

# Signs of the Times

CHRIST SAVING PETER.

*From Ploekhorst's Painting.*



"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.

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ENG CO.



SIGNS OF THE TIMES

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DURING 1907.

Every week during 1907 the readers of the SIGNS OF THE TIMES will have spread before them "a feast of good things."

Besides its regular departments being filled with interest—and that which will entertain, educate, and uplift—during the year will occur a series of twenty-six issues, each setting forth as a special feature a certain great Bible subject. You will have a better understanding of this series by reading the list of a portion of the subjects:

- 1. The Bible.
- 2. Prophecy.
- 3. The Coming of the Lord.
- 4. Our Sacrifice and Priest.
- 5. The Signs of the Times.
- 6. The Law and the Gospel.
- 7. Man and His Destiny.
- 8. Spiritual Gifts.
- 9. Election, Predestination, and Free Will.
- 10. The Great Threefold Message.
- 11. The Church.
- 12. Bible Temperance.
- 13. The Sabbath, the Test of the Ages.
- 14. The Great Federation Movement.
- 15. Religious Liberty.
- 16. The Outpouring of the Spirit.

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The SIGNS OF THE TIMES booklet contains club rates and helpful suggestions. Request your tract society to send you a copy, also copy each of "Plans for the SIGNS during 1907," and "Missionary Work by Correspondence" leaflet.

In a personal letter recently, one of our eastern representatives who is in touch with the social and political conditions in the world to-day, after enumerating some of the great questions, thus closes:

"May God grant that the SIGNS OF THE TIMES may remain a fearless exponent of the right; and that its circulation and influence grow beyond the sanguine expectations of its most ardent supporters. "Let there be no lack of determination. The battle-cry:

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THE GOOD SHEPHERD

NEW  
PHONOGRAM

LESSON BLEND DRILL

eth	call' eth	put' teth	strān' gēr	hirē' ling
	lēād' eth	gō' eth	Shēp' hērd	thêrē' fōrē
	tāk' eth	flē' eth	scāt' tēr eth	cāch' eth
	lēāv' eth	sē' eth	fōl' low	cār' eth



- 1. The Good Shepherd calleth His own sheep by name, and leadeth them out.
- 2. When He putteth forth His own sheep, He goeth before them. The sheep follow Him, for they know His voice.
- 3. A stranger will they not follow, but will flee from him, for they know not the voice of strangers.
- 4. Jesus said, "I am the Good Shepherd. The Good Shepherd giveth His life for the sheep.
- 5. "An hireling, and not the shepherd, fleeth.

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# SIGNS OF THE TIMES

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

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For Terms, See Page 2

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For further information see page 2.

MILTON C. WILCOX - - - - - EDITOR.  
A. O. TAIT - - - - - ASSOCIATE EDITOR.

## CHRIST OR DIANA.

OUR beautiful engraving from Edwin Long's great picture propounds a question ages old—Shall we choose Christ or Diana?

—o—

DIANA stands for nature worship: for the

CHRIST stands for the very opposite of all the things for which Diana stands: for the eternal and ever-increasing pleasure of doing right; for the affections which bind together and save; for the ambitions which seek the good of others and make living, mighty men; for the righteousness of God which brings peace and rest; for the warfare which brings eternal triumph over wrong; for the liberty vouchsafed to every man, which, when received, makes men fearless and free; for the life which denies the baser lusts and passions, and gives power and purity to the ever up-

good it is to follow Him! But to-morrow—our next to-day—the path may be rugged, and rough, and thorn-bordered. It has left the green meadows for the barren desert wastes. It has diverged from the still waters to the wild, roaring torrents of the mountains. The feet become weary and worn and bleeding. Earthly friends are calling us back to the lowlands of ease. The dulcet voice of the Dianas of nature woo us to eternal slumber, or call us back to an easier path. Christ, the Good Shepherd, goes on before; Diana invites to present ease and indulgence.



"Steadfast she looks to heaven, and breathes the sacred Name,  
Unmoved by lover's plea, or sword, or rack, or flame.  
O holy hope of God! O fearless faith divine!  
Unmoved by lover's plea, or sword, or rack, or flame.

"Christ or Diana," Edwin Long's great picture, is, as has been said, a masterly representation of the conflict between Christianity and Paganism. There stands the Christian maiden. By her side her lover, urging her to cast upon the flame a few grains of incense, knowing that cruel death awaits her refusal. But to do this was to recognize the worship of the sun-godess, Diana, and to reject Christ. "What a contest! It is the Roman world against conscience." Power is determined to crush simple faith. But the maiden is steadfast. Her doom is sealed and yet Christianity triumphs; Rome is defeated.

pleasures of earth, which at the best are only "for a season;" for the ambitions which wither and kill; for the lusts of the flesh which rot and disintegrate; for the self-love and self-indulgence which embitter and belittle the soul; for the ease of the present which dwarfs; for the passions which bestialize; for the greed of gain and power which tyrannize, enslave, and crush; for all that the human heart naturally loves and cherishes; for death as the result of all.

ward growing character; for all of all good in righteousness and life and love, Christ stands.

—o—

WHICH shall we choose? To-day the Good Shepherd may seem near and we may see no want of needed things. To-day the pathway is cool and shaded beside the sweet, still waters; and we love its ease and peace. To-day the pastures are green and sweet; we love to feed upon the luxuriant grass. How

Which shall it be, God or nature? Christ or Diana?

—o—

DIANA stands for force and compulsion in religion. Thus has every perversion of the true religion stood. When the apostle Paul went to the great city of Ephesus to preach, God wrought mightily thru him. A multitude turned to God. The devil did all he could to nullify the apostle's work by endeavoring to associate with him vagabond



Jews of no repute; but the Spirit of God wrought above them, and the name of Christ was magnified. Many of the most depraved turned to God. They showed the sincerity of their repentance by burning their evil books to the value of 50,000 pieces of silver. Turning from their idolatry affected the business of the devotees of Diana, and Paul was brought before the magistrates as a troubler of the peace of the city, when the fact was that he was working for peace—a mightier, deeper, holier, more lasting peace than Ephesus knew.

BUT Paul's work or Paul's right was not recognized. What right had he to preach in that city which had the great image of Diana, whom all the world worshiped? Her temple will be despised, and her magnificence destroyed. Then for two hours they cried, "Great is Diana of the Ephesians." The town clerk was a sensible, just man. He believed in Diana, and felt that she could stand by herself; but if these complainers "have a matter against any man, the courts are open; . . . let them accuse one another." See Acts 19.

It was the right principle. Men, not institutions, should be matters of law. Not men as against institutions, but men in their relations with each other, each protected in his own right, equal to his neighbor, tho the neighbor number a thousand and he but one. But the devotees of Diana did not discern so clearly as their town clerk. Later on, the hatred of the worshipers of Diana grew more fierce toward the worshipers of Christ, and doubtless the struggle depicted in our picture was a type of many others of variant form in which the worship of "Christ or Diana" was the crucial question.

ALL thru the times of pagan persecution the picture was repeated. All thru the Dark Ages the struggle was multiplied in a hundred forms. In our own day is a revival of the same spirit. Men have so little faith in the dogmas of the creed they hold that they are not willing to let them stand or fall by their inherent worth or worthlessness. "Great is the American Sunday" is ringing thruout the land, and prosecution of those who question its authority is demanded. New laws to protect it are demanded, lest it "should be despised," and its magnificence should be destroyed." Sensible town clerks and magistrates and legislators, and leaders of all classes are needed now. If Sunday be sacred, no human law can add to its sacredness. The truth and majesty of God within it will protect it. It will not give it a place in hearts to enforce it; and tho it be a thousand times Christian, it is a thousandfold un-Christian to seek to enforce it by law. If it be not able to stand in its own merits, let it perish. "Every plant, which My heavenly Father hath not planted, shall be rooted up," are the words of Jesus. "If it be of God, ye can not overthrow it," is equally true. Test all rival sabbaths by the word of God, but never do the un-Christian thing to seek to enforce by law even the true. We choose Diana when we choose the false. We choose

the way of the heathen when we seek to enforce by law any religious dogma whatsoever. We stand with Christ when we grant liberty to others. We choose Christ when we choose the true.

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

## OUR ALLEGIANCE TO THE STATE.

EVERY individual owes allegiance to the country in which he lives. Our own sense of right and wrong should teach us that such is the case. But that we may not be left in any doubt upon the subject the word of God states this fact plainly.

"Then went the Pharisees, and took counsel how they might entangle Him in His talk. And they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the person of men. Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? Show me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, **Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.** When they had heard these words, they marveled, and left Him, and went their way." Matt. 22:15-22.

The foregoing scripture is definite in its teaching that there are certain things that are to be "rendered" "unto Cæsar." No place is left for the anarchist, or for any one else who would overthrow the right and the exercise of properly constituted civil authority. There are dealings between man and man that God has left to be regulated by man. God has ordained the civil authority. "The powers that be are ordained of God." Rom. 13:1.

It is perfectly clear that civil authority is not only a proper, but also a divine arrangement. Leaving out the few unbalanced anarchists, all the world recognizes this important truth. And hence, we see governments established in all parts of the world and right-minded men are sustaining and supporting these governments. Some of these governments are despotic and even tyrannical. But it is far better to be ruled by a despot than to have no government at all.

The foregoing principles are acknowledged, and should be defended and taught, by every lover of order and liberty.

## A Vital Principle.

There is another and much more vital principle set forth in the text quoted from Matthew. It will be observed that the text says that we are to render "unto God the things that are God's" as well as to render to Cæsar (or the State) the things that are

Cæsar's. What we render to God must be given to Him direct. We must not give it thru the State, or because the State demands it. Therefore a State religion is always wrong, or any interference of the State to enforce questions of religion is wrong.

