

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



 "Jesus answered,
 My kingdom is
 not of this world."

—John 18:36.

 "They are not of
 the world, even
 as I am not of the
 world."

—John 17:16.

Religious Combinations in Politics

(From Report adopted by the U. S. Senate, 1829)

EXTENSIVE religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

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

Religious Liberty Series, No. 4



"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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.

3773 — Book of Enoch

Can you tell us in the "Question Corner" what is positively known about the book of Enoch? W. L. B.

Concerning this among authorities various opinions have been advanced. The "Popular and Critical Bible Encyclopædia" tells us that "it seems to have been composed a little before Christ's appearance, by a Jew who had studied well the book of Daniel. At the same time we freely confess that the Saviour is spoken of in terms expressive of His dignity, character, and acts, surpassing the descriptions which other Jewish books present. Several circumstances render it apparent that it was originally composed in the Hebrew or Chaldee language." The object of the book seems to have been to comfort and strengthen the people of the time when it was written. Some think that it is possibly quoted by Jude, while there is question whether Jude really quoted the book of Enoch or not. This book may have been based on earlier sayings of Enoch, embodying them in its text.

The Standard Dictionary, however, speaks of two books of Enoch. The Ethiopic Enoch first became known in modern times through copies brought from Abyssinia in 1773 by J. Bruce, the traveler. That book contains 107 chapters, consisting of at least three primary works fused together by an editor. These three parts are the book of Enoch proper, chapters 1-36 and 72-105; the book of similitude, chapters 37-71; and the apocalypse of Noah, or more correctly, certain fragments of a book which probably existed as a whole under some title, ascribed to Noah. The book recounts the punishment of the sinning angels. And in doing this, Enoch narrates his extensive travels through the universe. In the fragment pertaining to Noah, the subject of the Flood is pictured as an event of the future (from the view-point of Enoch, of course), including accounts of leviathan, behemoth, and various nature elements, which come into play in the great catastrophe.

Then there is described the Slavonic Enoch. This book was made accessible in modern times in 1896 by Professor Charles and Mr. Morfill. This book is divided into sixty-eight chapters. The Slavonic book of Enoch was evidently at first written in Greek. After all that has been said upon it, it would be difficult to prove that this is the book of Enoch to which the apostle Jude refers. It would be more likely to believe that the writer of these books of Enoch bases his on some earlier writing which may have contained some of the teachings of Enoch.

3774 — Melchizedek

Who was Melchizedek as he first appears in Gen. 14:18? Was he Christ Himself, or only an ordinary man? E. H.

That he was not an ordinary man is indicated by the description given in the 7th chapter of Hebrews, and that he was more than ordinary is also shown by the fact that Abraham offered homage to him. He was greater than Abraham. That he was not our Lord Himself is also shown by the fact that Christ is made like unto him, a priest after the same order. This has led some good Bible students to conclude that Melchizedek was a representative of another world, one of the unfallen worlds, just the same as Adam would have been at the head of this world if he had not sinned. Adam, in the third chapter of Luke, is called "the son of God." He would have been the priest of this world had he not fallen. Other worlds doubtless have their fathers, or the one who occupies the same relation to that world as did Adam to this, and this man who visited Abraham may have been the head of some other world placed here for a little time as an illustration, or object-lesson, for the generations to come. The very name itself means "king of righteousness," in the Hebrew,—"melech," king; and "zedek," righteousness.

3775 — Matthew 12:40

How can Matt. 12:40 be explained, in view of the record that Jesus died and was buried Friday afternoon and was resurrected early Sunday morning? F. A. C. and E. J. B.

If one will read the record concerning our Lord's betrayal, death, and resurrection, he will find an expression used again and again, in varied form—"in three days" or "within three days," "three days," and "after three days"—all used with respect to the same period of time. It will be noticed that Matt. 12:40 does not say that

as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the grave, but "in the heart of the earth,"—within the power of the darkness of earth, the rulership of earth. That would take from the time of our Lord's betrayal to His resurrection, which includes at least part of three days and the whole of another. Nothing more is implied in the text by "three days and three nights," as shown by the very usage of these terms in the Gospel. Three days and three nights after the time when our Lord was betrayed, or on the third day after that. He was brought from the grave. He met with His disciples on what would be our Thursday afternoon, the first evening of that day beginning at about three o'clock. He was crucified twenty-four hours from that time. For about thirty-six hours He was in the tomb, or another full day and part of the next. But parts of days are counted as full days in general terminology, and both prediction and fulfillment are met in this understanding of the scripture. Much more might be said, but we think these hints will be sufficient. See "Questions and Answers," pages 28-34 inclusive.

3776 — Every Creature of God Is Good

Will you please explain 1 Tim. 4:3, 4? It reads as if every creature of God is fit for food, if it be received with thanksgiving. O. C. L.

There are several points in this passage which should be taken into consideration in the study of the scripture:

1. It is not a prophecy particularly of the last days. It does not say "in the last days" about which the Spirit speaks expressly, but "in later times;" "subsequent seasons," one translation reads. That is, in later times than the apostle's day all these things should come in with the apostasy.

2. It would be among those that once professed the truth of God—they should fall away from the faith. Instead of looking to the Lord Jesus Christ for salvation, they would manufacture various ways of their own.

3. In thus departing from Christ they would give heed to seducing spirits and doctrines of demons. Two of these doctrines of demons are set forth in the very beginning of the Bible, in the temptation under which our first parents fell. The serpent came to the woman and said, "Ye shall not surely die: . . . ye shall be as God." Gen. 3:4, 5. The immortal soul and the power within one's self to persist are two of the doctrines of demons, both of which lead away from utter and absolute dependence upon the Lord Jesus Christ. Departing from the faith and giving heed to the delusions and deceptions of the enemy, of course, would lead to hypocrisy and to the hardening of the conscience.

4. There would come into this apostasy forbidding to marry; not forbidding all to marry, but perhaps forbidding some to marry, demanding celibacy—not merely discouraging marriage (sometimes it is proper to do that), but as a matter of religion forbidding to marry, and commanding to abstain from meats as a religious matter, authorizing stated fasts. All these things are not of the Gospel. It is an assurance of an apostle that "marriage is honorable" in all.

5. The word from which "meats" comes does not mean flesh food. It is not a mere command to abstain from flesh, but from food. The Greek word is "broma," meaning food of any kind, either vegetable or animal. These commands of apostasy would deprive one of regular food at times, just as apostasy has been doing through all the centuries in its authorized stated fasts. A fast, to be worth anything, must be voluntary.

6. We do not see anything in this passage which would imply that all things are fit for food. God has shown us in His Word again and again that not all things are best. He Himself has separated between the clean and the unclean, as in Leviticus 11 and Deuteronomy 14; and science has demonstrated the truthfulness of God's classification in absolutely forbidding the things prohibited of God, as swine's flesh, when one is sick or convalescent; and there are many indeed who from the purely scientific standpoint abjure these altogether.

7. It is better to us, it seems, to understand the text in this way,—that this apostasy commands to abstain from meats which God created to be received with thanksgiving by them that believe and know the truth concerning just what God has given. "For every creature of God is good, and nothing to be rejected, if it be received

with thanksgiving: for it is sanctified through the Word of God and prayer." There are some things that are sanctified, or set apart, for food. God has told us very plainly that they are good for food. There are some things that are not so given. Those things which He has given for food, we may ask His blessing upon, and receive them with thanksgiving. This is the meaning of the text.

