



Signs of the Times

Christianity and Earthly Power

See 1 Samuel, Chapters 4 and 5

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

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

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

Question Corner

Please Be Definite.—For instance, a question comes to us asking us to be so kind as to explain the meaning of the latter part of "the 28th verse of Hebrews." But the question is not definite enough so that we may know what chapter is referred to. There are five chapters in Hebrews which have 28 verses or more: chapter 7, chapter 9, chapter 10, chapter 11, chapter 12. If our correspondent will tell us what chapter is referred to we will be glad to answer the question if we can.

3045.—Regarding Two Laws

Is it true that Seventh-day Adventists admit the Sabbath to be a ceremonial law?
C.

Seventh-day Adventists hold that the Bible teaches very clearly, and this is acknowledged by the best Bible students, that there are several kinds of laws contained in the Old Testament.

1. The great moral law of God, the Ten Commandments, which are called "a law" in Exodus 24:12, and concerning which it is said God "added no more." Deut. 5:22. It stands out a law by itself, in the very bosom of which is the Sabbath commandment, flanked on either side by great moral precepts over which there can be no question.

2. There were ceremonial laws regulating sacrifices, offerings, and the worship of God.

3. There were health laws regulating the sanitary conditions of the camp of Israel, especially while they were passing through the wilderness.

4. There were judicial laws, what we would call civil laws, exercised there under a theocracy, regarding the rights of property and life, etc.; the same as our civil laws to-day. These latter laws were combined more or less, because the Jews were themselves a great family of God with God for their Ruler; but he is a poor and unintelligent reader indeed who can not see all of these things very clearly as the Old Testament is read.

5. The Sabbath of the Lord our God stands right in the very heart of the moral law. While there has been more or less ceremonial connected with it in worship, the ceremonies are regarding the forms of worship and not regarding the keeping of the day. On the other hand there were certain yearly sabbaths, or rest days, in connection with the great feasts and fasts of the Jews. These are expressly discriminated in Lev. 23:38, where they are mentioned "besides the Sabbaths of the Lord."

6. As to whether a ceremony is binding or not depends upon who commands it. Our Lord gave one ceremony regarding feet-washing, as recorded in John 13; and He expressly declares, "I have given you an example, that ye should do as I have done to you." He also enjoins, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." He has given us the ordinance, or ceremony, of the Lord's Supper, and enjoins its observance till He comes. Further than this, He has given us the ordinance of baptism, which implies a ceremony; and the command is, "Repent, and be baptized every one of you." He who refuses purposely to follow these commands and injunctions and ceremonies of divine appointment, shows that his heart is not in harmony with God. Those ceremonies can not save him, but a heart that is out of harmony with God can not be saved.

7. When the Lord Jesus came into this world, He especially declared that not one jot or tittle would pass from the law. He can neither change nor destroy it. He did come, however, in order that men might be cleansed from sin, and have hearts that would delight in God's law; "for this is the love of God, that we keep His commandments." 1 John 5:3. The law led to Him also, for "Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. That does not mean that the law there came to an end, for the apostle expressly tells us all through the book of Romans that it condemns the transgressor. "End" is there used in the sense of object, purpose, intent. Christ is the intent of the law; the object of the law; purpose of the law. It shuts us up into sin, and shows that the only way out is by

Jesus Christ, who is Himself the law perfected; and man can be redeemed from sin, or forgiven his sin, only by the righteousness of Jesus Christ. But the righteousness of Jesus Christ was wrought out in the observation of all the commandments of God.

The sabbath days of Col. 2:16, 17 are of another character. They are the ceremonial yearly sabbaths which pointed forward to the work of our Lord. They are shadows of things to come; but even as to these, the injunction is not that we should not keep them, but "let no man judge" us concerning them.

8. There is an utterly wrong conception obtained by many that God changed His character when Christ came; that God's government was then changed, and that our Lord Jesus was a prime factor in overturning the Father's government. Just think of it! that He who had declared Himself, "I am Jehovah, I change not," felt that it was necessary to change when Christ died upon the cross, and to give the lie to what had again and again been said. The apostle James, writing down this side of the crucifixion, declares that with the Father "is no variableness, neither shadow of turning;" and yet in the face of that, people would have us believe that the Lord did change a Sabbath which He had honored for four thousand years, and would substitute for it a day concerning which there is no commandment given. The only change that took place at the time of the death of our Lord, was that type there met antitype. Not a single moral principle nor moral commandment in God's law changed. Every one of them was confirmed by the death of Christ. Sacrifices ended there by limitation; necessarily ended, because the shadow reached the substance; but faith establishes God's law in the heart of every one who receives Him. Rom. 3:31. There is no category of all human duties in the New Testament; no place anywhere which gives us nine commandments and leaves the tenth one out; but everywhere the same holy law is enjoined, and that law includes the fourth commandment as well as the others.

9. The man who needs Christ is the man who is "under law," which means under condemnation of the law. The man who is in Christ Jesus is not "under the law," that is, not condemned by the law; but is under greater obligations to keep the law, because Christ has forgiven him the sins which the law condemns. The law to that man becomes a witness that he is right before God. Rom. 3:20-22.

10. God gave a sacred name to the seventh day,—the Sabbath. It is known by that name all through the New Testament. It is known by no other. It was observed by our Lord, our great Example, and by apostle and disciple from that time on. See all through the book of the Acts. It may be remarked that Pentecost fell in all probability upon the seventh day of the week, as good scholars have affirmed.

3046.—Selling to Strangers. Deut. 14:21.—N. J. E.

Certainly the verse gave permission to the Lord's children anciently to sell to strangers that which it was not right for them to eat of themselves. There was to be no deception, however, in this. Among the nations which surrounded Israel, there were those who would eat meat in the blood, and that which died of itself. It was common for them so to do, but God forbade Israel to do it. When they sold to nations around them, it was selling only that which was perfectly proper in the sight of the nations. We recall when a boy the death of an ox by accident; three days after which an old countryman wished to purchase that ox for food, when the carcass was becoming loathsome and bloated. The man to whom the beast belonged, however, refused to sell it for any such purpose as that. The best way for the Christian to do is even to teach the uninstructed around him that such a thing as that is wrong.

3047.—Warning of Noah.—G. C.—The Bible proof that Noah was warned for one hundred years or

more is found in Genesis 6. We know of no other. It is there stated by the Lord, "My Spirit shall not strive with man forever, for that he also is flesh; yet shall his days be a hundred and twenty years." Verse 3, American Standard Version. Presumably the Lord revealed that to Noah, gave him the message that he was to give to that wicked and gainsaying generation, so that he was warned not simply for a hundred years, but a hundred and twenty years, and he passed the warning on to others.

3048.—Finished His Work. Gen. 2:2.—A. L. M.

There are two versions which render Gen. 2:2, "For on the sixth day God finished His work;" namely, the Samaritan and the Septuagint. Dr. Adam Clarke refers to these; Boothroyd also refers to them, and translates, "For on the sixth day God finished His work which He had purposed to do, and on the seventh day God rested from doing any of His works." And yet we see no reason why the common rendering is not perfectly proper. A part of God's work was the Sabbath. He was giving us a full, rounded-out week, with its days of labor as well as its day of rest. Consequently a part of the work concerning that first week must be the making of the Sabbath; and to make that, God rested upon it, blessed it, and sanctified it. If the rendering of the Samaritan and Septuagint, not the Syriac, be correct, the work would have reference simply and solely to the material doing of things.

3049.—Question of Tithing

If a person has to buy machinery to harvest his crops, would it be right to take the expense of the machinery out of the crop, and then pay tithes on the remainder?
G. W. Y.

Hardly. He has his machinery after the crop is harvested. That is so much investment of his own. If he has to hire his crop harvested, that is another thing; but if he buys machinery in order to harvest it himself, he has invested so much more in capital, and surely before a man makes new investments he ought to tithe the money which he invests. After the crop is secured, he has so much more capital than he had in the beginning, in the machinery which he has purchased.

3050.—Eze. 47:17.—Mrs. J. B. J.

The last chapters of Ezekiel, 40 to 48, describe in a good deal of detail the sanctuary, the city, and the land which would have been given to Israel in Ezekiel's day if Israel had only yielded to God's conditions. The Lord would have given them all that is promised in those chapters. All the various figures and promises there, would have been literally fulfilled. But water used as a symbol represents sometimes the Word of God, "the washing of water by the Word." Eph. 5:26. Sometimes it is symbolical of the Spirit and life of God, as in Isa. 44:3.

3051.—Fulfilled When? Rev. 13:15-17.—G. W. Y.

The most of the things recorded in the passage cited above will be fulfilled before probation ends, else why the warning in the 14th chapter? The great wonders will be wrought in order to deceive men who are not deceived, in order that the image may be made, which will be followed by persecution. Of course the very climax of it all will come after probation has closed, in the deception of those who have turned away from God.

3052.—"Baptism."—G. C.—The word "Baptism" means plunging, whelming, immersion, dipping. There is no question about that. All the standard lexicons agree. Literally baptism is always immersion. People have come to use it for sprinkling and pouring, but the word does not mean that.

Sigmas of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15
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Washington and Lincoln

Lovers of Liberty

JAMES RUSSELL LOWELL well said, in his stirring poem "The Present Crisis":

"Where to-day the martyr stands,
On the morrow crouches Judas with the silver
in his hands.
Far in front the cross stands ready, while the
crackling fagots burn,
While the hooting mob of yesterday in silent
awe return
To glean up the scattered ashes into History's
golden urn."

But a Greater, eighteen centuries ago, said
in words yet living:

erected, and their sepulchers are garnished;
yet, alas, the principles which made them,
which they lived, which one fought and the
other died to maintain, are neglected or for-
gotten.

What are those principles? — Freedom —
civil and religious freedom, barred neither by
tyrant's decree nor papal bull; neither by
autocratic rule in politics nor by decree of
councils in religion.

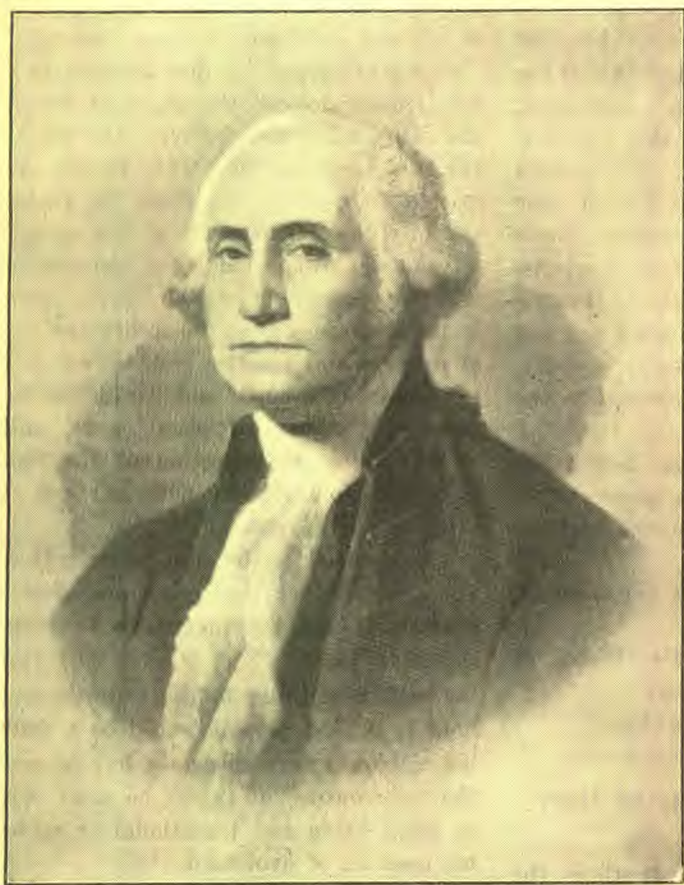
George Washington's principles of re-
ligious liberty are embodied in the Declara-

titled "The Basic Principles of American-
ism."

