offers the parochial school as a substitute for the public school." As a Roman Catholic he arraigns the parochial school as "a curse to the church" and "a menace to the nation." His book should be read by every one interested in the Roman Catholic question in this country.

There was diplomatic connection with the See of Rome on the part of the United States for a period of more than twenty years, according to the New York Evening Post. "It began in 1848 with J. L. Martin, of North Carolina, charge d'affaires," and "Lewis Cass, Jr., of Michigan, was the first minister resident, in 1857." But "after the absorption of the Papal States by Italy in 1871 there was no diplomatic connection with the See of Rome on the part of the United States." This information was given in answer to a correspondent who, regarding a statement he had seen in the Post that "Madame Waddington's brother was the last minister sent by the United States to the pope," inquired, "Has the United States ever sent such an official, and when was the first one sent?"

It is reported from Rome that "Argentine bishops who are in that city trying to obtain the creation of a cardinal for Argentina are negotiating a concordat between Argentina and the Holy See. The Vatican is ready to make concessions to the Buenos Ayres Government as compensation for the delayed nomination of an Argentine cardinal." What right have Argentine bishops to represent the Argentine Government, and what right has the Argentine Government to be concerned with the creation of a cardinal for Argentina? But perhaps we ought not to be too critical, for there has been talk in recent years of the United States Government, or the chief executive, becoming active in the matter of the creation of another American cardinal.

In all the divine commands the monitor of duty singles out the human unit. He can not hide behind nations, or tribes, or cults, or guilds, or organizations of any sort; to the individual person comes the divine requirement clothed in the fire of Sinai, which he must meet at the bar of God in the judgment day.