

TO THE READER.—This paper is published in the interests of LIBERTY—YOUR liberty as well as ours. We believe that our liberties, yours as well as ours, are in danger; that inalienable rights are jeopardized by movements and influences now operating. Some friend may send you this paper. You will not be asked to pay for it; but we do plead with you to read and weigh what it contains.

# SIGNS OF THE TIMES



“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.”

— *Jesus the Christ.*

“Leave the matter  
of religion to the fam-  
ily altar, the church,  
and the private school.  
. . . Keep the Church  
and State forever  
separate.”

— *U. S. Grant.*

## Christianity and Earthly Power

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. \* \* \*

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."*

Religious Liberty Series, No. 1



"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

**3751 — For Weal or Wo**

Is it not a fact that when the world shall have established the initiative and referendum system of government, the greatest opportunity of the ages for weal or wo will then be at the world's door for its action? Is not this point the pivot upon which the destiny of the governments of the earth will have been determined? H. J. P.

Presumably so. The initiative and referendum system might be used, doubtless will be used, in many cases for good. And yet there is within it all the potencies of evil; and that is especially true when it will be invoked, as it certainly will be, in religious questions. Many times, for a little while, for a few days, or a few weeks, or a few months, until the deed shall have been done, the passions of people may be kept by demagogues at white heat, and in those moments of passion they will do things that eternity may not be able to recall. In that case the demagog would use the initiative or the referendum to play on the passions of the people. When this Government was founded, the people thought it wise to place upon themselves some restraints, so that there would be time to look calmly over their actions. And yet merely political things may be reversed. As we before remarked, the great danger will lie in this,—that this appeal to the people will lead the people by these methods to endeavor to determine the religion of the State or the Government. Or legislators themselves, pestered as they are with demands for religious legislation, will say they will submit it to the people; and the people, not properly instructed regarding the rights of men, will yield to the religio-political demagogues, and will set themselves up as the criterion, or the judge, of religious matters. And so the world will be swung from bad to worse, until we have the universal union of Church and State, a government professing to be of God, yet against God. That is the very thing against which we are warned by the great threefold message of Rev. 14:6-14. Applied to civil rule, we have no argument to bring against it, except the danger of passing upon things too hastily; but applied to religious matters—and it is as true with the people as with the legislature—no man or mass of men has or have the right to come between the individual soul and his God. Religious matters, or matters of conscience, are not proper matters of legislation in any form. There is, however, this danger which we may mention, and that is the danger of legislating for the majority, when the proper object of all true governments is to protect the weak and the minority.

**3752 — Bywords**

Please explain the harm of using bywords. W.

First, what good are they? What help is it to any individual in the world to use words that mean nothing? That is what bywords do; they mean nothing. If one starts out on a journey which he is anxious to accomplish, why should he turn away into by-paths? By-paths lead him off from the main road. If one has something to say, there are sufficient words in the English language, if he uses them, to say all that is necessary. Why use bywords that have nothing to do with the language? How does he make it any better, or any more forcible, to throw in a lot of terms that have no bearing whatever upon what he is saying? Bywords are therefore utterly useless. Secondly, he or she who uses bywords forms the habit of multiplying terms of this kind until it becomes exceedingly unpleasant to listen to such a one talk. It is not, therefore, in good taste to use bywords. Third, many times bywords are used for emphasis, it is said; but if we deem it necessary to use some byword to emphasize what we say, those to whom we say it will soon get the idea that what we say without bywords is not to be depended upon. One must have a sort of oath in connection with his assertion, in order that we may know that he means it; but this is forbidden by the Word of the Lord. "Let your speech be always with grace," is the injunction of the apostle. "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." That is, to put it in other words, Let your speech be direct, simple, straightforward, intelligible, proper. This does not imply, however, that there may not be exclamations of astonishment or surprise. These would not be called bywords, if they were proper and reverent. A byword is always an indication of impoverishment of vocabulary. We use them to fill in at first, and then form the habit of using them.

**3753 — Eating and Selling**

In Deut. 14:21 we read that it is not right to eat certain things, but we can sell to any one else. Is that right? Is it wrong for us to eat pork that it is right for us to raise for others to eat? D. W. C.

Like other questions of conscience, the individual must settle these things for himself. There were certain things that the children of Israel were forbidden to eat, and this scripture speaks of the things that died of themselves. They could give it to the sojourner, that is, the stranger or foreigner, that he may eat it, or they could sell it to a foreigner. Now the foreigners ate that kind of food all the time. They did not buy it under any deception whatever. The children of Israel did not sell it as that which was killed for that purpose, if they were true or honest. The foreigner knew just what he was buying, or just what he was receiving if it was given to him. We would not understand by this, that if there were plagues upon either cattle or herds, they would sell those that were sure to bring death upon the persons who ate them; but the flesh of beasts killed by accident or things of that character.

2. The trouble about pork is that it is essentially bad. No doctor prescribes it for a feeble patient. It is about the last thing that doctors will permit in most cases of sickness. The swine is corrupt, and always has been. It is filthy, and its flesh has always been filled with fetid humors. God's people anciently were to have naught to do with it. Those who use it in any quantity are generally troubled with boils, or pimples, or ulcers; wounds heal very slowly, and almost invariably suppurate; whereas after the use of such food has been laid aside, all these symptoms and indications pass. Thousands have been made better by the abjuring of pork and substituting clean food in its place. We do not know why any Seventh-day Adventist would want to raise it. We certainly should not—would prefer to make a little less money rather than to raise swine.

**3754 — Getting Mail on the Sabbath**

Is it wrong to get mail on Sabbath? J. C. W.

It might not be. Sometimes the Lord's work might demand it. Sometimes a case of life or death might demand it,—sickness in one's family. Let us remember how the Lord relieved the sick and helped those who were in trouble on the Sabbath day. That is one thing; but the mere getting of ordinary mail, as at ordinary days, and in ordinary times, it seems to us that the same commandment which governs ordinary work ought to govern here. "Remember the Sabbath day, to keep it holy," is still in force.

**3755 — Marrying in the World to Come**

Is there anything in the Scripture prophecies that favors the idea that some, at least, of the redeemed in the earth made new will marry? Various Correspondents.

It seems as if our Lord's answer to the questioning Sadducees would be sufficient upon this point: "And Jesus said unto them, The sons of this world marry, and are given in marriage; but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage; for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection." Now there are passages in Isaiah 11, for instance, that would seem to indicate that there will be little children in that age to come. This may be understood in one or two ways: first, that that time concerning the little ones may apply to the holy city, the New Jerusalem. The beginning of the eternal reign will be in the holy city above; but that holy city belongs to this earth, and will, after the cleansing at the end of the thousand years, become the capital of the new earth. But it is just as truly a part of this earth now, and is designed for the capital of the earth now; consequently the reign of God's children will begin there. Of course that will take them as they are when Christ comes, and there will be little children as well as older ones. And these, during the thousand years, will grow up, so that when the new earth state is entered upon they will be adults. Another view is that Isaiah is contrasting the things in this life with the condition of things in the world to come—that if there were asps there, and adders there, and lions there, and beasts of all

kinds, yet there would be no cruelty, because there is no sin. The sucking child could play upon the hole of the asp, and the weaned child could put its hand in the cockatrice's den. There would be nothing to harm or destroy there. But as before remarked, there may be these very things in the holy city or on the holy mountain, for it will be seen that the passage refers to this: "They shall not hurt nor destroy in all My holy mountain." And as that is upon which the people of God first enter at the beginning of the thousand years, so will the whole earth be eventually, for "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

**3756 — The Return of the Jews**

How shall I understand what is often stated in your publications, that the Jews will never return to Palestine, and Jerusalem will never be built up again, compared with these passages from God's Word: Isa. 61:3; Micah 4; Micah 2:12, 13? T. B.

We ask our questioner to read the articles by Pastor E. W. Farnsworth of some weeks ago in the "Signs of the Times," on "The Promises to Abraham." We believe that the principles set forth in these articles will sufficiently answer his question. If not, let him tell us where he is troubled over the matter, and we will be glad to reply again.

**3757 — Angels Who Fell**

How many fell with Satan? We do not know. The proportion is revealed to us, but not the number. We read in Rev. 12:4 that the dragon, Satan, drew after him the third part of the stars of heaven. One third of the angelic host of God fell with Satan. But how many that was we have no means of knowing. It is said of those that were left, that there were "ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. And these are called in Heb. 12:22 "an innumerable company of angels."

**3758 — After the Likeness of God**

In what respect was man created after the likeness of God? E. H. First, physically so, it would seem by comparing Gen. 1:27 with Gen. 5:1, 3. He was of godlike form. And secondly, in righteousness and true holiness he was created for a character like that of God. Eph. 2:10; 4:24.



Schedule for Week Ending June 1, 1912

Sunday	May 26	Ezra 6,7
Monday	" 27	Ezra 8:9-36; 9; 10:1-17
Tuesday	" 28	Nehemiah 1, 2
Wednesday	" 29	" 3, 4
Thursday	" 30	" 5, 6
Friday	" 31	" 7:1-7; 8
Sabbath	June 1	Haggai 1, 2

Our readings for the week cover all that is given in the schedule, to the 8th chapter of Nehemiah, inclusive, and the first two chapters of Haggai. The lessons in Ezra bring out the renewal of the decree of Cyrus by Darius Hystaspes, and the addition to that decree by Artaxerxes Longimanus, which took in not only the building of the temple, but the complete restoration of the government to the Jews. This decree went forth in the 7th year of Artaxerxes, or 457 years before Christ, and is the commandment to restore and build Jerusalem referred to in Dan. 9:25. This commandment involved the decree of Cyrus, Darius, and Artaxerxes (see Ezra 6:14). Inasmuch as Haggai was one of the prophets who encouraged Zerubbabel and Ezra in building, we have thrown his prophecy in connection with these circumstances. Note how God's blessing was pronounced upon them if they would build, and how blessing was withheld from them when God's work was made secondary, and their own work first. Portions are omitted from Ezra, because of the genealogies. They may be read with profit for those who desire, but are not particularly essential.

# 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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## The Individual—His God-Given Rights

By Charles L. Taylor

### God and Man Alone

"Who loved me, and gave Himself for me."  
Gal. 2: 20.

**I**N these few words, Inspiration has announced the mighty truth that men are loved individually and saved individually.

God loved the world, and gave His Son to die for the world; but in its last and true analysis, the love of God is directed to individual men.

Viewed from whatever angle, the blessed plan of salvation shows that it was devised and must be executed with reference to men as units.

Calvary speaks only to "whosoever," and "whosoever" is always the individual.

"Whosoever" may believe, "whosoever" may choose, "whosoever" may be saved.

It must be true, therefore, that God's great gifts of life and righteousness are sacred to "whosoever" alone. "Whosoever" has right to all that God proffers him. He has right—an inherent and unalienable right—to believe, to choose, to accept. John 3: 16 shows that the great life contract can know but two parties,—an individual God and an individual man.