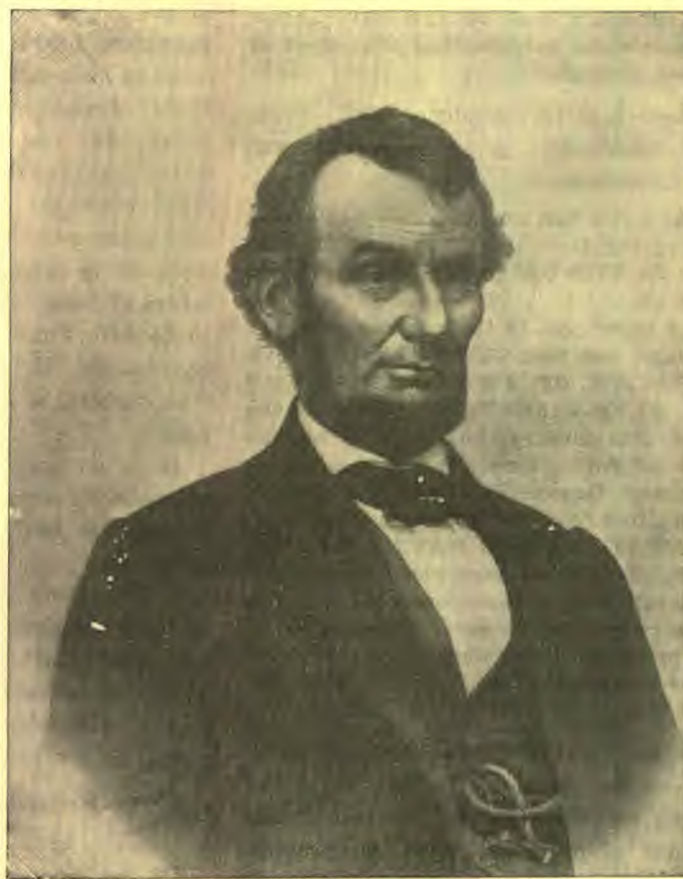
The Constitution, Amendment I, reads
thus:

"CONGRESS SHALL MAKE NO LAW RE-
SPECTING AN ESTABLISHMENT OF RE-
LIGION, OR PROHIBITING THE FREE
EXERCISE THEREOF, or abridging the free-
dom of speech or of the press, or the right
of the people peaceably to assemble, and to
petition the Government for a redress of
grievances."

Fearing that fullest liberty was not dis-
tinctly enough guaranteed in the Constitu-
tion, the Ephrata Community, a seventh-day
Christian body, near Philadelphia, on whose
little press was first printed the Declaration



Washington, "the Father of His Country"



Lincoln, "the Martyr to Liberty"

"Ye build the sepulchers of the prophets,
and garnish the tombs of the righteous, and
say, If we had been in the days of our fa-
thers, we would not have been partakers with
them in the blood of the prophets." Matt. 23:
29, 30.

Yet the very men who so spoke, crucified
the very Author of Liberty. Will this gen-
eration, this people, rehearse in their history
the oft-repeated story of the ages?

Last February, 1909, was the centennial
year and month of the birth of Lincoln.
The same short month brings the yearly
memorial of the great Washington. The
greatness of both these men is extolled, monu-
ments and memorials to their fame are

tion of Independence and in the Constitu-
tion of the United States, both of which docu-
ments felt his molding hand. The former
declares:

"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 PUR-
SUIT OF HAPPINESS**; that to **SECURE
THESE RIGHTS** governments are instituted
among men, deriving their just powers from
the **CONSENT OF THE GOVERNED.**"

These are wonderful truths. For their am-
plification see article in another column, en-

of Independence, wrote to Washington ex-
pressing their fears, to whom Washington
replied:

"If I had the least idea of any difficulty
resulting from the Constitution adopted by
the Convention of which I had the honor to
be President when it was formed, so as to
endanger **THE RIGHTS OF ANY RELIGIOUS
DENOMINATION**, then I never should have
attached my name to that instrument. If I
had any idea that the general Government was
so administered **THAT LIBERTY OF CON-
SCIENCE WAS ENDANGERED**, I pray you
be assured that no man would be more willing
than myself to revise and alter that part of
it so as to **AVOID ALL RELIGIOUS PERSE-
CUTION**. You can without any doubt re-

member that I have often expressed as my opinion that **EVERY MAN WHO CONDUCTS HIMSELF AS A GOOD CITIZEN IS ACCOUNTABLE ALONE TO GOD FOR HIS RELIGIOUS FAITH, AND SHOULD BE PROTECTED IN WORSHIPING GOD ACCORDING TO THE DICTATES OF HIS CONSCIENCE.**"

Washington fought for religious liberty as well as civil.

To these principles Washington was irrevocably committed. Out of these principles grew the mighty Lincoln and his love of freedom, expressed in a thousand ways. We make two quotations from among many. In Lincoln's speech made at Trenton, N. J., Feb. 21, 1861, with the memory of Washington exhaling its fragrance about him, he said:

"I am exceedingly anxious that that thing [liberty],—that something even more than national independence, that something that held out **A GREAT PROMISE TO ALL THE PEOPLE OF THE WORLD TO ALL TIME TO COME,—I am exceedingly anxious that this Union, the Constitution, and THE LIBERTIES OF THE PEOPLE shall be perpetuated in accordance with the ORIGINAL IDEA for which that struggle [the Revolution] was made; and I shall be most happy indeed if I shall be a humble instrument in the hands of the Almighty and of this His almost chosen people for perpetuating the object of that great struggle.**"

In a speech in Independence Hall, Philadelphia, where the great document was signed, Lincoln said:

"I have never had a feeling politically that did not spring from the **SENTIMENTS EMBODIED IN THE DECLARATION OF INDEPENDENCE.** . . . It was not the mere matter of separation of the colonies from the mother land, but that **SENTIMENT IN THE DECLARATION OF INDEPENDENCE WHICH GAVE LIBERTY** not alone to the people of this country, but hope to all the world for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and **THAT ALL SHOULD HAVE AN EQUAL CHANCE.** This is the sentiment embodied in the Declaration of Independence. . . . If this country can not be saved without giving up that principle, I was about to say I would rather be assassinated on this spot than surrender it."

But in the light of these principles, there is no room for Sunday laws, or any other law which will discriminate between classes on account of religious belief or practise when this belief or practise does not infringe or trench upon the equal civil rights of others.

The other day the United States Senate, through sophistry and cant, passed to the third reading a Sunday law, a religious law, a law which discriminates between men civilly because of religious belief. If passed into a statute law, there are a multitude of dogmatists who long to enforce by law their own views, who will call it holy, sacred, vital, and its opposers traitors. Such laws recall the sentiment expressed by that great American, Lowell:

"**Law is holy: ay, but what law? Is there nothing more divine Than the patched-up broils of Congress, venal, full of meat and wine? Is there, say you, nothing higher? Naught, God save us! that transcends**

Laws of cotton texture, wove by vulgar men for vulgar ends?"

"Think you Truth a farthing rushlight, to be pinched out when you will
With your deft official fingers, and your politicians' skill?
Is your God a wooden fetish, to be hidden out of sight,
That his block eyes may not see you do the thing that is not right?"

"But the Destinies* think not so; to their judgment-chamber lone
Comes no noise of popular clamor, there Fame's trumpet is not blown;
Your majorities they reck not; that you grant, but then you say

That you differ with them somewhat,—which is stronger, you or they?"

"Patient are they as the insects that build islands in the deep;
They hurl not the bolted thunder, but their silent way they keep;
Where they have been that we know; where empires towered that were not just,
Lo! the skulking wild fox scratches in a little heap of dust."

Religious legislation, or civil law to enforce religious dogma, held by many or few, means ruin to the churches or church which demands it, and ruin to the civil power which yields to the demand.

The Meaning of the Sabbath Question

Four Vital Things Involved

THAT there is agitation over the Sabbath question, world-wide, insistent, needs not to be said; we all know it. It comes to us from zealous religionists, in the clamor for "sabbath laws," or "Sunday laws;" in religious discussions, from platform and press; and even the lonely soul in the midst of solitude or surrounded by paganism has the great question brought home to his heart by the Holy Spirit and the Bible. Priest, preacher, publisher, legislator, judge, may endeavor to keep this question in the background, but it continually thrusts itself upon the attention of all with ever increasing persistency. For instance, there were thirty bills presented before the legislature of New York at its last session, having to do with Sunday. The question can not be set aside. Religiously, politically, socially, Scripturally, it is constantly pressed to the fore.

It is an important question, for it involves in its comprehensiveness, among other things, the four vitally important matters following:

1. *The Veracity, not to say Infallibility, of Holy Scripture;*
2. *The Authority of God's Word as against Tradition and Apostasy;*
3. *The Existence of Protestantism;*
4. *The Future of Civil Government.*

I. As Regards the Veracity of Holy Writ

Do the Scriptures speak the truth in the account given in Genesis as to the origin of the septenary, or weekly, cycle and the Sabbath? Gen. 1: 3-31; 2: 1-3. Very clear and explicit is that record. The Sabbath precept stands in the Ten Words of the Decalogue (See Exodus 20) as God's memorial of creative energy, to call to the constant remembrance of His creatures His almighty power, manifest in speaking in six literal days the things of Gen. 1: 3-31. "By the Word of the Lord were the heavens made." Ps. 33: 6, 9. "He spake, and it was; He commanded, and it stood fast." Is the record true, or shall we believe the fanciful abstractions of evolution, which either deny the Word or explain away its creative power

* The Destinies, the ultimate, irrevocable judgments.

by hopeless hypotheses? Did God then bring disorder into beauty in six days by the mighty power of His Word, or did it "evolve" through countless ages?

This great fact of the exercise of creative power is recorded, affirmed, indorsed, and confirmed by all the Bible from Genesis to the Revelation. Our Lord believed it, taught it, without question. Modern "science" and "higher criticism" at first thought to reject the Genesis story of the origin of things and the fall, and retain the rest; but when they rejected Genesis, they were forced, as was quoted four weeks ago from the *Independent* of June 24, to place on the same basis all that followed, including the origin and creative energy of Jesus Christ, manifest in miracles, as well as the record and miracle of prophet and apostle. Now the entire Bible as inspired Record and Guide is in the light of "higher criticism" gone, and the world under the rejection of the Sabbath story has found itself with but one standard, "human reason."