It should be borne in mind that duties which we owe to God will not interfere with our fellow men, nor in any sense invade the rights or privileges of another. Let this point be illustrated by taking an extreme case, but one that illustrates the principle clearly. A few years ago a man in one of the Eastern States became possessed with the idea that he should offer one of his children as a human sacrifice. This would be recognized by any right-minded person as a rank piece of fanaticism, yet it was in the field of religion; and altho this is true, nevertheless, the State should interfere to keep such a person from carrying out purposes of this kind, because the right of another is involved.

But, you are ready to ask, would not such interference be stepping between this man and God, and keeping him from exercising a religious right. Most certainly not. The State would be simply stepping between that man and his child and preserving the child's right to live. The exercise of religion can not rightfully invade the rights of a fellow being, even tho that being is our own child. And when an attempt is made in that direction, the very purpose for which the State is formed is to step in and protect the rights of the individual. The foregoing is plain enough to be readily seen and understood by any one.

## An Inalienable Right.

Every man has the inalienable right of perfect freedom. And in order for every man to enjoy this right each one must respect the rights of others. One man can not trample upon another, and claim in doing so that he is exercising the principles of freedom. For while he may be free himself, yet he is acting the part of a tyrant in trampling upon a fellow man, and there can be no freedom where there is tyranny. The tyrant of to-day may be overthrown and trampled upon himself to-morrow, thus showing that there is in reality no real freedom in a land where the individual is not taught to be just as careful to respect the rights of another as he is to exercise his own rights.

In harmony with the foregoing principles, it is a self-evident truth that so far as the law of the land is concerned, every man has a perfect right to choose his own religion, or, if he sees fit to do so, to have no religion at all. We are to render to God the things that are God's, and not to render to Cæsar the things that are God's. God Himself does not force His worship upon the individual. "Whosoever will," is the Gospel invitation. The *appearance* of worship may be demanded by force, but our heavenly Father would have us recognize from His dealings with mankind that *real* worship must be *free* and *voluntary*.

A failure to recognize the foregoing plain principles has been at the foundation of all the persecutions of all the past ages. And all the blood that has been shed in all the re-



ligious wars that have been fought has been due to the fact that man has attempted to force his fellow man to do some act of worship, or observe some religious dogma.

Our grandfathers came to this country to work out the principles of religious and civil freedom. We have inherited from them some most priceless institutions. They took us on their knees in our childhood and told us again and again of the value of maintaining our freedom to worship God according to our own enlightened consciences. They told us to guard this sacred institution of freedom more devotedly than we would guard either our lives or our property.

There is great danger of being deluded into the thought that because we have freedom to-day, therefore we will always be free. But there was never a more pernicious error. Principles must be frequently reviewed, and constantly and faithfully taught to the rising generation if we would keep them alive and enjoy their benefits.

It is everlastingly true that "eternal vigilance is the price of liberty." T.

The only proper objects of civil government are the happiness and protection of men in the present state of existence; the security of the life, liberty, and property of the citizen; and to restrain and encourage the virtuous by wholesome laws equally extended to every individual; but the duty that we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. To judge for ourselves, and to engage in the exercise of religion agreeably to **THE DICTATES OF OUR OWN CONSCIENCE**, is an inalienable right, which, upon the principles on which the Gospel was first propagated, and the Reformation from popery carried on, can never be transferred to another.—*Presbytery of Hanover, Virginia, Declaration of 1776.*



1984.—The "Added" Law. Eze. 20:24, 25; Gal. 3:19.

Does not Eze. 20:24, 25 show that the ceremonial law was added (Gal. 3:19) because of transgression of the moral law? If the added law was the moral law, and the coming of the Seed refers to the second advent, does not "added until the Seed should come" not only imply, but expressly demand, the abrogation of the moral law at the second advent? B. B. S.

If our querist will read the context he will see that the "statutes that were not good" and the judgments by which they should not live were not Gospel ordinances, of which the ceremonial law was an expression, but were perversions of the law, heathen laws and customs that came in among Israel. God "gave them up" to those very things. See Ps. 81:11, 12: "But My people would not harken to My voice; and Israel would none of Me. So I gave them up unto their own hearts' lust; and they walked in their own counsels." Eze. 20:39: "As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols." See also verse 26. We read that the time God spoke the Ten Commandments "in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice," "He added no more; and He wrote them

in two tables of stone, and delivered them unto me." Deut. 5:22; "Which voice they that heard intreated that the word should not be spoken to them any more;" literally, "added to them any more." Heb. 12:19. Now that law was not a new law, but it was given in a new form. Why it was given in that form is expressly stated in both Romans and Galatians. Rom. 5:20 declares, "Moreover, the law entered that the **OFFENSE MIGHT ABOUND.**" Man had so departed from God that he needed the written law to show to him what sin was, "that sin by the commandment might become exceeding sinful." Rom. 7:13. Gal. 3:19 gives the same thought: "Wherefore then the law? It was added **BECAUSE OF TRANSGRESSIONS**, till the Seed should come to whom the promise was made;" in order that man might see and know what sin was; show him his misery that he might lay hold of God's mercy; show him his sin that he might lay hold of God's righteousness; the schoolmaster—pedagog—to drive him to Christ; and when Christ comes, the law will no longer be a reprover of sin. Then all shall know the Lord, and the law will be written in the hearts of all. As a negative code, a reprover of sin, a threatener of wrath, it will be no more. As a positive force of love in God's children, it will and must exist, in the very nature of the case to all eternity, because it is the simple expression of God's character.

1985.—The First-Fruits of the Spirit. Rom. 8:23.

What do you understand the first-fruits of the Spirit to be, as spoken of in Rom. 8:23? C. N. H.

The "first-fruits" of the Spirit of Rom. 8:23, is identical with "the earnest of the Spirit" in 2 Cor. 1:22; 5:5, "the earnest of our inheritance" in Eph. 1:14, and the sealing of the Spirit in Eph. 4:30. When the child of sin fully yields himself to God and accepts of Christ Jesus, God bestows upon that child His Spirit. "If any man have not the Spirit of Christ, he is none of His," but when a man believes, he receives the Spirit of God; a new life, a new power, comes into his being and enables him to do what he could not before do, love God and be obedient to His law. That is the first-fruits of the Spirit; that is God's pledge to him that He will abide with him all the way thru his life, even to the glorious consummation when that same Spirit will quicken his mortal body and fit him for eternal glory.

1986.—The Former Estate.

Will you please explain Eze. 16:55, 56? Is there any shadow of proof in the text for probation to come? What is the "former estate"? A. S.

The text and the context are a comparison of character between Judah and Israel on one hand, and Sodom on the other. The Lord points out that according to the light that they had had, they had done worse than Sodom; and in the great day of judgment, when they should come before God, this will be clearly seen. All that can be indicated by a former estate is that they will be raised from the dead, and, of course, raised in their sins, and then punished as indicated in Revelation 20. Then it will be seen that those who have sinned against great light are more guilty than those who had less light. The same thought is expressed by our Saviour in Matt. 11:21, 22: "Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you." The next two verses draw the comparison between Capernaum and Sodom, and say in regard to Capernaum that "it shall be more tolerable for the land of Sodom in the

day of judgment, than for thee." The text gives no ground whatever for probation in the age to come. Every man shall give account of himself to God for the deeds done in the body, and the resurrection is the returning to that estate.

1987.—The Righteousness of the Law or of Faith. Rom. 10:5, 6.

Please explain what Paul means in Rom. 10:5, 6. I. M. P.

Read the context and note the contrast between Israel as they ought to be and what Israel were seeking after. They had a "zeal for God, but not according to knowledge;" they were ignorant of God's righteousness and hoped to establish their own righteousness; consequently they had not submitted themselves to the righteousness of God. They had failed to see the end, or object, of God in giving the law; that it was to lead them to the righteousness which is of God by faith, showing them that they had no righteousness of their own; that all their righteousness must be of Him. The law demands that absolute and perfect obedience of a perfect man, and, of course, the man that would do those things would live by them; but the apostle has pointed out, as other Scriptures do abundantly, that "there is none that doeth good, no not one," for "all have sinned and come short of the glory of God." Rom. 3:23. Therefore, the only righteousness which can be acceptable to God is the righteousness which is by faith in Jesus Christ, unto and upon all them that believe. See Rom. 3:20-22. The righteousness of the law looks to one's actions for justification, and consequently gives glory to one's self for a seeming righteousness which always comes short, and puts Christ far away; but righteousness which is of faith lays hold of the Lord Jesus Christ and brings Him down into our own hearts so that Christ shall dwell in our hearts by faith. Eph. 3:17. This is the "faith which worketh by love" (Gal. 6:5), and the love which keeps all the commandments of God (1 John 5:3).

1988.—Let Every Man Be Persuaded in His Own Mind.

What is to be understood, in the editor's judgment, by the expression in Rom. 14:5: "Let every man be fully persuaded in his own mind"? F. F. F.

Just this, that God wants us to live by our own faith, our own convictions, our own judgment. We can not live by rules which others lay down with no convictions on our own part. "One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind." Connect that with verses 22 and 23, "The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." Now it seems very clear to us, and may be also clearly shown, that the apostle was talking to Christians, and not speaking of the Sabbath day which God has set apart to Himself separate from all the other days. There were those among the Romans who kept the Passover and Pentecost and Day of Atonement and other holy days of the Jews. To some these amounted to nothing, to others they ought to be kept faithfully. No man is governed by another man's conscience in this respect; let every one be fully assured in his own mind. This principle is just as true in regard to the Sabbath or any duty which God asks of His children. He wants no one to do His will unless he has faith in Him; but faith is based on His word. Let us be careful to follow our own convictions; let us be careful to know that our convictions are based on the eternal truth of God.



## THE GREAT SALVATION

By GEO. W. REASER.