3777 — Knowledge of the Truth, and When We Receive It

Please explain Heb. 10:26-29. What is the "knowledge of the truth," and when do we receive it? E. H.

By the knowledge of the truth in this passage is meant that clear depth of knowledge that comes by conversion to God and harmony with His truth through the Spirit. He who has the knowledge of the truth there referred to is one who has tasted of the good Word of God, who has realized the cleansing of the blood of the Son of God and the power of the Spirit of grace. Now when a man, in the light of this, will turn away from the truth of God, turn away from the means of grace which God has given, there is no other power by which God can reach him. His sin is unpardonable because it is unrepentable. When one, in the very light of the knowledge of the power and goodness of God, turns from that power, he puts himself in a position where he can not tell when good comes. The sad thing of it is not that God's mercy is not just as great as before, not that God is not just as willing to help as ever before; but the man, by his very sinning, takes himself away from the channel from which the help of God flows.

3778 — Roosevelt and a Catholic President

Did Mr. Roosevelt ever express the hope that he might see the time when a Catholic would occupy the presidential chair, or words to that effect? S. A. S.

He did, we believe, about five years ago; spoke to the effect that he would be glad to see the time when a Catholic would occupy the presidential chair. There was a great deal of discussion about it at the time, and some earnest protests were sent to Mr. Roosevelt from religious bodies.



Schedule for Week Ending June 22

Sunday	June 16	Isaiah 17, 18
Monday	" 17	" 19, 20
Tuesday	" 18	" 21, 22
Wednesday	" 19	" 23, 24
Thursday	" 20	" 25, 26
Friday	" 21	" 27, 28
Sabbath	" 22	Psalms 54, 55, 56

Our readings begin with the "burden of Damascus" and God's judgments upon that city. Then to the land of the rustling of wings, which many take to be the United States of America. Then the burden of Egypt, of Philistia, of the wilderness, of the valley of vision, of Tyre. Then from the destruction and judgments upon these various nations, sections, peoples, the prophet carries us forward to the judgments of God upon the earth, when the earth shall be "utterly emptied" and "utterly spoiled," when all the wicked upon the earth "shall be gathered together, as prisoners are gathered in the pit," and shall be shut up in the prison "many days," evidently the thousand years of Revelation 20. Following this is the prophet's expression of confidence in God, the refuge and strength of His children. The prophet looks forward even to the resurrection as set forth in Isa. 26:19, a clear, strong refutation of the doctrine that the resurrection is not taught in the Old Testament. Chapter 28 is a strong reproof against the ten-tribe kingdom of Samaria, and then looks forward to the time again when Christ shall reign.

Psalms 54, 55, and 56 are a good conclusion to the week's reading. These, as well as those of the previous week, are largely personal experience psalms, and those that ought to take strong grip of the hearts of devout readers.

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, Author of "Rise and Fall of Religious Liberty in America"

IV—Forces of Retrogression in the Ascendency

IT was one hundred fifty-six years from the landing of the Pilgrims to the signing of the Declaration of Independence. And what was achieved in that long span of years?—Little. Their brightest minds and greatest souls groaned under the chains of a spiritual tyranny forged for them by a State Church.

It has been one hundred thirty-six years since the signing of the Declaration of Independence; and what has been accomplished? Rather, what has not been accomplished? It would seem that the very flood-gates of knowledge and progress were opened with the adoption of the Constitution, which guaranteed to all men equality before the law, and recognized the realm of conscience as outside the jurisdiction of the State. That was the secret spring so long hidden, which, touched by the finger of destiny, has put before the world a nation unsurpassed by any and helping in the progress of them all. That Constitution, with its guarantees of religious and civil equality, struck the shackles from the mind and conscience, and we are to-day viewing the result of that mighty emancipation. As already intimated, it is not confined in its effects to the United States of America. The anvil sparks from that smiting have set the world on fire, and the people of every land are crying for liberty—and getting it, little by little.

But there has been and still is in this country a powerful influence for retrogression. There is a combination in the religious world which considers itself robbed of its prerogatives so long as it is unable to dictate to men in spiritual things and force compliance with its decrees under threat of pains and penalties. That combination is not confined to the Roman Catholic Church. It has grown up like the night-sown tares of the Bible among the good plants of a better sowing. It is at the hands of a combination of influential forces that our priceless heritage of soul-freedom is in danger. In the year 1863 that influence, or force, took definite form and shaped its purpose. Its allies in that particular field have increased to prodigious proportions, and at the present time the halls of legislation, both State and national, are echoing with their insistent demands.

This persistent, aggressive force has set itself the task of removing the very foundations of our national structure, and building upon the ruins thereof another edifice dedicated to the union of the sacred and the secular, making the conscience and the faith of men the football of religious and political majorities.

The danger is none the less because these forces do not openly ask for the union of Church and State. Rather the danger is greater because they deny the desire for such a union while they industriously go on with the effort to accomplish it. **So long have**

we enjoyed the fruit of religious liberty that we have forgotten to nourish and guard the tree which has borne it. Americans are studying many questions, are absorbed in many undertakings; but while we have plucked the ripened fruit, we have given little heed to the worm that has been cutting away at the root of the tree. The danger is real, and the forces of retrogression are sedulously mobilizing for the attack upon that immortal document which speaks a great nation's purpose.

The National Reform Association

The forces of retrogression, in this particular, find their nucleus in, and draw their inspiration and their arguments from, that organization already referred to as having its origin in the year 1863—the National Reform Association. The name signifies the purpose of the organization, and indicates at once that it has set itself against the fundamental principles of the Government. Its avowed purpose is to reform the nation. The principles upon which the nation was founded and which have made it what it is—the wonder and admiration of the world—are out of harmony with the principles of that organization. The principles upon which the colonial governments were founded, and which made them the brooding places of persecution and intolerance, are the principles which are strenuously advocated by that association. The colonial governments were patterned after the theocracy of ancient Israel. The lecturers of the National Reform Association have repeatedly uttered a demand for the return of this nation to the theocratic form of government.

There may be no immediate danger that the nation will change its form of government to that of a theocracy; and yet principle after principle which that organization holds is being accepted and acted upon by other and larger organizations. While repudiating the theocratic idea, in name, these other organizations accept and urge forward the principles advocated by the National Reform Association which are theocratic in their nature, subversive of the principles of freedom, and inimical to the best interests of the whole people.

Why Divorced from Religion

It is a notable fact that the Constitution of the United States contains no recognition of any particular religion; that it forbids Congress to legislate in the interests of any religious establishment; that it nowhere declares the nation to be a Christian nation, and nowhere mentions the name of Jesus Christ or of the Almighty. This was not done



Plockhorst

Jesus, the Saviour of men; but He saves not by political enactment or civil law, but by His own intrinsic moral power of life and love. He will save every soul when like Peter he will cry, "Lord, save me."

because of a feeling of disrespect on the part of its framers for religion or for Deity, but in order that the practise of religion might be free, and in order that the Constitution should give no excuse for men to interfere with other men in their relation to the Deity.