The Sabbath is the sign between God and His people, that they may not only know that He is God, but that He is Jehovah that sanctifies them. Eze. 20: 12, 20. But the Sabbath is nothing to the evolutionist. To hold it as God gave it would be a denial of his elaborate and uncertain hypotheses. In the very nature of things he must reject it as unscientific and traditional or relinquish his theories of evolution.

But evolution gives him no Gospel for the poor, the sinful, the weak. On the other hand, repeatedly God encourages the weak and sinful soul to believe that He is able to cleanse, save, and regenerate *now*, and He offers as the proof of this His power manifest in creating and making the earth. See John 1: 1-12; Isa. 42: 5; Col. 1: 13-19; Isa. 45: 17, 18, etc. Does He mean this? Jesus said: "If ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 46, 47.

II. The Sabbath Question Involves the Authority of the Bible as Against Tradition and Apostasy

Only apostasy pleads for tradition; loyalty will be satisfied with nothing else than

the original source. Now the only weekly Sabbath, or Lord's day, which the Bible knows, is the seventh-day Sabbath. All Sabbath laws, precepts, promises, and blessings, center in that. They are given to confirm, support, uphold, declare, establish that Sabbath in the hearts of God's children. The Sabbath was constituted by God's rest, blessing, and sanctification; by these He placed His own presence in THE seventh day, a constant pledge of everlasting rest through the power and love of Jesus Christ. Gen. 2:2, 3. The Sabbath law is one of the immutable Ten Words spoken by God's voice, written by His own finger on tables of stone. Ex. 20:8-11; Deut. 5:22. It was observed by our divine Exemplar, Jesus Christ, by whose "obedience" to the holy law we are made righteous (Rom. 5:19), and by faith in whom the law is established in the heart (Rom. 3:31). "The seventh day is the Sabbath of the Lord thy God."

Opposed to this is a day which, in the position it occupies in the septenary cycle, could NOT be a Sabbath, could NOT be a memorial of creation. It has no authority in the Word of God. It is only by unwarranted inferences, hallowed by tradition, that it is made to SEEM to have any Biblical authority at all; and it is safe to say that if the professed people of God were not now keeping it, they would utterly reject as unworthy of a Sabbath basis the insufficient and often contradictory support put forth in Sunday's behalf.

Upon the one side or the other of this question THE WORLD MUST CHOOSE. One is of God; the other is against Him, whatever it may have seemed or does seem to be to honest tho uninstructed thousands. A counterfeit bill never becomes genuine by passing as current money, tho it may have been used as such by thousands of honest people. Error never becomes truth, however many honest people may have believed it. The Sunday sabbath, or *pseudo* Lord's day, is, according to God's great Detector,—the Bible,—a counterfeit, a hoary error; it is neither divine memorial nor pledge of heavenly power; and Jesus tells us, "Every plant which My heavenly Father planted not, shall be rooted up." Matt. 15:13. Reader, which shall it be,—the eternal Word of truth, or lying, and perishing tradition? The truth in that tradition once led and held you despite the error. That truth brought you to the Word of God, that it might be confirmed, and that you might see your errors and relinquish them for more truth. God blessed you while you held the error, not because you were in error, but in spite of the error. You followed the light, you saw and found blessing. But the "path of the just" "shineth more and more unto the perfect day." Will you follow the light of truth, or abide by the error of tradition?

III. The Sabbath Question Involves the Existence of Protestantism

Protestantism is founded on the Bible, and the Bible only; but when Protestantism KNOWINGLY COMES face to face with truth and rejects that truth for tradition, or holds to received tradition in the light of opposing truth, she, by so doing, as Dowling well

says, "steps down from the Protestant rock, passes the line which divides Protestantism from popery, and can give no valid reason why every doctrine of the Papacy should not be received on the same basis." In this Sabbath question, now before the world, Protestantism is facing the very question of its existence, and by it she stands or falls. She must follow the Word or tradition. If she follows tradition, she loses the very source of her origin and life, and is left to drift. Then, finding no divine proof to support her substituted tradition, she turns to the last resort of apostasy,—union with the state, and oppressive, intolerant, and persecuting laws to silence the faithful voices raised in protest against error. Then her name may continue, it may still be called upon an apostate church; but the life and the light in Protestantism are departed, and Protestantism is dead. Yet Christianity is not dead. "Even so then at this present time there is a remnant according to the election of grace," who will lift aloft the true standard of "the commandments of God and the faith of Jesus," and go forward.

IV. The Sabbath Question Involves the Future of Civil Government

Why?—Because the friends of Sunday, the *pseudo* sabbath, the sabbath of traditional apostasy, all over the world are, under

various pleas, pressing upon the governments of earth, contrary to the teachings of Christ, the duty of the state to enforce the observance of Sunday by law. But Christ's "kingdom is not of this world." Control of conscience and of faith and of religion belongs to God alone. Every government that has set itself against truth and liberty in the past has fallen. As long as civil government, however imperfect it has been, has progressed toward liberty, God has suffered it to continue and grow strong. But when, in the face of light, government sets itself against God, or assumes to act in God's stead, its fall is certain; its days are numbered. So it was with Babylon, Medo-Persia, Greece, and Rome.

By the pressure now being brought to bear upon civil governments, legislators, rulers,—local, national, and international,—decision must soon be made. Popular governments will go with the prevailing human influence, and this will be to enact sabbath laws. To yield once, is to yield again and again; and to continue to yield to such demand, is death to any government; for it is departing from the law of its life.

This, in brief, shows the importance of the Sabbath question. O soul, on which side will you stand? Will it be with error, tradition, civil law, and death? or will it be with God and righteousness and truth and life?

The Basic Principles of True Americanism

[By the late William Newton Glenn, formerly on the Editorial Staff of this Journal]

Liberty and the Declaration of Independence



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

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

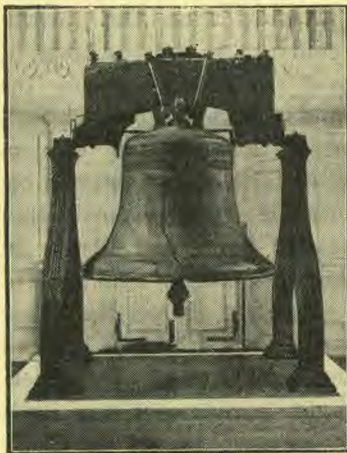
"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty,

and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that when any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

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

Meaning of Equality

These are the basic principles upon which our Government is founded. Now if it is a fact that "all men are created equal," then no man or combination of men has a right to disturb this equality. In what does this equality exist? It is not in stature, nor in color, nor in intelligence, nor in disposition. However equal, or similar, these conditions might have been in all men had sin not entered to disarrange for the time the harmony of God's work in the earth, is not the question. Civil government is concerned with the best temporal good of man as he is. Then it is here and now that we hold, as self-evident truth, that "all men are created equal." So in the condition of man as he is here and now, there is but one point of view from which this God-designed equality is apparent, and that is in the matter of



Liberty Bell, which rung out freedom to all the people of the world.

rights. And here is the place where the framers of the Declaration stood when, in laying the foundation of this Government, they acknowledged as *self-evident* truth the proposition that "all men are endowed with certain unalienable rights."

Not to Create, but to Secure

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

The Individual

The particular feature of rights to which the Declaration pledges government security is included in "life, liberty, and the pursuit of happiness." As the theory and the language of the Declaration guarantee such protection to "all men," every individual citizen and every individual accepting the guarantee even temporarily, is under obligation to acknowledge and respect the right of every other individual. The Government is a compact of individuals for this purpose. In no other way can the rights of all be made secure in a selfish and consequently sinful world. For this reason, purpose, object, "the powers that be [civil government] are ordained of God." Rom. 13:1. The obligation being mutual between individuals, the claim to security in what would ordinarily be deemed personal right is logically

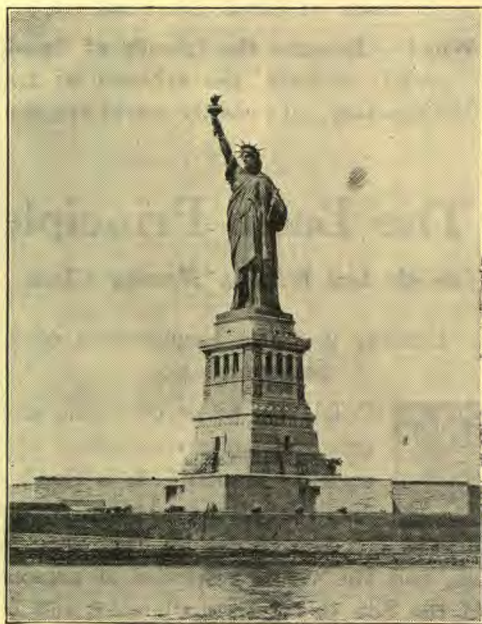


Independence Hall, where the Declaration was signed, July 4, 1776

forfeited, or limited, when the individual fails to regard the rights of others. For instance, when a person's *actions* become a menace to the lives and liberty of others (not when his "*persuasion*, religious or political," is repugnant to them), it is the province and the duty of the government to restrain him, or to restrict his liberty of *action* (not of sentiment or conscience) to the extent that is necessary to the security of others in the exercise of their equal rights. "For rulers are not a terror to good works, but to the evil." Verse 3.

Pursuit of Happiness

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



Bartholdi's Statue of Liberty

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

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

Gallows Hill, in Salem, Mass., where "witches" were hanged



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

The True Idea

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

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"Be Gentle"

"WHAT a pretty girl!" said one observer. "Not so pretty as she was a year ago," said a quick-eyed one, "for her temper is beginning to show through."

Five years later every one could see what he meant, for the "showing through" was too plain to be overlooked; and the pretty girl was a frowning, thin-lipped woman. We may be sure that what we are will write itself on our faces before we get through, no matter what the unformed outlines of youth may be.

Who has not seen the wrinkled and knotty temper "showing through"? "Be gentle."
— Anon.



Witch House, where Roger Williams once lived, afterward used to try "witches" in

The Final Test of God's People

By Mrs. E. G. White

IN the eighteenth chapter of the Revelation, the apostle-prophet John speaks of "another angel" whom he saw coming down from heaven, having great power, so that the whole earth "was lightened with his glory." With a strong voice the angel cried, mightily, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication."

It is the church of Rome which, thinking to prove itself not only equal to God, but above God, has changed the rest-day of Jehovah, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the Papacy to be regarded as sacred. This is called in the Word of God "her fornication." Thus the people of the world, in giving their sanction to a false sabbath and trampling under their feet the Sabbath of the Lord, "have drunk of the wine of the wrath of her fornication." Wherever the papal sabbath is honored in preference to the Sabbath of the Lord, there is the man of sin exalted above the Creator of the heavens and the earth.

The angels and the holy inhabitants of other worlds watch with intense interest the events taking place on this earth. Now as the close of the great controversy between Christ and Satan draws near, the heavenly host behold men trampling upon the law of Jehovah, making void the memorial of God,—the sign between Him and His commandment-keeping people,—setting it aside as a thing of naught, something to be despised, while the rival sabbath is exalted. They see men claiming to be Christians, calling upon the world to observe this spurious sabbath that they have made.