### THE FINAL WORK OF THE ANGELS IN THE PLAN OF SALVATION.

"And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

WHEN the Lord would deliver His people from Egyptian bondage, He sent His Angel, who appeared to Moses in the bush which was all aflame, but unconsumed by the fire. The angel spake—as in other instances—as tho God was there in person; for he came there to represent and speak for God.

Moses was commissioned to lead God's people from the "iron furnace" of Egyptian bondage to "a land flowing with milk and honey." When the people—after the plagues which demonstrated the Lord's power and secured the consent of Pharaoh—formed in marching column for the journey to Canaan, the angel of the Lord went before until they were hotly pursued by their enemies, and until the progress of the advancing hosts of Israel was prevented by the waters of the Red Sea, when the heavenly messenger changed his position and stood between the children of Israel and the legions of Pharaoh. The sea opened and formed a pathway for the feet of the former, but a death-trap for their enemies. God's people marched safely thru the sea, with the walls of water on either side as protection against their being surrounded by the Egyptian army. Pharaoh's hosts assayed to follow after, but they were treading a pathway not made for their wayward feet, and when they were well into the sea, angels removed their chariot wheels, thus throwing them into confusion and disorder. Then the walls of water—no longer held for the protection of God's people—collapsed, and horse and rider perished in the flood. Then sang they a song of deliverance from their enemies and praised the God of their salvation.

When Israel, by the leadership and protection of angels, had passed thru the wilderness and crossed safely over the swelling tide of Jordan, Christ, the Captain of the Lord's host, was on the battle-field, and with His angels, gave Joshua the victory and the people possession of the city of Jericho, and, gradually, according to their faith, the promised land.

#### A Type of Final Deliverance.

This deliverance was a type of the final deliverance of God's people from the earth at the second appearing of Christ. The Lord now commissions mighty angels to lead His people safely to the heavenly Canaan. When the last plagues are poured upon a guilty but unrepentant world, the angels will have charge of God's people, and will keep them in perfect safety.

The final, joyful work of the angels in connection with the plan of salvation, will be to gather the redeemed to meet the Lord in

the air. The Saviour comes with *all* of His holy angels. His voice wakes the slumbering saints, their graves can no longer hold them fast. They come forth immortal, and at the same moment the living saints are immortalized. The heavenly "watchers" have marked the spot where each one who sleeps in Jesus is resting. Angels that excel in strength bear aloft the saints of God to meet their Redeemer in the air, to accompany Him to glory, and to enjoy His presence and loving favor forevermore. When this long-looked-for event occurs, how the arches of heaven will reecho with the song of victory sung by the redeemed upon the sea of glass before the throne, and every heart will overflow with ecstasy, knowing that the plan of salvation is finally made com-

#### TRUE FREEDOM.

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

They are slaves who dare not speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.

—James Russell Lowell.

plete, and that all sorrow is forever ended.

It may be well to settle in our minds one fact relative to angels, and that is, that the two classes, elect angels and fallen angels (demons), brought to our notice in the word, were never members of our human family, but were created beings of higher order than men,—existing before men. Nor will un-fallen angels ever personate deceased men, and assume to be departed members of Adam's race. This deceptive work is practised wholly by *fallen* angels, and reveals the secret of the mysterious manifestations and personifications of Spiritualism. Relative to this delusion, the word says, "I would not that ye should worship demons."

So far as the Scripture record reveals the future state of the human family, even the redeemed will never become angels; but to "be made equal unto the angels," and to be made exempt from the ravages of death is quite sufficient ground for all of our holy ambitions. This constitutes an essential part of "the blessed hope."

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God.—United States Senate Report, 1829.

#### "TIME'S NOBLEST OFFSPRING."

America in the Light of Prophecy.

(Reprinted from the SIGNS of July 4, 1905.)

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

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

The stanza has been quoted as prophetic. As a matter of fact, it is founded on Bible prophecy. The first four acts of the great world drama are the history and life of the empires of Babylon, Medo-Persia, Grecia, and Rome. Three of these, as world powers, had, for almost two millenniums, passed away. Rome has 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 two-fold sense, in both body and successive heads.

It possesses the mouth of a lion (Babylon, Dan. 7:4; Jer. 4:7, 13), the feet of a bear (Medo-Persia, Dan. 7:5), the body of a 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 thru 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 in prominence about 1798; it comes up, not out of the "sea" (denoting peoples, nations, Rev. 13:1; 17:1, 15), but out of the earth, a hitherto unoccupied region by the historic nations; its growth is rapid, its progress in coming up is visible; it has two horns like a lamb; it speaks as a dragon, and the latter part of the chapter is the development of this dragon spirit.

## Two Horns Like a Lamb.

Note also that in this beast is combined

as they distinguished Christianity from all other religions. (2) A dragon is the symbol of Satan, operating thru 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

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.



The Crucifixion of Jesus.

One of the chief reasons why the enemies of Jesus Christ sought to slay Him was because He did not keep the Sabbath day as they thought He ought to observe it. Of course, the only charge that would hold with Pilate was rebellion or conspiracy against Rome; but one of the great determining causes on the part of His theological enemies, who haled Him before the Roman governor, was the manner of His Sabbath-keeping. Proof: They said, "This Man is not of God, because He keepeth not the Sabbath day." "And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." (See John 5:16; 9:16.) It was not the mere man Jesus that was tried and condemned; it was the Eternal Truth, which saves or condemns, incarnate in Him; it was essential Liberty condemned by Tyranny; it was "right is might," condemned by "might makes right." And every time one in Christ's image is tried for conscience' sake, it is the trial of Christ, the Truth, the Liberty, the Life, repeated.

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

strength and prominence, two principles, peculiar to Christianity alone among religions, and peculiar to itself alone among nations.

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

Search thru 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.

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 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 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 the 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 exer-

cise 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 the privilege, the right, to worship (or not to worship) God according to their own consciences and understanding of His will.

## LIBERTY VERSUS TYRANNY.

LIBERTY! O, ancient hero  
Of the world-wide battle-field!  
On thy head shines Hope's bright helmet,  
In thy hand Faith's ample shield.  
On thy brow I see imprinted  
Many deep and lasting scars,  
Made thru Time's succeeding ages,  
In thy foes' unholy wars.

Tyranny, thy pale oppressor,  
Tho of later birth than thou,  
Ever watches thee for evil  
With a frown upon his brow.  
Strong art thou with constant struggling  
'Gainst thy unrelenting foe,  
Who with subtlety hath ever  
Compassed thee with pain and wo.

Thou must keep eternal vigil  
To escape the oppressor's ire,  
As he hurls at thee his javelins  
Forged in Envy's raging fire.  
Thou must often be derided,  
While a cruel crown of thorns,  
Shaped by Tyranny's devising,  
Thy pale, bleeding brow adorns.

But the day is fast approaching  
When thy wounded form shall rise  
Over Tyranny triumphant,  
And be carried to the skies.  
Then shalt thou thru times eternal  
From all strife at last be free.  
Gladly will we share thy struggles  
In this path to victory.

GEO. A. SNYDER.

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, or 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 crys-

tallized 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 lamblike 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 beast, the sign-manual of Church and State power, the Sunday-enforced-by-law. So declares the prophecy. So demand the devotees of Sunday. It enforces, under penalties of legal boycott and even under death, the image and the mark.

Is this possible?—Nay, it is probable. Note in proof of it the departure of this country from her basic principles as manifest in public life. What means the religious legislation of the last few years, and the demand for more? 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?

Where legal enactment begins, moral suasion ends.—*Christian Union.*

## THE MAN, THE PERSON, THE INDIVIDUAL.

(Reprinted from 1905.)

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 nor 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. This thought is well expressed in that noble 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 consist 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 Russian, or the Anglo-Saxon individual, but the individual

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 this is the teaching of the Master: "If any man hear My words, and *believe not*, I

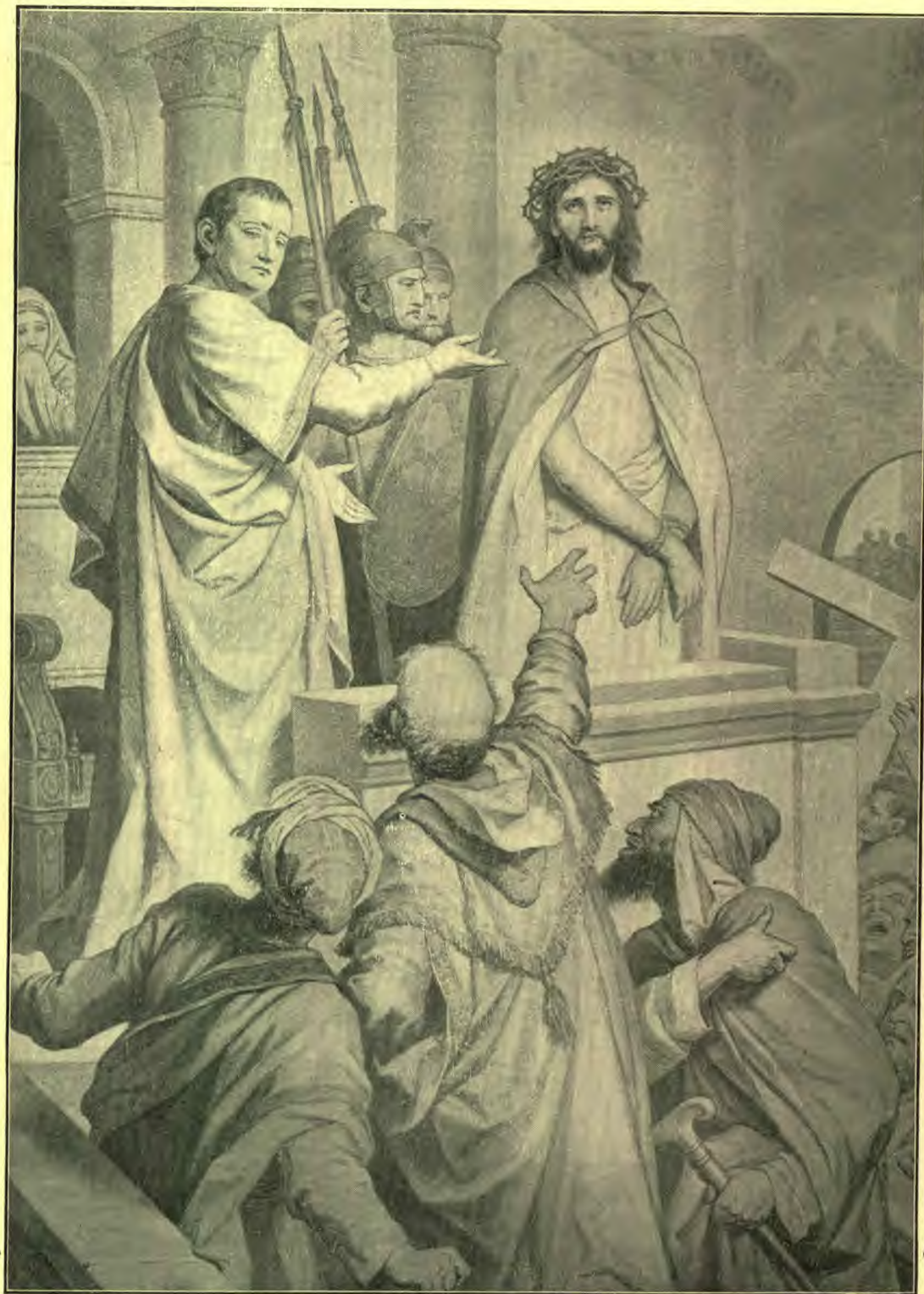
to reject it. And every follower of Christ ought to stand for the same thing; the right of the individual, whoever he be, to choose his own religion.

