

SIGNS OF THE TIMES



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Emblems of American Liberty

"When Freedom from her mountain height
Unfurled her standard to the air,
She tore the azure robe of night
And set the stars of glory there.
She mingled with its gorgeous dyes
The milky baldrick of the skies,

And striped its pure celestial white
With streakings of the morning light.
Then, from his mansion near the sun,
She called her eagle bearer down,
And gave into his mighty hand
The symbol of her chosen band."

—J. Rodman Drake.

With Our Inquirers

"If ye will inquire, inquire ye."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2150.—What Is the Better Thing?

Are not times changed since Christ came into the world? Did He not have power to change things? Would it not be better to join hands with other Christian people for the advance of Christ's kingdom, teaching men outside of the church to love the Lord Jesus Christ, rather than take up questions which are of no importance and only cause trouble, as they can not be answered?

S.

Yes, times have changed since Christ came into the world, from various causes, but the human heart is just the same. God's requirements are just the same; and, we say it reverently, tho we say it strongly, Jesus Christ can not in any way change the moral requirements of God, because He and God are one, and He can not deny Himself; for these requirements are but His own nature in precept. Did He not tell us, "Think not that I came to destroy the law." "It is easier for heaven and earth to pass away, than for one tittle of the law to fail." He can change things, but the things which He wishes to change are not to pervert the everlasting requirements of God, but the hearts that are not in harmony with God. The divine love of His soul longs to change hearts, and He died that He might do it.

God's kingdom has a law, and that law is the law of God, unchangeable in its character, the law that Christ Himself kept. There can be no advance of God's kingdom in the world by those who are disloyal to His law. There are those who transgress the law unwittingly, but every true follower is loyal to that which he sees. Only such are in God's plan.

Teaching people to love the Lord Jesus Christ is to teach them to love Christ as "the Way, the Truth, the Life," "the same yesterday, and to-day, and forever." If the Lord Jesus Christ were working upon the earth He would do as He did two millenniums ago, He would still say, "I have kept My Father's commandments, and abide in His love."

We have no question to present, no teaching to give to the people save such questions as can be answered by "Thus saith the Scriptures," save such teaching as is approved by our Lord Jesus Christ. We plead with our inquirer and all our other readers to make that word the man of their counsel, His commandments their guide; for Jesus declares, "Every tree which My heavenly Father hath not planted shall be rooted up." It is better to stand alone with Him than with all the world without Him.

2151.—Making No Difference. Isa. 66:3.

Will you please explain the third verse of Isaiah 66?
J. A. C.

The passage in question refers to those who are not of a humble and contrite spirit and do not tremble at God's word in contrast with those who do, mentioned in verse 2. They really make no difference between the holy and the profane, between God's commandments and tradition. "He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth an oblation, as he that offereth swine's blood; he that burneth frankincense, as he that blesseth an idol." Now the killing of an ox for sacrifice, the sacrificing of a lamb, the offering of an oblation to God, and the burning of frankincense to His glory were all good things, which God Himself commanded. On the other hand, in the idolatrous world the killing of a man, the offering of a dog, the sacrifice of swine, the blessing of an idol, are, of course, all contrary to God's word, but those who depart from God's word soon get to that place where they make no difference between the things which God

has commanded and the things which He has forbidden; and so the prophet says, "Yea, they have chosen their own ways, and their soul delighteth in their abominations." This is the spirit that we see coming into the world at the present time, but God declares, "But to this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at My word."

2152.—Winter and Summer.

I was born and raised a Quaker. I have heard all my life that the Bible says we shall not know winter from the summer, only by the budding of the trees, but I can not find it in the Bible. Will you please tell me where it can be found?
H. J.

We do not wonder that our inquirer has not found it, because there is no such expression in the word of God; it is not to be found there. Nor do we know anything similar to that. The word "winter" does not appear in the Bible in the plural at all, and in the singular only fourteen times. The only passage which could in any way suggest it would be Song of Solomon 2:11-13.

2153.—Marrying an Infidel.

Do you think God would disapprove of a Christian marrying an infidel, if both loved each other, and if the character of the unbeliever was good and pure? Does the Bible contain anything on this subject, in Christ's own words?
S.

First, it may be truly said that all the Bible is the words of Christ to us, for it is thru Him that the Father makes His revelations to the world. John 1:1-3 and 1 Cor. 1:10, 11. And the disciples also were endowed with His Spirit. Acts 1:8. The instruction that we receive in the Bible is as truly Christ's in one place as in another. And so Jesus declared to His disciples, "If they have kept My sayings they will keep yours also."

Secondly, we have very plain instruction in regard to the union of God's children with the world. The closest union there can be between individuals is the marriage relation; by it the twain become one flesh; and upon this point we read in 2 Cor. 6:14-16: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." Abundant other texts could be given from the Old Testament showing the Lord's dealings with His people in this respect, but more is not needed than this passage which we have quoted.

Such a union as this case, if both parties remain as when married, can never be satisfactory to either. The Christian's duty is to love the Lord with all the heart and mind and soul and strength, but the infidel would demand that he (for it is generally the man who is the unbeliever) should receive the first of all love, and that God should not come between the two who were united in marriage. With two Christians united the Lord comes between only as a bond, uniting them all the more closely and sanctifying the union. With the infidel the Lord forms a barrier between him and his Christian wife. Such a union can never be satisfactory to the wife if the husband remains an infidel; for there is the constant knowledge that one of two things must sooner or later occur; either separation must take place in this life, or eternal separation in the life to come. Of course there is a bare possibility of winning the unbeliever to Christ Jesus, but that is almost never the case.

When a Christian girl takes such a step as that she compromises the religion of the Lord Jesus Christ, weakens the influence that might otherwise have existed over the one to whom she is married, and places an argument in the unbeliever's mouth for all time to come. Better it is for Christians to remain single forever than to compromise the religion of Jesus Christ in an unsatisfactory marriage at the best.

2154.—Forgiveness of Sins. John 20:23.

Please explain John 20:23. It is used to me as authority proving that the priest has power to forgive sins.
T. S.

This text reads thus: "And when He [Jesus] had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit; whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained." The power of the apostles did not exist in themselves, but in the endowment of the Spirit and the preaching of God's word. This is shown in Acts 1:8, "Ye shall receive power after that the Holy Spirit is come upon you," and in the message they bore (Mark 16:15, 16), "Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." It was so with our Lord Jesus Christ; the Head of the apostles did not presume to set Himself up as Judge. He simply declared God's message; and so He said, "If any man hear My sayings, and keep them not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day. For I spake not from Myself; but the Father that sent Me, He hath given Me a commandment, what I should say, and what I should speak." All of which shows that the power to save was in the message which the apostles bore, for as God sent the Son, even so Jesus sent the disciples. John 17:18. If they failed to give God's word, they failed of the true power; and that word, that message, carried by any soul who is truly the Lord's, carries with it the power to save or to condemn. This is also shown in Jer. 1:10. God gave Jeremiah power over the nations, to cast down or to build up, but it was in the message which Jeremiah bore. It is just as true at the present day. If God's true ministers bear His true message, they will have power to save or to condemn.

2155.—Going to War.

If in case of war, drafting should be resorted to, what course would a Seventh-day Adventist take if he was one of the drafted ones? Would it be his duty to fight, or be counted as a rebel?

Every true Christian, it seems to us, should be a noncombatant, one who does not take up arms against his fellows. We think that is the general belief of Seventh-day Adventists, and this government recognizes noncombatants for conscience' sake, and does not force those who have religious scruples to take up arms against their fellows. This, we believe, is also true of England. It has been tried out several times on the Continent, and people have suffered considerable hardship for conscience' sake, but in the end the governments have invariably softened the rigors of their requirements.

2156.—Seventh-day Adventist Church.

Please tell me who founded the Seventh-day Adventist Church, and how long it has been in existence.
R. T. S.

Briefly the Seventh-day Adventist Church grew out of the great advent movement of 1840-44. The first church was at Washington, N. H., where a Seventh-day Baptist Church accepted the advent teachings in 1844. The chief instruments under God in the development of the Seventh-day Adventist people were Joseph Bates, and James White and wife, Mrs. E. G. White. The first regular church organization was effected in 1861. For a complete account, see "The Great Second Advent Movement," by Elder J. N. Loughborough, Southern Publishing Association, Nashville, Tenn.,—a book of about four hundred pages.

Signs of the Times.

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

For Terms, See Page 15
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"God . . . hath
made of one blood all
nations of men." Acts
17:24-26.

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

Unalienable Rights

By John S. Wightman

All men are created
equal. . . . They are
endowed by their Crea-
tor with certain unalien-
able rights.—Declara-
tion of Independence.

CERTAIN *unalienable rights*." If it were sought to give intelligent expression in less than half a dozen words as to what was the very corner-stone of our American system of government, the phrase with which this article opens might be considered all-sufficient. At least "the recognition of certain unalienable rights" would briefly state that which constituted "*a new order of things*"—a new order designed and accomplished in the American Revolution; a new order so vastly different, so widely separated from the old order of national existence, and the well-established notion of "the divine right of kings" and "sovereignty of government," that its intent and extent may alone be realized in the expression of the two distinct ideas. First, that government is of the people; and second, that civil government is of right entirely separate from religion.

The First Example in All History.

Never before in the history of the world had these two fundamental principles of just and equitable civil government received recognition and become a corporeal part of the fundamental laws of a national entity, until the constitution of the United States and its adoption in 1787. True, Valley Forge, Bunker Hill, and Yorktown—the pouring out of the virgin continent's best blood and richest treasure—were the price paid to secure the general recognition of the great principle that "*all men are created equal*," and this, in a word, was the new order of things.