The Special Point of Controversy

When the Sabbath shall become the special point of controversy throughout Christendom, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. Satan will excite indignation against the humble remnant who conscientiously refuse to accept the customs and traditions of error. Blinded by the prince of darkness, popular religionists will see only as he sees, and feel as he feels. They will determine as he determines, and oppress as he has oppressed. Liberty of conscience, which has cost this nation so great a sacrifice, will no longer be respected. The church and the world will unite, and the world will lend to the church her power to crush out the right of the people to worship God according to His Word.

It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. This argument will

appear conclusive; and against those who hallow the Sabbath of the fourth commandment will finally be issued a decree denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death.

Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin.

An Ancient Example

The decree which is to go forth against the people of God in the near future, will be in some respects similar to that issued by Ahasuerus against the Jews in the time of Esther. The Persian edict sprang from the

Our Example

By E. F. Johnstone, LL.M.

To LIVE as lived the Son of Man
Is surely gracious Heaven's plan
For mortals, one and all;
His character we should portray
In all we think and do and say,
In matters great and small.

His love and kindness we should show
To sinners everywhere we go,
His mercy and His grace;
And His sublime unselfishness
Our lives should mightily express
To all the human race.

As He received the sinful wretch,
So we our hands should gladly stretch
To help the sinner rise;
For we to Him as sinful came,
With just as great a load of shame,
And Jesus heard our cries.

Forgive our brother? Yea, forgive;
If we expect with Christ to live,
We never shall condemn;
Who dares forgiveness to withhold
Shall never walk the streets of gold
In New Jerusalem.

Let every heir of God be bold
To men God's message to unfold;
And may his life agree
With truth he preaches day by day;
And, brother, as for you I pray,
I beg you pray for me.

malice of Haman toward Mordecai. Not that Mordecai had done Haman harm, but he had refused to flatter his vanity by showing him the reverence which belongs only to God.

The king's decision against the Jews was secured under false pretenses,—a misrepresentation of that peculiar people. Satan instigated the scheme in order to rid the earth of those who preserved the knowledge of the true God. But his plots were defeated by a counter-power that reigns among the children of men. Angels that excel in strength were commissioned to protect the people of God, and the plots of their adversaries returned upon their own heads.

History will repeat itself. In this age the test will be on the point of Sabbath observance. The same masterful mind that plotted against the faithful in ages past, is now at work to gain control of the falling churches, that through them he may condemn and put to death all who will not worship the idol sabbath.

Our battle will not be with men, altho it may appear so; we war "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." But if the people of God will put their trust in Him, and by faith rely upon His power, the devices of Satan will be defeated in our time, as signally as in the days of Mordecai.

The people of God will enter into no controversy with the world over this matter. They will simply take God's Word for their guide, and maintain their allegiance to Him whose commandments they keep. They will obey the words of Jehovah, "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore . . . for a perpetual covenant."

To every soul will come the searching test, Shall I obey God rather than man? The decisive hour is even at hand. Satan is putting forth his utmost efforts in a last despairing struggle against Christ and His followers. In this closing scene, false teachers are employing every possible device to stimulate the hardened sinner in his rebellious daring, to confirm the questioning, the doubting, the unbelieving, and by misrepresentation and falsehood to deceive, if it were possible, the very elect.

Who are prepared to stand firmly under the banner on which is inscribed, "The commandments of God and the faith of Jesus"?

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He Has Not Done So

SAYS a writer who endeavors to prove Sunday to be the original seventh day, "Would a God who delights in the unity of His children as our God does, so fail in definitely designating the day as to justify division regarding that day?" No, He would not so fail, and has not so failed. He has made it as plain as words could make it that the seventh day is the Sabbath (Ex. 20: 8-11), and that this is the day just before the first day of the week (Mark 16:1, 2). We know of no attempted Biblical Sunday defense which is held by even a majority of Sunday-keepers. God's command and Christ's example are sufficient for those who keep the Sabbath of the Lord, the seventh day.

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THE truly great and good, in affliction, bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm-tree, to strive most upward when they are most burdened.—*Sir Philip Sidney.*

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ANY man, or any corporation, who conducts his business on the edge of the law, so to speak, is morally a lawless person, tho he never gets over the edge; and any person, firm, or corporation which conducts business in this way sets a very evil example in the community. An habitual law-evader is almost as bad as an habitual law-breaker.—*Charles W. Eliot.*



MOUNTAIN VIEW, CAL., FEBRUARY 22, 1910
Manuscripts should be addressed to the Editor

Equality of Rights

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

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

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

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

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

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

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

These propositions seem so self-evident that their mere statement is superfluous; and yet almost everywhere are they ignored—by capital and labor, in church and society. Still they are vital. On the maintenance of them in their integrity rests the stability and perpetuation of the Republic. Their destruction in the hearts of men, and their consequent

elimination in public life, presages the utter ruin of this government, this nation, this world. And thus has the "more sure Word of prophecy" spoken. When things, institutions, mere materials, or the schemes, plans, or theories of men, are counted superior to men, wo betide. God has ordained civil governments to protect men from men who can not control themselves. God has placed His church here to save through Christ Jesus men who can not save themselves. But when the governments of earth refuse to do the one, and the church rejects the other, both state and church must be set aside, and Christ must come to render justice and judgment; and upon those who have ignored or rejected His way, will fall the destruction they have invited,—they will reap the fruit of their own sowing. But those who trust in Him shall be saved.

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The Appeal to Law

GOD constituted man a self-governing agent. To this end He made him free morally to choose and do the good. This of itself involved freedom to do evil and receive the penalties of wrong doing. For God to make man free morally was to constitute man in a large sense like Himself. God both wills and does in accordance with the good pleasure of His will; and He gave man the same power to will and to do. It follows therefore that for God to make man like Himself in being free morally, gave man the possibility of willing against right, against God Himself, and of choosing evil.

Man has chosen evil. It is useless for us to say that Adam chose evil; for we are all either repeating his choice or rejecting it. But God again, through the great Gospel of Jesus Christ, has made it possible for man to be a self-governed being; and if we fail to govern self, if we fail to choose the right, if we fail to will and to do as God would have us, we are simply making the choice of Adam our choice, we are accepting the situation which he bequeathed to us. But if on the other hand we accept the power that Christ offers, or that Christ will be in us, then we reject the evil and choose the good.

And so still in the plan of God man is to be a self-governed being. He is to choose, he is to direct; and the victory is to be his.

But man does not always thus govern himself, more is the pity. Every man without Christ tends away from this self-direction, this self-power, this government of the soul, into a system of government that depends upon creeds, rituals, formal laws, rites, ceremonies, outward observances,—anything that will avoid his actual fight against evil and will save him from utter renunciation of all that is wrong.

History repeats itself. We can get multitudes of illustrations, exemplifications of this principle, from the history of the people who have lived before us. See how it was with the ancient people of God. Trusting in the lineal descent from Abraham, they supposed they were truly Israelites, and forgot, if they ever knew it, that character had anything to do with sonship. Trusting in blood relationship with Abraham, they ignored the sinful corruption of their lives, which contradicted everything but a material connection with the father of the faithful.

Christ said to them and of them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. . . . Ye are of your father the devil, and the lusts of your father it is your will to do." John 8: 39-41, 44. Their trust in Abraham was

really a trust in the flesh, for only through the flesh were they kin with Abraham. This was a trust in man, a trust in the flesh, notwithstanding the fact that God had pronounced a curse upon him who trusted in man and made flesh his arm.

Claiming to believe in the Word of God through Moses, they were really making that Word of no value whatever by their false interpretations and vain tradition. They really did not know what was God's Word through Moses; they had misconstrued the Scriptures according to what they thought was true. Said Christ: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings; how shall ye believe My words?" John 5: 45-47.

"Moses in whom ye trust." They were trusting in man, or rather in their own conceptions of that man, in their own ideas of what he taught; and so trusting in the purely human, they refused the divine. This is the constant result of substituting legalism for the power of God.

All Christ's teachings are directed against the mistake made by the Jews. Over and over He shows them that they are trusting in pure ceremonialism, legalism, outward forms, rites, and ceremonies; and that only one thing in all this universe is acceptable with God, and that is a life conformed to God's will.

Notwithstanding this terrible mistake and all its consequences, notwithstanding the plain lessons in the Word of God from the Christ of God, men in our day are attempting the same sort of thing, losing the power of the spiritual life, finding it vanishing from the earth. They think to bring in the blessing of God by a system of laws which will compel outward conformity to the certain principles which they believe are divine.

In the first place, the laws for Sunday observance are in no sense divine. There is no law for Sunday-keeping that originates with God. It is in every sense of the word man-made. Whatever power or authority or appearance of sanctity it may have, is put upon it purely by man himself. It is wholly a system of legalism, of ritualism, of ceremonialism.

And if the ritualism, the ceremonialism, the outward forms and practises which God instituted; we say, if these things which God gave were an injury when trusted to by God's people, to the exclusion of a righteous life, will not the man-made ritualism and ceremonialism be as injurious and even more injurious than were those, when it leads away from that life which God would have a man live?

The state is ordained of God to prevent that which would endanger life and property, to give a place of ordinary peace and safety where man can live and establish character. Such a state is merely civil; but in matters that are strictly moral, there is absolutely no value whatever in anything but heart religion. All appeals to law and all reliance upon legal measures is but to founder upon the same rock that God's people made shipwreck on two thousand years ago.

Why is it that the great men of the present age can not see the utter valuelessness of morality that is purely outward, that is mere conformity to legal enactments! Moral quality must emanate from the heart. Christ Himself has told us that from the heart proceeds all the evil that defiles man; and any system of civil enactments, all the laws that man can pile up, can not touch the heart, can not change its quality, can not affect the life.

But God has given the Gospel to reach the heart, to purify the soul, to cleanse the fountain of being, to make man a self-governed and self-governing creature who is at the

same time absolutely in accord with the divine will.

God forbid that we should trust in laws of man, or in anything that pertains to man. God help us to trust in His Gospel, not to be ashamed of it. "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16. R.

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Our Country — The Outlook

IT is with no desire to reflect upon the United States of America that this issue of the "Signs of the Times" is sent forth to our fellow men. We are glad to recognize —

That this is a great and glorious country; That the Government was founded on the blessed principles of equality and liberty as no other which ever existed;

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

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

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

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

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

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

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

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

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

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

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

Is this nation living her principles in yielding to the demand for religious legislation by federations and combinations of men, directed by a few who believe in religion by law? Upon this rock have many barks been wrecked; and he is not a true friend who will not lift warning voice.

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

What will be your choice?

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Higher Prices

THE matter of higher prices is agitating the nation. In all parts, in all the large cities, men are boycotting the butchers. The Anti-Food Trust League, organized in Washington, has grown by great leaps and bounds. Two weeks ago in Cleveland it numbered 25,000, representing at least 100,000 persons. In and near Pittsburg there were 75,000 signers; in Baltimore 50,000 buttons bearing the words, "I don't buy meat. Do you?" have been sold. Boston has 60,000 signers. In New York City there have been 200,000 applications to the Anti-Food Trust League for membership. Endless chains of postals are being used against the high prices of meat, while the stock drovers and cattle raisers are indignant.