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 Christianity.

"Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the State and the Church forever separate."  
—U. S. Grant.



"Behold the Man!"

Hofmann.

Pilate, because of the clamor of the Jews, took Jesus and scourged Him. The soldiers crowned Him with thorns, and smote Him with their hands. Pilate again declared, "I find no fault in Him;" and then, presenting Jesus to the people, He cried, "Behold the Man!" (Condensed from John 19:1-6.) In that individual Man stood all the oppressed men of earth. The *mass* were the *criminals*; the *individual* was the *innocent*. The government, which ought to have stood loyally for the right, regardless of the consequences, weakly yielded to the mad surging mob, and put to death the Man it should have protected.

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

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, its inherent worth, compel *his* choice, he has the right

## WHOSE IS THE IMAGE AND SUPERScription?

**T**HIS is the test of authorship. There is a letter or a note. Whose is it? And the answer to the question is determined by the signature, the stamp, the superscription. By this principle Jesus Christ settled a great question and escaped a subtle snare laid to entrap Him and nullify His work.

Master, said the shrewd ensnarers, Is it lawful for us Jews, God's children, sons of



Abraham, to give tribute to the despised Gentile, Cæsar? Shall we, the chosen people, yield to this? If Jesus should reply, "No, we should give no tribute to Cæsar," His questioners would have accused Him before the Roman court of fostering sedition and rebellion. If Jesus said, "Yes, pay tribute," they would accuse Him of being opposed to the dearest hopes of His nation, and so cut off His influence with His people. How wisely He replied: "Show Me the tribute money [the Roman denarius, or penny]. Whose *image* and *superscription* hath it?"

They answered and said, Cæsar's.

And He said, "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."

How all Church and State questions would clarify in the light of this principle! Take the Sabbath question, for instance: Is it a proper subject for legislation? "Whose *image* and *superscription* hath it?" The answer can only truthfully be, God's. He gave the Sabbath. It bears His stamp. It came from Him. "It is holy unto the Lord." Render it to Him; it belongs not to Cæsar.

### EQUALITY OF RIGHTS.

**N**O man acquires any additional rights as a man by joining any society, association, or organization. The true civil government has no right to recognize any segregation or association of this kind.

John Smith is a man and a citizen. As a man and citizen under any just government he has equal rights with every other man and citizen. He may join the Methodist Church or the Catholic Church, or any other religious denomination; but his church affiliations have given him no added right of recognition by the government; they have bestowed upon him no rights to which his fellow citizens outside of all church folds are not entitled. He may combine his business with the coal trust, beef trust, or any other trust; he is entitled to no consideration from the government because of this. He may join every labor union in America, every lodge,—social, beneficiary, or otherwise—any political party; but these add not one iota to his rights as a citizen and as a man. The right to life, liberty, and the pursuit of happiness is still his equally, and only so, with all other citizens.

He may feel that his labor union is working for the uplifting of the laboring men, and that opposition to it is against the good of the laboring men, but his fellow citizens have the equal right to think and labor to the contrary. Whatever may be his belief—even tho it be wholly right—he has no right to impose it upon others without their free and full consent in profession and practise. And the converse of all this is true. The demonstration of these theories must be left to time, and their acceptance to the free will of the convinced citizen.

The right to believe and practise, or not to believe, the right to buy and sell, to labor for what and for whom and when one will, vests in every citizen equally. So long as he does not contravene the equal rights of his neighbor he is free to believe, or not to

believe, to teach, to practise, but not to compel.

Trades-unionists assume that he who opposes labor unions, or he who maintains an absolutely neutral position, are foes to labor and mankind. Let them hold it as a theory if they will, but they have no right to seek to enforce their theory upon others.

Other men may believe, and some doubtless do believe, that unionism as at present exploited is the most evil thing for the laboring men that ever found standing among them. They have the right to believe this and teach it as they will, but no right even to seek to enforce it upon others.

The devout, consistent Roman Catholic believes that all hope of salvation lies within the fold of the Roman Catholic Church, and that to reject that church is to abandon all hope. Some have believed this so consistently, supremely and unwisely that they have sought to compel acquiescence in others; and the result has been untold persecution. The Roman Catholics have the right to believe as they do, even tho their belief be wrong, but they have no right to enforce their belief, or to seek to enforce it upon others, be the others Protestant or heathen. The same is equally true of any religionist, or no religionist.

These propositions seem so self-evident that their mere statement is superfluous, and

### HEROES WANTED.

THE age wants heroes—heroes who shall dare  
To struggle in the solid ranks of truth;  
To clutch the monster error by the throat;  
To bear opinion to a loftier seat;  
To blot the era of oppression out,  
And lead a universal freedom in.

—J. G. Holland.

yet almost everywhere are they ignored—by Capital and Labor, in Church and Society. And yet they are vital. On the maintenance of them in their integrity rests the stability and perpetuation of the republic. Their destruction in the hearts of men, and their consequent elimination in public life presages the utter ruin of this government, this nation, this world. And thus has the "more sure word of prophecy" spoken. When things, institutions, mere materials, or the schemes, plans, or theories of men, are counted superior to *men*, wo betide. God has ordained civil government to protect *men* from *men who can not control themselves*. God has placed His church here to save thru Christ Jesus *men* who can not save themselves. But when the governments of earth refuse to do the one and the church rejects the other, both State and Church must be set aside, and Christ must come to render justice and judgment; and upon those who have ignored or rejected His way will fall the destruction they have invited; they will reap the fruit of their own sowing. But those who trust in Him shall be saved.

There are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor can not be right.—Thomas Clarke.

### SOME OBSERVATIONS ON THE STATE AND THE INDIVIDUAL.

#### The Object of the State.

**T**HE State exists because of sin. It is necessary to restrain men who can not control themselves. It is set above all things to **guard the rights**, not of the mighty or of the majority; for even in feudalism and barbarism such can care for themselves. But the State—the ideal State—exists for the purpose of conserving and defending the **individual**, even the weakest, in his **equal rights with all others**. Jean Richter has truly said: "Individuality is everywhere to be guarded and honored as the root of all good."

#### A Wrong Conception.

"The greatest good of the greatest number" is often used by good men in an utterly 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 an 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 seeking in the State is the jealous guarding of the rights of the minority, of the poorest, of 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.

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 or political opposer—the **rights he asks for himself**.

True civil government is not set to **bestow** these rights, to uphold or promote certain systems or doctrines apart from men, but to **protect man in the rights** which his Maker has given him. This is the very fundamental principle on which the Declaration of Independence is based:

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

The great 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.

#### Happy Results.

Under such a government there can be no legal oppression of the poor, no overriding of the rights of the few or the weak, no class legislation, no State fetish of a system or an organization upheld in any way by government support or promoted in any way



by government act, no religious legislation, or the State-fostering of religious institutions, and hence the elevation of the class who honor the institutions. "Man is more than constitutions," and we may add, than institutions; and if constitution or institution fetter or hinder the exercise of the God-given rights of the man, let the institution die and the man live.

"Man is more than constitutions;  
Better rot beneath the sod  
Than be true to Church and State,  
While we're doubly false to God.

"We owe allegiance to the State,  
But deeper, truer, more  
To the sympathies that God has set  
Within our spirit's core.

"Our country claims our fealty,  
We grant it so, but then,  
Before man made us citizens,  
Great Nature made us men."

Thus wrote the grand American, James Russell Lowell, and such sentiment needs to thrill hearts again to-day to meet the fearful trend and tide which is sweeping the individual from all his rights and subjecting him to the worst forms of tyranny the world has ever known.

#### WHAT JESUS SAYS.

"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.

"Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Mark 12: 17.

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

"One is your Master, even Christ; and all ye are brethren." Matt. 23: 8.

"For the Son of Man is not come to destroy men's lives, but to save them." Luke 9: 56.