And was it not, after all, a new order of things well worth the price paid to secure it? The long, dark history of the past; the history of kingly, despotic rule, what was it but a tale of infamy and of shame, of cruel oppression and intolerable injustice, and of misrule! Without the recognition of the inalienable rights of the individual, there could be no real happiness, no genuine liberty, no guarantee even of life itself. Notwithstanding the nation of the United States became established on the principles of freedom and equality by the adoption of the Constitution, we must remember that the soul of that instrument is found in the *Declaration of Independence*. The order of government,

the system, the organization, the power which is defined in the Constitution, may all be found within, and traced directly to, the Declaration of Independence. The rights of the people are thus briefly comprehended in the following words of the Declaration:

True Freedom.

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

* * * * *

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

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

—James Russell Lowell.

"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 government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

Thus, in two sentences, was annihilated the despotic doctrine of the divine right of rulers; and, in place of the theory, which had become venerable, if not absolutely hallowed, by the precedents of a thousand years,—the

theory of the sovereignty of the government and the subjection of the people,—there was declared the self-evident truth of the subjection of government to the sovereignty of the people.

The Great Principle of Religious Freedom.

And it is not difficult to see that the second of the two distinct ideas of "*the new order of things*" is that government is of right entirely separate from religion; that religion could not receive a proper place in civil law, nor obtain in any way; that the interest of each and every individual might be properly conserved to the extent that each and every individual was left absolutely free "*to worship God according to the dictates of his own conscience*" (or *not to worship*, as might seem fit), and be under no obligation to answer to any man for his religious faith so long as he conducted himself as a good citizen. When the first of these distinct ideas—that *government is of the people*—had been firmly enthroned upon the very pinnacle of the fundamental and organic law of the land, the *people* must rule that *religion* should be kept entirely separate from the civil state. The salvation of the latter of the two principles depended upon the triumph of the former principle—the right of the people to govern, the supreme and absolute sovereignty of the people. We find in the Constitution of the United States that all authority is derived from the people, and because of this the United States became, and is, "*a government of the people, by the people, and for the people*."

Did Providence Design It?

Can it be thought a thing incredible that Providence designed that a people, far removed from the scenes of bloodshed and bigotry of by-gone ages, and profiting by its mistakes, realizing themselves to be the true governors; and, in recognition of the self-evident truth "that governments derive their just powers from the consent of the governed," should set up a government true to their conceptions of equality and justice, wherein the spheres of the civil and religious

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"Whether it be right in the sight of God to harken unto you more than unto God, judge ye." Acts 4:19.

"We ought to obey God rather than men." Acts 5:29.

The Powers That Be and Our Duty to Them

By M. H. Brown

Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.

—George Washington.

THE instruction which the apostle gives in Romans 13 has a practical bearing upon our relation to earthly governments, and hence should be well understood. From the first two verses we learn that every soul should "be subject unto the higher powers." "The powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." In 1 Peter 2:13, 14 we are exhorted to submit ourselves "to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by Him for the punishment of evil-doers, and for the praise of them that do well."

We are taught in these scriptures to submit ourselves, and be subject to the powers that be, and to every ordinance of man for the Lord's sake, and not resist those powers, for if we do, we resist the ordinance of God. The practical question arises, Is this submission unconditional and absolute, or is it within certain well-defined limits? It is certainly reasonable to believe that our obedience would be in all things over which the powers that be exercise a rightful jurisdiction. They are ordained of God for a specific purpose with prescribed limits, as reason would teach and Bible history plainly shows.

When and How God Reigns.

God, the Supreme Ruler, governs and reigns in the realm of the spiritual, in the minds and hearts and consciences of men, so far as man in the exercise of his free moral agency will permit. If man had always acknowledged God's sovereignty, and obeyed His laws, no church or State would have been ordained, for they would have had no work to do. If man had remained obedient and righteous, no church would be necessary to carry the Gospel and preach Christ, for the Gospel calls sinners to repentance; and no State would be necessary to protect the people in the enjoyment of their rights, for righteous people need not the penalties of the civil law to restrain them from incivility, or acts of violence, because they love their neighbors as they love themselves, and will do good and not harm to their fellow men. Hence it is clearly evident that earthly governments are ordained of God to restrain and punish those who do violence to others, or are guilty of incivility; who will not acknowledge God's authority and submit to His government. In other words, that those who will not be ruled by the law of love, which is the basis and underlying principle of God's moral government, must be ruled

by the law of force, which is the basis of all civil government.

God rules man thru the mind and conscience, by the submission of his will and heart to God; while civil government can only exercise authority and jurisdiction over the bodies of men, protecting its subjects from violence and the invasion of those rights to which each one is equally entitled; namely, life, liberty, and the pursuit of happiness.

Powers of Civil Government.

It should also be remembered that if civil government has rightful jurisdiction in the realm of the religious and spiritual, it must have received its authority from the Divine Being, the Author of religion. Is it to be argued or believed for a moment that God has delegated to earthly powers the right to rule the people in matters of religion? Has God abdicated His throne and turned over His moral government to one or more of His sub-

jects,—"just powers from the consent of the governed;" hence, as those powers are derived from the people, and the people can give only those which they possess, the government has no right to exercise an authority or power which can not be rightfully exercised by the people who make the government acting in their individual capacity. Or, to state it another way, as no individual has a right to exercise authority over another in the realm of religion, but all stand on an equality, accountable only to God for their religious faith and practise, so the citizens of a country can not delegate to the government any such authority or powers, and the State can have no powers except those delegated to it.

Not Responsible for Evil.

Altho the powers that be are ordained of God, He Himself does not administer human government. He ordains civil government, not by a direct official act, but in His providential dealings with mankind. If we are to understand that because the powers that be are ordained of God, therefore He is the Ruler in their governments, then we have God the Author of all the idolatry, wickedness, and despotism of which human governments have been guilty, or which they have sanctioned, for all these powers were ordained of God. We know, however, from Bible history, that these powers have been rebuked again and again by the One who ordained them, for attempting the exercise of authority in matters of conscience. This is shown in the cases of Daniel, the Hebrew worthies, and the apostles and martyrs. They refused to obey or submit to the rulers when such submission would conflict with their duty to God, and we know that He vindicated their course; hence, we know that our subjection to earthly powers is limited the same as their jurisdiction; namely, to civil things. This is shown also by the context in Romans 13, which teaches that when we love one another we fulfil all our obligations to our fellow men; hence, also, all our obligations to the powers that be, which are simply governments of the people, by the people, and for the people, as expressed by Lincoln, our martyred president.

Limit of Submission.

That the subjection, submission, or obedience to the powers that be is limited to those things over which they exercise a rightful jurisdiction, and does not embrace matters over which they usurp authority, is therefore proved by the context, by other plain statements of Scripture, and by God's providen-

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What a Gathering That Will Be.

At the sounding of the trumpet, when the saints are gathered home,
We will greet each other by the crystal sea;
When the Lord Himself from heaven to His glory bids them come,
What a gathering of the faithful that will be!

When the golden harps are sounding, and the angel bands proclaim
In triumphal strains the glorious jubilee;
Then to meet and join to sing the song of Moses and the Lamb,
What a gathering of the faithful that will be!

—J. H. Kurzenknabe.

jects,—to a pope, or a council, or a religious oligarchy, or to a corporation known as the State? Such a view involves a manifest absurdity.

Surely no one can reasonably advocate the idea that there are two supreme powers, each ruling over the same realm and having precisely the same jurisdiction. This would be equally absurd and fallacious. From these considerations it is clearly evident that the powers that be are not ordained to rule in the realm where God's authority is supreme, the realm of religion and of faith, but to exercise authority in civil matters only, over man in his relation to his fellow man, as a member of society.

As all men are created equal, so far as rights are concerned, as expressed by the great charter of our liberties, the Declaration of Independence, no man can give or delegate to another man, or to a corporation, a right or prerogative that is greater or higher than that possessed by each and every other man. In other words, "governments derive their

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.

Sunday Laws Unjust and Unchristian

By Asa O. Tait

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. — Supreme Court of California.

ANY Sunday law that may be enacted is essentially a religious law. For if you should take the religious sentiments away from Sunday you would find that no one would care to enact laws to compel its observance. This statement may be denied, the same as many other truths are denied, but thoughtful reflection is much more than likely to convince you that it is true, even tho you may be loath to admit it.

Sunday represents one-seventh of a man's time. Our lives consist of the time we have. For you can not separate a man from his time without taking his life; the nearest you could come to it would be to put him in prison, and thus rob him of his freedom in spending his time as he should choose. Hence a law that prescribes how a man shall spend one-seventh of his time, regardless of what his wishes may be, robs him of just that much of his existence.

What Is Perfect Freedom?

Perfect freedom allows a man the liberty to come and go as he pleases, so long as by so doing he is not interfering with the equal liberties of others. Any civil law that requires a man to remain idle one-seventh of his time, or that prohibits him on some one particular day of the week from doing a deed that would be perfectly legitimate for him to do on any other day of the week, is depriving him of his freedom. The man is not actually put in prison on this seventh part of his time, but he is under the surveillance of the civil officer and is watched at every turn he makes during that day, and is in danger of arrest in case he violates any of the provisions of the Sunday law.

The State does not give us our existence, and therefore does not give us our time. And for the State to take away a part of our time against our will when we have committed no crime, is an act of usurpation and tyranny. The State by its so-called civil Sunday law would attempt to take our time without giving us anything in return. To forcibly take anything from another while giving an equivalent is bad enough, but to take that for which it is impossible to give an equivalent is certainly getting toward the very depth of injustice. But when the State goes still further and takes something that it has no manner of right to take from one of its citizens, it is not only the lowest depth of injustice, but is the grossest kind of an act of tyranny.

The California Supreme Court's Position.

It has been well stated by the Supreme Court of California that "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."—*Ex parte Newman*, 9 Cal., pp. 509-518. The moment that it is conceded that the State may make a Sunday law, then it is conceded that the State may make a law compelling to refrain from work at any other time as well as Sunday, and this process may be kept up until all the time of the individual is taken and he becomes the absolute and abject slave of the State. Just such slavery is admitted by any one who will admit that Sunday laws can be just or right.