It would be a blessed thing if people during this time of agitation could learn that there is a better diet than the flesh diet. Some will, probably; but the great mass will not. The New York *Independent* truly says, "Yet this is not a vegetarian campaign, for the boycotters love their meat." The boycott is not against beef, but against butchers. "When the butchers come down, they will go back to their old diet, except in so far as they have learned that with less meat they have fewer pimples and boils and more strength." It is to be hoped that they will learn, as *The Independent* suggests, that people "spend quite too much money

on expensive food which is no more nourishing than that which grows out of the ground, and that their health is better than when they sat by the flesh-pots."

But high prices are not in meats alone. A great many of the necessaries of life are also affected. For instance, the National Shoe Wholesalers Association in convention the past week states that the existing high prices of leather and materials make it necessary that the price of shoes shall be raised; but when higher wages are asked, the workman is told that this can not be afforded. In the face of this a great railway strike is threatened. That is, railway employees in different positions to the number of one million or more, are threatening to strike. Such a thing as that would be indeed a calamity. It would paralyze the business of the whole country. The contention of the railways is that the demand of the men for more wages is a just one, but they can not afford to pay more wages with the profits which they now secure. Congress has taken the matter up, and investigating committees have been appointed. Whether anything of real benefit to the poorer classes will come out of it, is exceedingly uncertain.

— ★ ★ —

What will grow out of the attempt by Secretary Knox to make Manchuria an open door and place it under international control is hard to foretell. Both Russia and Japan are decidedly against it. The effort of the secretary was to secure a genuine open door; possibly to help China to hold that which belonged to her, and take from her northern border powers that really menaced her independence. It really looks as tho both Russia and Japan were determined to hold that old battleground for further use; and it is even now intimated that they are looking to a possible near future war with each other, or with China, in the same territory. An exchange remarks that "the refusal of the two powers is not reassuring."

— ★ —

Dr. Harvey W. Wiley, Chief of the Bureau of Chemistry in the Federal Government, has presented some startling facts connected with the cocain habit, and asserts that caffen and cocain are the most commonly used drugs in this country, and that the former is consumed in immense quantities through soft drinks at the soda-water fountains, where it is dealt out to children whose parents would not dream of letting them have strong tea or coffee; and he contends that these drinks ought to be prohibited, or else sold under their proper names. We pass this warning on to our readers.



Schedule for Week Ending March 5

Sunday	Feb. 27	Num. 16-18
Monday	" 28	" 19-21
Tuesday	March 1	" 22-24
Wednesday	" 2	" 25, 26
Thursday	" 3	" 27-29
Friday	" 4	" 30-32
Sabbath	" 5	" 33, 34

— ★ —

THE readings are all found in Numbers, chapters 16 to 34. The great central thoughts of these chapters are as follows: chapter 16, the rebellion of Korah; chapter 17, God's testimony to the call of Moses; chapter 18, duties of the priests and Levites; chapter 19, the purification of the unclean; chapter 20, Miriam's death, the smiting of the rock, the death of Aaron; chapter 21, the fiery serpents, and the songs of the wells; chapters 22, 23, 24, Balaam's curses turned to blessings; chapter 25, the curse of Baal-peor; chapter 26, the numbering of Israel at the end of the forty years (compare with chapter 1; note how some of the tribes fell off and how others increased); chapter 27, daughters' inheritance; chapters 28, 29, instructions concerning various offerings; chapter 30, vows; chapter 31, division of spoil taken in war; chapter 32, the inheritance of the two and one half tribes; chapter 33, the journeyings through the wilderness; chapter 34, the instructions concerning the division of the land.



THE OUTLOOK

"Watchman,
what of
the night?"

Regeneration by Act of Parliament

(By Our Own Correspondent)

SOUTH AFRICA is making very strenuous efforts to keep pace with the great nations of the world on the question of Regeneration by Act of Parliament. Rhodesia has passed a law very similar to the edict of Constantine A.D. 321.

The Orange River Colony has also recently attempted to pass a very drastic Sunday bill. The discussion both in the public press and in Parliament reminds one of the discussions during the Middle Ages, when it was customary to legislate upon religious questions.

Hon. A. C. Lyell, in moving the second reading of the bill, said "that this question would inevitably raise a discussion of a more or less religious character." "The bill now before the House was framed by a select committee, which had, however, not followed their own opinion in an arbitrary manner. The Synodical Committee of the Dutch Reformed Church, the Reformed Church, and the Evangelical Church Council of Bloemfontein, together representing all the Christian churches of the Orange River Colony, had been sounded as to their opinion on the matter, so that this bill did not only represent the opinion of the Select Committee, but that of the whole Christianity in the Orange River Colony. The tendency of all Sunday legislation was to give effect to one of the oldest laws in the universe, and originated in the work of the Creator. Nobody could dispute this fact, and that it was incumbent upon all creatures to comply with old law which could be traced back to the very beginning of all things, and again to Sinai."—*Bloemfontein Friend*, Nov. 16, 1909.

Just how the Lord, by working on the first day of the week and resting on the seventh day at the time of the institution of the Sabbath, and His commanding all people for all time to work on the first day of the week and rest on the seventh, in giving the Sabbath law at Sinai, gave a precedent for passing Sunday laws, the honorable member of Parliament never informed his hearers. Neither did he explain why God, who from the beginning gave to men the right of choice in matters religious to the extent that He permitted them to choose to go astray when all were originally made good, now favored compulsory religious laws. The fact is that God made and commanded the seventh day as the Sabbath, and He never authorized any one to compel its observance.

In replying to the speech of the Hon. Mr. Lyell, the attorney-general said: "The proposer of the bill has shown no reason why they should legislate in an endeavor to make people good." "Did the honorable member think that he would make people good by legislation? He [the speaker] could assure

the honorable member that he would become old enough to know that there was no such thing as salvation by legislation."—*Bloemfontein Friend*, Nov. 16, 1909.

It was plain to the attorney-general that Sunday legislation was an attempt to regenerate people by law. The prime minister said, "Judge not, that ye be not judged." Then, speaking of the reason why the Huguenots came to Africa, he said: "They were one with the great majority here, in that they were Protestants, which meant that they protested against oppression and wanted freedom of conscience; let it rest between a man's conscience and his God how he looked at these things, and let not a third interfere. The Huguenots had not come to South Africa because they differed in certain dogmatical questions of creed, but because they wanted absolute freedom of conscience, and because they would not be under the authority of the pope. They had surely not done away with the great pope in order that a number of small popes might be set up afterwards over their heirs to in-



Buildings of Grey's College

terfere between them and their God." "The bill was only a clumsy attempt to make amendments on the eternal law of God." "Being a Protestant, he would protest against the bill now before the House."—*Bloemfontein Friend*, Nov. 17, 1909.

The prime minister as well as the attorney-general saw in the bill an attempt to re-establish popery. If the bill passed, it would bring a third party in between a man and his God in regeneration. It may be said, to the credit of these government officials, that they took the only legitimate stand that Protestants could take, and the bill was defeated. Regeneration is a birth from above. Any attempt to make it a matter of human force is antichristian. Let every Protestant stand true to his principles.

R. C. PORTER.

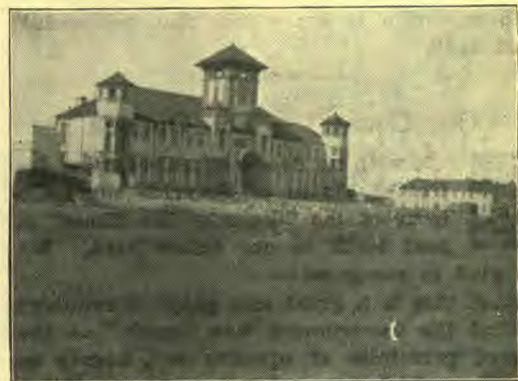
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Then and Now Sunday Legislation

IF one wishes to see confusion worse confounded, let him read the discussion in the Senate of the United States over Senate Bill No. 404, called the Johnston Sunday Bill for the District of Columbia, as that discussion is recorded in the "Congressional Record" of January 26, 27.

The measure was religious in its conception, religious in its requirements, religious in its exemptions, religious in its phraseology. Senator Johnston, its sponsor, practically admitted as much.

There were mild protests against religious legislation, but the ground of the protests



Grey's College, Bloemfontein, O. R. C.

seemed to be as clear in the minds of the protestants as a London fog. The phraseology was changed in a few instances, and lo! the religious measure became a "police regulation."

Several times grave senators spoke of keeping Saturday for Sunday. The word "Sunday" to them is sacred evidently, and identical with the religious term "Sabbath." Yet they voted for the Sunday law.

Again and again it was stated that the District of Columbia ought to possess a Sunday law, as every state in the Union possessed one. Nor did it seem inconsistent to them to plead for a Sunday law in the District as a "police regulation," and use as an argument the fact that Sunday laws, intensely religious, elsewhere existed. They do not believe in religious legislation, O no; but they demand a Sunday law in the District of Columbia, because all the states have Sunday laws, some of which are relics of the most intense union of church and state. These gentlemen did not know that the "Golden State" was an honorable exception. Evidently while many of these able senators had visited California, the awful "godlessness" of this state — without a Sunday law — had not particularly impressed their minds. California must have been remembered as a commonwealth of average respectability. The Mormon state has a Sunday law.

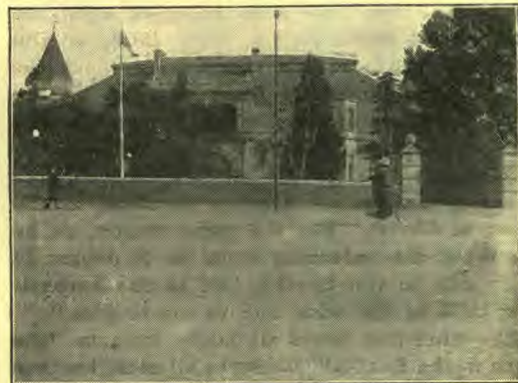
These gentlemen did not see that this mild measure, the author of which was willing to accept any amendment to his bill only so that it passed a Sunday law, was but an opening wedge for full-fledged religious legislation, without exemptions for any religious class, whatever their conscience or rights.

Eighty Years Ago

How clearly, keenly, strongly, different, gleams out the Senate action on the same kind of measure eighty-one years and eight days before — Jan. 19, 1829. The Senate at that time reported through Mr. R. M. Johnson, senator from Kentucky. We wish we had space for that whole report, adopted by



Old State House, Bloemfontein, O. R. C.



Governor's Residence, Bloemfontein, O. R. C.

the Senate; but we can only give a few excerpts:

"The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy."

"The committee would hope that no portion of the citizens of our country would willingly introduce a system of religious coercion in our civil institutions; the example of other nations should admonish us to watch carefully against its earliest indication."