#### A FAITHFUL WARNING.

IT would naturally seem in the light of what God has said in His word—"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets," and that the "more sure word of prophecy" is "a light that shineth in a dark place, until the day dawn"—that He would give faithful warning to the world concerning the evils of this Church-and-State movement which is now sweeping over all the earth, threatening the liberties of all; and He has done this, in Rev. 14: 6-14. The first part of that message brings to us the everlasting Gospel, inviting men to fear God and give Him glory and serve Him; the second, that "Babylon," by which is meant all the various human institutions which would substitute their own ways of salvation for that of God's, is fallen; and the third is a warning to all souls everywhere not to worship the beast or his image, or receive its mark.

The beast power is symbolical in the word of God of Church-and-State government, whether Catholic or Protestant. For ages this has ravaged and cursed the world until the rising star of the great Republic of the

West and the influence of a free and unfettered Christianity swept back the darkness and enlightened the world. But failing to appreciate the liberty,—God-given,—men are turning back to the old order of things, are making an image to the beast power, in the very nation which led the world from its darkness, and are demanding its worship and the reception of its mark.

Note also that God does not give this last warning for the salvation of His people. Nor is this issue of this paper published in the interests of those who will be persecuted. They have their rights, and those rights are worth pleading for; but the worst sufferers after all, those upon whom utter ruin will at last come, are those that will give themselves to this order of things, and mold their characters after the persecuting elements which are involved in it. Honest-hearted men who may differ from the law will suffer, but if they suffer for God they need not be ashamed; even so suffered their Master. Beyond the suffering, if faithful, lies eternal triumph; but those who cause the suffering enslave themselves. That we may at least lift a kindly warning voice to save them from this, this paper is published. But we entreat all who wish to know what God has to say in regard to all phases of the question to study His great threefold message in all its fulness of meaning.

"It is not in the legitimate province of the Legislature to determine what religion is true or what false. Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. **THE PROPER OBJECT OF GOVERNMENT IS** to protect all persons in the enjoyment of their civil as well as their religious rights, and **NOT TO DETERMINE FOR ANY WHETHER THEY SHALL ESTEEM ONE DAY ABOVE ANOTHER**, or esteem all days alike holy. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as **RIGHTS** of which government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."—United States Senate Report, 1829.

#### MORAL FREEDOM.

(Editorial, the Independent, July 9, 1903.)

We ought to have in America the broadest moral freedom. Our traditions and our institutions are favorable. The colonists who laid the foundations for the Republic were men who sought both religious and political liberty, and were not afraid to fight for the one or the other. The men of the Revolution and of the Constitutional Convention broke down the obstacles which centuries of class privilege had built in the way of men who would rise from humble station to position and success. The men of the Civil War destroyed the legal basis of slavery.

Yet, are we free? The question is not idle. Every now and again it is asked with serious intent, and almost any thoughtful man must hesitate before he answers. Many circumstances have conspired to raise this question anew in recent months. . . . The developments in commerce and industry have not been cheering to those who regard individual liberty as not only a sacred right, but also an indispensable utility.

These glaring failures to maintain the free-

dom which we profess to believe in are not, however, the ones to which most serious attention should be given. They are results of less obvious but far more dangerous tyrannies. **LIBERTY IN THE LARGE SENSE IS NEVER LOST BY A PEOPLE UNTIL A SUBTLER KIND OF FREEDOM HAS DISAPPEARED.** Freedom of speech, freedom within the sphere of private conduct, freedom of social intercourse,—these are the mental and moral foundations of economic and political liberty. When a people which has boasted of its liberties begins to realize that the right to work, the right to trade, and the right to vote may all be denied with impunity throughout the length and breadth of its territory, the time has come to inquire whether freedom of that more personal and subtle sort, which is the very atmosphere of personal independence, any longer exists.

#### Have We Freedom of Speech?

Have we, let us ask, any real freedom of speech in America? This startling question is asked by President Benjamin Ide Wheeler, in an "Atlantic Monthly" article on "A National Type of Culture." The answer which he gives is one to provoke a serious mood. The law permits freedom almost to the extent of license; but the thousands of organizations, which have sprung up to foster "causes" innumerable, have created a law outside the law, which is becoming more tyrannical than courts or Legislatures would in these days dare to be. What trade-unionist dares to speak his mind about the preposterous iniquities sometimes associated with sympathetic strikes? What politician dares to say what he thinks of the machine and the boss? What teacher in the public school dares to express his opinion of the text-books in history that are forced upon him by patriotic organizations, or the text-books in physiology that are forced upon him by "temperance inebriates"?

The truth, we fear, is that there has grown up in America a **MORAL TYRANNY OF THE MULTITUDE OVER THE INDIVIDUAL**, which is manifesting itself in many dangerous ways. The mob spirit, culminating in a lynching, is only the extreme manifestation of mass tyranny. The mischief begins whenever **AN INDIVIDUAL**, whosoever he is, **HESITATES TO EXPRESS HIS INDEPENDENT JUDGMENT** on any question of thought, morals, or policy, if it happens to differ from the "views" of his neighbors, or hesitates to live his own life in his own way for no better reason than that people will think him radical or queer.

**MORAL FREEDOM**, the spring and fountainhead of institutional liberty, has its **SOURCE IN MORAL COURAGE**; and moral courage exists only when men dare in good conscience to question the moral judgments, as well as the business or political judgments, of the majority. This is a fundamental ethical truth which "good" communities are ever in danger of forgetting. It is never in the interest of evil, but **ALWAYS IN THE INTEREST OF A "CAUSE," THAT MEN SURRENDER MORAL FREEDOM.** Men lynch to protect life and property. They hold their peace when iniquities are proposed in business or in politics, lest an industry or a party be imperiled. . . . The pity of it is that, in thus becoming **INSINCERE IN A GOOD CAUSE**, men become first **COWARDS** and then **SLAVES**, and so unable ever to strike a true and free man's blow for liberty.

**LET MEN HONOR** any institution or dogma they will; they have the right; but let the government honor only those principles which conserve, uphold, maintain, the equal rights of all. Altho the many, the vast majority, **MAY** honor the institution, its observance should never be made compulsory by the government, or by any association within the government. Only in guarding the rights of the individual are the rights of all conserved.





## WHEN WILT THOU SAVE THE PEOPLE?

When wilt Thou save the people?  
O God of mercy, when?  
Not kings and lords, but peoples!  
Not thrones and crowns, but men!  
Flowers of Thy heart, O God, are they;  
Let them not pass like weeds, away,  
Their heritage a sunless day.  
God save the people!

Shall crime bring crime forever,  
Strength aiding still the strong?  
Is it Thy will, O Father,  
That man shall toil for wrong?  
No! say Thy mountains; No! Thy skies;  
Man's clouded sun shall brightly rise,  
And songs ascend instead of sighs.  
God save the people!

When wilt Thou save the people?  
O God of mercy, when?  
The people, Lord, the people,  
Not thrones and crowns, but men!  
God save the people; let them share  
Childhood and love with angels fair.  
From sin and bondage and despair,  
God save the people!

## THE "SERVANT GIRL PROBLEM."

(Elsie M. Tade, in *The Voice*.)

LET me make my contribution in the form of an incident.

"Mrs. Archer, how do you manage so well with your help?" said Mrs. Maxwell, as she took the offered seat on the veranda. "I have had an uncomfortable time this morning," she continued, as she saw Mrs. Archer's look of inquiry. "Jane is so saucy and disagreeable that I shall have to let her go soon, and she is the third girl I have had within the last six months. This morning the steak was underdone and the oatmeal was burned, and when I spoke to her about it, she snapped out something saucy and slammed the door as she went out. Harry certainly ought to start off with a good breakfast these warm, trying days, and, altho he didn't say anything, I knew he didn't enjoy the bill of fare," and tears stood in Mrs. Maxwell's eyes as she spoke.

"My dear," said Mrs. Archer, "there must be some way out of this terrible difficulty. I do not believe that it is so bad that it can not be remedied," and her low laugh was very comforting. "Will you let me be your mother confessor and ask you a few questions?"

"As many as you please."

"Well, then, where does Jane sleep?"

"Sleep!" Mrs. Maxwell's eyes expressed astonishment. "Why, in the little attic room with the dormer window!"

"When do you have your dinner?" continued Mrs. Archer.

"At five o'clock, when Harry returns from the office."

"Does Jane ever have any company?"

"No, I told her I didn't allow her followers, much less to receive company in my kitchen, and her family lives some distance in the country."

"Now," interrupted Mrs. Archer, "you've given me material enough for any number of sermons, but I don't think I can help you more than by giving you my own way of working, and I have learned much of it by sorry experience."

"In the first place, I try to give my servant a good room, one that I should not hesitate to sleep in myself, if necessary. It is on the second floor, at the head of the kitchen stairs. Just before Mary came, it received a thoro renovating with the rest of the house. A few simple pictures, a rug, an ornament or two besides the ordinary furnishings, made the room wonderfully attractive, and when Mary fully realized that it had been prepared for her, and that even the vase of flowers had a welcome, tears came into her eyes and her eloquent thanks followed me all the way down-stairs."

"During these summer days we have our dinner in the middle of the day, for that gives Mary a little time in the afternoon and does not necessitate a hot fire in the kitchen range for getting tea. We find we all enjoy it just as much, for my husband gets a regular dinner at the restaurant, as does yours. Of course for the winter we alter our plan. It seems best, as the children are at school."

"Mary has one evening in the week as her own, on which she may either receive a friend or go out to spend the evening. I find that usually a word from me will stop any acquaintance that is undesirable. Sunday evening she usually gets out to church, for I consider that a privilege no servant ought to be denied. We all try to respect her rights; even Rob and Nellie think twice before they step on her newly-mopped floor, but she'd excuse most anything in 'thim blissid children,' I think."

"When the hard work of the week comes, I try to make the extras as light as I can, and I think she sees and appreciates it. Now, to sum up my sermon," laughed Mrs. Archer, "I try to bear in mind that my servant is made on the same immortal plan as myself. Of course, I can not make a confidant of her, or invite her to meet my friends or discuss Dante in my parlor. Her education has not been such that she would enjoy it. But I try to make her feel that I am her friend, and that I am alive to her best interests; that when she is doing my housework she is doing me service in the best sense of the word. If I am interested in her welfare it will naturally follow that she will be interested in mine."