It were well also to notice that in carrying out the life contract, there are no go-betweens provided for. Nothing is done by proxy. On the part of God there is no delegated authority, on the part of man no transferring of right. God Himself comes

down to man, and man himself is drawn up to God.

### Individual Righteousness

Some one has truly said that religion is man's individual relationship of faith and obedience toward God.

Dear reader, if you will give the matter careful thought, you will readily see that there can be no such thing as national, State, or municipal righteousness, for the simple reason there is no such thing as national, State, or municipal conscience. Conscience is the "inner man" of the individual, that wonderful something upon which the Holy Spirit works to convict man of his personal wrongs. The Holy Spirit, as a part of the Calvary plan, works only in the heart of the "whosoever."

Never in the history of man has there been such a thing as the salvation of a nation, or even of a church, considered as a whole.



From Hofmann's great painting, "Christ and the Young Man." Even so the Personal Christ appeals to each Individual soul. To Him alone our allegiance is due. He only is our Saviour. To Him alone must we give account. There can of right be no law, no dogma, nothing human, which interferes between the Saviour of men and the Individual man.

People have not been saved in masses, because they have not believed in masses. It has seldom been true that even a majority of any one nation has believed; and even had this been true, the salvation of the majority could not have brought salvation to the minority. As faith is individual, God-given, and non-transferable, so salvation, which comes by faith, is individual, God-given, and non-transferable. "Tho' these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." Eze. 14:14.

Power to Accept or Reject

The great law of individuality which operates in the matter of man's acceptance of life, operates also in his rejection of life. The right to accept implies his right to reject. As no one may rightly interfere to hinder the acceptance of God's gifts, so no one may rightly interfere to hinder the rejection of those same gifts. In each case man deals alone with Him who offers salvation. God reserves to Himself, to His own court of judgment, the decision of all questions concerning man's direct relationship to the divine government. He has not asked nor will He accept the services of any nation, any church, or any society, which would attempt to dictate to His earthly subjects the course they shall take in accepting or rejecting any of His divine propositions.

For some reason, however, men have been wont to forget that God alone can deal with the great question of salvation; and all through the ages there have been repeated efforts to coerce in matters of religious belief and religious practise. But without a single exception, the God of heaven has upheld those who have stood for the principle of individual right, and in His dealing with men and nations He has marked out in most wonderful way the course He would have us take to-day.

Biblical Examples in Point

In the struggle of the three Hebrew children against the decree of Nebuchadnezzar, the right of individual faith and choice was the main point at issue. Daniel 3. They maintained their right to worship according to the persuasion of their own hearts, even tho in so doing they made themselves liable to the supreme law of the land. The king's decree commanded them to worship contrary to their accepted and established belief. And God miraculously upheld them in what appeared as open disobedience.

With Daniel, at a later date, the circumstances were somewhat different, tho the principle was much the same. Daniel stood for individual right in following the truth. Unlike Nebuchadnezzar's decree, which commanded the worship of a false god, the law of Darius forbade the worship of the true God. See Daniel 6. At least, Daniel was forbidden to offer prayer to the true God for a specified period of time. However, the prophet rejected the law, and followed his daily practise irrespective of the intolerant law which brought him to the lions' den. But God stood by His servant, and individuality triumphed over the then greatest monarchy of earth.

God's Recognition of Individuality

And why should it not? Are not God's commands addressed to the individual? Do they not call for individual obedience? Neither Daniel nor any other child of God could plead as an excuse for disobedience

toward God the fact that some earthly precept or some earthly ruler had interposed to hinder. God is supreme, His laws ever have first place, and His direct connection with each soul enables that one by grace to meet every requirement.

This manifest truth of individual relationship to God in matter of faith and moral obedience, for which Daniel and his fellows so earnestly contended, and in which God made them victorious, was made a living issue in the days of the apostles. Daniel and his three brethren opposed government interference, whereas the apostles opposed church interference. But whether from church or government, the interference was justly resented and the believer divinely upheld.

A New Testament Example

Peter and John had been sent forth to preach the blessed Gospel of forgiveness of sin and healing of disease. Their work was the fulfilling of their Lord's direct command. The commission to evangelize the

Do Thy Duty

"To thy duty now and ever!  
Dream no more of rest or stay;  
Give to Freedom's great endeavor  
All thou art and hast to-day!"—  
Thus, above the city's murmur,  
Saith a voice, or seems to say.

Ye with heart and vision gifted  
To discern and love the right,  
Whose worn faces have been lifted  
To the slowly growing light,  
Where from Freedom's sunrise drifted  
Slowly back the murk of night!

Well it may be that our natures  
Have grown sterner and more hard,  
And the freshness of their features  
Somewhat harsh and battle-scarred,  
And their harmonies of feeling  
Overtasked and rudely jarred.

Be it so. It should not swerve us  
From a purpose true and brave;  
Dearer Freedom's rugged service  
Than the pastime of the slave;  
Better is the storm above it  
Than the quiet of the grave.

— Whittier.

world belonged to them individually and came to them directly. To them the work of Christ was a personal responsibility, a moral obligation, an unalienable right. Their answer, therefore, to the church authorities who sought to restrain them was: "Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." Acts 4:19, 20.

Did God sustain them in their decision against the organized church of their day? — He surely did. To Him by prayer they carried their case. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:31. The Holy Spirit strengthened them to do directly contrary to the decree of the church. And when arrested again, they boldly said, "We ought to obey God rather than men." Acts 5:29.

Why has not the church always remembered this? Why did not religious leaders, and especially the professed followers of Christ, understand that man is to answer to God alone for his faith or lack of faith? Did not the great apostle disclaim dominion over his brethren's faith? 2 Cor. 1:24. Did

he not teach the wrong of judging and condemning another because that other did not meet one's standard? And in splendid recognition of individuality, did he not say, "To his own master he standeth or falleth"? Rom. 14:4.

Yes, the apostle taught man's direct relationship. He made it very plain, when he added, "Let every man be fully persuaded in his own mind." Rom. 14:5. All the great questions pertaining to the relationship of man to God's great spiritual and invisible kingdom, are such that poor finite men, however organized, can not successfully, because not rightfully, interfere. Only God sees the heart, understands the motives, and does the inner work of grace. He alone is responsible for results, and to Him alone men shall give account. Rom. 14:10, 12.

The Individual Pre-eminent

The voices of martyred millions are still declaring that faith is the gift of God to the individual heart, and that the preservation of a faithful, individual relationship is more sacred than life itself.

It can not be too fully nor too strongly emphasized that every feature of the great relationship between God and man is sacredly individual. The call of the Gospel is to the individual. Rev. 3:20. The choosing is individual. Rev. 22:17. The gift of faith is to the individual. Rom. 12:3. The work assigned is individual. Mark 13:34. The salvation is individual. John 3:16. And if loss comes to any, it too is individual. Jer. 31:29, 30.

Such is the teaching of God's blessed Book. From Genesis to Revelation it makes known the inherent right of individuality. And well were it, to-day, when so many and so mighty movements are inaugurated, Christian workers would always remember the individual,—remember his rights before God, and in all that is done seek so to embellish and emphasize those rights, that God shall not be hindered in His work of calling individual hearts to an individual faith and a blessed and everlasting individual salvation. C. L. TAYLOR.

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The sum and substance of the arguments of Satan is that sin may be immortalized, that Christ abolished the law, and that evil-doers may be in favor with God. But the death of Christ tells a different story; for He died to vindicate the claims of the law, to give to the world and to angels an unanswerable argument of the immutability of the law of Jehovah.—Mrs. E. G. White.

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May Such a Life Be Mine!

O, turn me, mold me, mellow me for use,  
Pervade my being with Thy vital force,  
That this else inexpressive life of mine  
May become eloquent and full of power,  
Impregnated with life and strength divine.  
Put the bright torch of heaven into my hand,  
That I may carry it aloft,  
And win the eye of weary wanderers here below,  
To guide their feet into the paths of peace.  
I can not raise the dead,  
Nor from this soil pluck precious dust,  
Nor bid the sleeper wake,  
Nor still the storm, nor bend the lightning back,  
Nor muffle up the thunder,  
Nor bid the chains fall from off creation's long en-  
fettered limbs.  
But I can live a life that tells on other lives,  
And makes this world less full of anguish and of  
pain;  
A life that, like the pebble dropped upon the sea,  
Sends its wide circles to a hundred shores.  
May such a life be mine!  
Creator of true life, Thyself the life Thou givest,  
Give Thyself, that Thou mayest dwell in me, and  
I in Thee.

— Horatius Bonar.

Religious Liberty in California History

By J. O. Corliss

I — Early Days

PRIOR to 1850 California was an obscure portion of the western hemisphere. A few Englishmen and Americans had wandered thither between the years 1810 and 1830; and at the latter date there were thought to be 500 foreigners on the west side of the Sierra Nevada Mountains. However, upon the discovery of gold at the old Sutter mill, on the American River, early in 1848, thousands of migrators found their way to the gold-fields of the Pacific slope.

The peculiar location of California, with no overland public conveyance, so isolated the first settlers of the State, that their relation to the eastern portion of the country was much the same as the whole American continent sustained for some generations to the countries of Europe. They therefore were an independent, happy, liberty-loving people, care-free about the religious faith or practise of their neighbors. All they asked or offered was justice between man and man, and good fellowship throughout the various communities.

But in time many wealth seekers came who, having been affiliated with religious societies in their eastern homes, soon conceived the idea of regulating society after the manner of their earlier associations. In such attempt they met an element at variance with their notion of a general weekly rest, and therefore set about to establish their ideal by civil law. This they succeeded in bringing about in 1858, but were doomed to disappointment in the results it secured. Instead of producing peace and quietness in the various settlements, bitterness and discontent abounded.

A Political Question

In fact the question of enforced Sunday observance became one of the great political issues of the times, and sentiment for and against the case became more pronounced and intense until the two great political parties made it a point in dispute at the November election of 1882. The Republican Party, which had till that time held the State governorship, inserted a plank in its platform, pledging itself to maintain the Sunday law.

The Democratic convention meeting in

San Jose pledged that party "to oppose the enactment of all Sunday laws," and it also definitely demanded "the repeal of those laws" then existing. The introduction of such a plank in the party platform, at such a time, when the party was so anxious to win the governorship for General George Stoneman, the champion of Democratic faith for that year, threw the convention into consternation. Mr. Outram, of Alameda, pleaded that it would cost them the church vote, and throw a firebrand into their ranks.

