

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. We should be glad to hear from you either favorably or adversely.

# SIGNS OF THE TIMES



“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.”

—Holy Scriptures.

“Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the State.”

—Dr. Philip Schaff.

## The Better Way

**I**F the Almighty has set apart the first day of the week as a time which man is bound to keep holy, and devote exclusively to His worship, would it not be more congenial to the precepts of Christians to appeal exclusively to the great Lawgiver of the universe to aid them in making men better—in correcting their practises—by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind, and awakened the consciences of individuals, as to make them believe that it is a violation of God’s law to carry the mail, open post-offices, or receive letters, on Sunday, the evil of which they complain will cease of itself, without any exertion of the strong arm of civil power. When man undertakes to become God’s avenger, he becomes a demon. Driven by the frenzy of a religious zeal, he loses every gentle feeling, forgets the most sacred precepts of his creed, and becomes ferocious and unrelenting.—*Report of House of Representatives, 1830.*

Religious Liberty Series, No. 2





"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.

3759 — From One Sabbath to Another

Please explain Isa. 66:23. When God's people come to worship from one Sabbath to another, does it not mean during the ages, ceaselessly, continuously? If we make it say every new moon, and every Sabbath, for such worship to be done, it seems to me that we are placing God's requirement of worship in the new earth, as we now have it, only weekly.

J. A. C.

The scripture is not one which declares all the worship. That is not its object at all. Its object is to show that in that new heavens and the new earth there will be God's ordinances. It is not weekly worship alone that God asks of His children here. There is weekly worship and there is a weekly worship day, but that very weekly worship day in its command implies continuous worship. "Remember the Sabbath day, to keep it holy," is to remember it all the week; but entirely apart from the day, there are God's other requirements demanding constant, faithful worship during all the intervals between the Sabbaths.

The Sabbath is given because man is a social being. If it were God's design that man should live alone, he would need no Sabbath. He could come into connection with God at all times, under all circumstances, as he can now. But He made man a social being. He would have him come in connection with his fellows, learn to know his fellows, and learn better to appreciate the unselfishness of God's requirements, and therefore the Sabbath. And throughout all eternity God's Sabbath will be honored. Throughout all eternity His children will come together to worship Him and glorify His name on that day. And so from new moon to new moon—from month to month is better—will they come up to meet with each other and with God.

It seems clear to us that the text points out Sabbath congregational worship and monthly congregational worship. God's children will go throughout all His boundless realms. He will give them pleasant, glorious tasks to do, blessed employment, on that new earth. They will find the sweetest, holiest communion alone with God and His works. And they will carry all these blessings, from week to week and from month to month, to the great assemblies that shall meet in the great center of God's universe of worship. The text does not imply all worship, but simply social, congregational worship. There is very much which can be said upon this in the origin of the Sabbath itself.

3760 — Isaiah 63:1

Will you please explain in the "Question Corner" Isa. 63:1? When and how is our Saviour coming from Adam?

E. B.

Our inquirer has not read carefully; it does not say "Adam," but "Edom." "Who is this that cometh from Edom?" Edom stands as a representative of the great, wicked world. Isaac had two sons, Jacob and Esau. Jacob became Israel; Esau, Edom. They stood as two types of two different conditions, or rather two classes of characters,—Jacob, for those who are faithful to God; Edom, for those who placed their whole hopes in this world. And the text under consideration was when judgment was executed upon the latter class. "Who is this that cometh from Edom, with dyed garments from Bozrah [a city of Edom]? this that is glorious in his apparel, marching in the greatness of his strength?" And He answers, "I that speak in righteousness, mighty to save." And yet His garments were red with the vengeance upon sin and those identified with sin; but the same power is pledged to save His people. The doom of Edom is well set forth in the prophecy of Obadiah; and in this, also, Edom stands as the symbol of the great, wicked world.

3761 — What Is Done Away?

Please explain the meaning of 2 Cor. 3:6, 11. What does the 11th verse mean that is done away with?

M. M. M.

For a much fuller explanation of this chapter see "Bible Students' Library," No. 149, "What Is 'Done Away' in Christ?"

If our correspondent will notice, he will clearly see, however, that it is not the law that is done away, but it is the **condemnation** that is done away. God made the apostles ministers of a new covenant, not of the letter of the new covenant, but of the spirit. It does not mean that the letter is the old covenant and the spirit is the new covenant, but God's apostles were ministers of

that which gave life, not of that which brought death. The letter only of any truth, however spiritual it may be, will kill. It simply condemns. But if the living truth is received in the heart, it cleanses away the sin and the condemnation, and brings justification. The law of God written in tables of stone brought condemnation to the children of Israel as they stood before Sinai (see Exodus 20). But this was not the case with Moses. Moses looked beyond the mere letter to the power of the Spirit of God, which changed his heart, and wrote thereon God's law. Consequently the glory, which brought condemnation to them, and which at first brought condemnation to Moses, swept away the condemnation, and brought in the righteousness or the justification, so that the glory that was within Moses' heart shone out in his face. So in the days of the apostle, the ministration of the Spirit brought righteousness, and swept away the condemnation. The condemnation was with glory. It takes a glorious thing to condemn man for his sins. But that passed away in the exceeding greater glory which was to come, the justification, the righteousness of Jesus Christ. Therefore to the unbeliever there is condemnation, which God designs shall pass away into the righteousness or justification of the Gospel.

3762 — What Is Democracy? Papacy? Paganism? Huguenot?

There are some questions which I see in political papers and elsewhere which puzzle me. What is Papacy? and what is democracy? and what is paganism? and what and how was a Huguenot? What did they start from?

W. H. M.

"Democracy" comes from the Greek "demos," the people. It is a government by the people. This government is not a pure democracy, however, but a representative republic. The Democratic Party hold practically to the same ideas that the Republicans do. The people rule through representatives elected by themselves; and that is what democracy generally means at the present time,—the ruling of the people rather than the ruling of classes. It is opposed to autocracy, the ruling by one man.

There are different views of the Papacy. With some it is identical with the Roman Catholic Church. But in the use which we make of it, it means more than the Roman Catholic Church; it means that system of Church and State which has been developed through the Roman Catholic Church, and its union with the powers of earth. The Roman Catholic Church alone is an ecclesiastical system; the Papacy is that ecclesiastical system connected with the State.

Paganism, generally speaking, is the worship of false divinities, or idolatrous worship; from "pagan," a worshiper of false gods; pagan beliefs or practices; heathenism.

A Huguenot is a French Protestant of the sixteenth and seventeenth centuries. They suffered great persecutions during the religious wars of these centuries. Many were massacred on St. Bartholomew's Day, August 24, 1572. Religious and civil freedom was granted to them by the edict of Nantes by France in 1598; but when that was revoked in 1685, very many of them emigrated to England, to Germany, to the Netherlands, to Switzerland, to South America, and to the North American colonies, so that quite a number of the good people of this land were descendants of the Huguenots. They are simply French Protestants, moral, industrious, and intelligent. The word may have sprung from the personal name "Hugo," or from "hugu," mind.

3763 — Symbols

What do the symbols, earth, heavens, and seas, fire and brimstone, represent in Scripture usage?

E. H.

It is somewhat difficult to answer a question of this kind, because there are so many figures of speech used in the Scriptures, so many times that words are used with various shades of meaning, sometimes literally, sometimes symbolically, sometimes both are combined. The earth may refer to the mere material planet itself, it may include that planet and all that dwell upon it, and it may refer to the people themselves, as, "O earth, earth, earth, hear the word of the Lord." So the term "heavens" may refer to the place where God dwells, to the sidereal heavens where the sun and stars are, to the atmospheric heavens where the clouds float and birds fly; and it may also refer to a spiritual world, as in Rev. 12:1, "A great sign was seen in heaven,"

that is, in the spiritual world. The "sea" in Dan. 7:2 is used as symbolical of the nations of the earth (see also Rev. 17:15). Fire is the symbol of a purifying agent, a destructive agent of everything that will admit of destruction. Fire and brimstone together, of course, would indicate a destructive burning.

3764 — Flesh and Blood in the Kingdom

Please explain 1 Cor. 15:50: "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God."

M. H.

This expression is explained in the latter clause of the verse: "Neither doth corruption inherit incorruption." Man in his present state of mortality can not have place in the kingdom of God. The change must take place. Man must be fitted for that newer and better world. "The first man Adam became a living soul. The last Adam became a life-giving spirit." "The first man is of the earth, earthy," and so are all his children; but the last Adam is the Lord from heaven, and such will be His children. And therefore flesh and blood, or man in his mortal condition, can not inherit the kingdom of God.

3765 — The Book of Ruth

Can you inform me through the "Question Corner" who wrote the book of Ruth?

B.

We do not know, nor do we know that it is known by any one. It is a little story of rare beauty, the chief aim of which is to give the ancestry of David and of our Lord. It may have been written by Samuel; and so the "Popular and Critical Bible Encyclopedia" states, "The true date and authorship of the book are alike unknown, tho the current of authority is in favor of Samuel as the writer." Among the early Jewish writings it was added to the book of Judges.



Schedule for Week Ending June 8

|           |        |                   |
|-----------|--------|-------------------|
| Sunday    | June 2 | Nehemiah 9        |
| Monday    | " 3    | " 10:1, 28-39; 13 |
| Tuesday   | " 4    | Isaiah 1          |
| Wednesday | " 5    | " 2               |
| Thursday  | " 6    | " 3               |
| Friday    | " 7    | " 4, 5            |
| Sabbath   | " 8    | Psalms 48, 49, 50 |

The first two days of our readings close the stirring account of the reformation under Zerubbabel, Ezra, Nehemiah, on the return of the Jews from the Babylonian captivity. The last chapter is the story of the earnest work of the ardent reformer Nehemiah to bring the Jews back to a strict observance of the law and of the Sabbath.

We then begin the reading of a book of marvelous interest, that of Isaiah, who prophesied between the years 760 and 698 B.C. He began his prophecies as a young man, in the reign of Uzziah, and continued them through the reigns of Jotham, Ahaz, and Hezekiah. Crucial times in Judah were they, and typical of the great days to come. Isaiah is called the "Gospel prophet." No other prophet of the Old Testament speaks so much of the last days, the sufferings and work of our Lord Jesus Christ, and the kingdom of glory which lies on before. His name means "Jehovah is salvation." Tradition tells us that his prophesying extended into the reign of Manasseh, and that he was martyred by that wicked king. The book naturally divides into two parts, chapters 1-39 and 40-66. The first part contains the following in general: the introductory discourse; second, four prophecies, chapters 2-12; third, a series of burdens on Babylon, Philistia, Moab, etc., chapters 13-23; fourth, other various prophecies, especially looking forward to the last days and the judgments of God upon the earth, 24-35; fifth, historical sketch and included messages, 36-39.

Particularly note that the lessons for this week do not point out a time of peace in the last days. They declare to us that the people shall say that peace is coming, but that this message is a false message.

Our Sabbath readings are Psalms 48-50, the first prophetic of the glory of Christ's kingdom, the second on the necessity of trust in God, the third on the second coming of Christ and the preparation for that event.



# Signs 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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## America and Religious Liberty

By Charles Miles Snow, Editor of "Liberty"

[The first article in this series appeared last week under the title of "Two Great Charters." This is article two. The whole series should be read. Editor S. of T.]

### II—A New Order of Things

**F**ROM the day when the first faint struggles of an enthralled conscience for liberty began in Europe, until the chains of soul bondage were finally broken, there was an unrelenting warfare carried on. The light of Savonarola flickered for a time in the murky gloom, and went out with his martyrdom. A church-ridden and church-fearing State laid heavy hands on every advocate of freedom. The State-recognized religion had become a powerful political machine, setting up and pulling down kings. Princes did its pleasure, trembled under its frown, and changed the policy of their government under threat of its excommunication. Nevertheless, in spite of excommunication, in spite of threats of death, and even in spite of death itself, there were loyal souls who would not bow the knee nor smother their consciences by a seeming acquiescence in that order of procedure.