"It is not the province of the legislature to determine what religion is true, or what false. Our Government is a civil and not a religious institution."

"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. . . . Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

"If the principle is once established that religion or religious observance shall be interwoven with our legislative acts, we must pursue it to its ultimatum."

"What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."

Would God that our present Senate could have had the clear vision of that Senate of four fifths of a century ago. If I may be pardoned the parody,

"Ill fares the land to hastening ills a prey,
When bigots dictate laws and men decay."

ABDIEL.

— ★ ★ —

Sunday Laws and the Federation Movement

ONE of the great aims of the Protestant Federation Movement is the unification of churches, not simply for religious purposes, but for political purposes as well. As one speaker declared in the meeting held in New York City when the great movement was fully launched: "I trust that one of the practical results of this conference will be the organization of A FORCE THAT LAWBEAKERS AND LAWMAKERS WILL RESPECT AND HEED when great questions of morals are involved. OUR GOSPEL is the FULFILMENT of the LAW. It is our province in the name of our supreme King, and seeking the good of mankind, to ask rulers to respect the code of our kingdom. Rulers may ignore sects, but they will respect the church. THIS FEDERATION WILL COMPEL AN AUDIENCE and it will speak with power if it will put aside its differences."

There is one thing upon which it will put aside its differences, and that is in favor of a Sunday law. Upon this, national, state, and municipal federations are united. Contrary to the very essence of Christianity itself, it seeks to COMPEL where it can not persuade. The observing citizen must have noticed that during the last two or three years there has been wide-spread agitation over Sunday laws. At its last session the New York Legislature

had twenty measures before it involving the Sunday. Nearly every legislature, so far as we know every one, had some measure of that sort during the last year. Where Sunday laws exist there are efforts to make them more rigid, more comprehensive. Where there are no Sunday laws, any kind or sort of measure is submitted if it can only give promise of success.

We have just now before us a successful attempt in the Senate of the United States in the passing of the Johnston Sunday Bill. Senators saw the danger of religious legislation; they passed it as a "police" measure. Just as tho a change of name changed its nature! One of the arguments used to push the inconsistent thing through, was that every state had Sunday laws. Yet some of the Sunday laws of the states are so decidedly religious that the most sophisticated advocate of civil Sunday legislation could not quibble over them. The matter will now come before the House of Representatives.

Advocates of Sunday law in California are determined to push one through the next legislature of this state. They are laying their plans in a broader way than ever before, and are using every means in their power to secure any kind of measure as a root upon which they can graft more decided and drastic laws in the future.

From the Middle West comes news that in various towns and cities the same question is up for settlement. For instance, in the city of Leavenworth, Kansas, there was a short time ago a decided movement on. One of the arguments presented by a member of the ministerial alliance was that "this is a CHRISTIAN nation and must have CHRISTIAN LAWS." "Law enforcement is necessary for the perpetuity of the nation." "The state must undertake to ENFORCE all of ITS LAWS, and SUNDAY OBSERVANCE IS ONE OF THEM."

Another advocate declared: "CIVIL LAW IS BUT A REFLECTION OF DIVINE LAW. The man who lives in defiance to civil law will naturally live in defiance to divine law which is its inspiration." And "the ultimate object of our work in this city is to BRING MEN INTO HARMONY WITH THE DIVINE LAW." Right in this connection it is well to remember the words of Richard M. Johnson, whose report on the Sunday question was unanimously adopted by the United States Senate in 1829: "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. To prevent a similar train of evils in this country the Constitution has WISELY WITHHELD FROM OUR GOVERNMENT THE POWER OF DEFINING THE DIVINE LAW. It is a RIGHT RESERVED TO EACH CITIZEN, and while he respects the rights of others HE CAN NOT BE HELD AMENABLE TO ANY HUMAN TRIBUNAL for his conclusions."

And yet the Church Federation proposes to define what the divine law is, and to enforce that divine law by civil statute. It might be well to remark upon this that no true servant of Jesus Christ, no one who truly knows the spirit of Christianity, will ever attempt to enforce divine law; and secondly, that as divine law is spiritual it can not be enforced; and thirdly, the laws that are enforced are invariably traditional and not Christian.

We wish to say as we have said many times before, that we have no desire to prevent any soul on earth from keeping Sunday if that soul feels it his duty or desire so to do. This is a matter of religion, and religion is a matter between the soul and God. But we do protest, and we appeal to every true lover

of liberty, whatever his theological belief, to join with us in protesting, against any enforcement of religious dogmas, by whatever name called by civil law.

— ★ ★ —

What the Amendments Did

THE exemption clause of the Johnston Sunday Bill as it was presented by its author read thus:

"Provided, That persons who are members of a religious society who observe as a sabbath any other day in the week than Sunday shall not be liable to the penalties prescribed in this act if they observe as a sabbath one day in each seven as herein provided."

When the Senate got through with its amendments it read as follows:

"That persons who observe as a day of rest any other day of the week than Sunday shall not be held to have violated the provisions of this section, if they observe as a day of rest one day in each seven as herein provided."

We print in bold-face, in both the original and the amended, the omissions and changes. The changing of "sabbath" to "day of rest" was Senator Smoot's amendment. It makes a mighty broad exemption, and would fit the infidel who rested on Wednesday as well as the seventh-day man. It is impossible to frame a just and consistent Sunday law.

— ★ ★ —

Columbia, Where Leadest Thou?

By C. M. Snow, Editor of "Liberty"

GOD set a nation on a hill. He trimmed
The light He put within it; and He set
A guard to keep it day and night. Undimmed
It shone for one full century; and yet
That beacon burns no more. The guard is old
And broken with the weight of years. The greed
For conquest, subject people, and for gold,
Has drowned the finer sense of noble deed
In those who follow him. He strives again
To keep his charge, and trim anew the light;
For ships drive on with freight of living men—
He fails, the breakers roar, and all is night.

The storm is on; the beacon light is dead;
And round the lighthouse surge a careless host.
The ships before the gale are swiftly sped,
And fog shapes mock them like a taunting ghost.
"Where is the light?" the storm-tossed voyager
cries.

"Where is that beacon lit by hand divine?"
A crimson glow lights up the leaden skies.
Columbia, blush! That beacon is not thine.
Thy guard is old; thy children have forgot
The glorious doctrines of thy liberty;
Forgot the boon for which their fathers fought,
And slumber long beneath the upas tree.

The fog-draped ships that speed toward thy shore
Shall stranded lie upon the wreckers' beach;
Thy voice be hushed amid the breakers' roar,
And foreign tongues thy children's course impeach.
Land of the free, where is thy Bill of Rights?
Where is that compact framed without a flaw—
That sacred writ which every wrong indicts,
And makes amenable unto the law
The children of the prince as well as they
Who speed the plow and labor till the lights
Of heaven are trimmed to guide their homeward way?
O land we love, where is thy Bill of Rights?

The nations once had looked and wavered. Thou,
Columbia, their ensample, couldst have led
Them then to nobler heights—but canst not now.
In every land I hear the measured tread,
The hoof-beats of the charger, and the fife,
The blare of trumpets, and the rumbling wheel
Of moving cannon. 'Tis the voice of strife,
The tongue of war, the argument of steel.
Thy soldiers battle on a foreign shore;
Thou givest gyves to men who would be free;
And in the forum of unreasoning war
Thou smitest those who had appealed to thee.

Men longed, O Freedom, that thy budding flower
Might bloom for aye; but ere its petals ope'd,
A worm was gnawing in the bud; by power
Of good example men had fondly hoped
To see the world affirm thy fair control,
And everywhere beneath the vaulted sky
Mankind be free. Alas, the sacred scroll
Thy hand had penned is now proclaimed a lie!
Farewell, great Constitution of the free,
And Declaration of the rights of men;
Thy thankless offspring would be rid of thee,
And turn to king and colony again.




Our Petition

THOU knowest, Lord, our feet are prone to stray;
That we are only mortal, weak, and frail;
That strongest temptings oftentimes assail,
And leave us bruised and bleeding in the way.
Thou knowest all—our overwhelming debt,
Which we can never even hope to pay;
Still, Lord, have mercy for another day;
Bear with us for a little season yet.
The night is long—the night of human wo—
Yet shortly there will come the dawning day.
And when it comes, O Lord and King,
Remember us who've stumbled here below;
May not Thy face from us be turned away,
But hide us 'neath the shadow of Thy wing.
DELWIN REES BUCKNER.

Ambato, Ecuador.

Views from China An Unfortunate Fire

S intimated in our last, the office of our Chinese press in Shanghai was recently destroyed by fire. Fuller particulars have come to hand. The typeroom and pressroom of our printing plant are not located in our own building, but in rented buildings, buildings belonging to the Commercial Press. Neither did the fire start on our own premises, but on adjoining premises. The Chinese buildings are generally very inflammable, and the means for putting out fire was quite inadequate. This has given our workers much anxiety in the past; and therefore the insurance was high, it was carried on the machinery and stock, yet every precaution possible being exercised to prevent a fire.

The fire occurred the 27th of December, and it looked for a time as if the whole great establishment of the Commercial Press would go. Fortunately the night was very still, and the little water that could be gotten through the nearest hydrants succeeded after a time in checking the flames. The Chinese type was a total loss; it melted. The English type was saved. A large stock of paper was also saved. The presses were somewhat injured, but it is thought that they can be easily restored.



Pressroom. Typeroom was above. F. E. Stafford and B. A. Roberts, "perplexed, but not in despair."

Dr. Miller writes us that at the present time he does not feel justified in buying new fonts of type and placing it in such dangerous buildings; and surely we sympathize with him in this respect. A building ought to be erected separate from others, airy, sanitary, clean, and practically fire-proof. Land is already secured for the erection of such a building, and what is needed is means. The financial loss to the printing plant is not considerable, but the hindering of the work is very great. Already the Chinese monthly *Signs of the Times* had reached a circulation of over 15,000. One of the presses was kept busy all the time in printing the covers for this edition. Colporteurs in the field were waiting to sell it when the fire came.

We wish here to thank Brother Stafford



General view; composing-room with English type-cases left standing

for sending us the pictures of the fire. He also writes that the work there is onward, and that those who have left this office for China—Brother and Sister Roberts—have hands and hearts full in working for those in need.

The accompanying photographs will give something of an idea of what the fire did. Dr. Miller writes very encouragingly concerning the help that was arriving. Elder J. N. Anderson, for instance, had returned, and with him Mr. and Mrs. G. Herald, and Mr. and Mrs. O. J. Fisher. He soon expects Dr. and Mrs. Kay, and also Elder Westworth and wife. The aim is to as soon as possible place two in every province in China. The work which has already been done in getting out literature which the Chinese can read is having its effect, and good news comes in from all parts where the literature has been circulated. Surely if there is a need anywhere in this great world it is in China, where live—some barely exist—one fourth of all the inhabitants of the world. The one great agency above all others to reach them is literature, the printed page, telling the

story of the cross and the power of Christ to save. Any of our readers who may wish to give to the Chinese press fund may forward it to us, and we shall be glad to see that it is used for its designed purpose. May God bless our workers in China.