A "Living Issue"

Replying to this, Judge Terry called the question a "living issue," and declared himself tired of hearing it said that the Democratic Party were too great cowards to meet it openly. It involved, he said, principles higher than any other embraced in the platform, in that it involved obedience to the Federal and State unions, which he believed

Freedom

We are not free: doth Freedom, then, consist
In musing with our faces toward the past,
While petty cares, and crawling interests, twist
Their spider-threads about us, which at last
Grow strong as iron chains, to cramp and bind
In formal narrowness heart, soul, and mind?
Freedom is re-created year by year,
In hearts wide open on the Godward side,
In souls calm-cadenced as the whirling sphere,
In minds that sway the future like a tide.
No broadest creeds can hold her, and no codes;
She chooses men for her august abodes,
Building them fair and fronting to the dawn;
Yet, when we seek her, we but find a few
Light footprints, leading mornward through the dew:
Before the day had risen, she was gone.
— James Russell Lowell.

had been violated by the maintenance of the Sunday law of the State. Referring to the position of the courts on the point that the enforcement of a "religious holiday" was but a "police regulation," to restrain men from premature failing health from overwork, he said that it was "a parcel of nonsense put by the judges."

Mr. Whipple, of Sonoma, characterized the Sunday law as "sumptuary legislation," and averred that it was a "firebrand" as it then stood, and he advocated the nomination of good men for the legislature, that the whole matter might be properly tested by the people. Said he, "Let the Democratic Party stand where it always has been — an opponent to too much government, and against everything that hampers the just liberties of the citizens."

Mr. Grady, of Fresno, said that the no-Sunday plank was "calculated to establish the grand principles that the Democratic Party ought always to adhere to — that a man has a right to worship God according to the dictates of his own conscience. . . . We can not drive people to the worship of God, and it ought not to be done in that way."

Sunday Law Abolished

The resolution to abolish the Sunday law

from the statutes, was by vote made a plank of the Democratic platform by an overwhelming majority; and in the election following, General Stoneman was elected governor, with a Democratic legislature, which was the first Democratic administration the State ever had. One of the first bills to be acted on favorably in the ensuing legislature, which convened in January, 1883, was the one which abolished the Sunday law of the State.

It is well to refer here to a point on which some question might arise, which is this: Were not the men in the San Jose convention who advocated the repeal of the State Sunday law all non-religious? — Far from it. A number of those who stood for the repeal acknowledged themselves church-members, but endorsed the justice of the principles which their advocacy represented. To this day there are good, loyal church-members with the same generous leaning toward the granting of equal rights to all, who would regret to see the statutes of the State burdened with any such religious legislation, because they believe that religious observances should be regulated alone by individual conscience, and not by civil legislation.

The Law Not Needed

But was Sunday any less regarded following the repeal of the Sunday law in 1883? On this point it will be well to listen to what the Rev. W. F. Crafts, of Washington, D. C., general superintendent of the International Reform Bureau, said in his book on Sunday laws, published in 1885, only two years after the repeal of the Sunday law. On page 94, the author says:

"Both laymen and ministers say that even in California the Sabbath is, on the whole, better observed, and Christian services better attended, than five years ago."

Let all think for a little what this statement from one of the chief Sunday law promoters means. He said in 1885, that Sunday, by general concession, was better observed, and Christian services were better attended, than five years before — that is, three years before the Sunday law was repealed. This, too, was acknowledged by "both laymen and ministers," after an experience both with a Sunday law and without it. If, then, Sunday was better observed, and Christian services were better attended, without a Sunday law than with one, why

(Continued on page 11)

FROM THE CONSTITUTION OF THE UNITED STATES

NO RELIGIOUS TEST shall ever be required as a qualification to any office or public trust under the United States.— Art. VI, Sec. 1.

Congress shall make no law respecting an ESTABLISHMENT OF RELIGION, or PROHIBITING the FREE EXERCISE THEREOF, or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.— Amendments, Art. I.

No State shall make or enforce any law which shall ABRIDGE THE PRIVILEGES or IMMUNITIES OF CITIZENS OF THE UNITED STATES; nor shall any State deprive any person of LIFE, LIBERTY, OR PROPERTY, without DUE PROCESS OF LAW, nor deny to any person within its jurisdiction the EQUAL PROTECTION OF THE LAWS.— Amendments, Art. XIV, Sec. 1.

FROM THE CONSTITUTION OF CALIFORNIA

All men are by nature free and independent, and have certain inalienable rights, among which are those of enjoyment and defending life and liberty; acquiring, possessing, and protecting property; and pursuing and obtaining safety and happiness.— Art. I, Sec. 1.

The FREE EXERCISE AND ENJOYMENT OF RELIGIOUS FRESSION AND WORSHIP, without DISCRIMINATION OR PREFERENCE, shall FOREVER BE ALLOWED in this State; and no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practises inconsistent with the peace or safety of this State.— Art. I, Sec. 4.

The State of California is an inseparable part of the American Union, and the Constitution of the United States is the supreme law of the land.— Art. I, Sec. 3.

# Two Great Charters

By Charles Miles Snow, Editor of "Liberty"



MAGNA CHARTA and the Declaration of Independence mark the beginning of two of the most important epochs in the history of the world. The Declaration of Independence is a true lineal descendant of Magna Charta, and the events which took place at Runnymede in 1215 were the logical precursors of Bunker Hill and Yorktown.

Centuries of oppression of the English people, the denial of their rights and the confiscation of their property at the whim of their rulers, had kindled in their souls a smoldering fire which needed but a stiffer breeze to fan it into flame. That breeze began to blow when John Lackland came to the throne of England as King John. Had he been as wise and far-seeing as he was ingenious and self-serving, he might have read in the eyes of his people the doom of unrestrained royal prerogatives. Already, at the time of his accession to the throne, the people had attained to a limited degree of representation. The "first faint glimmerings of parliamentary representation" were seen in the reign of Richard I (1189-1199), the immediate predecessor of King John. "Chosen bodies of knights, or other lawful men, acting in characters which become more and more distinctly representative, were summoned for every kind of purpose," says the historian. ("Historians' History of the World," volume 18, page 328.) It is not clear that they were always elected by the people; and yet, whether appointed or elected, it was recognized that they represented the people, and the various parts of the realm, and that, in their persons, the people laid their wishes before the sovereign. A chosen body of knights had authority to assess taxes, and the next step in the march toward liberty and equality was the acquisition by this body of men of the right to vote the taxes or to refuse so to do.

In 1213 another step was taken when the sheriffs were empowered to summon four discreet men from each shire to come and speak with the king concerning the affairs of the realm. And it may be justly inferred that this step was not taken on the initiative of the king; for the king now was John Lack-

land, and the events of Runnymede were only two years in the future. Out of this grew the English Parliament — and representative government. "From this era," says Hallam, "a new soul was infused into the people of England." As the acts of the king could no longer be governed merely by his arbitrary will, and as even he, the king, must have regard to the rights of the people, he was brought down nearer to the

erty which Americans enjoy to-day, temporarily speaking, grew out of that Declaration and that Constitution, we may say that our religious as well as our civil liberties were, in a measure, bound up in that ancient British document. It is true that a considerable portion of the people, the villains and serfs, had little or no participation in the rights which it asserted, but "the very assertion hastened the period when all should be equal before the law." So also the righteous principles of the Declaration of Independence and of the national Constitution did not prevent in America the slavery of a race; but the very assertion of those principles did finally crystallize into the thirteenth amendment to the Constitution. By a study of the acts which Magna Charta condemned, we may learn something of the oppressions of the people before the time of King John.

We summarize some of the more important concessions:

The ruler had required of his vassals that they render a certain amount of service in his armies at their own charges. This, Magna Charta practically abolished.

Courts of common pleas were to be established in certain definite places for the more speedy and convenient adjustment of difficulties, and were not required to follow the king's court.

A freeman could no longer be arbitrarily fined at the discretion of a judge, and no amerceament (fine imposed at the discretion of the court) could be imposed upon any one save upon the oath of honest men of the neighborhood.

Earls and barons could be amerced only by a jury of their peers, and this must be in harmony with the degree of their offense.

No constable or bailiff of the king must take corn, horses, carts, carriages, timber, or other chattels from any man without paying him for them.

No bailiff was to be permitted to bring any man to trial upon his own testimony or without credible witnesses.

No freeman must be taken, or imprisoned, or disseized, or outlawed, or banished, or in any way destroyed, save by the lawful judgment of his peers, or by the law of the land.

Justice was not to be sold to any man, nor was it to be denied to any man.

Whatever the king had taken without right, was to be returned to the owners.

In addition to all this, a court of five and twenty barons was appointed with authority even to call the king to account for infractions of the law, and, if necessary, take his property to satisfy justice.

The last section of the charter opens with



A photo reproduction of the Magna Charta, the copy of which is taken from the original document in the British Museum. The shields at top and side are of the barons, and at the bottom are the seals of the king's securities.

plane upon which they lived, and they were correspondingly elevated; or rather, they came nearer to the real enjoyment of that which was justly theirs. That document (Magna Charta) became, in the language of another, "the keystone of English liberty, so that all that has since been obtained is little more than confirmation or commentary."—Hallam.

While Magna Charta did not guarantee the equality of all men, it was a long step toward that goal, and in it slumbered the principles of the Declaration of Independence and the Constitution of the United States. And inasmuch as the religious lib-

### OBJECT OF GOVERNMENT

United States Senate Report on Sunday Mails, 1829

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.

this declaration: "Wherefore we will and firmly enjoin, that the Church of England be free."

Notwithstanding King John had sworn that all things contained in Magna Charta should be observed "on our part as on the part of the barons," "in good faith and without evil intent," yet the ink of his signature was hardly dry before he was plotting its revocation with the aid of foreign mercenaries. The pope excommunicated the barons for inducing the king to sign it, and declared they were "worse than the Saracens for molesting a vassal of the holy see." A second sentence of excommunication was promulgated on December 16 of the same year, and the city of London was laid under interdict. This interference of the pope in the temporal affairs of the kingdom was deeply resented by the people. It is recorded that the citizens of London despised the interdict, and boldly asserted that the pontiff had no right to intermeddle in their worldly concerns. In spite of the interdict, they kept open their churches, rang their bells, and celebrated their Christmas with unusual festivity. When the barons appealed to France for aid against their perjured king, the pope's special envoy threatened the king of France with instant excommunication if he should take up arms against King John and in favor of the barons who were fighting for the principles of Magna Charta. This threat did not deter the king of France from entering upon the undertaking. The sudden death of King John on October 18, 1216, the accession of his son Henry III to the throne, and the defeat of the French prince the following year, left Magna Charta still in force and England still under her own king. The people had chosen rather to live as subjects of a foreign prince, with their rights guaranteed, than to live under their own king, with their rights trampled under his feet. But with the tyrant out of the way, and a king on the throne who would abide by the principles of Magna Charta, they rallied against the French prince who sought the throne of England, and forced him out of the country.

Imperfect and transitory as many of its provisions were, the influence for good which Magna Charta has exerted upon the world is beyond the power of man to compute. It has had a mighty influence in more nations than one. Slavery, serfdom, involuntary

### FROM AMERICA'S CHARTER OF LIBERTY

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

servitude, and legal distinction between classes, have melted away before its influence; and mankind to-day throughout the world is enjoying rights and privileges, immunities and guarantees, that would be still unrealized but for that memorable document.