### Failure of the Reformers

Into that darkness, God projected the search-light of His Word through such instruments as Luther, Wyclif, Calvin, Zwingli, Melancthon, and John Knox, men who loved God and feared nothing but sin. They were not perfect; but they had begun to see "as through a glass, darkly;" and groping toward the light with hearts fired with zeal for the truth, they guided out of that darkness and up toward that dawning light a mighty host grown weary with the tyranny and exactions of a State-enforced religion. So long had they dwelt under the tutelage of that kind of religion, that they were unable at times to carry out in practice the liberty which they preached. It was because of such tutelage that we find Calvin consenting to the death of Michael Servetus.

Luther had taken his stand upon the Bible and the Bible alone as man's legitimate rule of faith and practice. He declared:

"It is with the Word we must contend, and by the Word we must refute and expel what has gained a footing by violence. I would not resort to force against such as are supersti-

tious, nor even against unbelievers. Whosoever believeth, let him draw nigh; and whoso believeth not, stand afar off. Let there be no compulsion. Liberty is of the very essence of faith."—"History of the Reformation," D'Aubigné, book 9.

"No one can command or ought to command the soul except God. It is futile and impossible to command, or by force to compel, any man's belief. Heresy is a spiritual thing, which no iron can hew down, no fire burn, no water drown." "Whenever the temporal power presumes to legislate for the soul, it encroaches."—"Religious Liberty," King, page 8.

That was good doctrine; but even the Reformers could not, in the general darkness of their day, hold consistently to it. It was soon found that Protestant hierarchies and synods could fine and imprison and torture and burn dissenters from the State religion as vigorously as under the older name. They found it difficult to cut loose from that papal principle of the union of religion and the State. We hear Calvin saying:

"Godly princes may lawfully issue edicts for compelling obstinate and rebellious persons to worship the true God and to maintain the unity of the faith."

In spite of Luther's noble stand for freedom in the things of God, we hear him saying, in denouncing the Anabaptists:



The departure of the Pilgrims at Delfshaven, for America. They left the Old World to escape the intolerance of what they thought was a perverted religion, and they set up in this land an intolerant régime of what they considered the true religion of Christ. Nevertheless it put to death Baptists and Quakers. No church is good enough to be trusted with civil power; and no State can afford to take that risk.



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The time was when toleration was  
craved by dissenters as a boon; it is now  
demanded as a right; but a time will  
come when it will be spurned as an in-  
sult.—Lord Stanhope, in House of Lords,  
1827.  
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“Let the sword exercise its rights over  
them.”

“Since it is not good that in one parish the  
people should be exposed to contradictory  
preaching, he [the magistrate] should order  
to be silent whatever does not consist with  
the Scriptures.”

That made the magistrate the judge and  
censor of religious teaching, to prohibit what  
he saw fit, and to favor the proclamation  
of whatever agreed with his opinion.

We see thus that Europe in Reformation  
days was not far removed in principle from  
the church which the Reformers denounced,  
and their conduct toward dissenters proves  
them not far removed in practise.

**Influence of Anabaptists**

History declares that fifty thousand Ana-  
baptists perished in Europe. A hundred  
years of persistent persecution succeeded in  
crushing out the Anabaptist movement in  
Switzerland and Germany. By fire and by  
water they testified with their lives for the  
blessed Gospel of soul freedom. Those who  
escaped with their lives from Germany and  
Switzerland—from Lutheranism, Calvin-  
ism, and Catholicism—found a refuge in  
the Netherlands, and their teachings began  
again to spread abroad over Europe.

This was the “old order of things.” It  
began in union of Church and State, bore  
fruit in religious oppression, and it literally  
drenched a continent in blood. But the  
hour had struck for a “new order of things.”  
The drowning of the Anabaptists could not  
drown the principles for which they stood—  
and fell. The shedding of their blood could  
not drain the vitality out of the truths they  
held. It is not generally known that with  
them originated the expression, “Every man  
has a right to worship God according to the  
dictates of his own conscience;” but such is  
declared to be the case. Their principles  
were these:

“That secular authority has no concern with  
religious belief; that Christians do not kill or  
punish with imprisonment or the sword, but  
only with exclusion from the body of believ-  
ers; that no man should be compelled by force  
to believe, nor should any be slain on account  
of his faith.”—“*Der Wiedertäufern Ursprung,  
Furgang, Secten, Wesen,*” etc., Bullinger.

It was impossible that their doctrines  
should perish. The study of God’s Word  
was awakening in the bosom of mankind a con-  
sciousness of man’s individual accountabil-  
ity to God. The commands of the Decalogue,

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**BOUNDS OF HUMAN LEGISLATION**  
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Let the national legislature once per-  
form an act which involves the decision  
of a religious controversy, and it will  
have passed its legitimate bounds. The  
precedent will then be established, and  
the foundation laid, for that usurpation  
of the divine prerogative in this coun-  
try which has been the desolating  
scourge to the fairest portions of the Old  
World.—*United States Senate Report, 1829.*  
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iterated and reiterated in the ears of the  
people, were causing men to question  
whether they could take the lives of their  
fellow men because of differences of belief,  
and be guiltless of murder. The leaven was  
working, and the result could not but mani-  
fest itself in the years that were to come.

**In England**

Anabaptists fleeing from the bitter perse-  
cution of Catholic and Protestant alike,  
crossed the English Channel by thousands,  
and settled in the eastern and southern coun-  
ties of England. They were not received  
with open arms. There was hardship still in  
store for them, but they kept their light  
burning undimmed. James I declared, “I  
will make them conform, or I will harry  
them out of England.”—“*Religious Lib-  
erty,*” King, page 63. Richard Hooker de-  
nominated freedom of conscience “a loose  
and licentious opinion of the Anabaptists.”  
—*Ib.*, page 64. The Westminster Confes-  
sion, adopted in 1647, set forth the illiberal  
principle that “civil government is designed  
to support the external worship of God, to  
preserve the pure doctrine of religion, and  
defend the constitution of the church.” Ac-

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**Speak for Truth and Freedom**  
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Is this the land our fathers loved,  
The freedom which they toiled to win?  
Is this the soil whereon they moved?  
Are these the graves they slumber in?  
Are we the sons by whom are borne  
The mantles which the dead have worn?

Shall tongues be mute, when deeds are  
wrought  
Which well might shame extremest hell?  
Shall freemen lock the indignant thought?  
Shall Pity’s bosom cease to swell?  
Shall Honor bleed? Shall Truth succumb?  
Shall pen, and press, and soul be dumb?

No; guided by our country’s laws,  
For truth, and right, and suffering man,  
Be ours to strive in Freedom’s cause,  
As Christians may, as freemen can!  
Still pouring on unwilling ears  
That truth oppression only fears.  
—John G. Whittier.

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According to that document it was the duty of  
the civil officers to preserve the unity of the  
faith under penalty of the law. Whatever  
Rome had done, that document authorized  
the church-and-state officials to do. And  
Henry VIII, the titular head of the English  
Church, determined to rid his realm of these  
dissenters, issued a decree commanding them  
to depart within ten days from the date of  
the decree, “on pain to suffer death, if they  
abide and be apprehended and taken.”—  
“*Wilkins’s Concilia,*” volume 3, page 776.  
Their only crime was “wicked errors and  
abominable opinions.”

In spite of these persecutions, the princi-  
ples of soul freedom held by the Anabaptists  
continued to be disseminated throughout the  
realm. The influence of their persistent  
teachings in the Netherlands resulted in the  
establishment of religious freedom in that  
country when its independence was secured.  
From those teachings, industriously and  
fearlessly promulgated in Western Europe  
and England, have sprung the liberties which  
the Government of the United States now  
guarantees to its people. Those principles  
came to our shores as the colonists came, not  
welcomed by the majority, and yet winning  
their way until they succeeded in making  
persecution hateful here, and in striking the  
shackles off the minds and consciences of the  
founders of the young nation.

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

So can we trace the teachings of the Ana-  
baptists from the blood-sprinkled soil of  
Europe and England, where they paid with  
their lives for the propagation of their prin-  
ciples, and see them leavening the spirit of  
the American nation, until they take con-  
crete form in the Constitution of the United  
States. Those heretical doctrines and “pes-  
tilent opinions,” those principles which out-  
lawed those who held them, and could find  
little or no recognition in the Old World,  
became the stable foundation of a nation  
whose influence is felt in all the world;

But this happy consummation was not  
reached in the New World unhindered. The  
seeds of oppression had found fertile soil,  
and the pestilence of persecution wrought  
sad havoc in colonial America. Religion was  
established by law; church support and  
church attendance were compulsory; free-  
dom of religion was denied; and even Amer-  
ica was compelled to pay the price—the  
price of blood—for freedom to worship  
God.

Roger Williams, wandering among the for-  
ests of New England in winter, housed in  
the wigwams of the savages, illustrated the  
spirit of the times; and out of that womb of  
intolerance was born a State whose influence  
has exceeded that of any other State in the  
Union in making certain for all Americans  
the freedom of the soul.

The same principles for which Roger Will-  
iams stood, and for which the Anabaptists  
before him had contended, we find eloquently  
set forth in that memorable document is-  
sued by the Presbytery of Hanover in Vir-  
ginia, which declared that “the duty which  
we owe to our Creator, and the manner of  
discharging it, can only be directed by rea-  
son and conviction, and is nowhere cog-  
nizable but at the tribunal of the universal  
Judge;” that “to engage in the exercise of  
religion agreeable to the dictates of our own  
consciences, is an unalienable right” which  
“can never be transferred to another;” that  
“the kingdom of Christ, and the concerns of  
religion, are beyond the limits of civil con-  
trol.”

These principles were found finally crys-  
tallized in the Virginia Bill of Rights, ar-  
ticle 16, which reads:

“That religion, or the duty which we owe  
to our Creator, and the manner of dischar-  
ging it, can be directed only by reason and

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**BIGOTRY AND TOLERATION**  
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The doctrine which, from the very first  
origin of religious dissensions, has been  
held out by all bigots of all sects, when  
condensed into a few words, and stripped  
of rhetorical disguise, is simply this: I  
am in the right, you are in the wrong.  
When you are the stronger, you ought  
to tolerate me; for it is your duty to  
tolerate truth. But when I am the  
stronger, I shall persecute you; for it is  
my duty to persecute error.—Lord Ma-  
caulay.  
\*\*\*\*\*



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; and that it is the mutual duty of all to practise Christian forbearance, love, and charity towards each other." And those principles were definitely adopted by the nation when its Constitution was made to declare that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

There stands the nation, and out of that chaos of oppression was it born. The doc-

trines of freedom preached under the shadow of the gallows and in the smoke of martyr fires, have come to fruition, and upon the shoulders of every intelligent American rests the responsibility of seeing to it that the great boon conferred upon us at so great a price of suffering and sacrifice shall not be swept away in the clamor for religious legislation. The separation of Church and State, in fact as well as in theory, is the only thing that can guarantee the religious liberties of the people; and that separation can not be insured if the people permit the enforcement of any religious ordinance under penalty of law.

## The Reformation and Liberty

By Lucas A. Reed, M.S. Editor of the "Signs of the Times Magazine"

**I**T was the power of the State that, uniting with the church of the time, put Christ to death. His uncompromising adherence to right, notwithstanding the sentence of death placed upon Him by the church and the State of His time, justified the apostles in obeying God rather than men. Acts 5: 29.

It was the interference of the State in matters of conscience that brought about the martyrdoms of the early Christian church. In following conscientiously the precept and example of Christ, they refused to obey Rome in matters of conscience.

So in the Dark Ages, the martyrs were those who dared to deny the authority of the rulers in matters of faith and religion. While accepting the State's rule in civil matters, they denied it any right to invade the conscience.