Sunday Laws Unchristian.

Enough has been said to show the injustice of Sunday laws. It is not necessary to say that every reason advanced to show that such laws are unjust will at the same time show that they are unchristian. But there are still other grounds for declaring them out of harmony with the Man of Nazareth.

God's Thoughts.

THE thoughts of God,—His loving, peaceful thoughts,
Upon the azure sea;
Yet not alone upon the distant blue
His thoughts toward you and me.

Behold the living fruit on yonder tree,
The hidden manna, given full and free;
The living water, flowing ceaselessly:
God's wondrous thoughts of peace.

F. E. Y.

In the first place, nothing could be Christian unless it is taught by the Bible, the Book given by the Author of Christianity. And any one who knows the Bible at all knows that it does not contain a single fragment of evidence in favor of keeping Sunday as a sacred day. Neither is there anything in the sacred Book to call for a cessation of labor on that day for physical benefits. In the Book that teaches the principles of Christianity, the day that we call Sunday is simply spoken of as the "first day of the week," and as being a common working-day. But even if Sunday were spoken of in the Bible as being a sacred day, or a day that should be observed by some form of rest or of worship, still it would be unchristian for the State to make laws compelling men to observe that day.

Winning and Not Compelling.

The very essence of Christianity is in the divine effort to win men to the worship of the true God. Worship can not be compul-

sory and still be worship. For, if it were possible to compel worship, the Lord of Heaven would be responsible for every one who is lost. Every individual who worships God in spirit and in truth will be saved eternally in the kingdom of heaven. And if worship could be made compulsory, certainly God would have the power of compelling the individual to worship Him. But since He, the God of Heaven, does not assume such power, much less attempt to exercise it, it is well for men to be very modest about undertaking a task which the great Jehovah puts outside of the rightful exercise of His all-wise prerogatives.

At the risk of His subjects rebelling against Him, the Lord gave to every one his own free will, and his free will gives him the freedom of choice. The Gospel invitation is, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matt. 11:28. And, again, "Whosoever will, let him take the water of life freely." Rev. 22:17. These texts are in harmony with the whole tenor of the Bible, and they show that there is no compulsion in the invitation of God. He so represents the absolute freedom of His subjects that He refuses to compel any of them, and therefore will not reign over those who do not give Him their willing obedience.

Offers the Reward and Warns of the Danger.

The Lord plainly tells men that "the wages of sin is death" (Rom. 6:28), but He does not employ any kind of police to seek to drive men to Him. His only method is to hold before us the joys and the benefits of accepting Him, and the penalties that will finally be visited on those who reject Him, and then each one is left free to choose the service of the Lord or not to choose it, just as he sees fit.

Men have foolishly undertaken to legislate in religious matters and the result has been the drenching of the earth with the blood of the martyrs of all the ages. But in attempting this religious legislation, they have swept aside the principles of Jesus Christ, and the venom of tyranny has boiled in their blood. This country took the Christian ground that the State had no right to legislate in matters of religion, but notwithstanding the strong position taken, most of the individual states have enacted both Sunday laws and laws against blasphemy. Now if the God-given principle of absolutely divorcing religious legislation from the statutes of the states was properly adhered to, there would be no place for Sunday laws.

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Our Country—Its Dangers

By Mrs. E. G. White



THE greatest and most favored nation upon the earth is the United States. A gracious Providence has shielded this country, and poured upon her the choicest of heaven's blessings. Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God. Between the laws of men and the precepts of Jehovah will come the last great conflict of the controversy between truth and error. Upon this battle we are now entering,—a battle not between rival churches contending for the supremacy, but between the religion of the Bible and the religion of fable and tradition. The agencies which will unite against truth and righteousness in this contest are now actively at work.

Casting off the Bible.

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

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

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

tions, is little better than Baal, the sun-god of Phenicia.

The Bold Stroke of Error.

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

Their Laws.

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

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

Result of Removing Divine Restraints.

Let the restraints imposed by the divine law be wholly removed, and human laws would soon be disregarded. Because God

The Fate of Old Glory.

MARK the on-coming clouds o'er the land once so free!—

Lo! the rights that our forefathers gained
are in danger
From the subtle intrigues both at home and
o'er sea,

Where Assumption presides, and Deceit is
no stranger!

From the loftiest dome
To the lowliest home,
Are blazon'd the foul and false tenets of Rome.
O say, shall our loved starry flag cease to
wave
O'er the land of the free, and a home of the
brave?

Shall our free schools go down 'neath the tread
of the foe?—

'Tis a guile born of sin that our nation now
faces.

Shall we bow to the "beast"—that arch-
demon of wo—

And, alas! welcomed here by blind men in
high places?

Tho men clamor "Poor fools!"

E'en "fanatical fools!"

Let this be our motto: "Free worship! free
schools!"

And ne'er for the triple-crown "Old Glory"
wave,

In a land of the free, and a home of the brave.

To the fair, thoughtful mind, the dark past
should make clear

What the future days hold—be conditions
repeated:

Stakes and racks and the wheel; dungeons
loathsome and drear,

Are awaiting true men—to the foe unde-
feated.

May God save from the fate

Of a dread Church and State—

The spawn of Corruption and fierce pagan hate!
And ne'er may our loved starry flag cease to

wave
O'er a land of the free, and a home of the
brave!

Would ye deign to receive as the price of your
will,

E'en the boon of sweet life from the throne
of Perdition?

Would ye worship the "beast" whose delight
is to kill?

Would ye wear the steel chains of a sleep-
less contrition?

Let no "number" nor "name,"

Nor the "mark" of ill-fame

Of antichrist plunge our dear country in
shame;

But, ruled by the people—the just and the
brave,

May the flag of the free o'er a free people
wave!

*Rev. 13:15-17.

FRED PARDEE HANCHETT.

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

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin. The vilest of criminals, when thrown into prison for their offenses, are often made the recipients of gifts and attentions, as if they had attained an enviable distinction. The greatest publicity is given to their character and crime. The papers publish the revolting details of vice, thus initiating others into the practise of fraud, robbery, and murder; and Satan exults in the success of his hellish schemes. The infatuation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity of every order and degree, should arouse all who fear God to inquire what can be done to stay the tide of evil.

Condition of Courts and Rulers.

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

Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will, by a national

act, give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin.

The Powers That Be and Our Duty Toward Them.

(Continued from Page 4.)

tial dealings with His people in Bible times. That *subject* and *submit* are equivalent in meaning to *obey*, is clearly proved by their use in the context and in other scriptures. A careful study and comparison of the following texts will show this: Rom. 13:1; Luke 2:51; Rom. 8:7; Eph. 5:21, 22, 24; 1 Peter 2:13, 18; Col. 3:18, 22; Heb. 13:17; James 4:7; 1 Peter 5:5.

From Rom. 13:1, 2, we learn that those who are not subject to, or do not obey, the powers that be, which are declared to be ordained of God, are guilty of resisting the ordinance of God, and will receive to themselves damnation; hence, a failure to obey earthly powers, while in the exercise of their legitimate authority, is regarded as resisting the ordinance of God. To resist means to oppose, work against, not yield or submit to, as in the scripture which says, "Resist the devil and he will flee from you." James 4:7, and also 1 Peter 5:9. These scriptures do not refer to physical resistance, for the weapons of warfare which the Christian is authorized to use are not carnal, but spiritual, for we are commanded by our Saviour not to use physical force in resisting wrong. See Matt. 5:39.

In conclusion we will sum up the argument briefly: Human governments are limited in jurisdiction to civil matters, by Him who ordained them. We are to submit to their authority when they keep within their jurisdiction.

When the State usurps authority and attempts to enforce or establish religion, or any of its observances, by legal enactment or governmental authority, we are not to submit or obey; we are to resist, as God's true servants have always resisted, not by the arm of flesh or carnal weapons, but by using the sword of the Spirit, which is the word of God, the power of which subdued the Roman Empire in its palmy days, when wielded by the church in the days of primitive Christianity. A parallel case might be used to illustrate this point. When the church usurps authority and exercises powers not vested in her, we are under no obligation to hear her, for her action is not ratified in heaven, and we are justified in resisting her usurpation of power, and in not submitting to the exercise of such authority. Hence we protest against, and resist with the word of God, all usurpations, whether practised by Church or State.

Sunday Laws Unjust and Unchristian.

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For the Sunday law can not be enacted without violating justice by taking from the man one-seventh of his time; and Christian principle is at the same time violated when a law is made by the State to enforce the observance of any religious tenet, regardless of whether such tenet is taught in the Bible or not.

Unalienable Rights.

(Continued from Page 3.)

were entirely and widely separated, the conscience made free, and the individual left undisturbed in his worship and faith, whatever it might be, or whatever it might not be? In view of all the circumstances attendant upon the birth of our country, who can doubt? "No hooded monk, no crowned despot, was to rule here." A benign Providence had strangely ruled "the new order of things"—the absolute sovereignty of the individual in matters religious! And the world clearly saw the bright flame leap from the white-hot crucibles of time and experience, and the dull, leaden skies of dark and medieval days were lightened with its glory! To-day the light has penetrated to the farthest corners of the earth, "to every nation, kindred, tongue, and people;" and the trembling nations may read as if written in letters of fire and emblazoned upon the crest of every mountain,

"All Men Are Created Equal!"

Having been created equal, not a living soul owes any apology or explanation to any other soul or any number of souls for his religious belief and practises, so long as he is a good citizen, and "renders unto Cæsar the things that are Cæsar's."

Governor Pownall, an English statesman, in 1780, speaking of the establishment of this country as a free and sovereign power, calls it "a revolution that has stronger marks of divine interposition superseding the ordinary course of human affairs than any other event which this world has experienced." John Adams wrote: "Soon after the Reformation, a few people came over into the new world for conscience' sake." Very true; and that apparently trivial incident—coming for conscience' sake; to secure that certain inalienable right to freedom of conscience, that inward and silent attribute of man with which God alone can properly deal—it was *this*, the transcendental and paramount, not the trivial, that primarily gave birth to our nation and its peculiar and heretofore unknown form of *self-government*!