But the National Reform Association, repudiating the principle of liberty of conscience, has set for itself the definite and all-absorbing purpose of undermining liberty of conscience by remodeling the Constitution upon lines which will make it revoke what now it guarantees. From the preamble to the constitution of the National Reform Association we quote these words, which tell the association's vital intent:

"Believing that a written constitution ought to contain explicit evidence of the Christian character and purpose of the nation which frames it, and perceiving that the silence of the Constitution of the United States in this respect is used as an argument against all that is Christian in the usage and administration of our Government,

"We, citizens of the United States, do associate ourselves under the following articles, and pledge ourselves to God and to one another, to labor, through wise and lawful means, for the ends herein set forth."

In the second article of the association's constitution, its purpose is further explained:

"Article II. The objects of this society shall be to maintain existing Christian features in the American Government; to promote needed reforms in the action of the Government touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality, as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our Government on an undeniably legal basis in the fundamental law of the land."

This would mean, in case of its adoption by the nation, a complete repudiation of the principles upon which the nation was founded. It is a blow aimed at the very foundation pillars of the national structure. It is, in fact, a declaration of war, not against the people, but against the Govern-

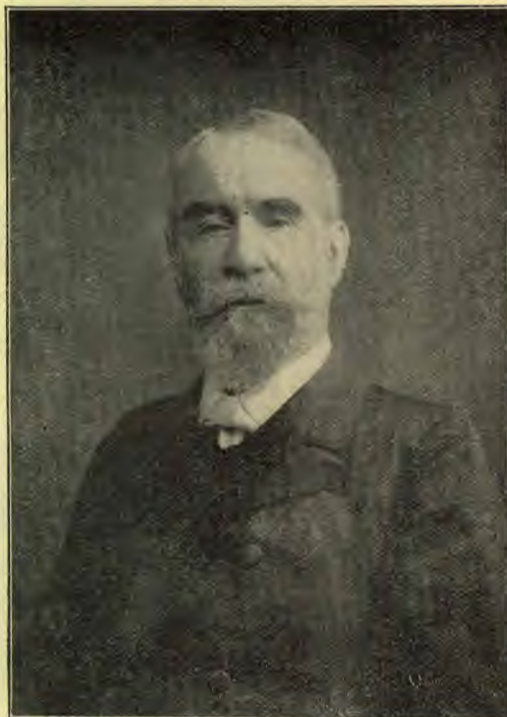
ment itself, not for the acquisition of territory, but for the complete transformation of its character and the annihilation of its principles and purposes.

Where had stood the principle of the separation of Church and State, that would put the principle of the union of religion and State, or Church and State, which is unquestionably its equivalent.

Where the nation had refused to require a religious test as a qualification for any office or public trust, that would put the religious test as the chief test.

Where the nation refuses to permit the taxation of the general public for the promulgation of any religion or the support of teachers of religion, that would put the opposite principle, the teaching and support of religion by public taxation.

The nation establishes the equality of all its citizens without respect to their religion; but the National Reform régime would establish the superiority of the professor of religion by requiring the non-religious citizen to yield a certain amount of homage to religious practises in which he has no faith.



The Rev. S. F. Scovel, President of the National Reform Association

The nation, in refusing to Congress authority to establish any religion, makes it impossible for the nation constitutionally to enforce any religious ordinances; but the Government as remodeled in harmony with National Reform purposes, would require, among other laws, a law penalizing honest labor on the day which that transformed nation would select as its sabbath, and make liberty in the matter of religious belief and practise a thing of the past, outlawing conscience, making of religion a legal formalism, and instituting again the spiritual tyranny of the Dark Ages.

All in the Principles

This is not all "nominated in the bond," is not openly declared; but it is all in the principles espoused by that organization and its supporters, as truly as the chick is in the egg or the tree in the acorn. Dr. J. S. Martin, general superintendent of the association, in answering questions at the close of an address at Winona Lake, Indiana, in August, 1909, stated unequivocally that the no-religious-test guarantee of the National Constitution ought to be modified. The purpose of that organization to accomplish that



The Rev. John Royal Harris, a prominent National Reformer and Presbyterian Pastor of Philadelphia

modification was plainly expressed also in the program adopted at the World's Christian Citizenship Conference held in Philadelphia, Pennsylvania, November 16-20, 1910.

It is perfectly apparent that should the purpose of the National Reform Association, as expressed in its constitution and preamble, ever be accomplished in this country, a national religion would be established, and laws regulating religious concerns would be as constitutional as laws relating to the tariff and interstate commerce. But when a nation legislates on religious things, it invades the realm of conscience, the citadel of the soul; and the distressful history of the Dark Ages and of the American colonies ought to be a sufficient warning as to what is involved in that. In view of what the Reformation did in bringing men from the darkness and misery of soul bondage, and in view of the further step and the fuller accomplishment in this country in freeing conscience from the penalties of law, the success now attending that disintegrating propaganda is marvelous and alarming.

The Working Out of Right Principles

The nation, since the adoption of the first amendment to the Constitution, has stood more squarely upon the Christian principles of civil government than any other nation in the world. It has done this without making any declaration of purpose to be Christian, or to favor one sect or religion above another. It has done this because it has made no such declaration, but in religion has left every individual free to follow the dictates of his own conscience. It has sought to guarantee to every inhabitant the greatest personal liberty consistent with the equal rights of all,—a thing it could never accomplish if it attempted to exercise jurisdiction over the souls of men.

The people are now asked to choose between a nation professing Christianity and scourging the bodies of men to save their souls, and a nation making no such profession and practising no such unchristian barbarities.

Referring to the lack of the acknowledgment of God and of religion in the Constitution, the Hon. George Shea, chief justice

(Continued on page 9)



The Rev. J. S. Martin, General Superintendent of the National Reform Association

“Look and Live”

By Mrs. E. G. White



AND they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.”

The Lord does not remove all the difficulties and trials and hardships from the pathway of His children. He would have them learn to put their trust in Him, believing that the invisible God is their mighty Helper. The children of Israel became accustomed to the presence of the pillar of cloud, that covered them as a canopy by day, and was as a pillar of fire by night. They came to look upon the cloud as a common thing.

The Lord had fed them with the bread of heaven, yet they murmured against Him. By His power He had held in check the wild beasts of the forests, and the reptiles of the wilderness, so that they had not hurt His people; but now He removed His restraining hand, and let the poisonous serpents do as they would have done all along the way had the Lord not restrained them. The real trouble that now came upon them served to bring them to their senses, and to awaken their paralyzed thoughts as to what course to pursue. “Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us. . . . And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.”

Throughout the camp of Israel there were the suffering and the dying who had been wounded by the deadly sting of the serpent. But Jesus Christ spoke from the pillar of cloud, and gave directions whereby the people might be healed. The promise was made that whosoever looked upon the brazen serpent should live; and to those who looked the promise was verified. But if any one said, “What good will it do to look? I shall certainly die under the serpent’s deadly sting;” if he continued to talk of his deadly wound, and declared that his case was hopeless, and would not perform the simple act of obedience, he would die. But every one who looked, lived.

A Symbol of Christ

Jesus said: “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. . . . For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.” Christ is speaking to us now as certainly as He spoke to the children of Israel in the wilderness. He is the Healer of both body and soul. Our attention is now called to the Great Physician. “Behold the Lamb of God, which taketh away the sin of the world.” Just as long as we look at our sins, and talk of and deplore our wretched condition, our wounds and putrefying sores will remain. It is when we take our eyes from ourselves, and fasten them upon the uplifted Saviour, that our souls find hope and peace. The Lord speaks to us through His Word,

bidding us “look and live.” “He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life.”