### Another Charter of Freedom

An oppressive king riding ruthlessly over the rights of his subjects, hastened the day when those subjects rose up on their own behalf to insist upon a recognition of the rights of man. That was the birth of Magna Charta.

But another day came when another king refused to recognize the rights of his own subjects across the sea. That king was George III, and those subjects were the people of the American colonies.

The barons and people of England had suffered through arbitrary taxation on the

### Magna Charta

Opening paragraph of the great charter of English liberty, granted by King John at Runnymede, June 15, A.D. 1215, taken from "Select Historical Documents of the Middle Ages," as translated from "Stubbs's Charters" by Ernest F. Henderson, A.B. (Trinity College, Conn.), A.M. (Harvard), Ph.D. (Berlin).

John, by the grace of God king of England, lord of Ireland, duke of Normandy and Aquitaine, count of Anjou; to the archbishops, bishops, abbots, earls, barons, justices, foresters, sheriffs, provosts, serving men, and to all his bailiffs and faithful subjects, greeting. Know that we, by the will of God and for the safety of our soul, and of the souls of all our predecessors and our heirs, to the honor of God and for the exalting of the holy church and the bettering of our realm; by the counsel of our venerable fathers Stephen archbishop of Canterbury, primate of all England and cardinal of the holy Roman Church; of Henry archbishop of Dublin; of the bishops William of London, Peter of Winchester, Jocelin of Bath and Glastonbury, Hugo of Lincoln, Walter of Worcester, William of Coventry, and Benedict of Rochester; of Master Pandulf, subdeacon and of the household of the lord pope; of Brother Aymeric, master of the knights of the Temple in England; and of the noble men, William Marshall earl of Pembroke, William earl of Salisbury, William earl of Warren, William earl of Arundel, Alan de Galway constable of Scotland, Warin son of Gerold, Peter son of Herbert, Hubert de Burgh seneschal of Poitiers, Hugo de Neville, Matthew son of Herbert, Thomas Basset, Alan Basset, Philip d'Aubigni, Robert de Roppelay, John Marshall, John son of Hugo, and others of our faithful subjects.

part of the king, and they abolished it in the adoption of Magna Charta, and obtained a measure of representation. The American colonists also suffered under an unjust and arbitrary system of taxation, and representation in the legislative body was denied them. When they came to a place where they felt free to express their opinion of that condition, they called it "taxation without representation," and declared it to be "tyranny." We find these two great charters to be at the same time a protest against tyranny and a provision for protection from tyrannical rulers. The recitation of the wrongs complained of in the Declaration of Independence, and the enumeration of the rights demanded in the Magna Charta, show unmistakably that they were born out of the same conditions, that the same stress of tyranny was urging the people out into the light of liberty.

As the acts of King John and his predecessors fanned into a flame the smoldering discontent of his people, and produced the conditions which made Magna Charta inevitable, so the acts of George III against

### EXERCISE OF RELIGION

From Virginia Bill of Rights

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

the British people in America fanned into a flame the discontent of the colonists, and produced the conditions which made inevitable the Declaration of Independence and the establishment of a new nation. Magna Charta was the British people's declaration of independence, and the American Declaration of Independence and national Constitution compose America's magna charta.

These documents are not for these two nations alone. They are as applicable in one part of the world as another, and are really doing their work wherever nations exist. The American document declares that "all men are created equal; that they are endowed by their Creator with certain unalienable rights." The British document does not make this declaration in words; but it does emphasize the fact, nevertheless, and specifies requirements which prove it. The American document declares that governments derive "their just powers from the consent of the governed." The British document does not state that fact, but it incorporates the idea and acts upon it vigorously.

It is not too much to say that the equality and liberty of the individual, almost universally recognized to-day throughout Christendom, has come as a result of the principles enunciated in those immortal documents. It was 561 years from Magna Charta to the Declaration of Independence; but the world had made more progress during those 561 years than during the 1,200 years which preceded that date. It has been 136 years from the signing of the Declaration of Independence to the present time; but the world has made more progress during these 136 years than during the 1776 years which preceded the signing of that document.

With the civil liberty which those documents brought, there was bound to come in time liberty in matters of faith. The one was involved in the other and could not long exist without the other. With the mind of man imprisoned behind the bars of a State religion, eking out a miserable existence under the thralldom of a spiritual tyranny, progress and development were impossible. With those handicaps shattered and the mind and soul free, there is light and life and progress for the race. We can not too greatly esteem the principles enunciated in those two great charters, or place too high a value upon the liberties which they guarantee. C. M. SNOW.

### EQUAL FREEDOM TO ALL

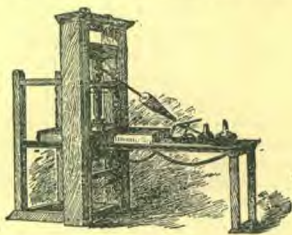
James Madison, Memorial to Virginia

Whilst we assert for ourselves a freedom to embrace, to profess, and to observe, the religion which we believe to be of divine origin, WE CAN NOT DENY AN EQUAL FREEDOM TO THEM WHOSE MINDS HAVE NOT YET YIELDED TO THE EVIDENCE WHICH HAS CONVINCED US. If this freedom be abused, it is an offense against God, not against man. To God, therefore, not to man, must an account of it be rendered.

# Liberty

## A Most Valued Right

By W. A. Colcord



The old Ephrata Press, owned by German Seventh-day Baptists, on which the Declaration was printed

*Questioner.*—“Why do you make so much of the subject of liberty?”

*Answer.*—Because liberty is the natural and most desirable condition of life. As regards itself, every created being loves liberty, and is naturally restive and unhappy under restraint. The Bible has much to say on the subject of liberty, and speaks of “the glorious liberty of the sons of God.”

*Questioner.*—“What is the opposite of liberty?”

*Answer.*—Bondage, servitude, slavery, intolerance, persecution, and oppression.

*Questioner.*—“Did God intend that this condition of things should exist in the world?”

*Answer.*—No; God is everywhere in the Bible represented as opposed to bondage, slavery, and oppression. He sent His Son into the world to set men free, and to all believers in Christ comes the exhortation, “Stand fast therefore in the liberty where-with Christ hath made us free.”

*Questioner.*—“What then brought about all the bondage and oppression that have been in the world?”

*Answer.*—In a word, sin. Sin is a violation of right principles; an infraction of the rules of right and justice; a transgression of the royal law, “the law of liberty.” Sin means selfishness, and selfishness is responsible for all the intolerance and oppression there have been in the world. To the extent, therefore, that sin is eradicated or subdued, intolerance and oppression cease.

*Questioner.*—“What is the cure or antidote for sin?”

*Answer.*—The Gospel. The Gospel is the power of God unto salvation from sin. It



The old Liberty Bell, cast by Pass & Storr, Philadelphia, 1753; weight 2,080 pounds. Its very making seemed to be prophetic of the results of the Revolution that followed. It bore the inscription, “Proclaim liberty throughout all the land unto all the inhabitants thereof,” from Lev. 25:10. It was cracked July 8, 1835, while being tolled in memory of Chief Justice John Marshall. It is now in Independence Hall.

is the antidote for sin. It crucifies self, and thus uproots and destroys selfishness. In the place of selfishness the Gospel implants in the soul the principle of love,—supreme love to God, and equal love to fellow men. The Golden Rule becomes the governing rule of conduct, and equality of rights an axiomatic law and a universally recognized principle.

*Questioner.*—“Where has there been the most liberty?”

*Answer.*—Where the Gospel has been most accepted.

*Questioner.*—“How, then, do you account for the fact that where there has been the greatest profession of Christianity, there has been the most persecution and oppression?”

*Answer.*—This has been well answered by the following from the *Christian Oracle* of July 20, 1893:

“Civil liberty springs from religious freedom. Christianity tends to make men gentle



Independence Hall, Philadelphia, where the Declaration of Independence was signed

and obedient, patient and forbearing, willing to concede to all their just rights; and it employs persuasion and truth to accomplish its ends. But A PERVERTED CHRISTIANITY stirs up envy and rivalry among the clergy, who contend for precedence and power. Under such influences, they impose shackles upon men’s minds by decrees of councils; they abridge the rights of private judgment, make civil government the subservient instrument of spiritual tyranny, and thus destroy civil liberty.

“It should be remembered that these efforts to make the State subservient to the interests of the church, have always proceeded from the clergy and from politicians, and not from the people. At the same time it is remarkable with what readiness the people often fall in with the propositions of their religious leaders. People seem to forget that Christ’s kingdom is not of this world, that the weapons of our warfare are not carnal, and that neither Christ nor His apostles ever once appealed to Cæsar for power to enforce or protect anything that belonged to the kingdom of Christ.”

It is not Christianity, but the perversion of Christianity, therefore, that is responsible for the persecution in so-called Christian lands. Christianity never persecutes. It restores to man the character of God, and recognizes in all their God-given rights.

*Questioner.*—“What is a right?”

*Answer.*—A right is a just claim. We have a right to whatever has been given us



The house where Thomas Jefferson lived, who is said to have written the great Declaration

of God. We have a right to what we have acquired by honest toil or by other lawful means, because we are justly entitled freely to use and enjoy it. We have a right to our lives, and to our freedom,—freedom to do whatever we think necessary for our sustenance, safety, and happiness, provided in the exercise of this right we do not trespass upon the equal rights of others; because it would be unjust to deprive us of our lives or freedom.

*Questioner.*—“What have you to say regarding the equality of rights?”

*Answer.*—All men in society have the same rights. This fact is recognized in the opening words of the Declaration of Independence: “We hold these truths to be self-evident, that all men are created equal; that they are endowed by the Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.” Christ taught this same truth when He said to His disciples, “All ye are brethren.”

*Questioner.*—“How would you define religious rights?”

*Answer.*—Religious rights consist in the right to worship God in whatever way one thinks best, and to make known and maintain his religious beliefs. They are indicated and safeguarded in Jefferson’s “Bill for Establishing Religious Freedom,” which passed the Virginia Assembly December 16, 1785, in the following words: “All men shall be free to profess, and by argument to maintain, their opinion in matters of religion.” Every State constitution in the United States recognizes these rights.

*Questioner.*—“Is religious liberty confined to the right to choose among the different religions, or does it involve the right not to be religious at all if one so elects?”

*Answer.*—So far as civil government or the right to use coercion in religion is concerned, a man has the same right not to be religious that he has to be religious. To say that a man may be free to choose his own religion, but that he must choose some religion, is a denial of the principle of religious liberty. The power that would have



The inkstand used in the signing of the Declaration of Independence



a right to compel one to profess some religion, would have the same right to say what religion he must profess.

Questioner.—“To whom, then, is one responsible in matters of religion?”