The nation exists because of humanity's desire to be free from the religious proscriptions and persecutions of bigoted and misguided men. To escape such a reasonable conclusion is impossible.

The Light of Contemporary Discussion.

In jurisprudence, to discover the exact meaning of a law misunderstood, the intent of the lawmaker must be ascertained. In like manner, a clearer understanding of the

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MILTON C. WILCOX

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EDITORS.

Equality and Individuality.

THE Declaration of Independence declares that "all men are created equal." It does not mean by this of equal stature, girth or heft. It does not mean of equal birth as men count rank. It does not mean of equal beauty or comeliness. It does not mean of equal brain capacity, or mental caliber.

What the Declaration does mean is clearly intimated by the words which follow: "That they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." All men are created equal in respect to these rights. "Life" belongs to each and all equally. "Liberty" of choice belongs to each and all equally. "The pursuit of happiness" each one has the right to follow in his own way, irrespective of the wishes or desires of his fellows, providing he does not contravene their equal rights or infringe their equal liberties.

This equality demands the right of individuality. It demands the right of the individual to choose what he will, providing always that he does not trample upon the equal rights of his fellows. He may persuade as many as he will; he may compel none. He may choose to be great and good and wise, a helper and guide to his fellow men; or he may choose to be ignorant and low and base. The right is his. He may choose to be religious, devout, a Sabbath-keeper, a believer in Christ Jesus; or he may choose to be irreligious, unreligious, irreverent, a Sabbath-breaker, an infidel. That is his God-given right, and man may not set it aside. He has, in other words, the right to make himself unequal to the rest of his fellows in every good thing as truly as they have the right to make themselves his superior in every good thing. They may persuade him to make a different choice, but they may not compel him an iota. The choice is his to yield or not to yield to their persuasions, to join or not to join their company or organization.

If he in his right refuse to yield to their *modus operandi*, they have no right to seek to compel him thru others. For instance, the regulation of interstate commerce,—barter and trade between the States,—especially over the great transportation lines, is in the power of the Federal Government, at least to the extent of guarding the equal rights of man. These common carriers have no legal right to grant privileges to the great corporation or wealthy shipper which are not granted to the poorest. The corporation has no right to the public lands of the nation;

they should be held for the individual. The necessities of life—food, light, water—should not be controlled by a few wealthy men, whom technicalities of law permit to exploit cities and States and people and nations, netting them in their great commercial schemes, as men gather the fishes of the sea.

Are we condemning all great trusts, corporations, companies?—We are condemning nothing; but the predatory tendencies of the trust or company should stop where the right of the individual begins. No man nor set of men has the right thru control of dollars or the massing of men who have surrendered their selfhood to some unscrupulous leader, to trample upon the rights of a single individual, whatever his state or condition. And this is true of all combinations, whether centering in the office or the shop, whether controlled by a Calhoun or a Cornelius, a Harriman or a Gompers.

The Constitution of the United States was framed and adopted "to establish justice," and "to insure domestic tranquillity;" but the trend of affairs, State and national, has carried us a long way from that noble purpose. God has given to all men equal rights. Every true government will secure to its citizens equal opportunity before the law; but that they have not at present. The Sacramento Union, in a recent editorial, truly says:

"In order to restore equality of opportunity to the ordinary citizen it will be indispensable to reestablish justice. The demands of justice will give everything back to the common man that he has any right to possess. The poor man is not now equal to the rich before the law. Our jurisprudence has lost itself in a labyrinth of technical procedures that have small relation to the establishment of justice. It must be stripped of these and made simple, equal, and speedy."

But this brings us back again to the individual. For if the rights of the individual are secured to him as the fathers of this nation intended, they are in him secured to all. But if a single soul is deprived of his God-given rights, and that deprivation is justified by law, approved by public sentiment, or treated with indifference by a people buried in pleasure or pursuit of gain or power, in that very condition lies the deprivation of equal rights of whole classes and masses. "The Constitution," in the words of George Bancroft, "establishes nothing that interferes with *equality or individuality*. It knows nothing of differences by descent, or opinions, of *favoured classes*, or *legalized religion*, or the political power of *property*. It leaves the individual alongside the individual." (See the SIGNS of July 3, 1907, page 8.)

That was the rule, the ideal, of the new nation. Under the influence of decadent religion, of wealth, of combination, she has mightily drifted from that high ideal, till a justice of the Supreme Court, David J. Brewer, declares:

"**ONE STEP FURTHER** must be taken before the ideal of human liberty is realized in this country, and that, if I may thus express it, is the **ACTUAL AND UNQUESTIONED INDEPENDENCE OF EACH INDIVIDUAL**.

"The proposition that the many may rule the one is carried into the daily life of the na-

tion in a practical way, to the extent that the **INDIVIDUAL IS SWALLOWED UP IN THE MASS**; and the **PERSONAL INDEPENDENCE** of **EVERY CITIZEN**, in all matters of contract and labor and life, is in **DANGER OF BEING DESTROYED**.

"The penalty which the nation pays for all its benefits is the growing disposition to sacrifice the individual to the mass, to make the liberty of the one something which may be ruthlessly trampled into the dust, because of some supposed benefit to the many.

"So long as any **SINGLE MAN**, the humblest and the weakest in the land, may not enter into business or engage in labor such as his means will permit and his inclination determine, just so long is **PERSONAL LIBERTY AN UNACCOMPLISHED FACT**.

"Thru the land the idea is growing that the **INDIVIDUAL** is **NOTHING**, and that the **ORGANIZATION**, and then the State, is **EVERYTHING**.

"The great Master divided the powers and possibilities of our nature when He dethroned priests and prelates and bade **EACH SOUL STAND FACE TO FACE ALONE WITH ITS GOD**."

Those sentiments were true, July 4, 1893, when Justice Brewer uttered them in a speech at Woodstock, Conn.; the conditions which demanded the utterances are far more evident to-day. The capitalistic trust and the labor trust are crushing out individuality of effort, of purpose, of will, of initiative, of independence, of manhood, and are training a race of peons.

God made each man a responsible being; gave each man the right to believe or not to believe; made each the slave of none; and demands that in the last great day "*each one of us shall give account of himself to God*." In view of that great and awful fact, is it not time to heed another scripture: "Ye were bought with a price; become not bond-servants of men"?

As truly as in 1776, as truly as in the times of the Civil War, this government and this people are in a crisis. Is it slavery or freedom? Is it to be ruled by men, by demagogues, by law-shielded predatory wealth, by walking delegates, by State-favored religions? or shall we stand in our own God-given, individual independence, neither fawning before the rich, nor croaking "the pregnant hinges of the knee" to over-ambitious combinations?

The free men of a free nation are those individually free. "The truth shall make you free." "If the Son therefore, shall make you free, ye shall be free indeed."

It Is Best to Be Guided by Facts.

IN his second letter to Timothy, the apostle Paul enumerates the sins that will be prevalent among men in the "last days," and that he says will make those times "perilous." And following this enumeration he also states that "evil men and imposters shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

To those who believe the Bible, the foregoing text will be taken as a statement of facts as they will exist. And when we view things as they exist in the world to-day, it is not difficult to be persuaded that the divine statement of fact is a strikingly correct presentation of prevailing conditions. The

news of this country is filled with the accounts of the evil deeds that men are continually committing. One of the greatest problems of government to-day is how to keep in check the corrupting influences that are working in all the cities and legislatures of the country. And, following the instruction of the Guide Book, we know that these conditions will "wax worse and worse" till the end of time. Men will not only be deceivers, but they will also be deceived themselves. And in this deceived and deceiving condition they will continue in the downward course. This statement of the One who knows how to inspire true prophecies of the future, is direct and plain, and there can be no mistaking its import.

And while we see these corrupting influences working in this country, we are constantly in receipt of reports of the corruptions of a similar character that are going on in the Old World. Just now the reports are telling us of the scandals that disgrace the Court of Berlin. Other cities in other parts of the old countries are also frequently mentioned in the same way, so that we can see that the course of corruption is general, and if we admit the facts, we can see that things are going just as the Bible says, "worse and worse."

As already stated, these things are to be the prevailing conditions of the "last days." But by the term "last days," do not get the impression that they are the last days of joy and happiness. They are the last days of corruption. They are the last days for the evil that is waxing worse and worse. They are the last days for tyranny, oppression, and extortion. They are the last days for sorrow, suffering, and grief. But they are the immediate heralds of the days of the glorious reign of Christ, in which there is fulness of joy.

It is only when we look at these things from the world's standpoint that the picture of the conditions that exist looks dark. But when we look at things in the light of the facts of God's word, we see another picture that

is so full of light and joy that this dark one is wholly obscured by the brightness of the brighter one. Then let us keep our eyes and minds on the facts. Not the facts of the world's corrupting influences, but the facts of God's word that tell what all these things portend.

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An Utterance of 1776.

(From the Address of the Presbytery of Hanover, Va., and the Baptists and Quakers to the General Assembly of Virginia, 1776.)

IN this enlightened age, and in a land where all of every denomination are united in the most strenuous efforts to be free, we hope and expect that our representatives will cheerfully concur in removing every species of religious as well as civil bondage. Certain it is that every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the Christian religion but may

be pleaded with equal propriety for establishing the tenets of Mohammed by those who believe the Alcoran; or, if this be not true, it is at least impossible for the magistrate to adjudge the rights of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the church of Rome.

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

der the all-disposing providence of God.

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

A PAN-AMERICAN Peace Conference was held at the City of Mexico, October, 1901, in which the Republics of South and Central America took part, admitting that arbitration of differences was highly desirable, but they could not agree upon the terms of arbitration, and have been warring ever since—the Central American States! "Peace, peace, when there is no peace."

CLEVERNESS is serviceable for everything, sufficient for nothing.