Reason for Hope

There is every reason why we should be encouraged to hope for the salvation of our souls. In Jesus Christ every provision for our salvation has been made. No matter what may have been our sins and shortcomings, there is a fountain open in the house of David for all sin and uncleanness. “Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like



Munkacsy

Jesus Christ could die to save men, but while loving them with infinite love, He never sought to coerce men or to compel obedience, because He knew that right obedience could not be compelled.

crimson, they shall be as wool.” This is the word of the Lord. Shall we accept it? Shall we believe on Him?

David had been bitten by the fiery serpent,—he had been poisoned with the venom of sin,—yet hear the words that describe his experience after looking upon the uplifted Saviour: “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto Thee in a time when Thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding-place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance.” “The Lord is nigh unto them

that are of a broken heart; and saveth such as be of a contrite spirit. . . . The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate.”

Sin and Crime

By H. W. Cottrell



OD’S government has its moral law, the violation of which is sin. It deals with men’s motives, thus entering the secret recesses of the soul. It directs in all questions

of conscience and religion, leaving the individual free to choose his religion, or to choose to be unreligious, as he may decide for himself, and will in the last day call each to an account, that he may receive the reward of his choice.

Civil government has its civil laws, and penalties attached thereto; the transgression of which is a crime. The State is endowed with a Heaven-ordained right to punish the criminal for his crime. But the crime may also be a sin, for which he must render account to God. God will punish for sin, and the State will punish for crime.

Every candid, fair-minded person will concede that it is not a crime to work. It is a crime to kill, and it is also a sin to kill. The State determines and executes the punishment for the crime. But it is out of the purview of the State either to determine or to execute punishment for sin. God only can determine the punishment for sin. It is just as truly a crime, and just as great a crime, to kill a man on Sunday as it would be to take his life on Wednesday, but no greater. Murder is murder; and the day of the week the depredation is committed neither adds to nor detracts from the crime.

As working to earn bread is not a crime, the day upon which work is done would not determine it a crime. And inasmuch as the civil government can not punish for sin, but for crime only, leaving sin to be accounted for to God by the individual transgressor, civil government can not, by divine right, determine penalties for work performed on any day of the week.

For the State to legislate on the Sabbath question, attaching a penalty for the violation thereof, is for civil government to assume to dethrone God, be seated in His stead, and deal with and punish for sin; a work which God, and God only, can do. Let not “Cæsar” enter further the realm of conscience.

Jefferson’s Prophecy

BESIDES, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can not too often be repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down-hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long; will be made heavier and heavier, till our rights shall revive or expire in a convulsion.—Notes on Virginia, Query 17.

California and Religious Liberty

By John Orr Corliss

[Mr. Corliss has been engaged in religious liberty work for many years in three continents, Europe, Australia, and America. He has appeared repeatedly before committees in Congress and in State legislatures. For several years past he has led the religious liberty forces in California. He has in every way studied the question from every side.]

IV—California's Noble Stand against Religious Legislation

MANY attempts have been made by the clergy of California to have the Sunday law reinstated, since its abrogation in 1883. They have petitioned and lobbied to the best of their ability, but until this year of grace without satisfactory results. The State legislature in 1887 gave a decided negative answer to their appeals, and they met the same fate two years later. In 1890 they put forth desperate efforts in the way of circulating petitions in behalf of a law "forbidding all Sunday traffic and work," and "all coarse and noisy amusements," but providing two exceptions. One of these was in behalf of "works of necessity and mercy," and the other for "private work" done by those who "religiously" and "regularly" rested on another day of the week.

To Revive Religious Legislation

But this petition met with no more favor at Sacramento than had other efforts, because the legislators there saw by the wording of the petition that it was an attempt to revive religious legislation. The motive was betrayed by the expression, "those who religiously and regularly observe another day." To except those and only those, from the penalty to be provided, who religiously observed another day, revealed to the lawmakers a religious test in a pretended civil statute, to enact which would commit the State to an expressed preference for and maintenance of one form of religion above all others, with a willingness merely to tolerate all others whose religion regularly forbade conformity.

Since then, each legislative session, with very few exceptions, has been besieged by Sunday-law advocates in attempts to win retainers for their cause. These trials have been regular at the last three sessions of the legislature, but without success. At the session of 1907, nearly a score of religious deputies, including one bishop, an influential editor of a denominational paper, a lawyer of some local repute, and even a Jewish rabbi, all maintained, before the committee having in charge the Sunday rest bill, that it should by all means become a law of the State.

A Step toward Church-and-State Union

Opposed to these were offered reasons why such a measure should not be placed among the California statutes. It was pointed out that the adoption of such a bill would be a long step toward the union of Church and State. Seventeen thousand petition signatures of voters against the passage of any bill of the kind were also presented, and hence the bill was adversely reported to the Assembly, and was lost.

The Last Two Efforts

In 1909 two measures were up for consideration, one providing for a common law statute enforcing Sunday rest, and the other proposing an amendment to the Constitution which would incorporate the demand for Sunday rest in the fundamental law of the State. It was hoped that at least one of

these would meet with favor, but more than thirty-eight thousand legal voters this time petitioned against any such legislation. Two hearings before two separate committees were also had by both proponents and opponents of the measures. The constitutional amendment measure first reached the Assembly through a minority report of one member of the committee having had it under consideration, and this one was the reputed author of the measure. It was lost in the Assembly by an overwhelming vote, and the member whose name it bore was reported to have afterward said, with assumed gaiety: "O, I don't care much anyway. I had no interest in the bill, and now that it is lost, I might as well tell you that it was a church movement all right." But those who heard his speech in its favor well remember that he denied the church's having any part in the matter, declaring that his action was entirely free from religious influence. But other members of the Assembly were not deceived in the matter so vigorously defended, and voted for California's strongest evidence that her people are liberty-loving, and indulgent toward each other.

A Church Movement

There is good reason to believe that the church was responsible for the movement, since before the bill came from the committee, the pastor at that time of the First Congregational Church of Sacramento, the Rev. W. H. G. Temple, called together in his church as many of the legislators as would respond to the summons, and reviewed the situation before them. Speaking to the question of the Sunday bill to come before them, Mr. Temple was reported to have said:

"The question has been heatedly debated. You must disentangle argument from sophistry. It has been recognized for ages that man must have one day of rest. We do not stop harmless amusements. We ask for a day of rest. This is a Christian nation, founded on prayer. We are not Mohammedans, nor Jews, nor Buddhists. We offer religious freedom to all, but we have a right to demand that the **ALIEN IN RELIGION SHALL CONFORM OUTWARDLY TO OUR CUSTOMS.** When one branch of the Christian church, so small that it is insignificant, takes another day for Sunday, we have a right to make that sect conform to our practise."

Then, as if he would startle his hearers into a tractable attitude, the preacher warmly and quite dramatically exclaimed:

"Don't let us give up our God, or what expresses Him in our institutions. In the name of the wrecked lives adrift upon the ocean of despair; in the name of the shattered homes of the army of bleeding hearts; in the name of hopeful youth, of noble womanhood, and one day of peace and quiet, I ask you to see the truth and act by it."

Evidently the preacher allowed himself to go too far in his unbounded enthusiasm. Those clear-headed, sensible legislators could see from his pose and ardor that his concern about the Sunday rest was more in the interest of the church than in behalf of laboring men. The thought expressed regarding the right of the church to make any minor sect conform to the practise of the dominating power in religious observances,

was a certain indication of how far he would attempt to enforce his views upon all dissenters, were the power to do so, but once in his hands.