Answer.—To God, and to God alone. To this truth the Bible abundantly testifies. “Who art thou that judgest another man’s servant? to his own master he standeth or falleth. . . . So then every one of us shall give account of himself to God.” Rom. 14: 4, 12. The memorial of the presbytery of Hanover to the General Assembly of Virginia, dated April 15, 1777, recognizes this great truth in these words: “The duty which we owe our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge.”

Questioner.—“What is liberty?”

Answer.—“Liberty,” according to Andrew W. Young’s “Government Class Book,” page 15, “is the being free to exercise and enjoy our rights, and is called natural, political, civil, or religious, according to the particular class of rights referred to.”

Questioner.—“How would you define personal liberty?”

Answer.—Personal liberty consists in the freedom to exercise and enjoy personal rights—the rights of “life, liberty, and the pursuit of happiness.” Illustrating this liberty, Mr. Young says: “Every person has the right to go wherever he pleases, free from restraint on the part of others. If any one restrains him of his liberty even for a very short period or without violence, as by locking him in a room, he may recover damages. This is one of our most valued rights, and is forfeited only by crime.”

Questioner.—“What, then, is religious liberty?”

Answer.—From the standpoint of civil government, religious liberty is freedom in matters of religious opinion and worship. This need not be confounded with that soul liberty, or freedom from condemnation and sin, which the Gospel, or religion itself, brings. Religious liberty not only implies the absence of laws interfering with this freedom in matters of religious opinion and worship, but requires protection in the exercise and enjoyment of religious rights. “To protect liberty of conscience,” it has been well said, “is the duty of the State, and this is the limit of its authority in matters of religion.” In prohibiting Congress from making any law “respecting an establishment of religion, or prohibiting the free exercise thereof,” the Constitution of the United States recognizes the right and jus-

tice of religious liberty, or freedom in matters of religion. This, with the similar prohibitions in the State constitutions, stamps this country as a land of religious liberty.

Religious legislation in the United States, therefore, is unconstitutional, as well as unchristian and tyrannous.

W. A. COLCORD.

### Evil Principles, Not Evil Men

By George W. Rine, M.A.

HISTORY attests nothing more fully than the strange fact that not infrequently some of the best of men espouse and champion principles essentially pernicious in their outworking. Prominent among these vicious principles that have had, and still have, some of the most virtuous of men for their sponsors and advocates, is that of the enforcement of religious dogmas by civil pains and penalties.

Until the latter half of the eighteenth century the vast majority of men were obsessed with the delusion that the tenets of religion should be written into the civil codes of the

emperors that ancient Rome ever had was Marcus Aurelius. His studies and his writings won for him the title of “philosopher.” His famous literary work, “Meditations,” breathes the finest and loftiest sentiments of devotion and benevolence, and makes the nearest approach to the spirit of Christianity, of all the literature of pagan antiquity. He personally prosecuted not a few benevolent enterprises. But some of the wars of his reign drew after them a series of terrible calamities. The superstitious people believed that it was the Christian cult that had called down upon the nation the wrath of the gods. Accordingly, Aurelius permitted one of the most cruel and bloody persecutions to be instituted against the Christians that can be found in the annals of Christian martyrdom. The famous Christian bishops, Justin Martyr and Polycarp, were among the victims of that “good” emperor’s wholesale judicial massacre.

#### A Catholic Example

Mary Tudor, the Catholic queen of England, 1553 to 1558, was scrupulously punctilious in the observance of all the rites of her faith. She could not have been more rigidly regular in her eating and sleeping than she was in the hearing of mass, the worshiping of the Virgin, and in attendance at the confessional. Yet during her reign of only five years, more than three hundred men, women, and even children, were burned to death for no offense other than that they were, by virtue of conscience, Protestants. Now, it was not wanton cruelty that prompted the “Bloody Mary” to the commission of those awful atrocities; no, it was religious bigotry. Mary was sternly virtuous and almost ascetically religious, yet she was the victim of the most cruel and unchristian delusions to which the human heart is susceptible.

#### In Protestant Ranks

History affords no example of a more austere religious man than was John Calvin. His name has come down to us as a syn-

#### The Moral Warfare

When Freedom, on her natal day,  
Within her war-rocked cradle lay,  
An iron race around her stood,  
Baptized her infant brow in blood;  
And, through the storm which round her swept,  
Their constant ward and watching kept.

Then, where our quiet herds repose,  
The roar of baleful battle rose,  
And brethren of a common tongue  
To mortal strife as tigers sprung,  
And every gift on Freedom’s shrine  
Was man for beast, and blood for wine!

Our fathers to their graves have gone;  
Their strife is past,—their triumph won;  
But sterner trials wait the race  
Which rises in their honored place,—  
A moral warfare with the crime  
And folly of an evil time.

So let it be. In God’s own might  
We gird us for the coming fight,  
And, strong in Him whose cause is ours  
In conflict with unholy powers,  
We grasp the weapons He has given,—  
The light, the truth, and love of heaven.  
—Whittier.

State. Altho this hoary delusion was almost entirely dissipated into limbo by those grand manifestoes, the Declaration of Independence, the Constitution of the United States, and that similar French charter of human liberty, “the Rights of Man,” there are not a few persons of undoubted probity who, in our day of light and knowledge, are still the victims of the same world-old obsession. It has been said that human life teems with paradoxes; and surely one of the most inscrutable of these is, that so often very good men are found identified with very bad causes.

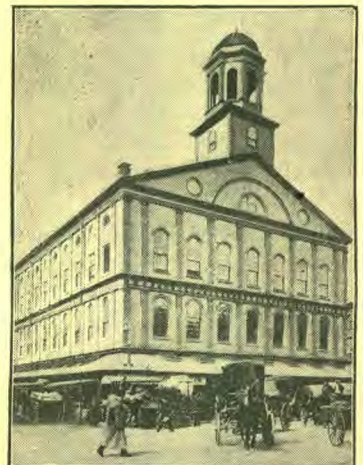
It is therefore urgently important to remember that those who, in keeping with the teachings of the New Testament and with the genius of the American Constitution, antagonize the efforts of misguided men to promote religious legislation, are in no wise hostile to those men, but to the unchristian and uncivil principles for which they stand. Hence those of us who love and work for religious and civil liberty are not warring against men, but against a dangerous and therefore pernicious propaganda.

#### A Notable Pagan Example

One of the most upright and exemplary



The Old Witch House, Salem, Massachusetts, now a pharmacy. Here Roger Williams lived; here men and women were tried and condemned for witchcraft. See note on last page.



Faneuil Hall, where public meetings and discussions of great moment were held previous to and during the Revolution; called “the Cradle of Liberty.”

onym of robust virtue and virile godliness. And yet it was at the instigation of John Calvin that the scholarly Michael Servetus was burned at the stake, in Geneva, October 27, 1553. The offense (?) in expiation of which Servetus was forced to give his life, was his disagreement with Calvin as to the nature of the Trinity. Nobody doubts that Calvin was a good man; but who can believe that the immolation of Servetus was a good deed?

Perhaps no people ever lived who surpassed the Puritan settlers of New England in robustness of character, in depth and fervor of religious conviction, or in moral prowess and initiative. The Puritan ministers who came to the New World were not only among the most ardently religious men of their age, but among the most learned as well. But it was these same uncompromising saints that, especially in Massachusetts, erected a rock-ribbed theocracy, to the end that they might dominate the religious as well as the political life of the people. They erroneously believed it to be their duty not to brook any religious opinions which might be in the least unlike their own. Persons who held such opinions were deemed inimical to the established religio-political order, and were, accordingly, promptly punished with banishment from the colony, and in some cases the penalties of whipping, cropping of ears, and confiscation of property were added.

Not only was citizenship based upon church-membership, but the Bible was the only law book recognized by the priest-controlled courts. As the ministers were considered the infallible interpreters of the Bible, all offenders against their interpretation were adjudged to be not only sinners but criminals, and their offenses ranged from those who wore long hair to such as dealt in witchcraft and sorcery. We all know the pitiless rigor with which Anne Hutchinson was banished to the savage wilds of Rhode Island simply because she alleged that the regular ministers and their followers were under a covenant of works while she and her followers were under a covenant of grace.

Criminals by Law

The Anabaptists, or Baptists, made their appearance in Massachusetts soon after the banishment of Anne Hutchinson. They were promptly seized by the Puritan rulers, and whipped, fined, imprisoned, and they barely escaped with their lives. The cruel banishment of the celebrated Roger Williams was prompted by the simple fact that he denied the right of magistrates to punish for the violation of the first table of the Decalogue, and denied the existence of any warrant in the New Testament for the union of Church and State.

Finally the Friends (Quakers) found their way to the Puritan colonies of Massachusetts, and began to teach their peculiar tenets. As they persisted in teaching their faith, they were banished, but promptly returned. Driven to exasperation, the Puritan authorities passed a law pronouncing the death penalty upon all Quakers who, having been once banished, had the temerity to return to the colonies. A number of exiled Quakers returned, and four of their leaders were actually hanged.

Among those austere and apparently merciless inquisitors were such notables as Governors Endicott, Winthrop, and Winslow.

They were as famous for their moral depth and fervor as they were for their intellectual culture. In short, they were pre-eminently good men. Yet they cherished the terrible delusion that they were doing God's service when they persecuted even to the limit of inflicting death upon such as dissented from their own religious opinions and practises.

A Bible Example

Before his conversion to the cause and faith of Christ, the apostle Paul was an ardent devotee of the antichristian theory of law-enforced religion. It was with all an inquisitor's zest that he devoted himself to the business of persecuting the followers of the despised Nazarene. He was conspicuous among those who shed the blood of the first Christian martyr. In the pride of his Pharisee's heart he conceives the idea to reverse the maxim of the crucified Jesus, and go into all the world and suppress the Gospel in every creature. We know how relentlessly he prosecuted his cruel and inhuman mission. He was "exceedingly mad" against the

testimony. But as he had persecuted "ignorantly in unbelief," he "obtained mercy."

The True Principle

Yet it was our Lord Himself, the founder and fountain of our holy religion, who declared unequivocally, "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." Again He said, "I, if I be lifted up [upon the cross], . . . will draw all men unto Myself." He would not coerce or drive men to God, but by the irresistible wooing of His love, expressed in the tragedy of Calvary, He would draw sinners to Himself, the fountain of cleansing.

It was the Master's beloved disciple who wrote, "Whosoever will, let him take the water of life freely." There is no love of power in the Gospel of Christ, but it throbs and brims with the power of love. It is the uniform testimony of Holy Writ that the only weapon admissible in the Christian warfare is the "sword of the Spirit, which is the Word of God."

Hence those of us who labor and contend for the complete separation of religion and politics, for the principle that religious belief and practise are matters that concern only the individual and his God, are in no wise antagonizing men, but principles—principles hostile to the whole tenor of the Christian faith as enunciated in the Christian Scriptures. GEORGE W. RINE.