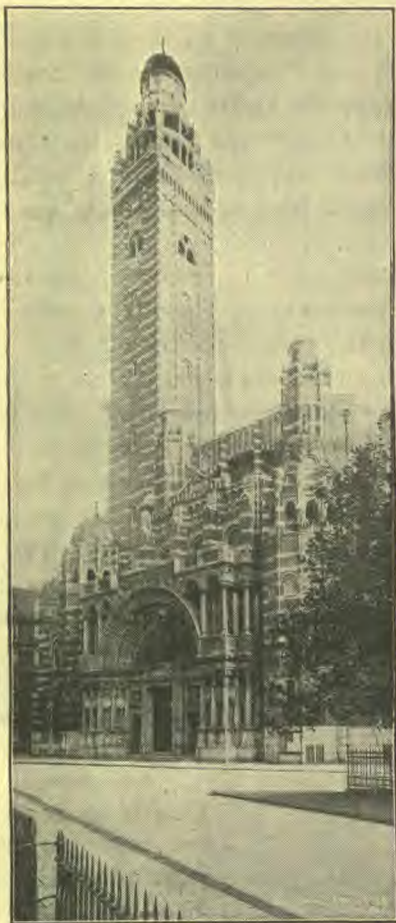
STATUE OF LIBERTY, BEDLOE'S ISLAND, ENTRANCE OF NEW YORK HARBOR.

A colossal bronze statue executed by Felix Bartholdi, a French sculptor, and presented to the people of the United States by the people of France. It was designed to commemorate the hundredth anniversary of American independence. Placed in position, 1885; dedicated, Oct. 23, 1886. The highest statue in the world, 111 feet, and to extremity of torch, 151.41 feet; 305 feet 11 inches above mean tide. Forty persons can stand within the head. The torch is illuminated by an electric light. The following inscription is engraved upon a tablet on the inside, written by Emma Lazarus:

THE NEW COLOSSUS.

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land,
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command

The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"



Westminster Cathedral, London.

Trouble for the Government.

THE outlook for the government is not the rosier just at present. It received its first great set-back when the Birrell Education Bill was rejected by the House of Lords. A far more stunning blow is the rejection by popular convention in Dublin of the Irish Council Bill, a measure granting to Ireland a National Council which would have control of a number of important departments in the government of the Island. It did not grant Home Rule, but it was a good step toward it, and the government evidently expected that it would be acceptable to the Irish people. Of course there was nothing to do but to drop the bill, as there would be no advantage in forcing it thru Parliament only to find it unworkable because of the opposition of the people for whose benefit it would be passed.

Mr. Redmond has strongly asserted that the Roman Catholic priests have not exerted any influence in this issue, and he may possibly be right; but there is reason for believing that Rome is watching her stakes very closely in this matter, and is actually exerting a tremendous influence underneath when superficially she seems to be entirely unconcerned. The whole weight of the Roman Catholic Church was thrown on the side of the Conservatives in the struggle against the ill-fated Education Bill. Church interests will always outweigh political interests where Rome is concerned, and the achieving of the political independence of Ireland is important to her only as a means of increasing the power and influence of the Romish Church. The general regime of the present Liberal Government is not pleasing to Rome, and the antagonism is especially strong in educational matters.

The Educational Question.

Owing to pressure of business, the Licensing Bill, for which temperance reformers have been eagerly waiting, will be left over till next year. The brief measure introduced to give relief to Passive Resisters by exempting them from the payment of the cost of religious instruction, is to be dropped for the

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From Our Own Correspondent.

same reason, the government promising to bring in next year a comprehensive measure which will place the country's educational system on a broad national basis. Naturally Passive Resisters are disappointed at the long delay of redressing their grievance; but they can hardly blame the government for the action of the Lords in defeating the first bill. Now in a few days an announcement is due from the prime minister as to the course which will be pursued toward the House of Lords. Apparently the great fight will be on the education question. It is not impossible that the government will bring in a strong, uncompromising bill at the beginning of next year's session with the intention, if the Lords reject it, of making an appeal to the people by precipitating a general election.

The Conference of Colonial Premiers hardly added anything to the prestige of the government, if it did not prove actually embarrassing. The Liberal party is not much given to spread-eagle imperialism, and it was obliged to throw cold water on the colonial proposals for preferential tariffs. The Conservative papers made the most of the disagreement.

More "New Theology."

Since Mr. R. J. Campbell's book came out, two new works, both by prominent men, have appeared on the scene: "The New Theology—An Exposition," by Rev. T. Rhondda Williams, a Bradford pastor, and "The New Evangel," by Dr. Warschauer, another Congregational pastor who is a friend of Mr. R. J. Campbell. Mr. Williams defines sin as "a gratifying of the momentary self without considering others, and without considering that higher self whose enrichment always coincides with ministry to the social good." One characteristic all these new theology systems share—they



ST. PAUL'S CATHEDRAL, LONDON.

have their highest center in man; God is left out of the question. The virgin birth, the resurrection, and the incarnation are either directly denied or explained away into thin nothingness in Mr. Williams' book, and the atonement is simply ignored.

Dr. Warschauer is more moderate in statement, his arguments are also more insidious; but any one at all familiar with the Bible and who has an experimental knowledge of the working of the Holy Spirit need not be misled. "The New Theology," writes Dr. Warschauer, "not only retains the sense of sin as a reality, it not only insists on the need of



Cheapside, London, Looking East.

deliverance from it, but it proclaims with all solemnity the atoning power of the cross of Christ." He explains the divine immanence by saying that God is in man in the same way and only in the same way as a father is in his son; the paternal factor is large, but it does not override individuality, nor prevent the son from acting in opposition to his father's will. The fall, the physical resurrection of Christ, the second advent, and the last judgment are all cast aside just as in the other two books. Is it not passing strange that three Congregational clergymen in good standing should publish such books, and preach such a gospel weekly to their congregations? Surely it is a sign of the times! Christianity is to-day being attacked in the house of its friends. Not the fiercest onslaughts of skeptics, nor the most grievous persecutions, could begin to do the harm done by these traitorous utterances of men who profess to be preachers of the Gospel.

Christian Science.

Christian Scientists had an opportunity to show their strength and numbers a few weeks ago when Mr. Bicknell Young, of Boston, lectured in the Royal Albert Hall. The vast amphitheater, accommodating some twelve thousand people, was well filled, and the speaker made a very skilful defense of the pernicious cult. "Behind all sin was evil thought, as good thought was behind all good action. So our need was right thought. The aim of Christian Science was to give a right basis of thought in a right idea about God Himself." There are at present three "Churches of Christ, Scientist," in London, with an enrolled membership of three thousand, and a much larger number in more or less regular attendance. The movement is rapidly growing.

Social Reform Movements.

Social reform continues to receive the earnest attention of some of the best people. The writer attended yesterday afternoon an "At Home" given by the Duke and Duchess of Devonshire at their London residence, in the interests of "The National League of Physical

Education and Improvement." The Duchess personally received the guests and made them all feel very much at home. Addresses were given by the Bishop of Ripon, Lord Balfour of Burleigh, Sir Gilbert Parker, M.P., and other prominent men, the point chiefly emphasized being the need of instructing the masses in the simple principles of hygiene, and passing legislation which would deal effectively with the housing difficulty. The addresses were given in a beautifully decorated pavilion, the Duke himself presiding. The guests, with the exception of a number of physicians and workers in social lines, were made up mainly of West End society people. Needless to say, entertainments of this kind are a great help to the public movements which they are intended to promote. The Duke of Devonshire owns about a hundred and eighty thousand acres of land in Great Britain, and has for many years wielded a very strong influence both socially and politically. The National League, it may be added, was organized in connection with a large Mansion House meeting held two years ago this summer, and aims to cooperate with, and, as far as possible, correlate all the existing agencies for the spread of a knowledge of hygiene.

Peace Conference at The Hague.

The Hague Conference looms large on the horizon. What it may do and how it may do it form interesting themes for speculation both in the newspapers and at the breakfast table. There can be no doubt that the peace movement has grown in influence and prestige during the eight years which have passed since the previous conference. England's rather unfortunate experience in South Africa, and Russia's fiasco in the far East, may have helped to allay the war fever in Europe. The enormous growth of the Socialists has also tended toward peace. But after all, these are mere incidents in the history of international relationships. Nations will quarrel and fight as long as men do these things, and everybody knows it. The best that can be done will be to make the wars as few as possible. As Christians, it is our duty to work and pray for peace, but we can not shut our eyes to the fact that the nations of Europe are armed to the teeth with the most terrible weapons of war, and children go unclothed and unfed in order that these war-like preparations may be continued and increased from year to year.

M. ELLSWORTH OLSEN.

Condition of the World.

THERE is trouble and discontent brooding in China and Japan; Russia is struggling with the bands of anarchists and Nihilists that infest her realm, and beside she has a great army of patriots who are honestly, and with reason, seeking to foment revolution so that they may secure their justly-deserved freedom; France has her peasant uprisings and riotings; revolts and bloodshed are current in Portugal; and then there are the threatenings in this country in so many parts, incident to the labor disputes. And thus is the turmoil throuout the world.

We know that these conditions are filling many people with alarm, but there is no necessity for it. All the lines of prophecy point to this day and generation as the time when the second coming of Christ is imminent. And in this time the prophecy shows that there will be rioting and violence all thru the world, even as it was in the days of Noah. But regardless of every threatening of danger, we may have shelter from it all. The Lord has made the promise of protection definite and strong, and we can safely and peacefully trust in the mighty Shelter.

Only those who are ignorant in regard to the meaning of the issues before us in the world grow pessimistic and gloomy. We are in the time when the children of God, those who are following the light that is shining from the page of inspiration, are bidden to "look up, and lift up your heads; because

your redemption draweth nigh." If we make room in our hearts for God's truth, as shown so clearly in His prophetic word, He will fill us with indescribable rejoicings, even amid all the forbidding outlook in the world. He will show us that these threatening perils are only a representation of the enraged feelings of Satan at the thought of having his career in leading men into sin brought to an end. He will also show us that Satan by none of his ragings can harm us, and we will soon pass triumphantly into the eternal city of God.