—★—

A note from one of our ministers in Austria tells us of good news in that Catholic country. He baptized fifty souls last year, altho religious organizations outside the Roman Catholic Church are prohibited by law. Prayer in public meetings is not permitted. Baptism and the Lord's Supper must be held in secret. In the capital of Moravia no public meetings are allowed at all. The chief of police, who once studied theology, declares that religious affairs should not be discussed in public. January 15 a day of prayer and fasting was held for our churches there in order that they might obtain more freedom; and the Lord heard the prayers and gave them the victory. Yet are they of good courage in spite of all the difficulties.

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There have come to our table three numbers of *Christian Education*, a magazine for the home and the school. It stands for the education of the whole man, "the harmonious development of the physical, the mental, and the spiritual powers." Its aim is to help teachers, parents, and educators everywhere to prepare the student for the best of service here and for eternal life hereafter. It has for its departments: General Articles, Editorial, Among the Schools, including the college, secondary school, primary school, home school, correspondence school. The editor is Frederick Griggs; associate editor, Warren Eugene Howell. It is published at Takoma Park Station, Washington, D. C. It seems to us that every teacher and trainer of the youth would want the magazine. Price, ten cents a copy.

—★—

We have before referred to the little calendar "The Morning Watch," and would suggest again that it is a good thing for the young people, or older people, to use. It may be obtained from the young people's Missionary Volunteer Department, Takoma Park Station, Washington, D. C. Its suggestions are aids to personal Bible study and prayer, giving a text for each day, with suggestive thoughts regarding the purpose of life.



A View of the Pressroom

"Liberty" for the first quarter of 1910 is an excellent number. It contains some striking articles on The Protestant Christian Nation, Purpose of a Federation, An Eminent Baptist Clergyman on Sunday Closing, The Intolerant Spirit Rising, Persecution a Good Thing, Shall We Have a Sunday Law, The Injustice of Sunday Laws, and many other equally interesting and important articles. The magazine is only ten cents. It stands for a complete separation of the church and the state. Address, *Liberty*, Takoma Park Station, Washington, D. C.

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Mrs. S. A. Williams, 15912 Park Ave., Harvey, Ill.
Tom. C. Hege, 129 Market St., Wilmington, N. C.

Cooperation Corner

THERE come to us now and then, in fact almost constantly, requests from our missionaries in various fields for the SIGNS OF THE TIMES, and we respond to them as far as we are able; but we are sure that there are those among our readers whose business and surroundings are such that they can do but little in personal missionary work, who would be glad to unite with us in work of this kind.

For instance, there comes to us a request for a club of ten SIGNS to be used in Peru, one of the great needy fields. Another which came in the same mail asks that two of our schools in the South should receive the paper. These schools are carried on by missionaries who are receiving less than nothing for their work. How many of our readers would like to have part in sending clubs of the SIGNS out to such needy fields as this?

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Partial Contents for 1910

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Thoughts on the Sabbath

THIS is the Sabbath, day of rest,
Day of all the week the best,
The covenant sign 'twixt God and man,
To show He is the great I AM.

God, grant Thy Sabbaths here may prove
There is a rest for us above,
Where, from all care and sin set free,
We'll rest eternally, with Thee.

Lord, worthy of all love and praise,
Help us to count these Sabbath days
As mile-stones on this earthly way
That leads to realms of endless day,

Eternal rest with Thee, begun
By rest and praise to Thee upon
The day which Thou to man hast given,
Type of eternal rest in heaven.

MRS. L. S. WILKINS.

— * * —

A Garden of Weeds

By Frances M. Payson

HAVE met one woman in my life who was a genius. She was certainly an exposition of the time-honored saying, "Where there's a will there's a way." The way was like the proverbial road to Jordan, "a hard road to trabble," but there was certainly a will.

She was living in the country when I saw her, trying to settle herself cheerfully amid the unaccustomed surroundings of the backwoods you may almost say, to lift a bit on a year or two of poor business, and help out on saving a small, out-of-the-way farm from the hammer. Money was scarce, and comforts in the little town adjacent about as much so. What one got away off there in a perfect wilderness of lonely nature, as it seemed to me, one got by "grubbing." Life within her limited horizon was far from a bed of roses as regards garden possibilities.

Our train was late; Charles came to meet it, but missed me, and I walked (according to the good-natured directions of a passing farmer), "on over the next slope, by the left fork of the road," and into the pretty, wild, country path leading "round to the Irwin ranch."

Sallie and I had always been flower friends, and her flower-garden was always a species of mania, I used to tell her laughingly. Hers was an ardor of enjoyment in her beloved garden, that seemed to pine without it; a half feeling that she must have the things she so loved about her. My first thought had been, when I heard of her situation and prospects,

"What will Sallie do without her flowers?"

I had quite expected chickens and such country evidences; house-dogs barking, and farm-hands going about with milk-pails and bran-buckets, according to schedule; such things as frivolities like front gardens hadn't occurred to me till I turned the bend at the foot of the slope, and took in the side-hill ahead. I don't know that I was ever more astonished in my life. There lay before me the prettiest garden of dainty flowers—bright against the green of the side-hill—that ever set off to advantage a quaint little prim, white, antiquated farmhouse of nondescript pattern. One peculiarity I noticed, even in my astonishment, as an oddity; and that was the character of the flowers. They all seemed so dainty; not heavy and big as is usual in flower-gardens, but fine and small and delicate, different from my garden at home. And just then, as I stood with my mouth open, that genius of a woman that I spoke of before made her appearance. I bowed down to her at once.

"Well, for goodness' sake, Sallie!" I cried. "Where on earth'd you get them?"

The genius laughed—a little ingenuous way geniuses have of underrating themselves.

"Well, for goodness' sake, Mildred!" she mimicked. "Where could I go about here without getting them?"

With that I got down nearer the ground and gave them a good looking over.

"You don't mean," I gasped, "that those [I confess I lost so much femininity as to point to "those"] are—that those—a—a—that isn't a turnip or a radish, is it?"

The answer was terse; it was a return question. "If they are, they're pretty, aren't they? Now aren't they?"

I certainly had to admit the claim, awfully plebeian as it was. A bed—a big one—all of wild radish blossoms—think of it! Well, now, I had to confess they were just as pretty as one half the flowers, new importations, the florists send out and make us pay a dollar for. Sallie had gathered the seed about the corners and fence edge where they had gone wild year after year, and set them in, and clipped them and watered them as tenderly as if they had been precious, blooming all trim and close in the rich earth of their beds; and there they were, not the long, scraggly, fady blooms of tall, gawky, common growth, but a close clipped mass of half a dozen tints, like mammoth gypsophila, grown in an oval, close bed, and blowing in the wind with the airs and graces of a florist's catalog.

There were deep bluish purples, and pale pinkish and soft lavenders, and dark blues, and bright rose tints, there were clear light yellows, and pale straw colors, whites, and a peachy salmon of lovely shade; a real bouquet, massed as they were.

Well, I was resigned to anything after that. I followed Sallie about among the flowers (for I began to respect this beautiful garden. It was "a garden," no mistake), and we looked at one kind and then at another, right on through the list.

"O, that's nothing!" she assured me complacently. "Come on over here and see my yellow violets, and my clover beds; they're great!"

Great heads of blue, and crimson, and pink, and white clover were nodding heavy in their beds, and small white and pink and yellows, so dainty, and sweet as honeysuckle, for the bumblebees to drone over. They were not the common flower; these were dream clovers, such as grow in the bee heaven where all good bumblebees go. I picked a big bunch of them—carefully, as became rare and uncommon plants like these—to take to my room.

Well, I couldn't tell you! There were golden poppies, and sweet pale "kingcups" and buttercups, and yellow violets from the hill-sides, and marsh-marigolds from the brook edges below. There were black spotted wild tiger-lilies, and Mariposa lilies, all pink and lovely; there were pale blue "babies' eyes," and wild red columbine, feathery brakes, and sword ferns, and wild running strawberries all in bloom; and fragrant yerba buena, green and lovely; and O, the lupines! Great high shrubs of pale and dark blue blossoms, and pink and crimson, and pure white, and light and clear dark yellow. They grew luxuriant and tall, and full of long, bright blooms. Talk of shrubs! Why, she had the lupines, and wild elderberries in bloom, and manzanitas trimmed as prim as oleanders, and they were just as fine as any at home in my garden of rarities. And she had them all massed in with bunches of the pretty wild "grass flower" and rafts of that lovely thing, the common sky-blue wild chicory, and deep blue California wild flag, stiff, and purple, and rich, and with the small bright yellow sort beside them in a border. Why! I've passed common lupines a hundred times, and wouldn't even look at them; I felt afraid to ask to pick Sallie's, they looked so rich and splendid, so just like flowers, you know, and beautiful, as tho you needed to be careful not to break the branches.

There comes a time to all lives when a sudden awakening takes place, and brings an instant knowledge of the accumulation of years, our own self-conceit. Such a time had come to me. Hitherto I had rather as a superior being in the flower line patronized Sallie; was wont to consider myself a sort of model in the way of giving nature her due. I had serenely fancied that I was the more appreciative of the two, and had a way of saving the overlooked odds and ends of the garden and stoutly defending the modest beauties of scraggly growths, and dull colors, that, I had fancied, became a true flower-lover; had cried, "Don't pull up the poor things; they are pretty if they aren't handsome!" So I had taken pride in saving a hidden corner for all the neglected old alyssums, and dull colored candytufts, and held on to and coaxed along the diminutive last blooms of the later summer's pansies, and spared the odds and ends of scrubby blooms, with a self-satisfied thought of my tender and artistic appreciation of nature's glories; and fancied serenely that I was her true disciple. But for once I had met quite my match, almost, you might say, my superior. If there be a Waterloo for a flower-lover, that was certainly mine. To see a woman who not only stood up valiantly for nature and unadorned, but who had nothing else in her garden but simple wild nature, right from the woods and hills, not the hint of a "collection," not a "novelty," not a sign of a florist in her whole place, and her garden beat mine and gave it a queen. Well!

As I say, it was my flower Waterloo. When I saw Sallie's radish beds, I came right down off my pedestal, and took off my hat to her and weeds in general, big and little. I've never since then been able to pass the commonest weed by the wayside without viewing it with an eye to garden possibilities. Whenever I find myself attempting to sneer at a common plant, I stop and remember Sallie's sweet little garden there in the wilderness.

Well, one man's meat is another man's poison! If Sallie hadn't been so desperately needing, I suppose I never should have known how much one can get out of nothing in the flower line. When you don't have anything to begin with, and have to invent a garden, you're a genius, you see. The Government is busy paying people to get in and do just what she was doing; it pays folks every day for producing new and improved varieties of things for the use of people. That's sort of creating a new commodity, you see; a something out of nothing.

Sally had just common weeds and uncommon ones, and pretty weeds and ugly ones, and weeds hanging down and weeds staked up; but they were all just common weeds, the insignificant things you pull up and throw away, and dig out of your real gardens, and tramp on, and run your wagon wheels over every day; only these were arranged to look attractive. They were watered and enriched and dug about, and the tall ones tacked up, and the low ones clipped close and neat. Just as soon as you get to that point, you haven't got weeds any longer; you're a second Burbank, and you're creating new varieties. Talk of Burbank! Why, he had something to begin on in the first place! Sallie didn't.