"Of course, things do not always go smoothly, but it makes such a difference if a little patience and a gentle word of praise

are used to lighten a hard day's work. I want my servant to feel that I trust her; that is an education. In short, as the great mainspring of it all, I try to observe the Golden Rule."

## INFECTIONS FROM KISSING ANIMALS.

THE disgusting and dangerous fondling and kissing of beasts can not be effectually opposed, perhaps, on the whole; but some persons may be benefited by the repetition of warnings against the numerous infections which that practise is liable to incur, such as hydatids from dogs, diphtheria from cats and pigeons, and from cats the obstinate and loathsome diseases of ringworm and favus. Dr Levisur suggests this warning in the *Medical Record* from having had occasion repeatedly to trace individual cases, as well as small epidemics, of both ringworm and favus to their source in the endearment of cats. He gives two recent cases, with particulars, of both cat and child. Favus, he states, is a disease peculiar to mice, from which the cat gets it.—*American Analyst*.

## HE SHALL PROVIDE.

SUMMER's long hours and myriad flowers  
Give bees full scope to fill the hive;  
On leaves and seeds of all the weeds  
Do countless birds and insects thrive.  
Great wisdom that wee squirrels have,  
Nor fret through storms lest summer's chance  
Should fail, when frost bites open burrs  
To lay at their feet God's providence.  
MRS. EMMA S. BROMLEY.

## HOW THE WOMEN DID IT.

THE Cincinnati *Times-Star* gives the following instance of a saloon closed by knitting: "'Never had but one saloon in our town, and the ladies knit that one out,' said a gentlemen who lives in Moor's Hill, Ind. "'What,' exclaimed the astonished delegate; 'knit it out?' 'Yes; when the saloon was started, the women formed in relays and went and took their knitting to the saloon. Of course that knocked business higher than a kite. It was not long before that saloon had to be closed, and since that time no man has ever had the nerve to start another.'"—*Pacific Ensign*.

## A GRANDMOTHER'S RECIPE.

TAKE one cupful of usefulness, one cup of love for mother, another cup of love for your little brothers and sisters, a whole pound of wishes to make other people happy, and a very small teaspoonful of wishing to be happy yourself. Beat it all up together, and see if it does not make the nicest kind of an afternoon for anybody. Aunt Jemima suggests that it should be served while fresh.—*Selected*.

## THE CROSS.

SOME with Jesus are delighted  
While He speaks of joys to come,  
Thinking that to them is plighted  
After death a happy home;  
But the cross, when He declares it,  
"None but he who takes and bears it,  
Can My true disciple be;"  
Few, how few, to this agree.

—German.



## DEATH OF SELF, A DIVINE PARADOX.

ALL that God is doing in the world in any way He is doing by dead people. God uses us in proportion as we are dead,—dead to self, dead to selfish pleasure, dead to the world, dead to human praise or blame, dead to personal interest,—dead to everything but God, who dwells within, giving life. "It is no longer I that live, but Christ liveth in me," so that self is dead beyond the hope of a resurrection, and Christ liveth thru all the powers of my being and absolutely controls those powers for His own purposes. "For me to live is Christ." Blessed deadness! Glorious living! Happy freedom! "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Then I do not care for the world; its pleasures have no power to entice me, its riches I count but dross, its applause is a hollow mockery, its society, its ease, its praises, I have not the faintest desire to enjoy, its persecutions have no power to swerve me from my purpose. "The world is crucified unto me," it has no use for me, it had no use for my Master; it despised Him, it killed Him; it despises me, it may kill me. Dead! Dead to everything but God, to be used by Him as He wills.

Let no man think that this death to self is easily secured. It is the most difficult part of a satisfactory religious experience. Self dies hard. Crucifixion means rough handling, humiliation hard to endure; it means solitude and agony, the assaults of demons and men; it means the piercing spike and the darkening heavens; but, thank God, it also means resurrection, triumph, and God's glory. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24.

S. T. H. BERRY.

"Secular power has proved a satanic gift to the Church, and ecclesiastical power has proved an engine of tyranny in the hands of the State."—*Philip Schaff*.

## CHRISTIANITY AND EARTHLY POWER.

(From Macaulay's Essay on "Southey's Colloquies.")

See 1 Samuel, chapters 4 and 5.

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

It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty. Its sublime

theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that were not carnal and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have, in this age, directed their attacks against the last restraint of the powerful and the last hope of the wretched.

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

"Liberty of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter, is to imprison conscience and to promote hypocrisy and infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshipers, and no others."—*Dr. Philip Schaff*.

**A MATTER OF EDUCATION.**—In speaking of a proposed organized effort against Sunday-closing, a Florence (Colo.) paper says:

"In every state and territory of the Union except California and the District of Columbia, the sabbath is protected by law. Some ten years ago the lower house of the Colorado Legislature passed a bill annulling all sabbath legislation, but the better sentiment of the upper house saved the State from the disgrace. In most communities there are people opposed to the Christian sabbath, but in few, if indeed in any, are they the majority. Their power for evil comes from those who profess friendship but lack honest principle. If all Christians, with those professedly in sympathy with them, were united, these evils could be suppressed."

The matter of "disgrace" is a matter of education. If our Colorado contemporary believes that the teachings of Christ is a disgrace, believes that the First Amendment to the Federal Constitution is a disgrace, believes that the granting of equal rights to all is a disgrace, then Colorado was saved from disgrace. But as long as men live of varied minds and varied beliefs, as long as the God of right and justice lives, so long is it a disgrace of the deepest dye for any State to hold on her statute book any Sabbath law. Moreover, it is a disgrace for any Christian to ask the Legislature of any State to pass a sabbath law. By the very asking he declares either that his sabbath is not divine, or that he has not faith in Christ's power to save His own.

Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do.—*Thomas Jefferson*.

## ANNUAL MEETING OF THE CALIFORNIA-NEVADA CONFERENCE.

THE thirty-sixth annual meeting of the California-Nevada Conference of Seventh-day Adventists will convene at San Jose, Cal., January 25, 2:30 P.M., at their church near the corner of Colfax and Delmas Ave., continuing until January 29, 1907.

Each church should at once elect their delegates at the ratio of one delegate for the church and an additional one for every twenty members.

A full delegation at this session is earnestly desired.

W. T. KNOX, *President*,  
E. A. CHAPMAN, *Secretary*.

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## MEN BOUGHT AND SOLD.

**I**N Elizabethtown, Ky., a man was recently sold to a farmer for nine months for one dollar. The man was charged with "vagrancy," and they have a statute in that state permitting such persons to be sold for a given time to the highest bidder.

This may seem like an innocent occurrence, but if a man may be sold for nine months, what is to hinder selling him for the term of his natural life? And if a man may be sold for "vagrancy" it is easy to find other excuses for selling men. No matter how honest or industrious a man may be, if he is overtaken by a misfortune that renders him weak or defenseless, he is liable to be sold.

Lurking under the shadow of this apparently innocent thing is the principle that makes it possible for one class of men to permanently enslave another. To keep ourselves free, it is necessary constantly to keep in mind the basic principles of freedom and eternally contend for them. Vagrancy is to be properly dealt with, but we can not afford to deal with it in such a way as to lay the foundation for slavery. You may say that there is no immediate danger; but if we sow the seed to-day, we must surely reap the fruit to-morrow.

T.

## FRANCE AND THE VATICAN.

[Under the above title the *Argonaut*, of San Francisco, of date December 29, gives the following, to us, very fair statement of the relations between the Papacy and France, and we reproduce for the benefit of our readers. It may help to correct some of the statements of the daily press.—ED. S. OF T.]

**S**EVERAL readers have requested us to state briefly the questions at issue between France and the Vatican. Altho the situation is very complicated, and much clouded by disputes as to the exact issues, this is a fair statement in brief according to our understanding.

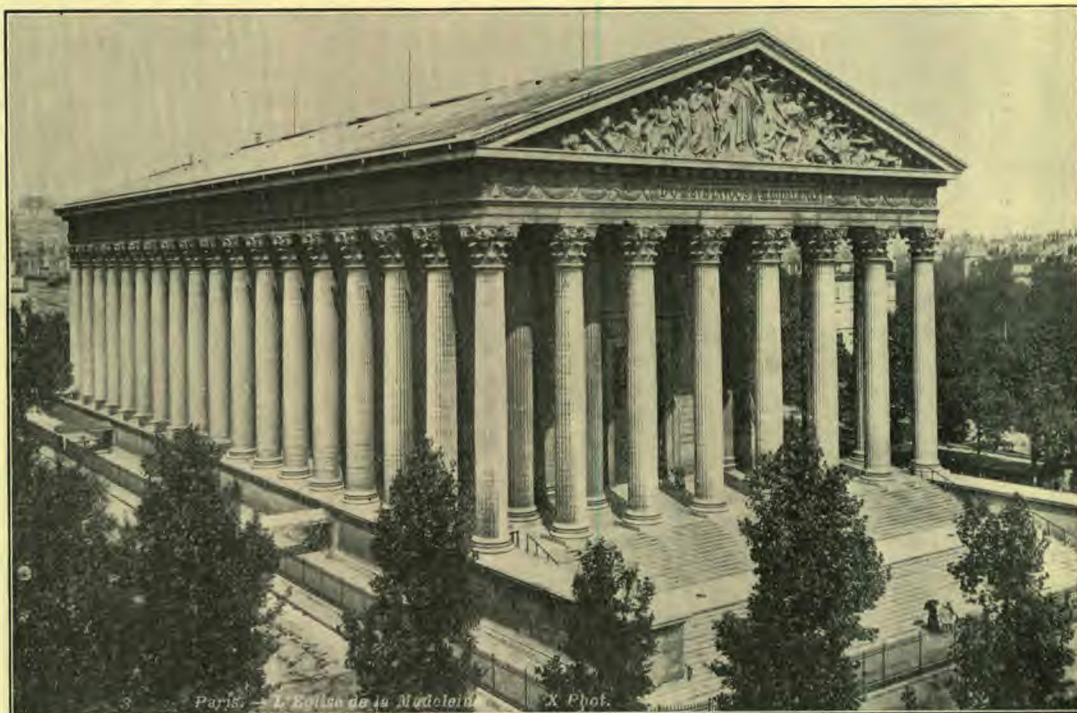
Napoleon in 1801, as First Consul of France, made a contract with the Vatican called the Concordat. Prior to that time, after the fall of the monarchy, the French Revolutionary Government had practically overthrown all public religious observances. By the Concordat it was provided that France should officially recognize the Roman Catholic Church; that the Government of France should select all Roman Catholic bishops in France; that these selections should be subject to the approval of the Vatican. And here is one of the disputed points—whether the Vatican had a veto or whether lack of approval meant a veto. The Concordat also provided that the governmentally selected bishops should appoint the lesser clergy, and that the State should pay the salary of the archbishops, bishops, and lesser clergy. Thus the Roman Catholic Church in France became practically a part of the State. Its prelates and ministers were appointed by the State and were paid by the State. The State also paid out the people's money to the Protestant and Jewish congregations, but naturally, a much smaller amount than the scores of millions paid out to the Roman Catholic clergy.