Unalienable Rights.

(Continued from Page 7.)

provisions of the Constitution may be had by an examination of the writings concerning it by its framers, and of the contemporary discussions of its time.

An undeniable major premise may be set forth: "to secure certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." To follow on, we find that the country was agitated for a number of years prior to the adoption of the Constitution with the discussion of religious rights. While Virginia was yet a colony, and the Church of England was the established church of the colony, the colonial House of Burgesses, June 12, 1776, adopted a Declaration of Rights, composed of sixteen sections, every one of which, in substance, afterward formed a place in the Declaration of Independence and the Constitution. The sixteenth section, in part, reads thus:

"That religion, or the duty which we owe to our Creator, and the manner of discharging, can be directed only by reason and conviction, not by force or violence, and therefore **ALL MEN ARE EQUALLY** entitled to the **FREE EXERCISE OF RELIGION**, according to **THE DICTATES OF CONSCIENCE.**"

July 4 following, the Declaration of Independence was made, wherein this principle is embodied in the statement that "governments derive their just powers from the consent of the governed." As another has said: "As governments derive their just powers from the consent of the governed; as governments can not justly exercise any power not delegated; and as it is impossible for any person in any way to delegate any power in things religious, it follows conclusively that the Declaration of Independence logically excludes religion in every way from the jurisdiction and from the notice of every form of government that has resulted from the Declaration." This was precisely the view taken of it as the Declaration was published.

Concurrent Religious Declarations of Freedom.

Rapidly following came the statement of the famous Presbytery of Hanover that we must be left free to follow "*the dictates of our own consciences*;" that it is an *inalienable right*; and in addition to this we have the statements and writings of Madison, the father of the Constitution, and of Jefferson, the chief exponent of the total separation of Church and State, the memorial of the Baptists and the Quakers, the public utterances of George Washington and eminent citizens of the period, all of which tends clearly to show that the paramount object of the framers of our government was to secure *religious freedom for all*. And as there can be no proper civil liberty without first religious liberty, chief among

the "certain unalienable rights" was *the right to worship*.

This great truth was clearly recognized. Hence, we find in the American Constitution these words:

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

And again:

"No religious test shall ever be required as a qualification to any office or public trust in the United States."

Thus, almost with the stroke of a pen, involuntary servitude and abject slavery to *ecclesiasticism* and its unjust demands was prevented, and the new nation, vigorous and self-reliant, stood before the world free and independent, the very highest and noblest exponent of the principles of the Nazarene, the Author of liberty. Indeed, the new nation demonstrated the possibility of government itself obeying literally the divine injunction, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."

Upon the passage of the Bill of Rights in Virginia, Madison happily exclaimed:

"Thus in Virginia was extinguished forever the ambitious hope of making laws for the human mind."

And the same principle that became fixed in the Code of Virginia, became triumphantly fixed in the organic union—the Constitution—of the Federal States! As Madison has said, "There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a flagrant usurpation."

In the United States Senate Report of 1829, it was stated: "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."

Babylon, Medo-Persia, Grecia, and Rome, each and all these world empires essayed to rule the consciences of men. The effort of the United States has, indeed, been "a new undertaking;" it has been successful; "a State without a king and a Church without a pope." In its separation of Church and State, exercising no authority over conscience, it stands *preeminent*! Its future glory and achievements as a government will depend upon strict adherence to its fundamental principles, a rigid protection and defense of the "*certain unalienable rights*;" "among these life, liberty, and the pursuit of happiness," paramount to all, *the right to worship God according to the dictates of one's own conscience*, without the least interference upon the part of the magistrate, or upon the part of the ecclesiastic. Such is *the ideal nation*! Such might make *the ideal world*!

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

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



Missions



Philippine Islands

MOST readers are doubtless more or less familiar with Philippine history. However as previous to the Spanish-American War many were scarcely aware



COCONUT RAFT.

killed while assisting the natives of Cebu in a tribal warfare. This occurrence altered the plans of the expedition, and the work of exploration and occupation ceased for a time. Of Magellan's fleet, the *Victoria*, commanded by Captain Cano, was the only ship that ever returned to Spain. This ship was the first to sail around the world.

How the Islands Came to Be Occupied by Spain.

Nearly forty years later, in 1555, Philip II came to the throne, and he commenced to plan for the occupation of the islands that now bore his name. The expedition organized for this purpose was fitted out in Mexico. Don Miguel Lopez de Legaspi was appointed commander, and associated with him as spiritual head was Andres de Urdaneta, a friar then living in Mexico. Legaspi's fleet, consisting of five ships, sailed from Natividad, Mexico, Nov. 21, 1564, and arrived at Cebu, Feb. 13, 1565. From this



CATHEDRAL—MANILA.

Magellan's Discovery.

August 10, 1519, Ferdinand Magellan, a Portuguese nobleman and naval officer, sailed from Spain in command of a fleet of five small vessels. This fleet was provided by King Charles of Spain, and the object of their voyage was to discover a western route to the spice islands. Magellan passed thru the straits in South America that have since borne his name. After a voyage lasting a year and eight months, which was marked by shipwreck, desertion, and terrible suffering, the Philippine Islands were sighted. Magellan named them *Archipelago de San Lazaro*.

Magellan perished soon after this, being



MARKET WOMEN FROM THE COUNTRY.

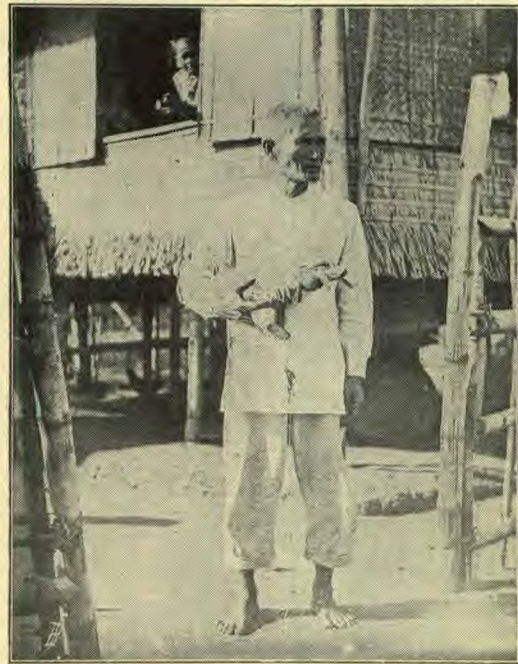
time down to 1898, Spain continued to rule (it would be nearer the truth to say misrule) these islands. The whole order of things was changed by another North American expedition on the first day of May, 1898.

Rule of the Papacy in the Islands.

One of the most remarkable features of Spanish rule was the manner in which the Roman Catholic Church used the power of the State to fix her iron grasp on the people. This is illustrated by the methods used at the very commencement of Spanish rule. The church authorities planned on wholesale conversions and for baptizing whole communities. To be sure there were objections to such methods, but provision was made to meet such objections, as the following order will show. This was sent to the expedition in 1565. "(1) Priests; and (2) a goodly number of soldiers and muskets, so that if the natives will not be converted otherwise, they may be compelled to it by force of arms."

At one end of the Luneta here in Manila,

stands a monument erected in honor of Legaspi and Urdaneta. Side by side the figures of these two men stand; Urdaneta, representing the Church, holding aloft the cross, and Legaspi with his sword, representing the State, holding the flag of Spain. And thus it was—a union of Church and State, with all the evils that inevitably result from



OLD MAN WITH FIGHTING COCK.

such a union. One writer, in speaking of Spanish rule in the Philippines, says: "On examining the political administration of the Philippines, we must be prepared to find a kind of outer garment, under which the living body is ecclesiastical."

Eight different orders have been represented in the work of the Catholic Church in these islands. Out of a population of eight millions the Church of Rome claims seven millions as adherents. However, this claim must be considered in the light of a new movement that has arisen. This movement is known as the Filipino Independent Catholic Church. This movement is headed by Archbishop Aglipay, who was formerly a Roman Catholic priest. He is, of course, a Filipino, being an Ilocano by birth. He was consecrated a priest about 1890, and made rapid advancement, but he incurred the displeasure of the church authorities and was excommunicated. This action was an unjust one, but as he was a Filipino there was no help for him, so he was forced out.

A Visit to Archbishop Aglipay.

In company with Pastor E. H. Gates, I



NATIVE LAUNDRY.

visited Archbishop Aglipay, and in the course of a long conversation with him we learned many things of interest in connection with his work. He received us in a frank and courteous manner and evidenced his hospitality by offering us cigars and beer, but being temperance men we declined both.

Celebrated Mass in the Open Air.

In October of 1902, he called together some of his adherents, both priests and laymen, and adopted a constitution for the new church. He was at this time elected "Archbishop." He celebrated mass the following Sunday in Tondo, Manila. This was done in the presence of thousands of people in the open air. This action was somewhat in the nature of a lighted match to a powder train. The movement spread with wonderful rapidity. In analyzing this movement, it is well to bear in mind that it is distinctly a Filipino movement. It serves a twofold purpose; it is a reaction against the hated friars, and it gives expression to the Filipino's intense desire for independence. Independence in all things is his dream, and the Filipino Independent Church is a step in that direction. Probably in not more than one thing is he really benefited by his change, and that is in being encouraged to read the Bible. Archbishop Aglipay told us that he had bought and circulated among his people over 200,000 Scripture portions and Bibles. We encouraged him to extend that feature of his work as much as possible.

Success of Aglipay's Movement.

The following are the figures given to us showing the present standing of his work: twenty bishops, four hundred and twenty-seven priests, and more than four million followers. He vouches for the accuracy of these figures, which, if true, alter the claim made by the Church of Rome. Recently the courts have decided against the Aglipayaños, and in favor of the Catholic Church, regarding possession of church property. In some cases whole provinces, people, priests, and churches went over to the Aglipay movement, and the fight for the possession of church buildings has been a bitter one.