It may be said that this particular preacher was an exception in rashness and bigotry, and that few would go to the lengths he marked out before the legislators. That may be true at present, and it is well that it is true; but even one little firebrand has been known to kindle so large a fire as to destroy large groups of homes, and sometimes many of their inmates. Likewise one such person of influence might inflame innocent minds to cooperate in a work of persecution which would gender hatred between sects, and destroy the peace and harmony of neighborhoods seven days in every week. These exceptional men are the very ones that should not be permitted by any law of the land to arouse base passions among others, and thus lead them to persecute those who, like themselves, are but exercising the right of personal belief.

Futile Attempts

Having been creditably informed that preparation for a strong effort to secure a Sunday-rest law at the forthcoming legislature of 1911 was being made by religious leaders, the Pacific Religious Liberty Association secured in a month's time more than sixty-eight thousand signatures of voters to petitions against any religious legislation in that session. This fact became known to the legislators, and they therefore steadily refused to countenance any advances in that direction. The writer was quietly informed by members of the legislature that a Sunday-rest bill had been drafted, and that several members had been approached with a view to securing some sponsor for it in the Assembly. No one, however, was found who desired to risk his reputation for wisdom and sagacity by offering a bill of that nature, and consequently none was presented.

One member did, however, on an alleged promise to his constituents, present a bill requiring barbers to close their business on Sunday. But at a hearing before the committee having the bill in hand, it was so clearly shown to be unconstitutional that the bill was not enacted into law.

It Is Not a Loss

In consequence of this past loyalty of California's sons to the principles of equity and justice in government, California is yet without a Sunday law. The State has lost no respect thereby, either; for she has as many church steeples pointing skyward, and as many worshipers in her churches, in proportion to her inhabitants, as any other State in the American Union. It is a libel upon the good morals of California's citizens to call them pagans, as has been done publicly by Sunday-law advocates, because they have not consented to oblige themselves by law to do that which it is already their privilege to do, or not to do, as best pleases them.

This last-named privilege is admitted by Sunday-law advocates, tho in demanding such a law they base their plea on their right to a day of rest. This was their principal ejaculation at committee hearings in 1909. Their leader was then asked if he had not a perfect right to rest on Sunday without a law compelling it. He was forced to admit that he had. Had he not a perfect right also to go to church, or stay away, without being forced to do so by law? Of course he had, but he was so completely unselfish as

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The Golden Rule and Religious Legislation

By K. C. Russell, Secretary International Religious Liberty Association

THE Golden Rule was given by Jesus in His wonderful Sermon on the Mount, and reads as follows: "Whatsoever ye would that men should do to you, do ye even so to them."

The real essence of genuine Christianity regarding our relation to each other is comprehended in this divine precept. To the extent that people have regulated their lives by this standard, the world has been made better; but when it has been disregarded, enmity, discord, strife, and every evil thing have followed.

This rule may be recognized even by those who do not make a profession of Christianity. Nevertheless, to the extent to which it is manifested in our lives it is an evidence that the Spirit of Christ is seeking to obtain full possession of the soul.

Our Relations to Our Fellows

It will be observed that this rule does not regulate our relation to God, but only our relation to one another. The last six commandments clearly define what is comprehended in the carrying out of the Golden Rule. These commandments embrace more than simply an outward observance of the same, for Jesus teaches that even hatred toward another is murder, and lust a violation of the seventh commandment. From this it will be seen that only those who have been regenerated by the converting power of God can fully bring their lives into harmony with the Golden Rule.

It would be interesting to conceive of the possible effect that would follow the application of this rule in the home. No unkind word would be spoken before the one who is tempted to speak it decides that he is willing to have it spoken to him. It requires no argument to convince any thoughtful mind that such conditions would make impossible the uttering of a harsh word or the committing of a cruel act. In short, the application of this principle would entirely change every phase of human society.

In these times, when there is such a growing demand for religious legislation on the part of many professed Christian people, it may be well for such to pause and apply the Golden Rule to such a procedure. Certainly, if such a course be contrary to this principle, every true Christian will refuse

LIMITS OF LEGISLATIVE POWER

United States Senate Report on Sunday Mails, 1829

With these different religious views [on the Sabbath], the committee are of opinion that Congress can not interfere. **IT IS NOT THE LEGITIMATE PROVINCE OF THE LEGISLATURE TO DETERMINE WHAT RELIGION IS TRUE, OR WHAT FALSE. OUR GOVERNMENT IS A CIVIL, AND NOT A RELIGIOUS INSTITUTION.** Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. What ever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the Government, so long as they do not invade the rights of others.

to subscribe further to the carrying out of such a program.

Examples of the Past

No true Christian will claim that the persecutions of God's people which took place in those times when the church dominated the State, were controlled by the Golden Rule. It will be remembered that for more than twelve and a half centuries the Roman Church held sway over the bodies and intelligences of most of the people of Europe. During that dark period she consigned men, women, and children, with their Bibles, and other literature, to the flames, unmindful of and repudiating their God-given rights.

This too has been true when the same conditions obtained in Protestant countries. Under such a régime, conscientious Catholics like Thomas More were put to death; and Calvin could approve the death sentence for heresy upon another Protestant, Servetus.

With the terrible chapters of past church-and-state intolerance before them, let those who advocate compulsory Sunday observance

Men Wanted

"God give us men! a time like this demands
Strong minds, great hearts, true faith, and
ready hands;
Men whom the lust of lucre does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor; men who will not
lie;
Men who can stand before a demagog,
And damn his treacherous flatteries with-
out winking;
Tall men, sun-crowned, who live above the
fog
In public duty and in private thinking;
For while the rabble with their thumb-worn
creeds,
Their large profession, and their little
deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice
sleeps."

consider the Golden Rule in the light of this question: Would I be willing to have enacted a law by the civil government compelling me to observe a day for the Sabbath which would be contrary to my conscientious convictions? When this question is answered in the affirmative, then it will be demonstrated that the Sunday enforcement people are justified in their position. But no reasonable person would look for that kind of answer. No such answer will be given by an honest man.

Furthermore, when the Sunday observer can persuade himself to refrain from his ordinary work on another day than the one he observes, out of respect to those who observe that other day, then he can consistently expect others to return the compliment. But this is hardly possible, in the very nature of the case.

The Spirit Prompting It

The spirit prompting compulsory Sunday observance is unquestionably at variance with the Golden Rule. A letter received by the writer recently regarding Sunday legislation, from a prominent National Reform leader of Boston, well illustrates the point. Having written the gentleman about a certain measure pending in Congress for compulsory Sunday observance, to which I was opposed, he wrote, among other things:

"The people who go against the nature of things must either be broken in pieces or turn away from their destructive course."

It can be shown very clearly that the purpose and intent of Sunday legislation is to exalt a religious dogma of certain sects to the disadvantage of others who are justly entitled to the equal protection of the civil law. It is class legislation, and contrary to the genius and spirit of the American principles under civil government. In these respects it must be apparent that Sunday laws, or other laws of religious character, are not in accord with the principles of the Golden Rule, and therefore are not Christian.