For more than a hundred years the Vatican has chafed under the Concordat, and there have been perpetual complaints from the pope over the unfairness of that document. The Republican government therefore determined

to begin the separation of Church and State by ostensibly acceding to the complaints of the Vatican. There were many Roman Catholic schools thruout France which were conducted by religious orders, were not supported by the State, and not under the Vatican or diocesan rule. As they were outside of the Concordat, they did not come under the protection of that document. In 1901 the Waldeck-Rousseau government passed the "Associations Bill," directing all these religious corporations to file lists of their members, pupils, financial conditions, etc., whereupon licenses would be issued to them, legalizing their existence. As these religious corporations had no standing under the Concordat, and were only indirectly under Vatican control, there was no legal impediment to this action. The French Government allowed it to be understood that the cause for its action was the inculcation of

Chamber of Deputies by a two-thirds majority formally adopted the bill separating the Church from the State. This bill provides that the State does not recognize, salary, or subsidize any particular form of worship; that where church property was originally purchased with money raised by individuals or congregations, religious associations should be formed, in which such property should vest. In the United States title to such property is vested in the bishops. Concerning church property purchased originally by or originally belonging to the State, the bill provides that each such piece of property shall vest in the State, and that the State shall loan it to a religious association made up of its congregation for the purpose of holding religious services; that instead of paying regular salaries from the State to the clergymen, pensions shall be paid by the State to the older clergymen only.

All of the foregoing seems to Americans simple and just. We in this country believe that Church and State should be separate. That belief is strong also in Great Britain and Ireland, as the disestablishment of the Irish Church and of the Anglican Church have been burning questions for many years. It is probable that within twenty years there will be no established church in the British Empire. Even Spain has recently shown signs of cut-



The noted Church of the Madeleine, Paris, which Napoleon attempted to turn into a "Temple of Glory." Cost, \$3,000,000 in building, from 1764 to 1832; 354 feet long, 141 feet broad, and 100 feet high; bronze doors 16 feet wide, 34½ feet high.

ideas hostile to republican government in these religious schools.

The religious corporations very generally refused to comply with the law. Out of 17,000 monastic or religious organizations nearly 8,000 were dissolved because they defied the law. Many of them established their schools in the United States and other countries.

An incident which seems to Americans a trifle greatly envenomed the dispute between the French government and the Vatican. President Loubet while in Rome visited the King of Italy and did not visit the pope. The reason is plain. The Vatican holds that the Italian government is a usurping one, and that the Roman States belong to the Pope as their temporal sovereign. If President Loubet had visited the Vatican, the pope would have insisted on being treated as reigning sovereign of the Roman States; this would have implied that President Loubet believed the King of Italy to be a usurper. France and Italy are friendly. Hence President Loubet wisely did not call at the Vatican.

The final step in the separation of Church and State began about a year ago, when the

ting loose from the Vatican in the matter of the regulations concerning marriage; this is the first step toward disestablishment. Why then there should be such excitement among Roman Catholics thruout the world over this domestic concern of France, it is difficult to understand. If the French government is confirming the title of certain Roman Catholic congregations in France to the property which originally belonged to them, and if it is causing to revert to itself property which originally belonged to it, where is the harm? The Roman Catholic Church in France, as a corporation holding property, is one thing. The Vatican in Italy, as a corporation holding property, is another. Spiritually, the Church in France and Italy may be the same thing. As a property owner, taxpayer, and citizen, it can not be. This view must appeal to every Roman Catholic in the United States, where the Church has thrived wonderfully with a complete disassociation from the State. Do American Roman Catholics, for example, believe that Pope Pius X owns the Cathedral of Notre Dame on the Island in the Seine, where it has been the property of the French government since Louis VII laid the first stone



in 1163? And if so, does Pope Pius X own St. Patrick's Cathedral on Forty-ninth Street and Fifth Avenue, New York City? And if so, does he own St. Mary's Cathedral in San Francisco?

"Proscription has no part nor lot in the modern government of the world. The stake, the gibbet, and the rack, thumbscrews, swords, and pillory, have no place among the machinery of civilization. Nature is diversified; so are human faculties, beliefs, and practises. Essential freedom is the **RIGHT TO DIFFER**, and that right must be sacredly respected.

—John Clark Ridpath.

## LABOR SUPPORTS CHURCH FOR SUNDAY ENFORCEMENT.

A SIGNIFICANT development of recent years has been the appearance of a clerical delegate in the central labor councils of many of the cities of the country. The Presbyterian Church has initiated this innovation for "getting next" to organized labor, and so far it is confined almost entirely to that church, but it is very likely to extend to other churches. In view of the increasing activity of trades-unionists for a compulsory weekly rest-day, and of the clergy for compulsory "Sabbath" observance, it has not been difficult to foresee what would be one of the first and foremost objects for the promotion of which this affiliation and cooperation of the church and organized labor would be employed. And what has been expected in the matter by students of the compulsory rest-day Sabbath movement is beginning to appear.

One of the cities in which a clerical delegate sits in the central labor council is Brooklyn, N. Y., and at the meeting of the Brooklyn Central Labor Union, on Sunday, November 11, "the Rev. Warren H. Wilson, fraternal delegate from the Brooklyn Presbytery, who said he had been instructed to do so by a committee representing in the largest sense every minister in Brooklyn," appealed to the body for its cooperation with the clergymen of Brooklyn in their movement for the suppression of Sunday theaters, making the somewhat remarkable declarations that "ORGANIZED LABOR, and not the organized church, is the TRUE CHAMPION OF SABBATH OBSERVANCE," and "religion does not need a Sabbath, and the Sabbath was not established for worship, but labor does need it, and the Sabbath has been kept thru the centuries in the interests of labor." After speeches by union delegates, which "demonstrated that they were not averse to going on record in favor of the closing of theaters on Sunday, but wanted to go further," a resolution was adopted declaring that "the Central Labor Union demands the enforcement of the Sunday laws, especially as to Sunday theaters and retail stores, and we pledge our cooperation to the ministerial committee on Sunday closing, and that a copy of this resolution be sent to the Deputy Commissioner of Police of Brooklyn."

The demand for the enforcement of the Sunday laws, especially with reference to retail stores as well as theaters, was made because in the discussion following Rev. Wilson's appeal, delegates urged that this be done. In the course of the discussion, which "was interesting," one delegate "said that a law should be passed forbidding the payment of wages on Saturday, for the reason that men who were paid on Saturday had no time in which to make their purchases except on Sunday. That was one reason why shops were open on that day."

In reporting the action of the union, the "Brooklyn Eagle" said that "as a matter of fact, organized labor has always opposed Sunday labor, and has put a tax on the employer who desired the services of his workmen on the first day of the week, by insisting that

double wages must be paid for services on that day." But this form of opposing Sunday labor is by no means the same thing as that of "the enforcement of the Sunday laws."

After the meeting, Rev. Wilson informed a reporter "that he had visited the Brooklyn Actors Union and the Stage Employees Union in the interests of Sunday closing, and had been courteously received. Most of the members at the meetings were in favor of closing on that day of the week. Altho the stage employees receive double pay for the work, one of the officers said he would rather forego it than work on Sunday."

In his appeal to the Central Labor Union, Rev. Wilson said that in their movement for the closing of the theaters on Sunday the ministers "were animated not by doctrinal reasons, which never long held them together on Sunday-closing, but by moral and industrial facts. The moral fact is that the theater which breaks the law on Sunday presents a baser and more degrading exhibition, and that on that day it is attended very largely by children and young people. The industrial reason is that the whole gospel of labor declares that the restriction of the hours of labor results in the lifting of the rate of wages. The labor gospel is eight hours for six days a week, and the action of the ministers is level with the purposes of organized labor and consistent with every principle cherished by the Central Labor Union. Organized labor, and not the organized church, is the true champion of Sabbath observance. Religion does not need a Sabbath, and the Sabbath was not established for worship; but labor does need it, and the Sabbath has been kept thru the centuries by Jews and Christians alike in the interests of labor. Sabbath-keeping was the first recognition of fixed hours of labor. Religion is inextinguishable, and in times of the greatest oppression religion still thrives; but the interests of labor are dependent upon, and may be deprived of, such privileges as a day of rest and shorter hours thruout the week."