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God's Love Unmeasured

By Mrs. E. G. White



WALK while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."

From Christ, the Sun of Righteousness, beam forth rays of life and light. Would you have Jesus lift upon you the health and light of His countenance? Then turn your face toward Him, and look and live. Talk of Jesus; dwell on His matchless charms; eat of the bread of life; take of the water of life freely. Do you desire to love God supremely and your fellow men as Jesus loved them? Keep your heart in meditation upon the spotless character of Christ. His divine heart was moved with compassion and love for suffering humanity. His love can not be fathomed, except as we take in the sacrifice made on Calvary. Through the renunciation of all selfishness, we need to be able to comprehend what is the height and depth and length and breadth of the love of God, which passeth knowledge.

If we constantly cherish the love of Christ, we shall have the love that can not be repressed. We shall love the atmosphere of light and love and truth and righteousness. We shall be constantly inquiring after truth; and, knowing that there is such a wealth of precious ore of truth to be found, we shall not grasp for thorns and thistles. Humbly and sincerely we shall search after divine knowledge, realizing that all we can carry with us to heaven is that which is akin to heaven. We shall know that it is very poor policy to be cultivating ourselves in the art of seeing everything that is objectionable, for all the knowledge of God that we can here obtain we shall carry with us to heaven. We can safely cultivate purity, love, and devotion to God and our Redeemer. The love of

Teach Me the Truth
Francis Green, in "Friends' Intelligencer"
Teach me the truth, Lord, tho it put to flight
My cherished dreams and fondest fancy's play.
Give me to know the darkness from the light,
The night from day.
Teach me the truth, Lord, tho my heart may break
In casting out the falsehood for the true.
Help me to take my shattered life and make
Its actions new.
Teach me the truth, Lord, tho my feet may fear
The rocky path that opens out to me.
Rough it may be, but let the way be clear
That leads to Thee.
Teach me the truth, Lord, when false creeds decay,
When man-made dogmas vanish with the night.
Then, Lord, on Thee my darkened soul shall stay,
Thou Living Light.

Christians, and when they were put to death he gave his voice against them. And when he finds in Jerusalem no fuel to feed the martyr's fire, he applies to the high priest for authority to go to Damascus to make havoc of the little Christian band that worshiped there. How his Christless mission was arrested by the intervention of the saving mercy of God, is well known.

Now, the point to be noted is, that Paul had been thoroly conscientious as an inquisitor and persecutor. Long after he had found Christ he bore the following testimony as to the motives that had actuated him in his bitter warfare against the church of Christ: "I verily thought with myself, that I OUGHT to do many things contrary to the name of Jesus of Nazareth." In fighting against the cause of Jesus, Paul thought himself in the line of duty. He was genuinely scrupulous. Touching the law he was blameless. No man took his place more regularly in the temple, or observed the Sabbath with more scrupulous care, than Paul. No one could have surpassed him in religiousness. Yet in the face of all this, he had been fighting against God, he had been a "blasphemer and a persecutor," according to his own subsequent

God must be planted in the heart in this life, and it will enable us to have happiness, and joy, and peace, because the kingdom of heaven will be set up in our hearts. Heaven is to begin on earth. The Word of God will reveal to us whatsoever is real and abiding, and these permanent excellencies will find a place in our hearts, so that we may now have within us the perfection of heaven.

#### The Passport to the Kingdom

What is it that will gain us an entrance into the kingdom of God? — A character after the likeness of that of Jesus Christ. The Lord God has given to the world all opportunity, all privilege, the grace of the Holy Spirit, the gift of Jesus Christ, in order that we might have a character like that of our Lord, and find abundant entrance into the kingdom of God. Christ's mission to the world made it evident that the human race was standing upon the menace of incensed justice, on the verge of eternal ruin, in helplessness and ignorance. To our help Jesus came, bringing the fullest assurance of relief. What has the Father done? — "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Since God has given the greatest gift in His power, we are to render to Him our whole heart. He has poured out to the world the treasures of heaven, giving with such largeness that there is nothing more to bestow, no reserve grace or power or glory, and we are to respond to this love by rendering willing service to Jesus, who has died for us on Calvary's cross.

At the time when sin had become a science, when the hostility of man was most violent against Heaven, when rebellion struck its roots deep into the human heart, when vice was consecrated as a part of religion, when Satan exulted in the idea that he had led men to such a state of evil that God would destroy the world, Jesus was sent into the world, not to condemn it, but, amazing grace! to save the world. The un-fallen worlds watched with intense interest to see Jehovah arise and sweep away the inhabitants of the earth, and Satan boasted that if God did do this, he would complete his plans and secure for himself the allegiance of un-fallen worlds. He had arguments ready by which to cast blame upon God, and to spread his rebellion to the worlds above; but at this crisis, instead of destroying the world, God sent His Son to save it. The apostle caught a glimpse of the plan, and he kindled into inspiration upon the great theme. Language can not express his conception, but ever falls below the reality. John exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not."

Before the coming of Christ to the world evidences abundant had been given that God loved the human race. But in the gift of Christ to a race so undeserving was demonstrated the love of God beyond all dispute. This gift outweighed all else, showed that His love could not be measured. We have no line to measure it, no plummet by which to sound its depths, no chain by which to encompass it, no standard with which to compare it. All we can say is that "God so loved the world, that He gave His only-

begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jesus said, "Therefore doth My Father love Me, because I lay down My life." He gave His life for the sheep. The only-begotten Son of God accepts all the liabilities that fall upon the transgressor of the law, and vindicates its unchangeable and holy character. The death of Christ removes every argument that Satan could bring against the precepts of Jehovah. Satan has declared that men could not enter the kingdom of heaven unless the law was abolished, and a way devised by which transgressors could be reinstated into the favor of God, and made heirs of heaven. He made the claim that the law must be changed, that the reins of government must be slackened in heaven, that sin must be tolerated, and sinners pitied and saved in their sins. But every such plea was cast aside when Christ died as a substitute for the sinner. He who was made equal with God bore the sin of the transgressor, and thereby made a channel whereby the love of God could be communicated to a fallen world, and His grace and power imparted to those who came to Christ in penitence for their sin.

### Religious Liberty in California

(Continued from page 5)

ask for, and fasten upon the people, a law compelling them to observe the Sunday whether they desire to do so or not? Why, not, instead, let each have Christian liberty to act as he chooses in the matter, and then answer to God for his conduct, before whom his case can be righteously judged?

#### A Comparison

From the time of the repeal of the Sunday law until the present time, there has been a growing respect for Sunday by most citizens of California, notwithstanding the absence of a statute demanding its observance. Other States of the American Union have Sunday laws; but have these enactments elevated those States above California in moral station? Pennsylvania has carried on her statute-books a most rigid Sunday law for more than a century; but has this preserved inviolate the integrity of her citizens? Let the corrupt history of some of her leading politicians and cities answer. New York is another illustration to the purpose, where, in spite of the enforcement of Sunday laws, Tammany politics of the foulest kind have systematically robbed the citizens of that commonwealth seven days of every week. San Francisco in its most degraded condition was not so low in morals as have been some of the Sunday-rest cities of the puritanical East.

#### Neither Uncivil nor Irreligious

But why attempt to prevent those so disposed from working on Sunday? If any number in a given community should do business in a regular, peaceable way on Sunday, that does not in any way trench on the rights of those who desire to rest or to attend church services. There is nothing **uncivil** in the act of plowing, or sowing grain, or gathering fruit, or even riding on trains, or playing ball, on those days termed "working days." What, then, can make such acts uncivil when performed on Sunday? Who

is willing to risk an answer? Being perfectly civil and proper acts on other days, they certainly can not be uncivil on Sunday, because there is not even a shadow of uncivility in any one of these acts.

Such things are not so much as irreligious. Religious people of every degree do all these things on other days than Sunday, and still remain very pious. Then what can have entered into these deeds when done on Sunday to make them irreligious or uncivil? The answer to these questions must of necessity be limited to a single proposition, and that is that a certain portion of the people, while not regarding these acts uncivil, or irreligious of themselves, yet because they regard Sunday as a religious day, believe — simply believe — that it is wrong to work on that day, but that the day should rather be devoted to rest and worship. Evade the point as one may, **this is the only reason** why a law is asked for to forbid such things.

#### A New Effort

This is to ask for a law to compel conformity to religious views and observances. It is the clergy of the State who have agitated this question almost constantly since the repeal of the Sunday law in 1883. Time and again they have been defeated before the legislature, but now having the advantage of the initiative, referendum, and recall, they insist on having a Sunday measure placed on the ballot to be voted upon at the next general election, hoping that the people will do for them what their legislative representatives have so sturdily refused to do.

That their demand is for a religious law, is seen in the fact that they propose to exempt from its demands and penalties those who religiously observe another day for the Sabbath. If they deny that their demand is a religious one, why do they propose to exempt some from the law's operation through a religious test? If such a law obtain, and a person be found working on Sunday, his right to do so will be disputed under the law. Should he claim the benefit of the exemption, the burden of proof would rest on him to prove that he **religiously** and regularly rested on another day. This, too, must be done to the satisfaction of a court of justice, and thus to that court would be given jurisdiction over **religious** observances and professions.

#### Toleration Not Liberty

Besides, such exemption for seventh-day observers would at most be **mere toleration**, which is not full religious liberty as guaranteed by the Federal Constitution and the fundamental law of California. When the Constitution, or any of the laws it sustains, enter the realm of conscience, a union of Church and State has been, to all intents and purposes, consummated. If only **civil results** were expected from such laws, why exempt any from the penalties of the law, on the ground of conscientious belief? When every one, without exception, is required only to "render unto Caesar the things that are Caesar's," and are left with their conscience, to "render unto God the things that are God's," then the people will cease to demand laws in behalf of religious practices, and the church will no longer plead for civil power by which to enforce its ordinances and decrees upon unwilling citizens.

J. O. CORLISS.



MOUNTAIN VIEW, CAL., MAY 21, 1912

Manuscripts should be addressed to the Editor

## “The Survival of the Fittest”

LAWs for the protection of human rights are necessary; but class institutions, among which are all religious days and dogmas, must depend for their existence and promotion on the loyalty, devotion, and zeal of their adherents. If they are worthy to live, if they are of benefit to the human race, if there is back of them real intrinsic worth, their value will be recognized, and they will be perpetuated in the hearts and lives of their constant and multiplying constituency. But if these institutions can not be thus maintained by their inherent worth, they deserve to die. And above all other classes, Christians should recognize this fact and endorse this sentiment.

Jesus Christ declares, “Every plant, which My heavenly Father hath not planted, shall be rooted up.” Matt. 15:13. Men may bolster up Sunday by tradition and false teaching, they may put behind it all the combined power of civil government; but if it is not of God, it will surely perish, and may include in its destruction those who thus identify themselves with it. But if it be of God, let its religious friends look to Him with the calm faith of an Elijah. The Rock, and all built upon it, will endure. All the storms of infidelity may break upon it, but the waves and winds will prove to be but spray, which will whiten, harden, and polish the Rock.