The Reformers logically must take the same position that Christ and the apostles had taken.

### A Principle and a Watchword

For example, the work of Luther was well prophesied and exemplified when he, to do penance, sought to climb Pilate's staircase, and heard the words of Holy Writ penetrating into the innermost sanctuaries of his conscience, showing to him that peace of soul and satisfaction for sin are not to be gained by the futile labors of man, but "the just shall live by his faith." That one principle, "The just shall live by his faith," became the great guide to Luther. It became the

great battle-cry of the German Reformation. At once the soul's way to God was opened up plain and clear to the very throne of God, not by the way of priestly confessor or penitential afflictions of the flesh, but through faith in Jesus alone. Not by the authority of men in power, not by the consent or the dissent of princes, was the soul to serve its Maker; but life, holy life, Christian life, was to be brought to earth through the faith of the individual alone.

It was therefore perfectly natural for Luther to attack the sale of indulgences peddled by Tetzel through Germany. He

### Liberty

'Tis Liberty alone that gives the flower  
Of fleeting life its luster and perfume;  
And we are weeds without it. All constraint  
Except what wisdom lays on evil men,  
Is evil: hurts the faculties, impedes  
Their progress in the road of science, blinds  
The eyesight of discovery; and begets,  
In those that suffer it, a sordid mind,  
Bestial, a meager intellect, unfit  
To be the tenant of man's noble form.

— Cowper.

knew at once that no man, and no group of men, whether a church or a State, or both, could give man power to commit sin, or absolve him from the consequences; and so he boldly attacked that whole system of raising money for the church. He wrote out his ninety-five propositions against the doctrine of indulgence, nailed them to the church door at Wittenberg, and declared himself ready to defend them against all comers.

In Luther's mind, worldly authority for religion went tumbling from the throne. The soul rests its faith in the Bible alone. This was the emancipation proclamation which he uttered to the world in his time.

It was therefore also just as logical, when Luther was called before the great diet at Augsburg, that he should not lean upon man, or take the teachings of men as his guide. His guidance was in the Word of God, his trust in his Maker alone; and when forced to give his answer as to whether he would retract, he could say clearly:

"Since your most serene majesty and the princes require a simple, clear, and direct answer, I will give one, and it is this: I can not submit my faith either to the pope or to the councils, because it is as clear as noonday that they have fallen into error, and even into glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons; if I am not



John Knox, the Scotch Reformer, of whom it is said that he "never feared the face of man"

satisfied by the very texts that I have cited, and if my judgment is not in this way brought into subjection to God's Word,—I can nor will retract anything; for it can not be right for a Christian to speak against his conscience. Here I take my stand; I can not do otherwise. God be my help! Amen."

Here the principle is laid down as clearly as it seems possible for human words to phrase it. No man is authority in matters of conscience, whether he be prince or prelate, legislator or church counselor, emperor or pope.

And when the spokesman of the diet told Luther, "If you do not retract, the emperor and the States of the empire will proceed to consider how to deal with an obstinate heretic," and the listeners trembled at the threatening words, Luther himself could be calm, and say, "May God be my helper! for I can retract nothing." And when, after consideration, they gave him still an opportunity, he remained firm, and said, "I have no other answer to give than I have already given." The power that had forced princes and emperors to bow before it, broke harmlessly upon the faith of the simple, humble monk.

It was nothing strange that all the power of a church religion should be concentrated in its mighty wrath upon him; but in the providence of God he was kept safe, to continue the great work for the emancipation of human souls.

### The Great Protest

Following out the great principles that gave birth to the Reformation, the protest of the princes marked a fresh impetus toward men's adherence to faith only in the Word of God. The emperor had called a diet to convene at Spiers in 1529, for the purpose of crushing heresy. The princes, if possible, by peaceful means, were to be induced to side against the Reformation. If they refused, Charles was prepared to resort to the power of the sword. It was a dark day for the Reformation, but the Reformers were not without hope. Melancthon voiced their faith, "We are the execration and the sweepings of the earth; but Christ will look down on His poor people, and will preserve them." The priests demanded that the States which had accepted the Reformation submit implicitly to Romish jurisdiction. This made the issue directly a matter of

(Continued on page 10)



Statue of Martin Luther, the great German Reformer, who repudiated the interference of the State in religious matters. The basis of Christianity was the Word of God.



LOGIC OF CHURCH AND STATE UNION

Cotton, in his elaborate controversy with Roger Williams, frankly asserted that persecution is not wrong in itself; it is wicked for falsehood to persecute truth, but it is the sacred duty of truth to persecute falsehood.—John Fiske, in "The Beginnings of New England."

Questioner.—"Did civil government always exist in the world?"

Answer.—No; civil government is a temporary but necessary arrangement or expedient under sin.

Questioner.—"When do you understand civil government originated and became necessary?"

Answer.—When sin entered the world; in other words, when man became selfish. This fact is recognized by Mr. Andrew W. Young in his work on civil government. Explaining the necessity for civil government, he says:

"All men in society have the same rights. Therefore we can not rightfully supply our wants or gratify our own desires any further than is consistent with the rights of others. But man is by nature selfish, and many would infringe the rights of others, for their own selfish ends, unless restrained. Hence we see the necessity of some fixed rules, that each one may know what he may do, and what he must not do."—"Government Class Book," page 12.

But man was not created "selfish." Hence civil government was not an original ordinance or arrangement of God. It became a necessity when man fell—when he sinned—when he became selfish. Then the "fixed rules" defining the metes and bounds of men's actions, that each might "know" what he could and what he could not do, had to be promulgated. Then men, in defense of their rights, had to pool their rights and power, and vest power and authority in men as guardians of those rights. This, in whatever form it might assume, meant civil government.

The same is true also regarding moral law. This, in its negative, prohibitive, written form, became a necessity because of the entrance of sin. It was spoken "because of transgressions." Gal. 3:19. It was made "for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves

THEY ASKED TOLERATION—LIBERTY; SHALL CHRISTIANS NOW ASK MORE?

Report of House of Representatives on Sunday Mails, 1831

Did the primitive Christians ask that government should recognize and observe their religious institutions? All they asked was toleration; all they complained of was persecution. What did the Protestants of Germany, or the Huguenots of France, ask of their Catholic superiors?—Toleration. What do the persecuted Catholics of Ireland ask of their oppressors?—Toleration. Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it that, in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbor?

The Origin and Province of Civil Government

By Willard Allen Colcord, Author of "The Rights of Man"

with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." 1 Tim. 1:9, 10. It entered "that the offense might abound," and came "that sin by the commandment might become exceeding sinful." Rom. 5:20; 7:13. The redeemed will neither need nor know the law of God in this form. And to those who even now become converted, its prohibitions against sin become promises of grace and power to keep from sinning. Much less do they need the prohibitions of civil law to restrain them from trampling upon the rights of others. They would not do thus were there no civil laws and no civil government. The law of God in their hearts—the law of love—prompts them to the very reverse course,—not only to respect the rights of others, but to bless them, to be loving and kind to them, and to do them good.

Questioner.—"But do not the Scriptures teach that we are to obey the powers that be?"

Answer.—Yes; the Bible is very plain and emphatic upon this point. It says, "Let every soul be subject unto the higher powers.

Sinner and Tyrant

That he who treads profanely on the scrolls of law and creed,  
In the depth of God's great goodness may find mercy in his need;  
But wo to him who crushes the SOUL with chain and rod,  
And herds with lower natures the awful form of God!

—Whittier.

For there is no power but of God: the powers that be are ordained of God." Rom. 13:1. Instead of encouraging disrespect for civil government and those in civil authority, the Scriptures teach Christians to be obedient and respectful to them. To Titus Paul writes, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3:1. And Peter says: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. . . . Honor all men. Love the brotherhood. Fear God. Honor the king." 1 Peter 2:13-17.

Questioner.—"Upon what ground, then, can you claim the right not to observe Sunday when the law commands that you shall?"

Answer.—While the Scriptures teach respect for civil authority, they nowhere indicate that this authority is unlimited in its scope and field of action. Metes and bounds are set to it. It has been given no right whatever to enter the realm of religion; that is, to prescribe to men in matters of faith, or assume to indicate to them their obligations and duties to God. The same Bible that teaches us to be subject to the powers that be, teaches that in case of any conflict between the requirements of the powers that be and

RIGHTS VERSUS TOLERATION

United States Senate Report, 1829

WHAT OTHER NATIONS CALL RELIGIOUS TOLERATION, WE CALL RELIGIOUS RIGHTS. THEY ARE NOT EXERCISED IN VIRTUE OF GOVERNMENTAL INDULGENCE, BUT AS RIGHTS, OF WHICH GOVERNMENT CAN NOT DEPRIVE ANY PORTION OF CITIZENS, HOWEVER SMALL. DESPOTIC POWER MAY INVADE THOSE RIGHTS, BUT JUSTICE STILL CONFIRMS THEM.

the requirements of God, "we ought to obey God rather than men." Acts 5:29. Sabbath observance is a duty which men owe to God, for the Sabbath itself belongs to God. It is "the Sabbath of the Lord thy God," "holy unto the Lord." No civil authority, therefore, has any right to legislate in regard to Sabbath observance; and when it not only presumes to do this, but commands men to observe as the Sabbath a day which God has not commanded to be observed as such, but, on the contrary, has indicated as a working-day, men have a right not to obey such a commandment, but to obey God and observe the day which He has set apart and blessed.

Questioner.—"You believe, then, that we have a right to resist the powers that be?"

Answer.—No; a man may refuse to comply with a wicked or unjust law, and not resist the authority or power that made the law. There is a difference between resistance and refusing to obey a law with which one can not conscientiously comply. Resistance implies the use of force. This the Christian is not to use. Explaining how he could refuse to comply with the Act of Uniformity and the Conventicle Act of 1662 and 1664 under Charles II, and still respect the powers that be, Bunyan said to the clerk of the court, who was urging Rom. 13:1 as proof that he should comply with these acts:

"Sir, the law provides two ways of obeying; the one to do that which in my conscience I do believe that I am to do actively; and where I can not obey actively, then I am willing to lie down and suffer what they may do to me."

The latter is what Bunyan did. For twelve long years he was imprisoned in Bedford jail, because he chose to worship God according to the dictates of his own conscience instead of according to the manner prescribed by acts of Parliament. But in refusing to comply with these religious laws, and while undergoing this imprisonment, he was not "resisting" the powers that be.

W. A. COLCORD.

THE CONSEQUENCES IN THE PRINCIPLE

From Madison's Memorial to the General Assembly of the Commonwealth of Virginia, 1785

The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. WHO DOES NOT SEE THAT THE SAME AUTHORITY WHICH CAN ESTABLISH CHRISTIANITY, IN EXCLUSION OF ALL OTHER RELIGIONS, MAY ESTABLISH, WITH THE SAME EASE, ANY PARTICULAR SECT OF CHRISTIANS, in exclusion of all other sects?



## "This Man Receiveth Sinners"

By Mrs. E. G. White

**W**HEN draw near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall

or drew from Him one word of approval. They flattered themselves, but He did not flatter them. The teaching of Christ was against all vanity and pride, for these were abhorrent to the Most High. It is the humble and the contrite whose prayers are heard in heaven. The Lord declares that He knoweth the proud afar off. He says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word."

When the scribes and Pharisees saw the publicans and sinners following Christ and listening with living interest to His teaching, they could not tolerate either Teacher or listeners. They hated Christ, and said, "This

Those who are wise in their own conceit do not realize the position in which they are placed by this parable. The Son of Man came to seek and to save that which is lost. Does not the shepherd leave the ninety and nine in the wilderness and go after that which is lost until he find it?