Fate of Bible Society Agents.

In 1889, the British and Foreign Bible Society made an effort to circulate the Scriptures in the Philippine Islands. This attempt ended disastrously, for one of the agents, M. Alonso Lallave, died a few days after his arrival in Manila. His death took place under the most suspicious circumstances. His fellow-agent, Señor Castells, was also taken very ill, but recovered only to be imprisoned and banished. The circumstances are too well known to leave any room for doubting that this all took place thru friar influence.

Bible Society under American Rule.

Immediately after the American occupation of the islands, the agents of the British and Foreign and the American Bible Societies entered the field. The noble work they have done in circulating the word of God is worthy of the highest praise. Tagalog is the language of some two million people in Manila and surrounding provinces.

The Old and New Testaments have been translated into this language and widely circulated. Visayan is spoken by about three million people. This language is divided into several dialects, in two of which the New Testament is being circulated. Icano, spoken by five hundred thousand, has the New and portions of the Old Testament in circulation. Pampanga and Pangasinan, each spoken by about two hundred thousand, have Scripture portions, as have also several lesser dialects. The work of translating is being constantly extended. Many interesting experiences are related in connection with Bible distribution. In some instances the workers have used a phonograph to good effect in gathering the people together to preach to them, and in visiting from house to house have sold many copies of the word of God. The present agent of the American Bible Society has used moving pictures of the life of Christ to good effect in getting the Scriptures among the people. By renting a large building and charging a small admittance fee they were able to give a copy of a gospel or the New Testament to each person as he passed in. In this way many would secure a copy who were forbidden to have anything to do with them.

May the good work be carried on until every man, woman, and child in the Philippines shall be able to read the word of God in their own language. Thus will be made possible the preaching of the everlasting Gospel to every nation, kindred, tongue, and people. Rev. 14:6.

Manila, P. I.

J. L. McELHANY.

Our Mountain Mission Home in India.

WE trust our readers will not forget the Mountain Mission Home in India. The SIGNS wishes to be the channel for \$1,000 to that field before October 1, the money reaching there before that time; and we will be glad to record all gifts for that great, needy field, from \$1,000 to ten cents. Our last record, total from March to May 30, \$71.25 Since May 30:

P. D. Gilson	5.00
Mrs. F. G. Karge	5.00
Victor Weed	1.00
Mrs. C. E. Halliday	5.00
Mary E. Olmsted	5.00
Mrs. L. Macomber	5.00
R. S. Zinn	1.00
Morita Zinn	1.00
L. E. Reed	1.00
J. W. Dotson	1.00
Mrs. C. E. Barden	1.00
Mrs. Emilie Winton	1.00
Mrs. Ben Clark	1.00
Mrs. S. McNally	1.00
Isabelle McDonald	5.00
Mr. and Mrs. E. H. Little	5.00
S. A. Joy	1.50

Total to June 30\$116.75

That means \$883.25 more to raise, and we do not want to raise just enough; let it be a full, free-will offering.

Chinese Famine Relief Fund. Receipts for June, 1907.

Mrs. J. S. Oss	\$3.00
E. Ferris	2.00
W. M. Fee and Wife	2.00
Joe DeWitt	.37
Mrs. A. L. White	1.00
Hazel L. Foster	4.50
Mrs. S. C. Pound	2.00
G. A. Slade	1.00
Mrs. L. O. Johnson	.53
Mrs. H. J. Porr	2.00
Mrs. M. Bostick	1.00

\$19.40

After this, as we gave notice in our issue of June 25, all donations received for the Chinese Famine Fund will be turned over to the superintendent of the Chinese mission field. The great famine in China is over, and new crops are giving relief. But the field is always needy, and all means sent to the great field will be wisely used by the devoted workers there.

Second Advent Movement, The Great. By J. N. Loughborough. A late revision of the old book "Rise and Progress of Seventh-day Adventists." Address this office.

This book forms a most interesting and instructive narrative on the subject indicated by its title. Commencing with the early experiences of the Advent movement of 1843 and 1844, the writer, who has been actively engaged in proclaiming the doctrine since 1849, here presents a graphic account of the struggles and difficulties thru which the pioneers were safely carried by their unwavering faith in God and their unflinching loyalty to the cause they had espoused. Due attention has been given to those agencies which, in the providence of God, have aided in building up and preserving the work represented by this people. Illustrated, 480 pages. Cloth, \$1.50.



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NOTICE.

Several of my old agents for E-Z Washing Tablets have written me to know if I have discontinued my business in Baltimore. Will say that my business there is still carried on, and all orders and inquiries addressed to me at Elksridge Station, Baltimore, Md., will have proper attention.

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Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

Eleventh Evening's Study.

NOW let us see what will finally be the end of this mighty being. Tom, can you find a text to the point?"

Tom turned rapidly to Eze. 28:19, and read: "All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and *never shalt thou be any more.*"

"Now," resumed Brother Eldred, "I think we have clearly proved from God's word that there was a time when Satan, or Lucifer, was a perfect and holy being, in heaven; that he became vain of his beauty and brightness, and that he finally aspired to a position of equality with, or superiority to, the Most High; that, as a result, he was cast out of heaven into the earth, where he still goes about as a roaring lion, seeking to do mischief and to cause the destruction of mankind; and that finally he will be utterly destroyed, never to be, or to exist, any more. Having learned these things, I trust we are now ready to study the peculiar form of temptations which he presented to our blessed Lord in the wilderness."

"You will excuse me, sir," exclaimed Mr. Field, "if I express to you my intense surprise that the Bible contains such a vast fund of information. I had always supposed it to be a dull and uninteresting volume."

"On the contrary," replied Brother Eldred, "I am sure you will find the Book to be a most wonderful storehouse of information; besides, and best of all, a sure guide to lead us heavenward."

"But, Margaret, my little girl, has the lesson been rather hard for you? Can you remember how long Jesus had gone without food when the cruel foe came to tempt Him in the lonely wilderness?"

"I forgot that, papa, I only remember that He was ever so hungry—but maybe Florence knows."

Florence, who was always ready to help her little sister, answered very promptly:

"He had nothing to eat for forty days, father."

"What was the first temptation, Jack?"

"Satan tempted Jesus to perform a miracle to satisfy His hunger. Shall I read Matt. 4:3? 'And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread.'"

"Tillie, can you see any points of resemblance between this form and manner of temptation, and that which Satan used with which to overcome Eve?"

"Yes, sir; he tempted both on the point of appetite. I suppose he thought that as he had been so successful with Adam and

Eve, he would first try the same temptation at this time."

"Right; how did he succeed? Blanche, please read Luke 4:4."

"And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God."

"Tom, what description does Mark give of the scene?"

"He does not describe it at all, sir, except to say that Christ was with the wild beasts, and that angels came and ministered to him."

"When Satan saw that he had failed at this point, what does Matthew say he did next, Mildred? Please read Matt. 4:5, 6."

"Matthew says that Satan tried to induce Jesus to throw Himself from the pinnacle of the temple, whither he had brought Him."

"Would there have been anything gained by doing this, Jack?"

"Nothing, father, that I can see, only Satan would have had his way, and Jesus would have committed the sin of presumption, mother says."

"Yes," replied Brother Eldred. "Satan appeared to the Master in the garb of an angel of light, and demanded of Jesus a proof that He was not an impostor. 'If Thou art the Son of God,' he said—'if!'"

"Well," said Tillie, "Satan had already had the strongest evidence in the world on that point, for he had heard the voice of God at the baptism of Jesus, declaring plainly, and in the hearing of the multitude, 'This is My beloved Son.'"

"O, yes, Tillie, he knew well enough," said Sister Eldred, "but he determined to take advantage of the physical weakness of our Saviour, and induce Him to doubt His connection and relationship with God. Satan can even quote Scripture as glibly as any one when it serves his end to do so. Blanche," continued Sister Eldred, noticing the young girl's deep attention and interest, "would you like to read the very scripture which the wily enemy made use of? Matt. 4:6."

"And saith unto Him, If Thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."

"Is it a fact, Mr. Eldred, that this is one of the scriptures of the Old Testament?" questioned Mr. Field.

"Certainly; you will find the original words in Ps. 91:11, 12."

Mr. Field turned, after some difficulty, to

the scripture indicated, and remarked seriously:

"Well, well; the fact is, Mr. Eldred, I must begin studying the Bible; for I believe, according to what I have learned to-night, that the devil actually can quote Scripture better than I can. True, I never made any profession, but I don't know as that excuses me so very much after all, for of course we have the Book in the house; we may study it if we will;" and Mr. Field bowed his head in his hands, and it was very evident that his heart was touched.

"It really becomes us to be posted," replied Brother Eldred, "and to be on guard constantly, for we have the same cunning foe to contend with to-day that our Lord had in the wilderness."

"But what was the third and most powerful temptation presented at this time, Alice?"

"Why, father, Satan actually tried to *hire* the Lord to worship him. He told Him he would give Him all the kingdoms of the world if He would only do this."

"Do you not think he is using the very same temptation even to-day, and with far better success among men, Mrs. Field?"

"I am greatly afraid he is," replied Mrs. Field, seriously, "for the vast majority of mankind are surely bowing down to mammon to-day."

Mr. Field had been intently listening to every word, and finally said earnestly:

"Well, Mr. Eldred, I'd like you to tell me now from the Bible if you can, sir, supposing all this narrative to be true, what was the *object* of it all? In other words, I ask you, Why did Jesus Christ suffer all this and much more, if the Bible be true?"

Brother Eldred closed his eyes reverently for just a moment, and sent an earnest prayer speeding to the Father's throne, for the special help of the Holy Spirit, that he might make the glorious plan of salvation very plain to this inquiring soul.

(To Be Continued.)

A Child's Philosophy.