K. C. RUSSELL.

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Rights of the Minority

By W. F. Martin, Religious Liberty Secretary of the North Pacific

CONGRESS shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This first amendment to the United States Constitution has long been regarded by American citizens as the bulwark of religious freedom in the nation.

When the great statesmen of the Philadelphia convention wrote the Constitution, they studiously avoided putting anything therein that could be construed as governing the religious convictions of any body of people, however small.

When the conventions were called in the different States to consider the advisability of accepting or rejecting the Constitution, it was thought that religious liberty was not sufficiently safeguarded. Accordingly ten amendments were prepared, to be presented at the first assembling of Congress. They were given into the hands of James Madison, a rising young statesman from Virginia. April 1, 1789, Mr. Madison presented these amendments to the House of Representatives. No one of the amendments was considered of equal importance with the first.

Mr. Carroll said, "As the rights of conscience are, in their nature, of peculiar delicacy, and will little bear the gentlest touch of governmental hand, he was in favor of adopting the amendment."

In his great work, giving the history of the Constitution, George T. Curtiss says: "Especially emphasis was given to the first amendment. 'The minority,' they said, 'must be protected, the majority will take care of

NO LEGISLATIVE DECISIONS OF RELIGIOUS CONTROVERSIES

United States Senate Report on Sunday Mails, 1829

They appear in many instances to lay it down as an axiom that the practise [of Sunday labor] is a violation of the **LAW OF GOD.** Should Congress in legislative capacity adopt the sentiment, it would establish the principle that the legislature is a proper tribunal to determine what are the laws of God. It would involve a **LEGISLATIVE DECISION ON A RELIGIOUS CONTROVERSY,** and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society or endangering its liberties. If this principle is once introduced, it will be **IMPOSSIBLE TO DEFINE ITS BOUNDS.**

itself.' To protect the minority especially, then, the first amendment was adopted. Congress recognized the eternal principle that the rights of the minority, however small, are just as sacred as those of the majority. It is a sad day to any nation or people when they forget or override this great fact. Religious dominance through either the legislature or a popular vote is wrong.

True religious liberty is freedom not only for ourselves, but for our fellow men, not

merely recognizing the authority of the majority, but the rights of the minority.

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

W. F. MARTIN.

Ministers of the Gospel, Not of the Law

By W. M. Healey

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. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:16, 17. Christ's mission to the world has never been to condemn, but to save.

When Adam and Eve departed from God, by refusing to obey His word, they brought condemnation upon themselves. As they saw the glory depart that enshrouded them, leaving them "naked," they remembered the words, "In the day that thou eatest thereof thou shalt surely die," and they expected death before the setting sun should mark the close of that day. When the evening shadows began to fall "in the cool of the day," Adam heard the voice of his Creator calling him. He was afraid to meet his Lord, supposing He had come to execute the penalty of death upon him. He tried to hide himself, but it is impossible to escape from the sight of that "all-seeing eye," and Adam and Eve were obliged to meet God. They were shown that God's law is immutable, and the penalty for its transgression could not be set aside.

Then our Lord took Adam's place, that the penalty might fall upon Him. Thus He was the "Lamb slain from the foundation of the world." Rev. 13:8. The transgression, with its penalty, being transferred to Christ, Adam did not die that day. Christ did not die upon earth, that day, as a man dies, but He suffered as the Creator of man, held responsible for sin because of His apparently defective work.

Christ gave a prophetic promise that He would come a man, the "Seed" of the woman, and as man, would overcome the serpent. About four thousand years later He came, the "Seed of the woman," and the "Man of Galilee," and again pointed out the unchangeable nature of God's law, and death as the penalty for its transgression. He came to Adam as his Creator, not to condemn, but to give Himself for man's salvation. Again He has come, this time in the flesh, a man, but not to condemn, or administer the penalty of sin, but to suffer and die for man. Thus in the life and death of Christ we have the Creator and the Man, the divine and the human, "that whosoever believeth in Him should not perish, but have everlasting life."

Our Lord's Commission

Shortly before Jesus ascended to heaven, He gave a commission to the church to continue the same work He had been doing while here with His disciples. There was to be no change in the commission, for it was to reach "to the end of the world."

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20.

The commission was not only to teach, but to teach to "observe all things" that Christ

Arouse for Freedom!

Up, then, in Freedom's manly part,
From graybeard old to fiery youth,
And on the nation's naked heart
Scatter the living coals of Truth!
Up,—while ye slumber, deeper yet
The shadow of our fame is growing!
Up,—while ye pause, our sun may set
In blood, around our altars flowing!

O, rouse ye, ere the storm comes forth,—
The gathered wrath of God and man,—
Like that which wasted Egypt's earth,
When hail and fire above it ran.
Hear ye no warnings in the air?
Feel ye no earthquake underneath?
Up,—up! why will ye slumber where
The sleeper only wakes in death?

Up now for Freedom!—not in strife
Like that your sterner fathers saw,—
The awful waste of human life,—
The glory and the guilt of war;
But break the chain,—the yoke remove,
And smite to earth Oppression's rod
With those mild arms of Truth and Love,
Made mighty through the living God!

— J. G. Whittier.

taught. This includes the whole law of God as it then existed, for He said "not one jot or one tittle" of it should pass away. It also embraced the Gospel of salvation. When the church teaches the commandments of men in place of the commandments of God, it is no longer teaching "all things" as He commanded. And when the church goes so far as to unite with earthly powers to compel obedience to what it teaches, and execute penalties on those who refuse to obey men rather than God, then it is going directly contrary to the teaching and practise of Jesus Christ, and He has no part in that work.

The sinner sees in all nature only final death. He beholds the withered leaf, the dying bird and beast, even his fellow man appearing, as the shadow, for a little time, and passing away. If he looks into the law of God, he beholds only condemnation and death. The church is commissioned to offer him salvation and everlasting life through faith in Jesus Christ. "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. 3:6.

Life, Not Death

The letter of the new testament, or new covenant, kills, the same as did the letter of

the old covenant. The new covenant contains the law of God. "This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them." Heb. 10:16. The letter of the law kills, not those who obey it, but those who disobey it. The spirit, intent, and purpose of the law are unto life.

The State of California has a law forbidding murder, with the extreme penalty of death for the one who breaks it. The spirit, intent, and purpose of that law are life, which it was made to protect, but to the transgressor it becomes a law of death. But if the governor pardons the murderer, the same law that had only death for him, now protects his life, and in him the real spirit and original intent of the law are carried out.

"And the commandment, which was ordained to life, I found to be unto death." Rom. 7:10. The church has no commission to minister death, or punishment for sin, but to offer forgiveness of sin through faith in Jesus Christ. This pardon restores the sinner to the original intent, purpose, and spirit of the law, the giving of life. The Gospel is not opposed to the law, but it enables the law to work out its spirit and purpose in the sinner. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3.

It is not the work of the church to execute the penalty of the law upon the sinner, but to save the sinner from that penalty by reconciling him to God through Jesus Christ. "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." 2 Cor. 5:18.

When the church has so far departed from the law of God and the commission of Jesus Christ as to unite with earthly government to make and enforce a Sunday law, or any other religious rule or doctrine, how can she expect the presence and blessing of Jesus Christ to be with her? "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

California and Religious Liberty

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to be acting entirely in behalf of laboring men. But if it was his privilege and right to rest on Sunday, and go to church, or not, at will, and all without law compelling it, did not every other man have the same right as himself, if he chose to avail himself of his right? He could not truthfully deny such a proposition, and it is one so self-evident that every voter in California can readily grasp it.