In giving His only-begotten Son to save us, the Lord God shows what is the estimate He puts upon man. To the question, What is the price of the soul of man? the answer is, The life of the only-begotten Son of God. And as Christ came to save man, high or low, rich or poor, white or black, are any to be treated with contempt? Satan has studied to lay in ruins the image of God, and through intemperance and sin, obliterate all trace of His character in man. Christ came, clothing His divinity with humanity, that He might meet humanity and not ex-



Gustave Doré

CHRIST LEAVING THE JUDGMENT-HALL

The Son of God, the Witness for Truth, who declared that on His request twelve legions of angels would be sent to fight His battles, who could by His power have so swayed the people as to effect the overthrow of the Jewish hierarchy, would not call on civil power or the power of force to aid Him in His mission. He said, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." He came to save, not to destroy.

be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

The scribes and Pharisees prided themselves upon the idea that they were God's chosen people, yet they were filled with self-righteousness. Christ "came unto His own, and His own received Him not." He did not flatter the Pharisees or exalt them in any way. He received the publicans and sinners whom the Jews heartily despised, and because His lessons of humility, compassion, and love rebuked their selfishness and pride, they would none of Him, but turned from Him in scorn. They made great ostentation, wore long robes, and stood praying on the corners of the streets, but none of these pretensions to piety awed the great Teacher

Man receiveth sinners, and eateth with them." By this accusation they thought to make the false impression that Jesus loved the association of those who were sinful and defiled, and was insensible to their wickedness. To this reproach Jesus replied by the parable of the lost sheep. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The parable of the lost sheep places man in the position of one who is helpless and undone. All are lost unless they are transformed in character. The lost condition of the sheep necessitates the coming of the True Shepherd, that, at any cost to Himself, He may seek and save those that are perishing.

tinguish humanity by divinity. He came to save the lost sheep, and became a servant in lowly ministry to lift up the lowly.

### The Science of Salvation

is a grand theme, and all the glory of restoring the image of God in man is to be laid at the feet of the Eternal. Holy angels have left the royal courts, and have come down to earth to encamp in the valleys in chariots of fire, a vast army, not to despise, not to rule, or require man to worship them, but to minister to those who shall be heirs of salvation. Could human eyes be opened, they would see in times of danger, when Satan goes forth as a roaring lion, seeking whom he may devour, that heavenly beings encamp around the little flock who love and fear God.

(Continued on page 10)



## California and Liberty

By John Orr Corliss

### II — Court Decisions Regarding California Sunday Law

**NOTWITHSTANDING** the strong majority by which the Democratic Party took the reins of the California State administration in January, 1883, and the consequent repeal of the Sunday law which had hitherto been the source of so much sect animosity and neighborhood disturbance, the clergy of the State at once set about to secure the re-enactment of the obnoxious statute.

#### A Weekly Rest Law

In order to avoid the odium of working in behalf of a religious measure, special enactments were secured from time to time, as possible steps toward future statutes more general and comprehensive in nature. The first of these was a law approved February 27, 1893, entitled, "An act to provide a day of rest from labor." Its provisions are as follows:

#### Day of Rest

"Section 1. Every person employed in any occupation of labor shall be entitled to one day's rest therefrom in seven; and it shall be unlawful for any employer of labor to cause his employees, or any of them, to work more than six days in seven; provided, however, that the provisions of this section shall not apply to any case of emergency."

#### Meaning of Term

"Sec. 2. For the purposes of this act, the term 'day's rest' shall mean and apply to all cases, whether the employee is engaged by the day, week, month, or year, and whether the work performed is done in the day or night-time."

#### Penalty for Violation

"Sec. 3. Any person violating the provisions of this act shall be deemed guilty of a misdemeanor."

#### Time Act Shall Take Effect

"Sec. 4. This act shall take effect and be in force thirty days from and after its passage."

It will be readily seen that this statute places the guilt of its violation on the employer of the enforced labor, rather than upon the employee. No statute could be framed to meet the needs of overworked laborers better than this one, which has been a part of California's civil code for nearly a score of years. It certainly provides for one day of rest in each week for every laboring man in the State. If these shall unite, in their choice, on Sunday as that weekly day of rest, well and good; the statute grants this demand. It concedes, in fact, all that any working man can ask for himself, and in granting this it affords the fullest personal liberty that any republic can offer its citizens.

On the other hand, to enact a positive Sunday rest law, which would require everybody, irrespective of his circumstances or desire, to rest on that day, would deprive men of their constitutional right of choice in "pursuit of happiness" so strongly guaranteed by the Federal Fundamental Law. An assemblyman of the thirty-eighth session of the California legislature, who then desired a Sunday law, was asked why the statute above cited was not sufficient to meet the needs of the laboring man, without putting

a Sunday law on the statutes. He replied that the statute was of no value because it carried no penalty. But is this true? If so, in justice to the laboring class, it should at once be amended.

Let us, however, look at the statute before rendering a final decision. Upon investigation we find that it provided that "any person violating the provisions of this act shall be deemed guilty of a misdemeanor." But what is a misdemeanor? Bouvier's Law Dictionary says that this is —

"A term used to express every offense inferior to felony, punishable by indictment, or by particular prescribed proceedings. In its final acceptance, it is applied to all those crimes and offenses for which the law has not provided a particular name."

Thus we learn that a misdemeanor, being an infringement of civil rights, is punishable by indictment or by particular prescribed proceedings when no prescribed penalty is provided by the act establishing the misdemeanor. This leaves in the hands of the trial court the right to prescribe the penalty, which may be a fine as high as \$500, or six months' imprisonment, or both. This would seem a penalty heavy enough to meet the most extreme demand.

#### Fear of Employees

But clerks and others say, "We do not like to complain of our employers, and so lose our jobs." In that case, every such person can take the other alternative, and work; but there is the law to protect his interests, and if he chooses not to avail himself of its provision, he should not complain, nor ask the State to pass a religious rest law, repugnant to so many citizens, in order to relieve him of the responsibility of demanding his rights under the existing statute.

With all this provision upon the statutes, for the protection of labor's rights, one is forced to conclude that the demand for a uniform Sunday rest law comes from religious teachers in the church, who ignore the provisions of civil law for the better condition of the working classes, and that their demand is in the interest of their religious doctrines, rather than for the freedom of the laboring man.

#### Making Labor a Crime

In 1895 a law was enacted making it a misdemeanor to keep open and conduct a barber shop, or to work as a barber, on Sundays and other holidays after the hour of twelve o'clock noon of said days. Under this law, one Leo Jentzsch was indicted, and on a writ of *habeas corpus* his case was carried to the State Supreme Court. Justice Henshaw, in the course of his judicial reasoning upon the statute, said:

"It is not easy to see where or how this law protects labor from the unjust exactions of capital. A man's constitutional liberty means more than his personal freedom. It means, with many other rights, his right freely to labor, and to own the fruits of his toil. IT IS A CURIOUS LAW FOR THE PROTECTION OF LABOR WHICH PUNISHES THE LABORER FOR WORKING. Yet that is precisely what this law does. The laboring barber, engaged in a most respectable, useful, and cleanly pursuit, is singled out from the thousands of his fellows in employments, and told that, WILLY-NILLY, he shall not work upon

holidays and Sundays after twelve o'clock noon. His wishes, tastes, or necessities are not consulted. IF HE LABORS HE IS A CRIMINAL. Such protection to labor carried a little further would send him from the jail to the poorhouse.

"How comes it that the legislative eye was so keen to discern the needs of the oppressed barber, and yet was blind to his toiling brethren in other vocations? Steam car and street-car operatives labor through long and weary Sunday hours, so do the mill and factory hands. There is no Sunday period of rest and no protection for the overworked employees of our daily papers. Do these not need rest and protection? The bare suggestion of these considerations shows the injustice and inequality of this law."

In conclusion the justice quoted the following opinion from Judge Cooley:

"Every one has a right to demand that he be governed by GENERAL rules, and a SPECIAL statute that singles his case out as one to be regulated by A DIFFERENT LAW from that which is applied in all similar cases would not be LEGITIMATE LEGISLATION, but an arbitrary mandate unrecognized by the law."

The decision was next rendered, in which the full bench concurred: "The prisoner is discharged."

Several judicial opinions of the same nature have been handed down from the courts of California, but the space of this article permits the use of but one other. Under the Sunday law of 1858, a Jewish clothier of Sacramento, by the name of Newman, was arrested for keeping open his store on Sunday. He was tried, and sentenced to pay a fine of fifty dollars, and twenty dollars additional as costs of prosecution. Failing to pay the fine and costs, he was imprisoned, but petitioned the Supreme Court for a writ of *habeas corpus*, and was discharged from imprisonment.

In rendering decision, Chief Justice Terry cited two sections of the State Constitution, the first of which declares:

"All men are by nature free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing, and protecting property, and pursuing and obtaining safety and happiness."

The fourth section affirms:

"The free exercise and enjoyment of RELIGIOUS PROFESSION AND WORSHIP, WITHOUT DISCRIMINATION or preference, shall FOREVER BE ALLOWED IN THIS STATE."

After quoting these sections of the Constitution, Justice Terry asked two pertinent questions relative to the law under which Newman was convicted, as follows: 1. "Does the act of the legislature make a discrimination or preference favorable to one religious profession, or is it a mere civil rule of conduct?" 2. "Has the legislature the power to enact a municipal regulation which enforces upon the citizen a compulsory abstinence from his ordinary, lawful, and peaceable avocations for one day of the week?"

#### Purely Religious

Reasoning upon the question of the law's constitutionality, the conclusion was drawn that "the truth is, however much it may be disguised, that this one day of rest is a purely religious idea. Derived from the Sabbatical institutions of the ancient Hebrews, it has been adopted into all the creeds of succeed-



ing religious sects, throughout the civilized world."

## Usurpation of Power

Speaking directly to the case in hand, Justice Terry pertinently said:

"One of the objects for which the judicial department is established, is the protection of the constitutional rights of the citizen. The question presented in this case is not merely one of expediency or abuse of power. It is a question of **USURPATION OF POWER**. If the legislature have the authority to appoint a time of compulsory rest, we would have no right to interfere with it, even if they required a cessation from toil for six days in the week, instead of one. If they possess this power, it is without limit, and may extend to the prohibition of all occupations at all times."

The opinion concludes:

"In our opinion, the act in question is in conflict with the first section of article first of the Constitution, because, without necessity, it infringes upon the liberty of the citizen, by restraining his right to acquire property."

"And that is in conflict with the fourth section of the same article, because it was intended as, and is in effect, a discrimination in favor of one religious profession, and gives it a preference over all others."

"It follows that the prisoner was improperly convicted, and it is ordered that he be discharged from custody."

In the concurring opinion rendered by Justice Burnett, occurs this decisive expression:

"The act of the legislature under consideration violates this [the fourth] section of the Constitution, because **IT ESTABLISHES A COMPULSORY RELIGIOUS OBSERVANCE**."

Again:

"The act violates as much the religious freedom of the Christian as of the Jew. Because the conscientious views of the Christian compel him to keep Sunday as a Sabbath, he has the right to object, when the legislature invades his freedom of religious worship, and assumes the power to compel him to do that which he has the right to omit if he pleases. The principle is the same, whether the act of the legislature **COMPELS** us to do that which we wish to do or not to do."

True, Justice Field, the remaining member of the supreme bench at that time, dissented from these opinions. But inasmuch as he had for a long time held a bitter personal pique against Justice Terry, it would be easy to suspect his motive in doing so; for it does not require a judicial mind to discover that the reasoning of the two concurring opinions was absolutely sound in logic and good sense. Justice Field justified Sunday legislation on the ground that "Christianity is the prevailing faith of our people," and the "basis of our civilization," thus making religion the basis of all Sunday legislation. He did not contend that the Constitution upheld such legislation, but that the majority should rule in such matters.

But why should the religious views of the majority in any nation be enforced upon a minority who do not believe the same? Why should not the minority be entitled to protection in their religious rights as well as in their civil rights? To refuse such protection is nothing short of intolerance, which one can hardly believe that the liberty-loving people of California are yet ready to endorse.