If that isn't a genius for getting on in the world, then I don't know what is, that's all! I did wish Mrs. McClernigan at home down street from our place, in her big stone house, could have seen that display—just once. It might have checked up a bit of the woful complaints I used to hear about her gardens and gardeners, and the "frightful expense" it all was. Maybe—I don't know. Some people can't do anything without spending a fortune, anyway.

I sat out there on the sunny side porch in the barrel chair (she made it) between the pets of waving brakes and long sword ferns, and looked

over at the wild canaries swinging in their wire netting cages between the hanging baskets of yerba buena and flowering wild morning-glory, white with long waving ends of bell-shaped blooms, and thought. Now do you know what I thought? "Well, that woman!"

But underneath I was bowing down to an unspeakable genius, as I quoted, under by breath, Grey's immortal lines:

"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear.
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

— ★ ★ —

Pure Air and Correct Breathing— Their Value

By D. H. Kress, M.D., Physician in Washington
(D. C.) Sanitarium

IV. Breathing Exercises

BREATHING exercises, in which the lungs are compelled to take in more air than is required, soon tire the lungs. Such exercises may even become injurious. Vigorously inflating the lungs may result in the rupture of a blood-vessel and cause hemorrhage. In their anxiety to develop the lungs, those having a tendency to tuberculosis should be especially careful not to overdo. The better and safer way is to create a natural demand, or thirst, for air by exercise sufficiently vigorous to make expansion of the lungs a necessity and delight.

Useful exercise connected with the ordinary duties of life, if properly taken, is far superior to any of the breathing exercises so highly recommended, in the development of lung capacity. Going upstairs, while keeping the body erect and the shoulders well back, and energizing the legs and trunk, may be made a most excellent exercise to encourage full and deep respiration. A brisk, cheerful walk in the open air, with an erect posture and chest well forward, is exhilarating, and affords one of the best of breathing exercises. An occasional run, hill-climbing, swimming, rowing, etc., are desirable ways of increasing lung capacity; but these may be exercises overdone. This danger does not exist in bringing physical culture into the performance of our daily duties. With a little intelligence the ordinary household duties may be performed in a way to encourage symmetrical development of all the muscles and organs of the body. Even those who are compelled to sit in offices will experience great benefit by keeping the body erect and energized while writing or doing other office work which they must do in a sitting posture. While sitting, full, deep inspirations of air may be taken at each breath. This will aid in keeping the blood pure and the brain clear, so that better mental work may be done.

Occasionally during the day, five minutes may be profitably spent before an open window, in some exercise that will create a demand for air, and will tend to develop lung capacity.

Deep abdominal breathing develops the abdominal muscles, which form a normal support for the viscera. The intra-abdominal pressure exerted by the well-developed abdominal walls upon the viscera and blood-vessels prevents congestion and disease of these organs. It also exerts a most beneficial influence upon the work done by the liver, stomach, and other abdominal viscera. If the abdominal muscles are well developed, each descent of the diaphragm causes a certain amount of extra pressure, which forces the impure blood out of the viscera and abdominal cavity, toward the heart and lungs, for purification; and each ascent permits a new flow of rich arterial blood, charged with life, to enter these organs. Thus the digestion is improved, and the liver and other organs are capable of doing their best work. Even the most wholesome food may cause indigestion if deep abdominal breathing is ignored.

Singing may be made of great value not only in lung development and in the prevention and cure of disease of the lungs, but in keeping the abdominal and pelvic organs free from congestion and disease,

by encouraging a free flow of blood through them. Singing, properly executed, is one of the most important measures for the prevention and cure of congestive diseases of the liver, stomach, lungs, and other organs.

In conclusion: Maintain an erect posture, whether sitting, standing, or walking. In order to breathe properly, it is necessary to keep erect, and thus allow free expansion of the lungs and unrestricted movement of the diaphragm. The erect position, with full breathing, encourages a free circulation of blood through all the abdominal and pelvic organs, increasing the efficiency of their work, and thus preventing disease.

Physical toil should always be combined with mental effort. The time spent in exercise in the open air, is not time lost to the mental worker; for it increases mental power, so that better work may be done than could possibly be done without it. Especially is this important for the missionary worker. The success of such a worker will be greatly increased by physical toil. It tends to dispel feelings of depression, impatience, and pessimism. It is an aid in the cultivation of hopefulness, optimism, and good cheer.

California Medical Missionary and Benevolent Association

Annual Meeting

THE thirteenth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting any other business that may properly come before the meeting will be held at Sanitarium, Napa County, Cal., on Wednesday, March 9, 1910, at 12 o'clock M.

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BY MRS. A. E. ELLIS

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MOUNTAIN VIEW, CAL., FEBRUARY 22, 1910

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For further particulars, subscription rates, etc., see page 15.

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For those who may desire extra copies of this issue, the price will be single copies 5 cents; 5 or more copies to one address, 3 cents each. They will be wrapped and mailed to any address for 5 cents each.

The Johnston District of Columbia Sunday Bill (S. 404) defeated two years ago, passed its third reading in the Senate January 27, and was reported to the House the next day. Read the article on page 10, entitled "Then and Now." It does not present a cheering picture, but it does bring kindly, noble memory of the fathers.

In our Home Department is a selected sketch that it seems to us is worthy of reading. There may be expressions that some of our purists may object to. We are not printing it because of a few of such expressions that are therein found, but because of the real beneficial lesson that it teaches. Sometimes those who are taken away from the midst of civilization and cultivated lands, mourn because they are isolated, mourn because of unlovely surroundings. This little story tells how one woman in a wilderness took the plainest, commonest sort of things that were found on every side, and transmuted them into living loveliness; and it seemed to us that there was a lesson in it not simply in a horticultural way, or floricultural way, but in a spiritual way as well. God takes

poor human, common mortals — weeds many of them seem to be — in this great garden of earth, places upon them His own loveliness, transfuses them with His own Spirit, and by His own mighty power transmutes them into marvelous beauty. With this thought in mind we hope that our readers will con the little sketch.

A number of ministers in New York City have evolved a plan by which they hope to keep the theaters open on Sunday. A class of plays will be selected, passed upon by a committee of censors, and these plays will be produced. These ministers hope that Governor Hughes will give his approval of the thing. It is a mighty sad thing that ministers who have pledged themselves to preach the Gospel of Christ, should stoop to such work as that.

Aspiration without God.—It is said that "Longfellow was ashamed that he wrote 'Excelsior.' He tells of a young man toiling up and up, ever with the desire to gain greater heights. And the higher you get the colder it is. At least he got higher, and met — death." And this is about the result of men's aspirations without God. The heights of fame and wealth and power and knowledge are cold and lifeless without divine love. Divine love walks in the lowliest places of earth, yet it has Christ the Lord for company. Then are the lowly places lifted up and the humble exalted.

Our Next Issue—The Church

There probably is no question which oftener comes to the heart of sincere religious seekers than, Where is the true church? Where is she to be found? What are her characteristics? Where that church is, what she is, what distinguishing marks she bears, will be told in our next number. It will, we are sure, be of special interest.

"Dog Crazy"

A SPECIAL cable from London declares that the smart set in London has gone "dog crazy." Women are not content with keeping one dog, but maintain several dogs of varying colors, taking out that dog which harmonizes with the furs and fabrics which the lady happens to be wearing. This has resulted in the institution of a dog tailor who offers a selection of dog clothing to the dog crazed mistresses or masters. There are dog fashions in dog jackets, made in loud Donegal tweeds, in Norfolk patterns, with dog pockets and dog handkerchiefs, and dog wallets, containing dog candy, hanging from dog belts, with dog patent leather boots, and dog collars and dog goggles, and dog ties. The personal needs of these dogs are attended to by special maids, who are required to select the right dog, with the right dog clothes, of the right shades to approximate at least their mistress's gown plans. These pet dogs are usually carried, society refusing to permit the doggie to walk. It is just simply pitiful, isn't it?

The St. Petersburg correspondent of the *Vossische Zeitung* declares that a member of the council of the empire who recently returned from a journey through China and Japan, reports that Japan was preparing to face the possibility of war with Russia next year, and would probably then declare it; and also says that in case of war, Japan, failing the help of England, would be likely to find allies in Germany and Austria. This would be a different lining up of the powers.

One of the latest inventions, called "a new menace to torpedo craft," is a new pattern shell which when it bursts sets free hundreds of bullets, which continue in the same direction as the shell, but spread out fanwise, covering a wide angle and carrying destruction to whatever they may strike. These it is thought would pierce torpedo craft,

the side plating of which is very thin, never exceeding half an inch in thickness, while the bullets of the new shrapnell shell will penetrate an inch of steel at 2,000 yards. The chances of a torpedo-boat's getting near enough to a ship for a direct hit in face of such a defense seems small. Thus far it has been made only in 4.7-10ths and 6-inch size calibers; in future it is to be made for and supplied to the guns of the largest calibers, even up to the 13½-inch. The problem still is an armor-plate which will render nugatory any missile directed against it, and a missile which will pierce the strongest armor-plate.

An Equal (?) Law.—According to the Johnston Sunday Bill for the District of Columbia, the poor nobody who habitually rested in his laziness one or more days in seven, say Monday after a Sunday spree, would, if he worked on Sunday, be exempt from fine or imprisonment; while the poor Government clerk who had spent the whole week in the gloom of great stone buildings, would be compelled to pay a fine of thirty dollars or lie in jail for thirty days if he took rest and recreation on Sunday by hoeing in his garden. If men would but use their common sense, there would never be a Sunday law.

The "Western Watchman" says that Catholic girls hold the honor of being "the best and the purest girls in the land; and our boys the bad pre-eminence of the worst criminals in the land." One of the causes he rightly names the cigaret, and with that "this devilish American world," which "has no religion; has no morality; has no God; no church."

A Short Bible Reading on Religious Liberty

1. What rule did Jesus give by which means conduct toward each other should be measured?

"All things whatsoever ye would that men should do to you, do ye even so to them." **Matt. 7:12.**

NOTE.—If Christians really believed and practised the Golden Rule, they never would in the nature of the case ask for religious legislation; for no Christian could believe that it would be right for the Chinese idolater to demand of the Christian that he, the Christian, should reverence his joss. The Christian may be right; but being right, he has no authority to demand that men shall worship as does he.

2. What did Jesus say of Himself in this respect?

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

3. What rule ought to guide us in the service that we should render?

"Whose image and superscription hath it? . . . Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." **Luke 20: 24, 25.**

4. Why did our Lord not use force while here upon the earth?

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

5. What means only may the Christian use?

"Knowing therefore the terror of the Lord, we persuade men." **2 Cor. 5:11.**

6. What are even the highest in God's church forbidden to be?

"Neither as being lords over God's heritage, but being ensamples to the flock." **1 Peter 5: 3.**

7. In what alone may the Christian stand?

"Not for that we have dominion over your faith, but are helpers of your joy: for BY FAITH YE STAND." **2 Cor. 1: 24.**