We leave these queries with those of our readers who hold to the Sunday institution: Is not the appeal to civil law a tacit confession that they know that the Sunday is not of Christ, that it is not of God's planting? Or if they believe it to be of God, does not their appeal to civil law show that they have lost faith in the “all power” of the Gospel?

## Class Legislation

It is a deadly poison, which these reform organizations are injecting into our Government and body politic. It is deranging and perverting every just principle of liberty and humanity. It is sacrificing man to institutions, principles of right to popular prejudices, right or wrong. That government which in its laws exalts institutions at the expense of human rights, will always and forever be guilty of class legislation, and will be the shuttlecock of class prejudices, traditions, bickerings, strifes, jealousies, leading to eventual ruin. For instance, the so-called “American Sunday” is a class institution, and nothing else. It is a religious class institution. So is any Sabbath from its human side. People may observe it who will, but they have neither human nor divine right to say that he must observe or honor it who elects otherwise. Nay, more, but majorities even have no right to say that he must honor it who elects so to do. The honor or observance is elective; the right of choice is universal, vested in the individual, and dominant over all civil authority whatsoever. The observance or non-observance of the institution is a matter

of conscience between the individual and the being he may call God, but it is not a matter with which the State has any right to interfere, except to guard the equal rights of all her citizens and subjects.

## To the Individual

THE government which regards the rights of its subjects, will not exalt institutions above men, but men above institutions. The institution may be honored if men will, but its observance will never be compulsory. Not only this, but a true government will not subject the individual man to the arbitrary demands of the many. Man surrenders no inalienable right to society or government. If the government be a true government, it conserves and guards the rights of each one, and each one in his rights. And when each person is protected in his rights, all are protected in their rights. And as long as each man is protected in his rights, so long can no person or class suffer from the infringement of their rights. The thing to be exalted, therefore, in a just and permanent government, is the individual man and his inalienable rights, whether he be Jew or Christian, infidel or believer, Roman Catholic or Protestant; for in this only are the rights of all conserved.

**Are Americans Degenerating?**—Dr. Henry M. Friedman, in a recent article in the *Journal of the American Medical Association*, discusses the important questions, “Are the American people degenerating, physically?” and, “Are present modes of life affecting our size and working ability?” Dr. Friedman has had five years' experience as medical inspector at Ellis Island, and gives the results of his observation of immigrants and their physical condition, and then turns to the effect of present American methods on future generations. The bringing into the country of large numbers of inferior people is having its deteriorating effect; and besides this, our own mode of living is fast converting us into a race of “Lilliputians.” There is an undoubted trend away from work that involves the use of the muscles. We are breeding a race of people with big minds and little bodies. People are willing to engage in occupations far more arduous, the less remunerating, so long as it is not “menial” labor. The trend in this direction is poor economy, because our bodies are unable to supply the divers needs of an overactive mind. Overactivity of the mind leads to physical exhaustion. In every large center, we see evidences of the “strenuous life,” in the people who walk with their heads down, fists clenched, and looking neither to the right nor to the left, as if they were “bucking” a football line. It is a constant nervous strain—“the pace that kills,” and in bodies often so puny that the pace does not last long. This might be well enough if we devoted ourselves to methods to counteract this tendency and to keep up the balance between mind and muscle; namely, systematic physical training or exercise. Without this we will surely degenerate into a race of weaklings and neurasthenics.

**A strike of the Corset Workers' Union** has been in progress in Kalamazoo, Michigan, since March 1. The union had picketed the factory against which they had the grievance, and Judge F. E. Knappen issued an injunction forbidding it. The strikers and their sympathizers defied the injunction, and nine arrests have been made, and half a dozen others have been cited to appear before the court. Their trial was set for May 6, and on the day previous a mass-meeting was called that was largely attended. In this meeting Judge Knappen was very bitterly denounced for the course he was pursuing. This is only one of the many occurrences which show the bitter spirit that is growing so vio-

lent between the employing class and those who are employed. The prophecies of God's Word show that we have reached the last days, and these same prophecies tell of the “perilous times” that are just before us. The violence that we see breaking out all over the world will become stronger and stronger, and more and more bitter. Men are teaching and theorizing differently from this statement; but you watch the developments, and compare them with what God has predicted. We will soon see who is right, Jehovah or the speculative teachers among men

**The Rev. P. R. Dunigan** was recently chosen mayor of Lapeer, Michigan, and is said to be the first Catholic priest to be elected mayor of an American city. According to the principles of our American Constitution, religion is not to be made a test of office. And in harmony with these principles, there is no reason why a Catholic priest should not be elected to office just as properly as the minister of any other sect or denomination. But there is, however, the pertinent question as to whether a man who is called to preach the Gospel can afford the time to devote to politics. His influence on the political life of the nation should be through the general uplifting power of the Gospel that he preaches. But the minister who fails to sense the all-sufficiency of that power is likely to become possessed with the idea that he can make politics add something to the power of the Gospel. Or he may think that he can use the politics of the State as a medium through which he can present the Gospel. But what a short-sighted view is this of the dignity and the almightiness of that great Gospel truth that should be presented only in the demonstrations of the power of God's Spirit!

**Countess Spotiswood-Makim** is said to be working very enthusiastically to secure the appointment of three more American cardinals. She has been so energetic a worker for the Church of Rome, and has been so liberal in her donations of money, that the late Leo XIII made her a countess. She was very active in securing the appointment of the two additional cardinals that have already been given to America, and she thinks that “the fine work the American Catholics are doing in behalf of the church” entitles them to a “larger representation in the sacred college.” Our readers should make careful note of the advancement the Catholics are making, for there are some clear prophecies in the Word of God concerning the matter. These prophecies are set forth from time to time in our columns, and their importance can not be overestimated. In brief, they predict that the Church of Rome is soon to rule the entire world, and it is intensely interesting to watch the mighty developments that are moving in that direction.

**The city of Cleveland** has offered a bounty of two cents for each one hundred flies killed within its limits. Special importance is attached to killing them early in the year, as it is stated that each fly killed at the beginning of the season means the prevention of 7,600,000 flies from coming into being by fall. It is suggested in many quarters that a general campaign against the fly should be urged throughout the country. The fly is one of the greatest agencies of spreading typhoid fever and similar diseases, and it can be eradicated by carefully cleaning up all its breeding places, such as manure heaps, garbage dumps, and the like.

**A Danish inventor, Mr. Ellehamer,** has discovered a method by which a vessel at sea may ascertain the presence of either an iceberg or rock within a distance of 1,200 yards, even in fog or darkness. The device reveals both the size and position of the object. The inventor says he will not sell out to any one nation, but will permit any steamship company that so desires to have the benefit of what he has accomplished.

**The Right Rev. Charles W. Stubbs,** bishop of Truro, died on May 5. He was the author of many publications, and from 1881 to 1895 was the select preacher of Cambridge.

# THE HOME AND FIRESIDE

## Loss of the Titanic

By N. D. Anderson

[Author of "The Voice of the Infinite and Other Poems"]

The revelers carousal held within the gay saloon,  
The studios were waking still with friends of rime and rune,  
And some there had retired to rest, and some alone to pray,  
That hour the great Titanic struck a greater on her way.

White-clad the starless night in mist, nor hardly eye might see  
Where rode the silent sentinel that loomed up suddenly  
Across the border of that land whose perils come and go  
In pathless ways and treacherous, in midnight ice and snow.

A rock from mountains of the dark cut not by human hands,  
A moment only terrible before the lookout stands,  
As hurling through its trembling light the ocean greyhound leaps  
To fall a broken heap and dead where life no vigil keeps.

The gambler from him flung his cards, to throw the dice with death;  
The thoughtless dancer aimless reeled, then stopped with bated breath;  
The dreamer jumped up from his dreams, the goblet spilled its cheer,—  
As stilled the vessel's monstrous heart in sudden shock and fear.

"Be British, men!" the captain cried. O, gentle blood of Christ!  
"Be British" is thy chivalry by which all men are priced.  
In strength made meek, in pride laid low, in self-forgetfulness,  
Be this its slogan rolling on all future time to bless.

The ringing word, like steel on steel, smote on the frenzied air,  
Till tumult by its might was quelled, and hope survived despair;  
O'er panic's corpse stepped order then, the helpless in her wake —  
The brave man spurns the gift of life which only force may take.

The coward still may breathe the air who honor sold for life,  
But every breath he draws shall cut and pierce him like a knife;  
The babe he trod beneath his feet, the mother thrust aside,  
Shall twist their hands about his soul, his shame to herald wide.

The new and gilded palace rolls a monster black and old,  
While from her side the living flee, belched from her riven hold;  
To Neptune's icy arms they leap, for succor call to God,  
Who never dared a leap before, nor prayed while earth they trod.

No stone shall mark the fearful place two thousand souls went down,  
Its secret crypts no eye beholds, nor tongue gives them renown;  
For well it is to folly hide, the folly of a world,  
Not by one arm, but by us all, to death these lives were hurled.

The captain on his bridge alone may serve a stern decree;  
But can he swerve aside that fate which follows vanity?  
The pride of man from Babel's tower o'er earth has spread abroad;  
But can it rear its proudest work beyond the reach of God?

O, may forgetfulness, sweet balm, heal up each aching wound,  
Ere newer tears bedim our eyes, ere newer griefs confound;  
And pity for the weak be ours, for we are weak as they,  
Who think to build them gods of gold, and find their feet are clay.

## Love in the Home

By Mary Alice Hare Loper, M.S.



HE earthly home was founded upon the great principle of love — love to God and love to man. The first home was established in the Garden of Eden, and was the divine ideal which should have remained forever. But sin entered, and the first household suffered the awful consequences, which were destined to affect more or less every household from Paradise lost to Paradise restored. Through disobedience the human race came under the sentence of death, and only love, divine love, could commute it. The whole universe of God stood in awe before the amazing love and condescension of Christ hanging upon Calvary's cross, suffering the agonies of death, that man might find salvation through obedience.

This old earth has many lingering traces of Eden yet remaining, which enrapture the eye of the beholder. But there is no sight in all this world so beautiful as that of a well-ordered, harmonious Christian home — a home where love reigns, where each esteems the other better than himself, where the parents are careful to practise what they preach, where the daily lessons instilled into the minds of the children from babyhood to maturity always and forever are given in tenderness and love.

God rules in love, and it was His design that the domestic machinery of the earthly home should run as smoothly as the celestial machinery of the great universe. Only disobedience could cause friction; only love could remove it.