J. O. CORLISS.

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"WHEN the pulpit is not filled, is it any wonder the pews are empty?"

## God and Caesar

By H. W. Cottrell, President of Western Oregon Conference



WHEN our Lord was on earth, critics inquired of Him whether or not taxes should be paid to Caesar — civil government. He replied, "Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar [civil government] the things which are Caesar's; and unto God the things that are God's." Matt. 22:17-21.

The Master herein recognized the rights of both God and Caesar, divine and civil government, Church and State. He designed to impress upon the minds of those critics, and humanity throughout all time, that there are civil governmental rights by divine injunction, which should be rendered to civil government by each individual; and that there are other natural, inherent, unalienable, God-given, individual rights, due to be rendered in worship to God only, with which civil government can by right have nothing to do.

In Eden there was divine government only. The transgression of divine law introduced sin into the world. Sin brought selfishness — loss of respect for the rights of others. In order that the outworking of inward selfishness might be restrained, and the invader of the rights of others punished, God ordained civil government, with human authority, to protect every man in the enjoyment of his natural, inherent, divinely given rights. Especially did He ordain civil government for the protection of the weak against the strong, the minority against the majority, the one lone individual against mob violence, that each might enjoy his God-given liberty to worship God, or not to worship Him, according to the dictates of his own conscience, as he may elect.

In the utterance, "Render therefore unto Caesar [civil government] the things which are Caesar's," our Lord declares, most specifically, that when man has rendered due allegiance to civil government, by rendering to it "the things" that pertain thereto, there then remains certain other allegiance which it is the individual's duty to render to God direct. Thus Jesus placed bounds defining the limit of Caesar's legislation. He spoke authoritatively in defining this limitation to civil authority, and from His statement there can be no appeal.

Mr. Baneroff, in his "History of the Constitution of the United States," accords so perfectly with Christ's decision on limitation of rights of civil legislation, that I quote:

"The **AMERICAN CONSTITUTION**, in harmony with the people of the several States, **WITHHELD** from the **FEDERAL GOVERNMENT** the **POWER** to **INVADE** the **HOME OF REASON**, the citadel of **CONSCIENCE**, the **SANCTUARY** of the **SOUL**; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power."—Last chapter.

The first amendment to the Constitution of the United States says:

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

Ex-President Roosevelt, in an address delivered at Oxford University, England, on

the occasion of the conferring of the degree of D.C.L. by the university, said:

"True liberty showed itself to best advantage in protecting the rights of others, and especially of minorities."

God alone can enter the realm of and deal with questions of religion and conscience, for such are results of inward promptings of the soul. Civil government can not enter the realm of conscience, nor can it even make a fair pretense, unless the stocks, thumb screws, and fagot should be reinstalled.

Every individual has a natural right to think, to draw conclusions, to speak, and to live out his conviction of conscience, in religious or non-religious matters, provided in so doing he does not invade the equal rights of his fellow men.

## Church and State

The personnel of the church receive their gifts and grants from God; "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. The Sabbath is a good and perfect gift, hence comes from God to men, and not from State or nation. All gifts pertaining to the church or religion come "down from the Father" above, not from men beneath; come from the divine throne, not from Congress, Parliament, or legislature.

The duty of the State and nation is to legislate upon civil matters, thus to make and enforce laws for the protection of life, liberty, and all other inherent rights within the power of man to take from his fellow man, and not to invade rights. The man who is not willing to protect the same rights and liberties for others which he asks for himself, and to require them at the seat of civil government, has not a true appreciation of liberty.

Sabbath (Sunday) legislation is religious legislation. Such legislation is wrong, if for no other reason, because it is class legislation. It is in the interest of that class of citizens who observe Sunday as a day of rest and worship, and is an invasion of the equal rights and liberties of other classes of citizens who choose to rest and worship on another day of the week. And it also trenches upon the liberties of another very large class of citizens who choose not to be religious.

Jesus said, "Render . . . unto God the things that are God's." No candid person will deny that the Sabbath is God's. "The seventh day is the Sabbath of the Lord thy God." It must be received from God, not from the State. It must be rendered to God, and not to the State or nation. Then why should ministers of the Gospel of Christ be clamoring for Sunday legislation in the interest of Christianizing the working men, when civil legislation can not give spiritual life?

Sabbath-keeping is an act of worship, and is spiritual, and due to be rendered to God. The State can not enforce true worship, because true worship is spiritual, and the State can not discern the motives of the hearts of men.

Sabbath legislation is religious legislation; and religious legislation is an unlawful union of Church and State, and is a carnal inva-



sion of the inherent rights of all men, whether they are Christians or whether they are not. It is an invasion of the God-given liberty of the non-Christian, for it would compel him to act one day in seven as if he were a Christian, when he is not. True worship and Sabbath-keeping are prompted by the inflowing of God's love into men's hearts, not by force—civil authority.

Representatives of the Lord's Day Alliance, National Reform Association, Men and Religion Forward Movement, and kindred orders, are advocating State and national Sunday legislation under "color" of relief to postal clerks, carriers, factory employees, and working people in general, as if they were seeking for them one day in every week for physical rest. The day of rest thus sought by civil legislation is either a Sabbath or a holiday. If a Sabbath is desired, it is not within the purview of the State to legislate upon that question; for the Sabbath is God's; it must be received from Him, and rendered to Him. If a holiday, it should have no religious restrictions or penalties attached thereto, but every man should be free to rest or not upon the day, as he may elect to do, as upon other holidays.

H. W. COTTRELL.

## "This Man Receiveth Sinners"

(Continued from page 7)

The heavenly Shepherd left the ninety and nine to seek the lost one. However dark the night, however severe the tempest, the shepherd goes forth, at every step calling by name his lost sheep, until he hears its terrified, faint, and dying cry. Then he hunts amid the dangerous places, crosses the tangled briers, and finds his sheep. He rescues it from peril, places it on his shoulder, and with rejoicing returns to the fold. At every step he cries, "Rejoice with me; for I have found my sheep which was lost." "And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost."

Could we see the heavenly angels watching with intense interest the steps of the Shepherd as He goes into the desert to seek and to save the lost, what wonder would fill our hearts! "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons [in their own estimation], which need no repentance." It is he who is sick who feels the need of a physician, and the mission of Christ to the world was to seek and to save those who were perishing. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

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If Christ is the wisdom of God and the power of God in the experience of those who trust and love Him, there needs no further argument of His divinity.—H. W. Beecher.

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THE tears of Christ are the pity of God. The gentleness of Jesus is the long-suffering of God. The tenderness of Jesus is the love of God. "He that hath seen Me hath seen the Father."—Alexander Maclaren.

## Ministering Men or Angels?

By Delwin Rees Buckner

At times at eventide, in glen or glade,  
Alone upon a robber-ridden road,  
Afar from any mortal man's abode,  
My heart hath fluttered in its cage, afraid;  
But as I've knelt upon my knees and prayed  
That God would take away the pricking goad  
That tortured me with fear, there oft hath  
glowed  
The torch of some wayfarer, come to aid.

"Was it an angel?" frequently I ask.  
And then I think: Was there a lighted roll  
Between the fingers where one holds the pen?  
His pocket partly hid a fire-filled flask?  
His speech was spiced with words that damn  
the soul?  
For angels do not thus appear to men.

## The Reformation and Liberty

(Continued from page 5)

freedom of conscience, a question of the rule of the church through the State. A compromise was proposed. There was to be no further carrying forward of the Reformation in States which had not yet accepted it. Protestantism was to be confined to the territory where it already existed. But the princes declared: "Let us reject this decree. In matters of conscience the majority has no power." To protect liberty of conscience is the duty of the State, and this is the limit of its authority in matters of religion. The matter of the jurisdiction of the State in matters of religion could not be more clearly outlined than in this protest of the princes.

And when, against this principle, the emperor declared that the decree was a settled thing, and submission was the only thing left, the princes brought their protest directly to the national council. Among other things, this protest declared:

"We protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and our people, neither consent nor adhere in any manner whatever to the proposed decree in anything that is contrary to God, to His Word, to our right conscience, or to the salvation of our souls."

Just as noble a stand was taken by John Knox in Scotland. His words were just as clear, and the issue was just as plainly joined. When he was brought face to face with the queen of Scotland, in whose presence the zeal of many a leader of the Protestants had abated, he stood unmoved. He was not to be won by caresses; he did not quail before threats. The queen charged him with heresy. He had been teaching the people to receive a religion prohibited by the State. She declared that he had therefore transgressed the Word which commands subjects to obey their princes. Knox answered firmly:

"As right religion received neither its origin nor its authority from princes, but from the eternal God alone, so are not subjects bound to frame their religion according to the tastes of their princes. For oft it is that princes, of all others, are the most ignorant of God's true religion. If all the seed of Abraham had been of the religion of Pharaoh, whose subjects they long were, I pray you, madam, what religion would there have been in the world? And if all in the days of the apostles had been of the religion of the Roman emperors, I pray you, madam, what religion would there have been now upon the earth? . . . And so, madam, you may perceive that subjects are not bound to the religion of their princes, altho they are commanded to give them reverence."

On these lines the battle was fought every-

where; and by the heroism of such men, and their uncompromising loyalty to the truth, a great light broke that banished the ages of darkness, and set the world to moving forward with an impetus it had not known before. Upon its glorious, wide-spread principles was based American liberty of conscience.

The principle is clear; it has been learned by years of sorrow and anguish; it has been paid for with the price of blood. It should be held by every soul to-day as the great heritage of Christianity.

To compromise now is for us to go back and repeat the sad mistakes of the Dark Ages. For us to reunite Church and State is for us to go back and tread the same dark, weary way that is marked in its every step by heart-pangs and human suffering, by fires of the martyrs and the blood of saints.

Here is the great lesson for all succeeding ages; here is the great lesson for our own time. The power of evil is working against God and His Word exactly the same to-day as it did then. It is as much opposed to the Scriptures' being made the guide of life as in the sixteenth century. There is need to-day for a return to the great Protestant principle, the Bible and the Bible only as the rule of faith and duty. To-day there is a subtle working to bring men under the rule of custom and doctrine foreign to the Word of God. The same unswerving fidelity and uncompromising adherence to the great principle that gave birth and life to the Reformation is needed now. It is the only hope of the maintenance of a free conscience, of religious liberty.

God give us to-day men with the same uncompromising principle and unsullied faith that Luther had when he could answer before the diet in the words of the Spirit of God. God grant us to-day unyielding men like the princes of Germany, to protest against every compromise of the Christian faith. God grant us men like John Knox, who will not quail before kings or queens or rulers, and guided by loyalty to principle, count not their lives dear, that they may remain true to Christ. God grant us the same freedom of soul exemplified by our great Head, the living Christ, who, threatened by Pilate with the power of Rome, could caution him with and apprise him of the great fact of each soul's responsibility to God.

The just shall live by his faith.

Then, as now, each one of us is to show, if we will, our unswerving allegiance to the great principles of Protestantism, the great life-giving power of the Reformation, pure and holy faith in the Word of God alone, scorning all temptations to resort to the laws of the State to enforce religious customs or practises of any kind whatsoever.

L. A. REED.

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## A Religious Act

AS MEN rise higher in the spiritual scale, they will, we believe, come to see that toleration is *per se* a religious act, and not a mere convention based on weakness or convenience or indolence. They will find that they can yield full liberty of conscience to others without yielding up or weakening their own faith. This may not be logical, but it is something better than that useful but over-honored little foot rule. It is the state of mind to which the sanest, noblest, most spiritual, and so most religious men in all the Christian creeds have always, consciously or unconsciously, tended.—London "Spectator."





MOUNTAIN VIEW, CAL., MAY 28, 1912

Manuscripts should be addressed to the Editor

### The Tiger or the Lamb

A MODERN revivalist, a few years ago, gave a lecture on "The Tiger or the Lamb." A masterly talk it was, on the relative value of love *versus* brute force in saving souls. He illustrated this by his own experience in the Five Points Mission in New York City. He found, on going there, a neat little chapel, carpeted, cozy, and convenient as a building; but few came to the meetings. Those who needed saving were driven away. The rough element would destroy the carpet and deface the furniture.