In this appeal the "fraternal delegate" from the Brooklyn Presbytery went far in his bid for the support of organized labor in behalf of Sunday enforcement—so far, in fact, that he virtually surrendered and demolished the very thing for which he and the church stand in this matter and in behalf of which his appeal was inspired—the theological and dogmatic Sabbath. Even in their eagerness for the cooperation and support of organized labor in the maintenance and enforcement of the "sabbath," the clergy should be careful that they do not overreach themselves and thrust the deadly blade, even of fact, beneath the fifth rib of the very institution they are seeking to maintain and enforce.

"If we can not trust free agents to regulate their own labor, its times and quantity, it is difficult to trust them to make their own contracts. If the Legislature could prescribe THE DAYS OF REST for them, then it would seem that the same power could prescribe the hours to work, rest, and eat. If the Legislature have the authority to appoint A TIME OF COMPULSORY REST, . . . it is without limit, and may extend to the prohibition of all occupations at all times."—*Cal. Supreme Court, Ex. Parte Newman, 9 Cal., pp. 509, 518, 517, 510.*

## SOME OF THE YEAR'S TRAGEDIES.

FROM the Chicago Tribune, of January 1, to which the press of the country is indebted for its careful record and compilation of statistics and events, we take the following facts:

There were of legal hangings or executions in the country, 123, the same as last year. Of these 35 were in the North, and 88 in the South; 45 were whites, 76 Negroes, and 2 Indians. The crimes

for which these victims were hanged were murder, 115; rape, 8.

The number of lynchings for 1906 was 69, 3 more than last year.

Murders, reported by telegraph last year to December 26, were 9,350, 138 more than 1905. There was a large increase of "hold-up" murders, and double murders; 19 of the murderers were women. Double murders number 280; triple murders, 96; quadruple murders, 44; quintuple murders, 30. And there were three cases where even more were killed at a time.

The steady increase of suicides continues. The record runs from 5,340 in 1899 to 10,125, almost double in 1906. Of these 7,242 were men and 2,883 women. Nearly one-half of these—4,561—were caused by despondency, and 2,338 from domestic troubles and love disappointments. Among professional men physicians head the list, numbering 39.

In embezzlements there was a large increase over 1905. That year it was \$9,613,172; in 1906, \$14,739,653, by far the heaviest of any year since 1894.

The fire losses greatly exceed those of 1905. The amount for the year is estimated at \$352,000,000.

In 34 of the larger cities there were 134 persons killed in automobile accidents, and 494 injured; 159 smaller towns add to this 75 killed and 337 injured; a total of 209 killed and 831 injured.

There were killed on steam railroads during the year, not including employees, 3,295, and injured 9,561; on the electric roads, including employees, 674 killed and 2,953 injured. An appalling record.

The loss of life from various disasters is reported as follows: Fires, 1,184; drownings, 2,985; explosions, 623; falling buildings, 483; mines, 599; cyclones and storms, 719; lightning, 205; electricity, 176; earthquakes, 2,452 (probably nearer 5,000).

The Tribune says that "it may well be known in the future as the year of disaster."

A DESPATCH from St. Petersburg says: "Russia is getting seriously alarmed about the threatened renewal of hostilities in the far East. Not only is Japan making colossal warlike preparations, but under her influence China is also sharpening her sword."

MORE railroad track has been laid during the year 1906 than in any year since 1888, in all 6,067.40 miles, at an approximate aggregate cost of \$250,000,000. The most extensive building has been in the Southwestern states, the least being in the New England states.

A PRESENT of one hundred sausages, a pyramid of salt ornaments and several dozen hard-boiled eggs may seem strange for an emperor, but such is the traditional custom in Germany on New Year's Day. The salt works in the neighborhood of Hallew made the present to the kaiser.

THE first official step toward ameliorating the awful conditions in the Congo Free State was taken recently when the government pledged itself to support any steps taken by the British Government along that line. King Leopold's extensive rubber concessions to Americans in the Congo territory are not to stand in the way of reform, it is promised.

PHYSICIANS who prescribe eggs as the chief item of food for consumptives can certainly find no fault with a Chicago girl in a Denver sanitarium who consumed 4,000 eggs during the year 1906, an average of eleven a day. According to other figures given, this is but little above the average number in several similar institutions for consumptives in Denver.

CONDITIONS in Russia are becoming more and more alarming especially among the laboring classes. At Lodz all the factories have been closed indefinitely, and over 100,000 persons are idle as a result of Socialist and militia control. Those who are willing to accept the employers' terms are prevented by the extreme Socialists who threaten to murder all who yield.





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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard Revised Version (Thomas Nelson & Sons, Publishers).

**PLEASE NOTE THE CHANGE** in hour of the California Conference on another page. It meets at 2:30 p.m. The mistake was in the copy furnished us.

**OUR STATE LEGISLATORS** thruout the country will, in the nature of the case, be compelled to hear much of the appeal for Sunday laws; will they not take a little time to read the other side?

**BRETHREN IN THE GOSPEL MINISTRY**, why not trust in the power of the Gospel to secure better observance of Sunday? Coercion can not reach hearts. You may compel a man to obey outwardly a law which human beings have no right to enforce. But how have you helped him. He is not attracted to the Gospel. He does not love you more because you have endeavored to make him seem religious. The glory of Protestantism has been that in principle it has held to the absolute non-interference of the civil magistrate in things religious, and the church has held Jesus Christ and His word to be all-sufficient in saving men. Why not preach the Gospel and leave results with God? Is He not worthy of being trusted?

**WHEN ONE SO LOVES SELF** that he turns from Christ and His word, he is very apt to charge his disaffection or defection to the failures that professors of religion have made. This is a common excuse of unbelievers. They never stop to think of the mistakes and blunders and sins and crimes of the unbelieving ones, or even of themselves, who set up their own opinion as superior to God's word. Granting all the blunders and sins and crimes of those who belong to the ranks of Christianity, yet how small in number they are compared with those who prove false to Christ and His cause. It is natural for men to choose the pleasant paths of least resistance. It is easy to drift with the tide in the do-nothing negatives of life. To move upward, tho Christ furnish all the power, demands manhood.

#### CLASS LEGISLATION.

It is a deadly poison, says the California Sunday **EXTRA SIGNS**, which these reform organizations are injecting into our government and body politic. It is deranging and perverting every just principle of liberty and humanity. It is sacrificing man to institutions, principles of right to popular prejudices, right or wrong. That government which exalts in its laws institutions at the expense of human rights, will always and forever be guilty of class legislation and subject to class prejudices, traditions, bickerings, strifes, jealousies, and, eventually, utter ruin. For instance, the so-called "American Sunday" is a **CLASS** institution, and nothing else. It is a **RELIGIOUS** class institution. People **MAY**

observe it who will, but they have neither human nor divine right to say that he must observe or honor it who elects otherwise. Nay, more, they have no right to say that **HE MUST** honor it who elects so to do. The honor or observance is elective; the right of choice is universal, vested in the individual, and dominant over all civil authority whatsoever. The observance or non-observance of the institution is a matter of conscience between the individual and the being he may call God, but it is not a matter with which the State has any right to interfere, except to guard the equal rights of all her citizens and subjects.

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**TRUE RELIGIOUS LIBERTY** is liberty for the other man. No man truly believes in religious liberty unless he is willing to grant; nay, more, to demand it.

#### A CHARGE TO THE MINISTERS OF GOD.

"**THE ELDERS** which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **FEED THE FLOCK OF GOD** which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither **AS BEING LORDS OVER GOD'S HERITAGE**, but being **ENSAMPLES TO THE FLOCK**. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—*Peter the Apostle.*

**A SUNDAY BILL.**—The Sacramento "Evening Bee," of January 9, has the following:

"The Church people of the State have signified their intention of trying to get a bill thru the present Legislature that will close every saloon in the State on Sunday and cause recreative amusements to be barred on that day. Not only will fun be curtailed, but any kind of unnecessary work will not be allowed. The bill will provide against Sunday street labor, renting of livery rigs, boats, automobiles, or balloons, and if you have a chug-car or bicycle of your own, you can not get in a repair shop to have it fixed in case you break down."

The "Bee" further says: "Paradoxical as it may seem, a religious denomination is to take up arms with the sporting element and fight the measure," referring to Seventh-day Adventists. Let us say that the Seventh-day Adventist attitude in this matter is that of protest against all religious legislation. All history shows that religious legislation has ever been a curse to the church and a curse to the State. It makes one class persecutors, another hypocrites, another the persecuted. If Sunday is of God, it will stand of itself if its devotees are loyal. If it has no inherent strength or worth let it die. And this also of the Seventh-day Sabbath or any other religious institution.

It is not in the legitimate province of the Legislature to determine what religion is true or what false. Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. **THE PROPER OBJECT OF GOVERNMENT IS** to protect all persons in the enjoyment of their civil as well as their religious rights, and **NOT TO DETERMINE FOR ANY WHETHER THEY SHALL ESTEEM ONE DAY ABOVE ANOTHER**, or esteem all days alike holy. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as **RIGHTS** of which government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.—*United States Senate Report, 1829.*

**HUMAN GOVERNMENT** is a device not to protect the many against the few, but the few against the many; not to protect the strong against the weak, but the weak against the strong. Religious tyranny always puts it the other way.

**THE PRICE OF THIS ISSUE** is, up to 20 copies, five cents each; from 25 to 75 copies, three cents each; 100 copies or more at the rate of two and one-half cents each. Order soon and give it a wide circulation.

**THE SIGNS OF THE TIMES** makes no plea of liberty for itself or those who support it, or for any class whatsoever. Its plea is for the man, be he Catholic or Protestant, Jew or Gentile, believer or infidel.

"Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God."—*United States Senate Report, 1829.*

#### THE TRUE MAN.

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

"Not that we have lordship over your faith; but are helpers of your joy; for in faith ye stand fast."—*Paul.*