It is right and proper for everybody to worship God, but each should be left to do so in the way that justifies his own conscience, by which he will be held guilty or innocent in the great final accounting at Heaven's judgment-bar. All honor to the citizens of California for having thus far acted upon this principle of justice in relation to Sunday legislation.

J. O. CORLISS.

America and Religious Liberty

(Continued from page 4)

of the Marine Court of New York, declares that the principles of Holy Writ were "not less understood, not less manifest, not less revered and obeyed, because not formulated by legislation."—"Nature and Form of the American Government," page 66. It is worthy of note in this connection that the constitution of the Confederate States of America did contain such an acknowledgment of Deity as the National Reform Association proposes for the National Constitution, and that its existence ceased in less than five years in spite of such a talisman.

Now, in State after State, branches of the National Reform Association are being formed; and one of the chief purposes of the organization's existence is being espoused in every State in the Union. Whenever a law is demanded enforcing a sabbath upon the people, there a principle of the National Reform Association is being promulgated; and wherever that demand is acceded to, the people who urge it are accepting the principle of a union of Church and State, and the principle that the State is at liberty to legislate in the realm of religion. As that is the principle which dominated the Dark Ages and made them dark, it is to be hoped that Americans will rally to a defense of the principles of religious and civil liberty contained in the great American Bill of Rights—the Constitution of the United States.

C. M. SNOW.

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First Step in Intolerance

(Extracts from James Madison's Remonstrance to the Assembly of Virginia)

"It is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. 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?"

"The proposed establishment is a departure from that generous policy which, offering an asylum to the persecuted and oppressed

NO COERCION FOR OPINION

John Stuart Mill, "On Liberty"

Let us suppose that the government is entirely at one with the people, and never thinks of exerting any power of coercion unless in agreement with what it conceives to be their voice. But I deny the right of the people to exercise such coercion, either by themselves or by their government. **THE POWER ITSELF IS ILLEGITIMATE.** The best government has no more title to it than the worst. It is as noxious, or more noxious, when exerted in accordance with public opinion, than when in opposition to it. If all mankind minus one, were of one opinion, and **ONLY ONE PERSON** were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.

of every nation and religion, promised a luster to our country, and an accession to the number of its citizens. What a melancholy mark is this bill, of sudden degeneracy! Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution. It degrades from the equal rank of citizens all those whose opinions in religion do not bend to those of the legislative authority. Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last, in the career of intolerance."

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The True Principle Stated

It was not until 1776, that a place was found among the civilized governments of earth where Church and State both stood where God designed they should stand, each in its own sphere. This was in the Federal Government of the United States. That glorious principle of liberty was emblazoned on the very front of the crest of the republic, in the immortal Declaration of Independence, and in the first

Priests and Priests

From Whittier's "Curse of the Charter Breakers"

Now, too oft the priesthood wait
At the threshold of the State,—
Waiting for the beck and nod
Of its power as law and God.

Tell me not that this must be:
God's true priest is always free;
Free, the needed truth to speak,
Right the wronged, and raise the weak.

Not to fawn on wealth and state,
Leaving Lazarus at the gate,—
Not to peddle creeds like wares,—
Not to mutter hireling prayers,—

Not for words and works like these,
Priest of God, thy mission is;
But to make earth's desert glad,
In its Eden greenness clad;

God's interpreter art thou,
To the waiting ones below;
'Twixt them and its light midway
Heralding the better day,—

Catching gleams of temple spires,
Hearing notes of angel choirs,
Where, as yet unseen of them,
Comes the New Jerusalem!

amendment to the Constitution. On the reverse side of the Great Seal of the United States was placed this inscription, "*Novus Ordo Seclorum*," meaning—

"A New Order of Things"

This new order was especially manifest in these two ideas: Government is of the people; and government is, if right, absolutely separate from religion. George Bancroft, the great historian, remarks as follows on these guarantees of religious liberty:

"The Constitution establishes nothing that **INTERFERES** with **EQUALITY** and **INDIVIDUALITY**. It knows nothing of differences by descent, or opinions, of favored classes, or legalized religion, or the political power of property. It leaves the individual alongside of the individual. . . . Religion was become avowedly the attribute of man and not of a corporation. . . . **VINDICATING THE RIGHT OF INDIVIDUALITY EVEN IN RELIGION**, and in **RELIGION ABOVE ALL**, the new nation dared to set the example of accepting in its relations to God **THE PRINCIPLE FIRST DIVINELY ORDAINED IN JUDEA**. It left the management of temporal things to the temporal power; but 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."—"History of the Constitution," book 5, chapter 1.

Under these guarantees of equity and liberty, during the succeeding century, both Government and genuine religion have prospered as under no other government.

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Is God Unjust?

A Parable

THE following parable will serve to show that God would be unjust if He made one Sabbath for the Jews and another for the Gentiles.

A certain Jew, living before the cross, died and was buried. And a certain Gentile, who lived this side the cross, died also.

In the due course of time they met in the lake of fire; and as they saw the flames rolling up on every side, the Gentile said to the Jew, "How does it happen that you are here?"

The Jew, answering, said, "I did not keep the seventh-day Sabbath, which the Lord our God commanded us to keep."

"Strange," says the Gentile; "I am here because I did keep the seventh-day Sabbath, but did not keep the first day. What kind of god have we, anyway? He burns you up because you didn't keep it, and, in the same lake of fire, burns me up because I did keep it."

LESLIE LITTELL.

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IN the heavenly councils it has been decided by what means and methods the grace of Christ shall prove effectual in saving the soul. And it is clear that unless the sinner consents to be drawn, unless he will cooperate with divine agencies, the end will not be attained. The work to be done is a united work. The divine and the human are to work together, and the sinner is to depend upon grace, while rendering willing obedience to the dictates of the Spirit of God. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."—Mrs. E. G. White.

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THE most fruitful and elevating influence I have ever seemed to meet has been my impression of obligation to God.—Daniel Webster.

FALSE BASIS OF RELIGIOUS PERSECUTION

United States Senate Report on Sunday Mails, 1829

AMONG ALL THE RELIGIOUS PERSECUTIONS WITH WHICH ALMOST EVERY PAGE OF MODERN HISTORY IS STAINED, NO VICTIM EVER SUFFERED BUT FOR THE VIOLATION OF WHAT GOVERNMENT DENOMINATED THE LAW OF GOD. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our Government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he can not be held amenable to any human tribunal for his conclusions.

SIGN OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE 11, 1912

Manuscripts should be addressed to the Editor

No one can be right unless his heart is right. He may have right forms; but unless the right forms are the expression of living righteousness in his heart, they are but dead forms. The words may be beautiful echoes, but unless the love is in them, they are sounding brass and tinkling cymbal.

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The simple fact is that the State can not enforce a law of God. It can not even attempt it without putting itself in the place of God and bringing reproach upon His name. Every attempt to do this has always thus resulted. All the early pagan persecutions, all the medieval persecutions—whether papal or otherwise—resulted from man or men usurping the place of God. The fruits of such attempts are hypocrites, infidels, and the persecution of those who are brave enough to be true.