In this vicinity was the headquarters of what the gang of disreputables composing it called themselves, "The Devil's Nine;" and the name was honest in intent and true in fact. One of the rules regarding their headquarters was that nothing should be brought in or used that was got honestly. It must be obtained through robbery or theft. The gang was a terror to that part of the city.

But the young minister, believing that Jesus Christ died to save souls who needed saving, and that the mission was founded and supported that the Master might so use it, meeting several of the "Devil's Nine" in a group one day, asked them to his meetings at the mission. The leader of the gang queried, "Do you mean it, domine?" "Surely I do," replied the minister. "We'll be there," was the response. And they came, "horse, foot, and dragoons."

It is needless to recount all their disorder. The respectable missionaries were horrified. The neat carpet was taken up. The gang talked, laughed, badgered the minister, played cards, chewed tobacco, spit on the floor, indulged in rough horse-play; and all this during service, while the minister was preaching. Again and again, the young man of God tells us, he was tempted, as the tiger rose within him, to eject them by force, but the thought would persist and dominate that Christ's mission is to save. So, dispirited and almost discouraged, he would give at the close of each service the cheery invitation, "Come again, boys." And the response always was, "We will, domine." He almost wished sometimes that they would say, "We will not come again."

It seemed the purpose of the devil to wear out the patience and love of Christ in His servant. Their actions grew worse. Seemingly there was no impression made. One night their devilishness seemed to reach the climax. All the tiger within this strong, athletic minister burned to act. But again came a vision of the cross: Christ died for these; and the strong man broke and wept like a child. One of the boys said something disrespectful, and the leader of the gang took his slouch-hat and struck him over the head, and told him to shut up,—the first sign of encouragement the minister had received from the time they first entered the little mission chapel. When he told them at the close of the service to "come again, boys," the answer was in a different tone. The daredevil of it was gone, and in a subdued and quiet manner the leader responded, "We will." And they came, came to listen,

to think, to receive. And the result of it all was that every one of the "Devil's Nine" became the Lord's own—all won not by force, not by compulsion, but by the love of the Lord Jesus Christ.

Would that all ministers of the Lord Jesus Christ might know the strength of the love of the Lamb. John, in holy vision, was told to look for the Lion of the tribe of Judah. He looked, and saw a Lamb slain. The love and the sacrifice are stronger than the power and terror of the lion. If Christians could see that, they would not be asking for legislation to further the cause of the Master; they would be pleading on their knees for more of the love of Christ.

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### What Is Proposed

Do You Wish It?

THE present movements toward a union of Church and State are by no means new. The National Reform movement, now operating especially under the International Christian Citizenship movement, is a half-century old. Its object is to place all "Christian laws and usages" "on an undeniable legal basis in the fundamental law of the land." They believe that they will avoid all the troubles of the past if their object carries. This is what one of their leading propagandists and a vice-president said in the *Christian Statesman* (the organ of the association) January 13, 1887:

"It is not to have the Government set up some **CORRUPT** church establishment, and then lay its hand on everything that does not conform to it. This is what caused the persecutions in the Old World. Our remedy for all these malefic influences is to have the Government simply set up the **MORAL LAW**, and recognize **GOD'S AUTHORITY** behind it, and **LAY ITS HAND ON ANY RELIGION THAT DOES NOT CONFORM TO IT**. . . . Besides, this is the **ONLY WAY** human and divine authority can exercise their separate offices in peace. The only way they can be harmonized and kept from conflicting, is to say that **GOD KNOWS BEST, AND MAKE HUMAN AUTHORITY SUBORDINATE TO THE DIVINE**."

This is not a lone utterance. The object of the Christian Citizenship movement is the same to-day as then. Its utterances of to-day are equally strong. Somehow, they do not see the logical outworking of their purpose. Let us examine the above.

1. Never a church establishment existed which did not become corrupt connected with civil power. The eminent Dr. Philip Schaff has well said that secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the State.

2. What would the Government set up as "the moral law"? Would it be the Decalogue of the Bible? That has been defined in some of the great church creeds as the moral law. But other great religious bodies, like the Disciples, believe the moral law to be abolished. Therefore upon the Disciples the Government would "lay its hand."

3. Again, the moral law declares that "the seventh day is the Sabbath of the Lord thy God." Would Government enforce its observance? This is not the object of the National Reformers. Their object is to enforce the observance of the first day by law. The Government would therefore find itself obliged to decide a religious controversy, become a legal interpreter of God's law, put itself between the conscience of the indi-

vidual and its Maker, and make otherwise good men and citizens criminals for conscience' sake.

4. For this they would not have God's Word or law, but human interpretation of that law. They would not have God's authority behind it, but human authority of law and force, of fine and jail.

5. God has ordained human government to govern humans in human things. It is an utter perversion of Christianity to give any government authority in the things of religion. The nearest to the ideal of what a government ought to be in the light of Christianity is our own national Government, knowing no religious test, having no power to establish any religion or prohibit its free exercise. It does have power to compel civility, man's conduct toward man. Under that scheme of government, religion has prospered as in no time of the ages. Men have had the privilege, as they have the right, to stand face to face with God.

6. It is best to say that "God knows best," but no human power can compel human authority to submit to the divine. It can compel an outward acquiescence, it may make men act as hypocrites, but it can not change the heart.

7. The result of religio-civil legislation is to make criminals of the best of citizens. In conversation some years ago with an old National Reformer, he admitted that religious laws, in their very nature, would be considered the most sacred of obligations due to a government acting in God's stead. If officials felt this, it would be important that such laws be enforced. Dissenters would be regarded as working against the highest interests of society and government. If milder penalties failed, severer would follow, till finally the "contumacy" and stubbornness of the conscientious dissenter would be counted treason and punishable with death. A noted archbishop in this country said, "The violator of a Sunday law is the worst of criminals;" and for "the worst of criminals," the punishment is death.

Reader, are you in favor of such a régime?

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### Sunday Baseball Games in New Jersey

IN Plainfield, New Jersey, on a recent Sunday, a large crowd assembled to witness a baseball game. Certain of the clergy had determined that no more Sunday baseball should be played in that place, and those in favor of the game had also determined that they would defy the decision of the clergymen.

The crowd assembled and the game was called, and a clergyman with a deputy sheriff appeared. The clergyman went to the umpire of the game, and told him that the deputy had warrants for the arrest of each and every one who would presume to commence playing. A wrangle ensued, and as this was delaying the game, the crowd of spectators became impatient, started after the minister and the sheriff, and drove them off the field. The sheriff soon stepped to one side, and the crowd passed him by, but they followed the minister clear to his house. Nearly exhausted, he got inside and barricaded his door, and thus escaped falling into the hands of the angry and indignant people. The deputy went back to the players that had remained on the field, and persuaded them that since nearly all their crowd had gone in pursuit of the preacher, it would be best for them not to attempt to play.

The ministers and people who were supporting the idea of stopping the playing of baseball on Sunday would doubtless affirm that the players as well as the spectators were sinners in need of salvation. They would tell you that if these people were what they should be they would not be either playing ball on Sunday or watching those who were playing.



Those people in Plainfield who were trying to stop the ball game think that Sunday is the Sabbath, and hence they go forth to make war on those who would desecrate what they regard as a holy day. But what is the result of that minister's action? He places himself where he can have no possible influence for good over the large number in that community who think they have a right to play on Sunday if they so desire. He and the community are at war with each other in a way that is out of harmony with every principle of Gospel truth.

The observance of Sunday is a religious dogma. Try to disguise it as you will, but the fact remains just the same. No matter whether it be the Sabbath that the Bible teaches, or not, it is always wrong to try to enforce it by civil law. It can do no possible good, and all the evils in the whole realm of intolerance and religious persecutions are bound to be the final result of such a procedure.

Would that ministers of the Gospel would learn the simple truth of these clear and definite words of the Almighty: "Tho we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be made full." 2 Cor. 10:3-6. T.

### Let Us Suppose It

DR. GEORGE W. GRANNIS, secretary of the Lord's Day Alliance, said in a speech in San Jose February 14:

"Suppose we succeed to the utmost limit of our desire in everything else we are attempting to do, and then wake up to the realization that the greed for gain, the desire for sports, and the love of pleasure, take from us what little of the Lord's day [Sunday] remains; how are we going to hold anything that we have achieved? It is absolutely essential for everything for which the church stands. Man must first of all have a day for worship, a day for rest, a day of freedom from the ordinary grind of daily toil."

Now if Dr. Grannis's argument amounts to anything, it means that we will lose all that we have gained in Christianity unless the Sunday is preserved. It is not mere freedom from toil that he asks; it is not a holiday that he is demanding. It is a day of worship recognized in the law as such. There are many who prefer to attend some sport, as baseball, on that day, and find in it recreation. There are many that seek the pleasure of the woods and the groves and the streams and the mountains, and find in that the keenest zest and recreation. But that in no wise would help the worship day which Dr. Grannis demands. If there is anything to his logic at all, of the preservation of a holy day by law, it must be by a law that will, just as far as humanity can compel, coerce humanity into the appearance of observing the day as a sacred day. But that is utterly impossible, in the very nature of the case. Men may be compelled to stop work on that day, they may even be compelled to attend church; but no man can be compelled to worship or to love the day. That must be voluntary, and of God; and a law compelling men to do what they do not wish to do is a law that will carry them farther away from Christianity than they were. Every attempt to secure a proper Sabbath observance by human law has proved ineffectual, and ever will. The Pharisaic observance of the Sabbath is condemned in the Bible. The worship of God is always voluntary.

**Impending Earthquakes.**—A bulletin from the University of California says that warnings of impending earthquakes may some day be given, just as the weather bureau warns of coming storms. It also says that "no part of the earth's surface is exempt from these tremors." They think that along what is called "faults," or fault lines, shafts and tunnels could be sunk, and microphones installed

that would give warnings. In the first eleven months of the present instruments in use at the University of California, eighty-nine earthquakes were recorded. Many of these had come from immense distances, and had traveled half way around the world. It may be true that men may forewarn concerning some of these great convulsions of nature, but they can not stay them; and He whose Word is true tells us that sometime there will come the "great earthquake," in the which the cities of the nations shall fall, and earth's kingdom of sin shall come to an end.

### Not Law-Abiding

WILLIAM D. HAYWOOD, the head of the Industrial Workers of the World, is very frank as to where he stands. In his speech at Cooper, Indiana, on December 21, he is reported to have said:

"Can you wonder that I despise the law? I understand the class struggle. I am not a law-abiding citizen. More than that, I do not believe you here ought to be law-abiding citizens. . . . Let us Socialists be frank. We want to overthrow the capitalist system and establish in its place an industrial democracy. Why then say we are law-abiding?"

Surely if that is what the Industrial Workers of the World stand for, as set forth by their chief spokesman, they ought not to complain if they are met by the violent means which is at the disposal of the law enforcement officers. We could understand, and can understand, how men may not agree with laws upon the statute-books, how they may feel and know that some of these laws are in favor of the classes and against the masses; but it does not necessarily follow, even in the face of this, that a man can not be law-abiding. He may use every legitimate means in his power to protest against the law and to endeavor to change the law, but at the same time he may be law-abiding. Surely one forfeits his right to citizenship in any land who will make such a declaration as it is reported Mr. Haywood made.