The home life of a child determines what his after-life shall be. The foundation laid in childhood foretells the character of the superstructure of older years. How important, then, that only the gold, silver, and precious stones of loving service shall find a place, leaving entirely out the wood, hay, and stubble of selfish disobedience! O, how many a home government is established upon a cobblestone foundation of threats, cemented with a very unreliable mixture of punishments of various kinds and degrees, which can never withstand the floods of opposition that are sure to come! Love is the fulfilling of God's law. And love is the fulfilling of parental law in the home where God's law is revered. Tyranny has no place; oppression has no place.

When John Howard Payne wrote the immortal words of "Home, Sweet Home," adapting them to the beautiful Sicilian melody now so familiar to us all, he gave to the world a precious legacy which has brought sunshine into millions of hearts. "Be it ever so humble, there's no place like home." And there is no other place in all the world where the little courtesies of life should be so tenderly given; where loving ministrations should be so cheerfully bestowed; in short, where the sweet principle of love in all the varied details of life should be so diligently practised.

"Home, sweet home!" the place where childhood days are spent, where habits are formed which are to continue through the future! What a halo lingers about the blessed spot! and how the soul of the exile

cherishes the pictures which adorn the halls of memory — pictures which the rude hand of time can never efface! There is father with his cares, mother with her perplexities, the children sharing the burdens and responsibilities of every-day life.

There, too, is the family altar, about which were gathered, morning and evening, those who were near and dear, to study God's Word, and to commune with Heaven. Ah! one never becomes so wayward or so aged as to forget the blessed influence of the morning and evening worship where it was once his joy to participate. Only eternity will reveal the number of the multitude saved forever as the direct result of family prayers in the home. The prayer circle is so much nearer Christ than the prayerless circle. But there is no other prayer circle in all the world that should be so important a factor in the salvation of souls, as the family prayer circle. It is there that heart to heart prayers may be offered in the sweetest sense, while the suppliants become more and more firmly bound by the sacred ties of family relationship. And when one goes out from such a home to enter upon a wider sphere of usefulness, he carries with him the fragrance of the blessed incense of the morning and evening offerings.

"The music of life's harp is strangely sweet  
When it recalls the dear old scenes of home.  
The wanderer in fancy turns his feet,  
And half forgets they ere were taught to roam.

A halo seems to linger o'er the place  
Where childhood days were spent, its joys  
and tears.

Again he greets each dear familiar face,  
And hears the loving words of former years."

Yes, many of us have just such recollections of the dear old home which is now only a matter of history, while father and mother sleep side by side in the cherished spot made sacred to their memory.

But let us not forget that not every one has such tender recollections as those just pictured. Some never think of home without memories of the birch, the hickory, the willow, the "cat-o'-nine-tails," or the dark closet. Some never think of home without remembering the things which they might have had to make life happy, but of which they were constantly deprived. Weird echoes of father's whippings and mother's scoldings still vibrate in memory, while the list of "don'ts" seems to remain as a permanent cloud over the place once known by the endearing name of home. There are natures in this world that seem to ferment when in close contact with the sweetness of childhood. And the trouble is they blame the children for their own acidity, altho they were just as sour before, only they did not realize it. It requires tests to develop character. In natural chemistry an alkali will neutralize an acid — will so change it that it will no longer react as an acid. In mental chemistry the Holy Spirit will so neutralize the natural acidity of the human nature that association with childhood will no longer cause an unpleasant reaction. Children are in the home nest such a little while that parents should cherish their sweetness while it lasts. Parents are so soon gone, that chil-

dren should appreciate their advice and counsel, and seek to cast rays of sunshine upon the pathway of advancing years.

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**Southern Pacific**



MOUNTAIN VIEW, CAL., MAY 21, 1912

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In the article "The One Lost Sheep," which appeared in the *Signs* of April 16, the little stanza of poetry at the close should have been enclosed in quotation marks. It was taken from a poem by Delwin Rees Buckner.

An evil principle put in effect by a good and intelligent man is more potent in its harm than its exercise by a bad man; for the moral influence of the good man will weigh in favor of all he advocates. A reliable business man could pass a counterfeit note without suspicion, whereas a strange, depraved looking person would be suspected under the most favorable circumstances. Principles and measures should be weighed and accepted because of their intrinsic worth, not because advocated by men however high in position or in the estimation of their fellows. Read the article in another column on this subject, by Professor Rine.

### Roger Williams and Witchcraft

THERE is a connection between the two. On another page is a picture of a modest little pharmacy in the city of Salem, Massachusetts. It is noted as the place where persons were charged with witchcraft, and from which they went forth to Gallows Hill for execution. Salem invited this persecution when she rejected the principles that would have saved her from it. In 1633 Roger Williams came to Salem for the second time, and the next year he was settled as pastor over the church in Salem. He was distinguished as an eloquent preacher and a ripe scholar, but he held the heresy that "he denied the right of magistrates to inflict punishment for Sabbath-breaking, or 'any other offense that was a breach of the first table.'" Another heresy was that he maintained that the land belonged to the Indians, and not to the king of England. He maintained "that 'no human power had the right to intermeddle in matters of conscience; and that neither Church nor State, neither bishop nor king,

may prescribe the smallest iota of religious faith.' For this, he maintained, 'man is responsible to God alone.'"

In 1635 he was summoned before the general court at Boston, and was told to quit the colony within six weeks; but learning that many repaired to his house for religious instruction (by the way, it was the house which stood where the old witch house now stands, in which latter is some of the very wall of the former), the colony concluded to send him at once to England, especially as they learned that he, with others, thought of founding a colony upon Narragansett Bay, in which the principle of religious toleration should be strictly upheld. This was in July or August, 1635, that he was driven out.

When Salem drove him out, they drove out the principles of liberty. Intolerance grew worse; and in 1692, fifty-seven years later, innocent men and women were put to death in Salem, many times on mere suspicion and accusation, as witches. If Roger Williams had been allowed to remain, and his principles to dominate, the black disgrace of witchcraft would never have stained America's record. He believed in toleration for others; and true to that principle, when that restless agitator Samuel Gorton began his work in Salem, and a movement was started to expel him, Roger Williams opposed it. The same great principles are worthy of thought to-day.

### "The Wrath of Man Shall Praise Thee"

THIS text is well illustrated by a cheering letter from China. It was thought that the war over there would greatly hinder missions, and in some respects it seemed to hinder seriously. Nearly all missionaries were called from their stations to Shanghai, or some neutral port, during the war. But an enthusiastic letter from our mission treasurer, in Shanghai, gives us this cheering news:

"It would do your heart good to be with us just now. The war came on suddenly, and seemed unceremoniously to put an end to our work. As suddenly we find the doors reopened, and our force enabled to resume their work. To our great joy, we find that in place of the work's having been stopped, God had been carrying it on for us. In one place a whole church company had been added, and in others many had decided to obey the truth.

"When the revolution broke on us, we were publishing 34,000 copies of the *Signs* each issue; to-day our orders run over 40,000. Does this sound like the loud cry to you? What would you think of going to one of our primary schools in the country and expecting there to find the material for your canvassers, then, having selected your material, sending them out without a day's training, to prosecute a vigorous campaign in the field? Brother Wilcox, this is what China is doing to-day. Is God in the success that is attending us? The millions of the Far East are standing in bold relief to-day, the sunset of time for a background, pleading with the West for talented men who have won success in the field, to come and speed the message. The appeal may be mute when it crosses the sea to you, but it is loud, clear, and inspiring as it daily comes to us with its burden of waiting hope long deferred."

A consignment of paper costing \$1,500 gold is just in; presses, we are told, are running day and night. 65,000 of the June issue of their magazine will be printed in Mandarin, and 40,000 in Wen-li, and the July edition promises fully as much, or more. In the early autumn an edition of "Bible Readings," a book of over 600 pages, will be published, and other books will follow. Truly it is cheering. May God abundantly bless our workers in China and the other great fields of the Orient, and may He roll the burden upon strong young hearts to heed the call of these fields.

**San Diego and Her Troubles.**—We get reports of both sides from San Diego. Two gentlemen enter earnest protest, declaring that our report of the troubles there does San Diego great injustice. Our report was gathered from three sources: reports from political and class papers, from a temperate speech by a labor-unionist, and from conversations with reputable gentlemen who were eye-witnesses.

One writes us that our report was substantially correct. It was certainly a mild statement compared with some reports we read. Both of our critics admit that there may have been unnecessary violence, but seem to think it justified by the contumacy of the men who defied the city ordinance. For defiance of proper city ordinances we have no defense to make. Even tho the ordinance were unconstitutional, it brought hardship upon none, and applied to all classes equally, and should not have been resisted. But in view of the disagreements, we thought we would wait the report of Mr. Weinstock, Governor Johnson's representative; but one of our critics intimates that this will amount to nothing, as Mr. Weinstock had no authority to secure testimony. Out of this trouble have grown, we understand, several suits at law. We will wait for the determination of the courts. In the meantime let us say: If we have misrepresented San Diego authorities, we are sorry. It certainly was not our purpose to lend influence in the lightest way to lawlessness or injustice or anarchy. We are making no plea for any class; we do not believe in lawlessness, anarchy, or treason; we have no prejudice against San Diego; we do believe in free speech, a boon of inestimable value, and fundamental to free government. We hope that in the settlement of the question in court, justice will be done.

**Usurping Divine Authority.**—To assume the control of conscience—and all religious legislation enters that domain—is to usurp the authority of God, is to put the human in place of the divine. Now A may be in the right and B in the wrong in a religious controversy; but what authority has either to decide for the other? or what right or authority has the civil tribunal to determine the issue? Each and both are responsible to God alone for conscience and religious conviction. God, the spiritual One, is the Judge. Whoso therefore assumes the judgeship in a religious controversy under penalty of law usurps the place of God. Even the Christ came not to judge, but to save; and He then declared, "If any man hear My words, and believe not, I judge him not." The word of truth will judge in the last day. See John 12:47, 48.

**Respect for government is secured by even-handed justice to all classes rather than by hasty and severe repression of some particular class.** When government functions are used to support and promote wealth, when predatory and wealthy freebooters prey undisturbed upon the mass of the people, government is bound to lose the respect of the classes oppressed. Then the flag of the country is made to stand for that sort of thing, and is bound to become a matter of jest and jeer, of contumely and contempt. Who is responsible, the men who may be counted anarchists because of excited and indignant remarks regarding the symbol of the nation's principles, or those who invite such remarks by the acts of anarchy or utter lawlessness winked at by the government? These are questions which are worthy of more than ordinary consideration.

If Socialism could convict men of sin, if it could enforce effectual repentance, if it could regenerate the soul of men and change the selfish heart, there would be hope that it would save the world. But no ism can do any of these things. It may change one dead form for another, but it can not give life. Men will possess the same hates and loves, desires and ambitions, passions and lusts, as they do now, and the natural heart of man will find channels enough to keep alive the same kind of wickedness and rebellion in this rough old world. And after that, after the failure of all human schemes and devices of government, will come the everlasting kingdom of Christ, based in everlasting righteousness over subjects in whose hearts is written God's law.

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