"SPELL toes," said the mother, who was teaching her little daughter, several years old, to spell.

"T-o-z-e," answered the child.

"No, dear, that's not right. T-o-e-s spells toes."

"But it sounds like t-o-z-e."

"I know it, but you can not go by the sound."

Then, in order to enforce this proposition, the mother called on her daughter to spell froze.

"F-r-o-e-s," said the child.

"No, you're wrong again. This time we do use the z, and spell the word f-r-o-z-e."

"Huh!" grunted the child.

"Now spell rose," said the mother.

The child hesitated. Finally she said, "I don't know whether to say r-o-z-e or r-o-e-s, and, really, I don't know that either way would be right."

"Spell it r-o-s-e," said the mother, "tho there is another word pronounced just like it that's spelled r-o-e-s. That word is the name of the spawn of fishes."

The poor child looked quite miserable.
 "Just one more word," said the mother.
 "Tell me how you spell blows."
 "Well," said the child, who had quite enough nonsense, as she viewed it, from her mother, and had suddenly made up her mind to pay back in kind, "I spell it three ways: I spell it b-l-o-s-e for breakfast, b-l-o-e-s for dinner, and b-l-o-z-e for supper."
 "I spell it b-l-o-w-s all the time," said the mother.

The child said nothing for a minute or two, then, looking up, she solemnly remarked, "I think, mama, that the English language was made for persons very, very well educated."—*New York Times*.

Prophetic Lights. By E. J. Waggoner. This book treats on some of the leading prophecies of both the Old and New Testaments. It shows the exact fulfilment of the predictions of the Bible concerning Egypt, Tyre, Babylon, Medo-Persia, Greece, and Rome, also the first advent of Christ. These prove the inspiration of the Bible, and give assurance that other prophecies which are noted will as surely and exactly be fulfilled. About thirty illustrated chapter headings and full-page plates adorn its pages, each one a work of art. Nearly all were designed and engraved especially for this work, at great expense. 8vo. 182 pages, fine calendered paper, heavy paper covers, net, \$1.00.

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To the Children.

The editor of *Our Little Friend* has just returned from the St. Helena camp-meeting, where she met lots of boys and girls, and had a chance to tell them about *Our Little Friend* and what its visits will mean to them during the next few months. Many of the children there began at once to get new readers for *Our Little Friend*. One little girl secured seven yearly subscriptions, so that she gets a copy of "Uncle Ben's Cobblestones" free as a premium.

Our Little Friend is now visiting about 16,000 homes every week. Many of the children are finding new homes for it by showing it to their little friends. We have been wondering what would be nice to give to those boys and girls who would send us new yearly subscriptions for *Our Little Friend*. We believe we have thought of something which every boy and girl will like, and gladly do just a little work to get. This is

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made of silk ribbon, with a pretty heading printed "Our Little Friend Book-mark," followed by a text, and a poem for the children.

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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 edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

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The Flag of Our Country.—It is a beautiful combination set forth on our first page of "Old Glory" and the "Bird of Freedom." But they are worthless, only as they represent the principles for which they originally stood—that of civil and religious liberty, that of the rights of the individual. There has been a wide departure from this. The rights of the individual are lost in the mass, and in that loss is the loss of the freedom of the mass and the ruin of the republic. It has ever been true that as a church or a country departed from its high ideals, it became more devoted to mere symbols, and worshiped the form while it lost the fact. So Israel of old forgot the law of God, but worshiped the ark, and went into captivity. God wrote upon the history of that people in the letters of death, "Ichabod"—"the glory is departed." When saved from a great plague of fiery serpents, which came in consequence of their sin, Israel's faith in the power of God to save was symbolized by a brazen serpent hung upon a pole. The serpent was nothing; the faith which it symbolized was divine. Centuries later, when that people had departed from God, they worshiped the serpent. A stalwart reformer had the courage of God to break the detestable thing, and call it what it was, "Nehushtan"—"a piece of brass." It is easy to see—it does not even require a God-anointed vision—that the flag is being made to stand for principles which the fathers never knew, for tyrannies against which they fought. Oftentimes the bold man who protests is called a traitor. In this way our symbols of liberty will become the symbols of tyranny; and then the brave reformer who would drag the dis-

honored tri-color to the ground and call it a rag or a piece of cloth would pay dear for his temerity and truth. Yet it is living principle, not a worship of symbols, which saves men and nations.

The senior editor of this paper will spend about six weeks in an eastern trip in the interest of the SIGNS OF THE TIMES and *Our Little Friend*, and in general work. Leaving Sunday morning, July 7, he attends the Mt. Vernon, O., Young People's and Sabbath-School Convention, July 10 to 20; thence to Washington, D. C., and New York about July 15 to 18; a few days with his old mother, Edwards, N. Y., to July 24; Indianapolis, August 1 to 4; thence to Chicago, Denver, Boulder, and back to the Pacific Coast, August 18. We greatly hope that the SIGNS will be benefited by this trip. He will keep connection with the paper as far as possible en route. We trust our friends in the field will keep the list moving upward.

Our first report direct from the Hague Conference, by our own correspondent, next week. It came July 5, with illustrations, but too late for this issue. Professor Olsen's report, written on the ground, is one upon which our readers may depend.

Our Next Issue.

The next issue of our paper will be the first of two numbers that will deal with the general subject of "Man and His Destiny." This is a theme on which there has been a great deal of speculation. But we need not speculate if we only take the Bible and study what it says. Whether man is by nature mortal or immortal is a question that the Bible makes plain; and what will be his condition after death, and in the eternity of the future state may be just as clearly understood, without any shadows of doubt or speculation.

A correct Bible knowledge of these important themes is very essential. Be sure to make a special study of the next two issues of the paper, and do all you can to extend the reading of them among others.

Our India Mission.

We earnestly hope that our readers will not forget our Mountain Mission Home in India. One thousand dollars is needed to completely pay for it. A little from each of many, and it is done. Thus far four noble workers have died in India. A score have had to abandon the field. Down in the awful heat of the river plains the heat is intense for a greater part of the year, the mercury rarely falling below 90 deg. day or night, and climbing as high as 140 deg. It is simply insufferable, and malaria abounds in many places. At the Mountain Home in the foothills of the Himalayas, the climate is bracing. There are multitudes of people in the vicinity to keep busy the workers who leave the hot lowlands for a brief vacation; and here also native workers, who can endure the awful heat will be trained for labor. This cool mountain home will provide a place of retreat, and new opportunities of refreshing work when the vital forces are low. A home has been purchased, but there is lacking \$1,000 to pay for it. Do you not want a share in the last payment? Let the next three weeks see every cent of it raised so that our brethren there may dedicate free from all indebtedness. Give and give quickly. Send your donations for the India Mountain Mission to the SIGNS OF THE TIMES, Mountain View, Cal.

This is the last of our three religious liberty issues. In them have been set before our readers the great principles as enunciated in our great American charters, by the fathers of the Republic, and in the New Testament. We know that our readers who have thought over these things will see the long departure from those principles, and the need of the sentiment uttered by Justice

Brewer, quoted on page 8. But in view of the power of entrenched and predatory trusts, in view of the tyranny of labor trusts,—both of which wage relentless war, ruthlessly crushing others connected with neither the one nor the other,—and in view of the ambitious and growing power of religious combinations to effect political purposes, the outlook is certainly not bright for the great Republic nor for those whose hopes are anchored in its earthly prosperity. Of this God has spoken in His word and in history, and later issues will set before our readers just what the final outcome will be. We beg them to believe that this is not mere theory or dogmatism. We shall let the "more sure word of prophecy" speak, confirmed by past history and present facts.

An Expanding Navy.

In 1883, hardly twenty-five years ago, the appropriation for the United States Navy was not quite fifteen million dollars a year. The appropriation at the present time is one hundred five million dollars, or an annual expenditure that is sevenfold greater than it was a quarter of a century ago. About a billion and a quarter of dollars have been expended on naval equipment since the foundation of the "new navy" in Mr. Cleveland's administration, and a good deal of this expenditure is represented by scrap-iron at the present time. For the progress in instruments of destruction and death has been so great that it has been necessary to keep turning into the junk heap the up-to-date equipment of yesterday to make place for the more highly improved armaments of to-day, or else be left wholly behind in the furious madness of preparing for some conflict that it is thought may arise.

There is indeed a conflict coming on hastily, and it is to be the last battle of earth's history. The prophecies of the Bible make it plain what these developments signify. Have you studied these prophecies, and do you know what they mean? There is no necessity for being left in doubt and uncertainty. The Guide Book gives perfectly definite information, and it is ours for the effort of studying this Book.

The Whole Series Yet.

Some weeks ago we commenced a series of twenty-six numbers of this paper designed to give in quite full outline the Seventh-day Adventist views of Bible truth. The first of the numbers dealt quite largely with the subject of prophecy. The prophecies that foretold the rise and fall of kingdoms and also the prophecies that deal with the occurrences of the present time were dwelt upon. Knowing the interest that is always manifested in the study of the prophecies, we printed several thousand extra of each of these first issues. We are still able to furnish complete sets from the beginning of the series. Orders for the entire series are still being received, and we bespeak the continuance of this good work until every paper in the field fulfilling its important mission. These papers contain an immense volume of timely matter, and this matter should be placed in the hands of the people thruout the field and not left on our shelves.

"The Mountain View Leader" is one of the progressive papers of our town, and has just issued a special twenty-page mid-summer number that reflects credit to the editor and his associates in its preparation. It gives in a series of well-written articles and in numerous pictures the resources and advantages of this desirable town in the delightful Santa Clara Valley. Any of our eastern readers who desire to get a reliable description of Mountain View and its surrounding neighborhood should send ten cents to *The Leader*, Mountain View, Cal., and get a copy.

About one thousand persons were rendered homeless by a fire in Bisbee, a large mining town of Arizona, June 29. More than fifteen hundred miners worked for hours before the flames were subdued. The property loss ran into the hundreds of thousands.