### The Gospel in Japan

THERE is a striking article by the editor, Mr. Hamilton Holt, of the *Independent*, in that journal of May 9, on "Japan To-Day." We note one item. He declares that there are two chief hindrances to the spread of Christianity aside from world-wide causes, and that these are "the present diversity and antagonisms of denominations, and the quite obvious discrepancy between Christian profession and practise." And he quotes from the Rev. D. B. Schneider, at the conference last year of the federated missions:

"While Christianity is making a little progress, other great forces like that of nationalism, the revival of Shintoism, the renewed activity of Buddhism, agnostic or anti-moral literature, and practical materialism, that seem to work in deadly opposition to it, are gaining in strength. Moreover the passing of leadership into the hands of the Japanese church is giving us missionaries a secondary place, and to use the homely phrase, it is difficult 'to play second fiddle' enthusiastically. The encouragement also which we receive from the home land is not great."

There is more real need of vital Christianity, entirely apart from all nationalism. If missionaries would go to Japan from England and America, not to represent England and America, but Christ; there would be greater fruits.

**The consumption of rice is increasing rapidly,** and also the land on which it is grown. A few years ago Louisiana was considered the principal State for rice cultivation, but it has been grown successfully in Texas, Arkansas, South Carolina, Florida, Mississippi, North Carolina, Alabama, and California. Its home consumption is rapidly increasing. A clearer understanding of its food value has been propagated by the Rice Association of America. That is good. Rice is an excellent food. Its growth as a food ought to increase with California raisins.

**The Free Methodist Oregon Conference,** in recent session, condemned dancing in public schools, and demanded that the Bible and religious instruction be reinstated in the public schools of the country. They believe that the divorcement in respect to Christian principles as obtaining in our public schools at the present time is largely due to the Catholic Church; but the demand for the Bible and religion in the public schools on the part of this Free Methodist Conference justifies all the demand that the Catholics have ever made for public money to support parochial schools. Logically, from every view-point, religion and the teaching of religion ought to be eliminated from public schools. A resolution was adopted asking the President of the United States to require persons of any and all denominations who are in the employ of Government schools to lay aside all distinctive religious garb during school hours.

**According to the compilations from the New York census,** illiteracy has decreased in America during the last ten years, the percentage falling from 10.7 to 7.7. Illiteracy is greatest in the South. Iowa has the lowest per cent of illiteracy of any State, 1.7. New York, with its tremendous influx of foreigners, stands at 5.5—practically the same as ten years ago. Rhode Island is 7.7 against 8.4 ten years ago. The total number of illiterates in the United States is estimated at 5,516,693. Among the whites in the South it stands at 8 per cent of the population, and among the Negroes 33½ per cent. There has been encouraging gain among both classes.

**The last news from Durham, New Hampshire,** is that there are 170 students out on strike, comprising practically all the members of the three lower classes of the College of New Hampshire, and the members of the senior class have passed resolutions supporting the lower classes. And all this because a student, the president of the sophomore class, was suspended for ringing a false alarm of fire on the chapel bell. The president of the college has refused to recognize him, and hence a strike. There are strikes on the railway, with more threatening—sympathetic—strikes in the newspaper offices and elsewhere. It is an age of striking.

**It is probable that a joint resolution of Congress,** appropriating more than a million and a quarter dollars for the temporary relief of the flood sufferers in the Mississippi and Ohio valleys, will pass. A bill has been introduced also to appropriate thirty million dollars for maintaining, raising, and protecting the levees of the Mississippi and its tributary rivers. Surely something ought to be done to give the people of the valley protection.

**The Sunday "Oregonian" of May 5 says** that it will be the aim of the World's Christian Citizenship Conference which meets in Portland under the auspices of the National Reform Association in 1913, "to secure more stringent Sunday laws." The same paper also tells us that the Seventh-day Adventists are opposing the Sunday law propaganda of the National Reform Association.

**The present pope is said to have just completed** one of the greatest works of the church, a complete codification of the laws of the Roman Catholic Church. It has been under the direction of Pope Pius, and in constant progress for eight years. It involved the codifying of every law, every papal bull, and every papal act pertaining to the authority of the church from the beginning.

**King Frederick VIII of Denmark,** brother of the queen mother Alexandra of England and of the dowager empress Dagmar of Russia, dropped dead while walking the street in Hamburg, May 14, and Christian X, his oldest son, was proclaimed king the same day at 3 P.M. King Frederick was sixty-nine years of age.

**In Visalia, California, at the recent election,** 994 votes were cast against the saloon, and it is estimated that 500 of those were cast by the women; ninety-five per cent, it is said, of the women's vote was cast in favor of the anti-saloon régime.



# HOME AND FIRESIDE

## Sunset

By Ina Uno

Sunset o'er the wide Pacific,  
Blending tints of blue and gold,  
Tells a tale of joy and beauty  
As the evening stars unfold.

Sunset, and the day of labor  
Fades into the night of rest;  
But we pause just at the twilight,  
Which of all the day seems best.

Sunset, too, in human lifetime  
May, perchance, be best of all,  
If the toil and care are over,  
And the pleasures we recall.

Sunset! Yes; the day is going;  
Soon the darkness of the night;  
But the golden glow of evening  
Augurs well a morning bright.

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## The Father, His Burdens and Rights

By Mary Alice Hare Loper, M.S.



At the beginning, God placed the man at the head of the household; and the woman to-day who rightly appreciates her husband, is only too glad to have him occupy this position of responsibility. It is a sad fact that there are fathers and mothers who are not successful in filling properly the position which they occupy, so that one parent seems compelled from force of circumstances to do work which rightfully belongs to the other. But such was not the design of the Creator.

The young man who desires a wife, but is making no plans to support her, and the young woman who desires to get married, but is unwilling to become "a help meet for her husband," would better postpone indefinitely any thought of marriage; for when one seeks to change the divine plan in any particular, it never works well, and is sure to bring disappointment in the end.

The husband and father is the one upon whom rests heavily the burden of providing for the necessities of the household. It is he who must wrestle with financial problems in a way to reach the measure of success which duty demands, that the family may not only be provided for, but that they may have the wherewith to be a greater blessing to others. In the divine plan, the father has placed upon him not only the burden of supplying his family's temporal needs, but he is also the priest of the household, looking after the spiritual interests as well, and together with the mother directing the young minds under their care to follow the upward trend of life.

Children, as a rule, little realize the weight of the parental burdens of the home; and how often they underestimate their obligations to love, obey, and coöperate with those who perhaps toil early and late for their sustenance and enjoyment! The father and the mother are so to love and honor each other as to be a unit in the government of the home, and are to be equally respected and obeyed. The mother is not to prejudice the minds of the children against the father, nor the father against the mother, but they are to encourage them to cultivate that love and respect which are due those who stand at the head of the household. The woman who stoops to gossip to others about her husband, needs a reformation in her own heart,

and is sowing seeds of discord from which soon or later she will reap a harvest of regrets.

Much has been said and written concerning the rights of wives, mothers, and daughters. But how little is heard about the rights of husbands, fathers, and sons! And yet there are even commonplace rights of which many a husband is deprived, which renders his life uncomfortable and unhappy. Some women have formed the habit of being untidy, and behind time with meals, bestowing little thought or care upon them unless company is expected. The man who usually comes from his labor to find his home very disorderly, and that he must cook his own meal if he is to have anything warm and palatable, is to be pitied, when there is no valid excuse for such a reception. The wife who wilfully refuses to recognize her obligations to her husband in this respect, should be placed in the same catalog with the man who fails to provide.

Then there is the laundry to be looked after from week to week, to see that missing buttons are replaced, mending done, socks darned, etc. Actual experience has fully demonstrated that the home Dorcas society is about as important as the one in connection with the church. It is wonderful how a few drops of the oil of thoughtfulness applied at the right time to the wheels of domestic machinery, will lubricate them so that everything will go off smoothly, without friction.

There are many forms of oppression, many degrees of tyranny, in our world; but such a spirit should never be encouraged anywhere, for its source is evil and only evil. The household ruled by tyranny is in a constant state of rebellion—it has as many forms of government as it has members; and whether or not a measure is carried out is a mere matter as to who is strongest. The dog that cowers every time he comes near a human being, is accustomed to blows at home. The man, woman, or child whose whole attention bespeaks discouragement, who scarcely dares lay claim to life itself, is the victim of harsh treatment in the home—it may be a professed Christian home!

It is not necessary that one's lips should become polluted with strong drink, that one should use tobacco, gamble, or swear, in order to become an oppressor in the home. Tyranny in various degrees may be exercised even by wives, mothers, and children. But it is better to cultivate the sweet and gentle spirit of forbearance, patience, and loving-kindness; to have the atmosphere of home laden with the perfume of flowers of kindly appreciation and loving ministrations.

The father should not be considered as a mere family mint, for the furnishing of funds, without receiving in return the coveted interest in the way of desired coöperation and consideration on the part of the other members of the household. He should not be compelled to tread an unsatisfactory pathway through life, being deprived of joys which rightfully belong to him. The father should be taken whole-heartedly into the counsels of wife and children. His likes and dislikes should have place with theirs in the family arrangements. In the social affairs of the home he should not be a mere figure-

head, but should be accorded the respect that is due to the head of the household.

The true father, like Abraham of old, seeks to "command his children and his household after him," but he rules in love. There is an art in knowing how to rule so as to be implicitly and lovingly obeyed. There is an art in knowing how to give pleasure to others so unconsciously as not to reveal that it involves a sacrifice. Self always recognizes sacrifice; love does not consider it. When self dies, love rejoices; for only love can rejoice over the burial of self.

Where is the father who experiences a husband's love and devotion, a father's pride and joy, who believes implicitly that "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel,"—where is the father whose heart is filled with affection for his family, and receives in return a family's appreciation, who ever stops to think of the sacrifice which such joy costs him? It is the sacrifice which brings the joy, but it is the joy which he loves to consider. Such a father lends his influence to the upbuilding of the home, and to the furthering of the best interests of those connected with it.

The man who goes out from such a home to meet the world day by day, assured that the loving affection of wife and children is with him constantly, has a sunshine in his soul which no toil can diminish, no reverse can obscure. It pays to grant to the father of the home this deserved experience.

Boys and girls, learn to appreciate your father while he is with you. Be swift to do his bidding. Anticipate his wants, and minister to his needs before he asks you. Always be respectful, remembering that he will appreciate your kindness far more than he may be able to express. Never forget your obligations to add to his happiness and lighten his burdens. And as the snows of years fall softly, and the steps become feeble with age, make it your studied aim to be kind, to be generous, to be thoughtful, in a way that will fill his soul with joy, and cast a radiant halo of affection over the evening-time of life.

"Be kind to thy father, for when thou wert young,

Who loved thee more fondly than he?

He caught the first accents that fell from thy tongue,

And joined in thine innocent glee.

Be kind to thy father, for now he is old,

His locks intermingled with gray.

His footsteps are feeble, once fearless and bold;  
Thy father is passing away."

— ★ ★ —

## Not Even the Arctic Dog

Many times we hear of the wonderful blessings of Arctic dogs, even tho they are not defended in towns and villages where they make night vocal and sleep impossible with their persistent howlings. Dr. W. T. Grenfell, the noted missionary, who has had large experience, says that dogs are fine for Arctic journeys, but they are half wild, and he would exterminate them and put reindeer in their place. The missionary dogs at Hopedale tore a boy to pieces; at Cartright Mr. Bird's own dogs tore to pieces his boy of five years. At Battle Harbor Mr. Rumbolt's dogs turned on him and killed him, and Mr. Lane's dogs at Bigbay ate their master. And Dr. Grenfell tells us they are treacherous friends. The Eskimo dog kills cattle and prevents civiliza-



tion. It is better to have more vegetables, sheep, and hens, and fewer dogs; and the *Independent* remarks that the lesson of fewer dogs applies to temperate zones as well. The higher the civilization the fewer the dogs.

## False Standards of Beauty

WHY do horses which are checked very high toss their heads even higher?—Because the check-rein prevents them from lowering their heads, and the agony of their position forces them to twitch in a vain effort to relieve themselves. Passers-by think the tossing of the head a sign of life and healthy activity. It is a proof of torture. High check-reins cause injury to the neck muscles, to the lungs, to the blood-vessels, to the nerves, and even to the knees.—*Humane Press Bureau.*

## California Conference Seventh-Day Adventists

### Forty-First Annual Session

The forty-first annual session of the California Conference of Seventh-day Adventists will be held at Santa Rosa, California, in connection with the camp-meeting June 20-30, 1912, for the election of officers for the ensuing year, and for the transaction of other business which may properly come before the assembly. The first meeting will be at 10:00 A.M. Thursday, June 20. Each church shall be entitled to one delegate without regard to numbers, and one additional delegate for every twenty members.

E. W. Farnsworth, President.  
Claude Conard, Secretary.

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### Partial Contents

*Double Frontispiece*—Photograph of Holy Cross Church Baptism Certificate (Perth Amboy, New Jersey), Showing Rome's Insult to American Marriage Laws; A Girl's Escape from a "House of the Good Shepherd;" Rome and Marriage Laws; The Mediation of Christ; Reply to Attack by "Catholic Truth Society" upon This Magazine; Chillingworth's Famous Statement; The Privilege of Peter; The Pope's Decree Forbidding Catholics to Sue Criminal Priests; "Another God upon Earth;" Rome Capturing America; Is America to Become Catholic? Protestantism in the Sixteenth Century; and other timely articles, news notes, etc.

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## "TIDENS TECKEN"

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Second Quarter, 1912

The Swedish quarterly for the second quarter is devoted to consecration and Christian experience and various subjects. It is nicely illustrated, and has a beautiful cover design, in five colors, a spring scene. Some of the contents are as follows: **The Coming Jubilee**—A beautiful description of the coming of the Lord and the earth made new. **In His Steps**—In this article is shown how selfishness is the very cause of shortcoming in the Christian experience. **Respect for the House of God**—This shows how the Sabbath can be disregarded through improper conversation. **In This World of Changes**—In this article is shown the cause of sin, and how eternity compares with this changeable life. Fully illustrated. **The Uneasiness of the Time**—Showing how great preparation for war is in progress under a universal demand for peace. We believe this issue of the Swedish magazine contains special truths for this time, and should have a large circulation among the Swedish-speaking people. Order from your tract society or from the publishers.

## "LA SENTINELLE"

French "The Watchman"

As yet this magazine is not issued each quarter. Only one number has been printed, but it is an excellent magazine, filled with the great truths for these stirring times. The following are some of the leading themes presented: **The Word of God**—Testimony of Prof. A. Gratry; Faith of the Early Christians; Our Safeguard against Error, by Mrs. E. G. White. **Prophetic History of the World**—Exposition of Daniel 2. **Signs of the Last Days**. **Glorious Return of Christ**—Signs of Christ's Coming. **The Saints' Inheritance**. **The Law of God**—Sabbath and Sunday; Candid Admissions by Enright. **Health and Temperance**. **Home Department**. We printed 5,000 copies of this excellent magazine, and now have about 1,000 left. Kindly help us put them in the hands of our French neighbors, and then we will print another number.

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Associate Editor ..... A. O. Tait  
L. A. Reed

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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

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

## Contained in This Issue

| Question Corner  | PAGE   |
|--|--------|
| 3759—From One Sabbath to Another; 3760—Isaiah 63:1; 3761—What Is Done Away? 3762—What Is Democracy? Paganism? Paganism? Huguenot? 3763—Symbols; 3764—Flesh and Blood in the Kingdom; 3765—The Book of Ruth | 2      |
| Our Bible Band   | 2      |
| General  |        |
| America and Religious Liberty  | 3      |
| The Reformation and Liberty  | 5      |
| The Origin and Province of Civil Government  | 6      |
| "This Man Receiveth Sinners"   | 7      |
| Court Decisions Regarding California Sunday Laws   | 8      |
| God and Caesar   | 9      |
| Editorial  |        |
| The Tiger or the Lamb—What Is Proposed—Sunday Baseball Games in New Jersey—Let Us Suppose It—Not Law-Abiding—The Gospel in Japan   | 11, 12 |
| Notes  | 12, 16 |
| Home and Fireside  |        |
| The Father, His Burdens and Rights   | 13     |
| Poetry   |        |
| Speak for Truth and Freedom  | 4      |
| Liberty  | 5      |
| Sinner and Tyrant  | 6      |
| Ministering Men or Angels?   | 10     |
| Sunset   | 13     |

A stirring London Letter will appear in our next.

Do you wish to learn in clear and simple way the meaning of the various phases of religious liberty?—Read Mr. Colcord's catechetical article on that subject.

It was feared that Pastor J. J. Nethery and wife, formerly of England, now of Oregon, were on the ill-fated Titanic. He applied for passage on the Olympic, but if that were full, he would be willing to go on the Titanic. In God's good providence a place was found on the overcrowded Olympic, which landed in New York the same day the Titanic went down. We are glad they missed the fatal boat.

The Sabbath does not need man's power or man's aid or man's laws. It is man that needs the Sabbath. "The Sabbath was made for man." But what the Sabbath shall be to a man, rests upon his own sense of his own need, not upon what some other man may think. Prayer or baptism does not need man, but man needs these; and yet their value depends not on what others may do, but upon man's own faith in God's ordinances. Jesus Christ dies to save men, not institutions.

Poor Mexico.—The war with the insurrectos drags on, the last reports showing that the federal troops are in the ascendancy. Orozco, however, the rebel leader, tells us that the war has just begun, and even tho sorely defeated, he feels that victory will finally be his. The equipment and arms and supplies seem to be altogether on the side of the federal troops. President Taft is urged, in various quarters, to take a hand; Great Britain has sent gunboats to look after her own. But it is perhaps better to wait. We pity the poor, suffering people of Mexico, however, and wish there were less ambition to rule and more desire for the good of the people on the part of the leaders.

Twenty thousand dollars worth of contraband opium, morphin, cocain, and opium-smoking outfits were burned in a huge bonfire in San Francisco recently. The Pharmacy Board has \$30,000 worth more of opium on hand waiting for the decision of the court to be consigned to the same fate.

Pretty Dry.—This is what an old one-time resident and property owner writes of the temperance victory in Mountain View: "We are rejoicing with you over the fine victory for temperance in Mountain View. I hope the town may be so dry that if a bottle of whisky were brought into the village, it would evaporate through the sides of the glass."

It would seem that if there is in the country a needy class which demands help, it is the sufferers in the Mississippi Valley. The floods have been very severe this year. Levee after levee has broken, and even Baton Rouge and New Orleans have been in great danger. Thousands have been driven from their homes, many have lost their houses, and crops have been swept away. But few, comparatively, of the survivors in the Titanic disaster suffered, yet thousands of dollars has been raised all over the country for this; but there have been no great appeals, so far as we know, for the relief of the sufferers in the valley of the great Mississippi. It is a great, suffering old world. Calamities have come and will come; they are with us perennially and constantly, and the hard-hearted among us doubtless need them to arouse our sympathy and take us out of ourselves.

## In Our Next Issue

The principal articles in our next issue will be as follows:

1. Religious Liberty in America—The Constitution and Its Guarantees. By C. M. Snow, editor of "Liberty."
2. Religious Liberty in California—Her Unique Position Compared with Other States. By John Orr Corliss.
3. An Inquiry into Religious Liberty, the Catechism continued. By W. A. Colcord.
4. Christ Came Not to Judge, but to Save. By H. W. Cottrell.
5. Coöperation with God a Necessity. By Mrs. E. G. White.
6. The United States a Subject of Prophecy.
7. The Mother—Her Burdens and Rights. By Mary Alice Hare Loper.

This will be a splendid number, packed full of inspiration and instruction.

We are not receiving very much light on the Japanese foothold in Mexico. Some of the Eastern papers are telling us that the story is a pure fake; that the territory round about Magdalena Bay is utterly barren; that it is not a proper place for government port or station. And yet the Hearst papers contend that a Japanese corporation secured last August from the Mexican government a seacoast concession 700 miles long on the mainland of Western Mexico; that thirty Japanese scientists and experts are now engaged in making maps of this concession; that the survey is directed by officials of the Japanese government; and that the Japanese are now negotiating for the control of lands commanding the strategic control of Magdalena Bay. Surely this would hardly look like a mere fishing excursion.

Not long ago we spoke a good word for the saving of Tallulah Falls, in Georgia. It would seem as if Americans ought to speak a good word to save Mammoth Cave, which not very many years ago was one of the great natural attractions of the country, standing, perhaps, second to Niagara Falls. New things have attracted tourists elsewhere, and there have not been the easy facilities for reaching Mammoth Cave that are available for other attractions, so that Mammoth Cave is now in the market. It ought not to be; it ought to be held as one of the great, natural wonders of the country itself.

The war between Turkey and Italy still drags on. There are statesmen who consider that its prolongation is of grave danger to the peace of Europe. If military operations could be confined to Tripoli and its section, the struggle might go on almost indefinitely, and the world know little of it; but it is not in the nature of things that Italy should be content to forego her enormous maritime superiority, while finding herself foiled in every attempt to push forward in Europe. Every attempt of Italy to strike at the heart of Turkey is checked by the fact that action on her part would be detrimental to the interests of other powers. For instance, if Saloniki were bombarded, the Jewish warehouses, with their intimate connection with all the capitals of Europe, would probably be burned down; but the Turks have none to destroy. If the Dardanelles were blockaded, the Russian grain ships would suffer. One report is that a holy war has been called for. This is probably a rumor, but it is feared that one might be called, and all the Mohammedan hosts of Africa rise to its call. The powers are endeavoring to bring about peace, but Turkey can not accept any proposals unless they provide for the maintenance of the effective, integral, sovereign rights of Turkey and the evacuation of Tripoli by the Italian troops. But Italy will not evacuate Tripoli. One of her latest steps was to seize Rhodes. Nearly seven centuries ago it was in the hands of Italians, and they held it for more than two centuries. The seizure of Rhodes is a distinct blow at the integrity of the Turkish empire, even as an Asiatic power. What the end of the present struggle will be we do not know, nor can any one foresee. It may mean the wiping out of Turkey in Europe; it may mean the seizing of the Holy Land by Italy, and the conveyance of it to the pope, in fee simple, as was stated at the beginning of the war; and it may mean a dozen different things that no one can imagine.

Failure to Trust God.—The demand on the part of Christian people for State support or aid or enactment for institution or dogma or tenet or creed, is a tacit confession that they can not trust God to do what He has abundantly promised. In the great Gospel commission, as He sent forth His servants, His assurance was: "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations." The power which these servants were to possess was not the power of coercion, the sword of civil jurisdiction; it was the power of the Spirit of God. It is an age-old lesson. "Not by might [army], nor by power, but by My Spirit, saith Jehovah of hosts." Israel's failure to trust God led them to subjection, to the confusion of Babylon on the one side, or the darkness and degradation of Egypt on the other. In the Christian conflict, "the weapons of our warfare are not carnal, but mighty through God." That Christian who forsakes God's power, and seeks that of the State, repudiates faith in God, and puts the civil power in the place of the divine.

The "historical" process and the "inductive method" of the Higher Critics applied to the Holy Scriptures leave out one important test stated by the Messiah Himself to the higher critics of His time: "If any man willet to do His [God's] will, he shall know of the teaching." This is the one infallible test. It is unscientific not to respect it. It is a spiritual test, we admit, but the Christian Book comes to us as a spiritual Book, with a spiritual law, and a salvation which is spiritual. If it be not this, it is nothing but a book of incomplete history and marvelous ethics. He who ignores its higher purpose, its spiritual life power, loses all. True criticism meets its test and finds it not wanting.

"Mothers' Day," May 12, seems to have been quite widely observed. Surely the mothers ought to be honored at least one day, when every day ought to be a mother's day. Relegating simply one day in the year to the honor of mothers will take from them more than it adds to them, it seems to us. The family is a thing for every day, and the mother is a necessity to the family.