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The liberty of Christ Jesus is eternal. It had its day of deliverance from cruel bondage; it has its many days of glorious victory; it has its days of calm, quiet sailing along peaceful shores; it has its seasons of precious rest and counsel with the Master; it has its struggles, its groanings when the oppressor is cruel and the weak flesh is tried to the uttermost; but in it all it looks forward to the immortal state where sin and all its consequences will be forever banished, and all the redeemed—earth and people—shall forever enjoy the "glorious liberty of the sons of God," nevermore to know the bondage of sin.

"Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute of heaven is worth them all."

And we may have that minute here, ripening in a little while into the glorious eternal years of God. O soul, go free in Christ, and then "stand fast" "in the liberty wherewith Christ hath made us free"!

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The Real Object of Sunday Closing

Do not be deceived. There are some persons who believe in Sunday closing as a temperance measure, but that is not the real object.

The real object of the Sunday-closing movement is a full-fledged Sunday law. This we state not on our opinion, but on the positive declaration of those prominent in the movement.

Sunday is considered, whether rightly or wrongly makes no difference, a "Christian" institution.

To establish Sunday by law is, therefore, to establish an institution of the Christian religion, that which is put forward as "the mark of the Christian religion." And this is to establish the Christian religion to that extent by law.

But to establish the Christian religion by law at the demands of the church is to establish a union of Church and State, it matters not whether the church is one denomination or many under one head.

A union of Church and State means ruin to the church and the State so united. It

has always meant this and has always accomplished it. It ruined Rome; it will ruin America; and the greatest sufferers in sin and pride and eternal ruin will be those who seem to triumph in it.

It is to save our fellow men, one and all, Christian and infidel, Catholic and Protestant, Jew and Gentile, Prohibitionist and rumseller, from this dire disaster, that we raise this warning voice.

It is easy to laugh and scoff at the warning. Men laughed at the warnings of Christ and His prophets.

Men say that this movement will not result in evil under them. But it is already resulting in evil to innocent and godly men and women, and in greater evil to those who have enlisted in it. It will always result in evil. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

The Sunday-closing movement, as expressly declared by its fatherers and fosterers, is the first step; the whole baleful train of evils is bound to follow. Will you, reader, vote to bring them about?

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The Equality of the Declaration

EQUALITY of mankind does not mean equal physical proportions, nor equal mental caliber, nor equal ability to grasp or power to command opportunity. But it does demand equal liberty for each one to be and say and do just as far as ability and circumstances permit. Politically he is his fellow citizen's equal in life, in liberty, in the pursuit of happiness. It was a glorious hour for the world when America's star rose above the horizon. As long as it was in the ascendent, for its first century of shining, its influence over all lands was beneficent, speaking freedom to the oppressed of all nations, and hope to the despairing toiler. Seeing its shining from afar, millions in the oppressed and downtrodden monarchies, despotisms, and overcrowded countries of the East, found here what Emerson designated "opportunity." And when the Old World saw some of the best of her people flocking to America rather than to her own colonies, her own feudal laws were softened, amended, or swept away before the enlightenment and liberty of America.

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A True Stand

A CATHOLIC canon in France condemned from the pulpit, according to the *Western Watchman*, a school manual which he believed contained deadly error. For this he was haled before the court. Among other things in his defense he said:

"To you, judges, the interpretation of the civil law, the punishment of crimes, belong. But above the human code is the code of God. . . . I do not obey, but I yield to, the law. What is my crime? A teacher made his pupils read and study the manual of Calvet, which manual has been condemned by the bishops of France. This manual has pages of error against the truths of religion and faith. I am a priest; and because I am one, I said to the children, 'You can not keep that book.' This I had to say. Perhaps my mission is not to preach truth and to struggle against error and lies. Had I kept silent, I should not to-day be forced to appear before you. But the Supreme Tribunal, that which is Truth, and a Judge from whom there is no appeal, should make me hear an inexorable word, a word of terrible reproach and condemnation. Therefore, better obey God than men, and in the choice I prefer to be condemned by men than by God."

Now entirely apart from the priest's religious views, he took the only stand possible for a man of conscience to take. All such controversies lie properly and always outside of civil jurisdiction. A conscientious priest was made a criminal because of

religious opinion. He was fined fifty francs. Neither France nor any other government can afford such prosecutions.

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The Men and Religion Movement

THE *Independent* of May 9 has an article by William T. Ellis, secretary of the Department of Publicity of the Men and Religion Forward Movement. The article is entitled, "A Movement, a Message, a Method." Mr. Ellis clearly shows that there is a movement, and clearly shows, also that there is a method, but the message is not quite so clear. Those who hold to the Gospel side of Christianity must certainly regard with suspicion the fact which is clearly apparent, that evangelism is declining and social service is becoming the dominant thing. In a recent meeting held in New York, Mr. Ellis tells us, "To everybody's surprise, the missionary sessions were among the tamest of all, partly because there was no new plea to be made, and partly because the presence and pull of the other aspects of Christian service had begotten in the delegates a passion of seeing things in their relationships." But the seeing of things from the human view-point is not always the true seeing. We see things truly only as we see them in the light of God. God would have us see by His seeing. He has given us a picture of this old world and its conditions, a diagnosis of human ills, and all the ages have demonstrated that diagnosis to be correct. He has given us the remedy, not in great, masterly movements of men, not in tremendous crusades, not along political lines, but in our Lord Jesus Christ Himself for individuals.

The secretary remarks that, "judged strictly by its own preliminary claims, the Men and Religion Movement has not brought into the churches those three million unchurched men about which we heard so much a year ago. Most of them are still out of the churches." But even tho it should bring them into the churches, that of itself would mean nothing. The popular, aggressive, nominal Christianity of centuries ago, connected with the State, sometimes brought thousands into the church at one time, but she brought very few of them to Christ. It is bringing men to Christ which saves; bringing one into an organization merely, without the saving, regenerating power of Christ in the heart, makes him all the harder to reach with the only means which will save him, the Gospel.

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Fined for Hauling Hay.—The *Daily Mail* of Fredericton, N. B., of May 11 recites that two seventh-day men were haled before the court at Harvey for hauling hay to the station. When the constable who served the summons entered the court room he did it with "a bound, and treated the Presbyterian populace present with a sample of Cork clog-dancing and high kicking, which caused much merriment, some applause, and catchy remarks from several persons, one to the effect, 'This is a great day for us.'" The integrity, good citizenship, and high standing of the men were laid before the court; their work was allowed; but they pleaded that they had obeyed God and observed the Sabbath He taught, and had harmed no one. They only asked the religious liberty granted by the English throne:

"Firmly relying on the truth of Christianity, we declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance."—*Queen Victoria*.

"It is my constant desire that religious and civil liberty should always be enjoyed by my subjects in all parts of the empire."—*King Edward VII, to the Plenary Council of the Roman Catholic Church in Quebec, Canada*.

The magistrate would not give the names of the accusers. On account of "the seriousness of the charge," he fined the defendants ten dollars each, in default of payment within six days, their property to be levied on and the amounts forcibly collected; and this for resting and working on the same days that Christ did.

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Experiments in the neighborhood of Paris recently resulted in successfully sending wireless messages from an air-ship a distance of thirty-five miles.

Arizona's Noble Stand

CALIFORNIA is not alone in her refusal to enact a Sunday law. Arizona, by a substantial majority in both houses, in entering statehood rejects a Sunday bill. Faithful work in enlightening the legislators of that new commonwealth doubtless had much to do with it. Mr. J. F. Blunt, secretary of the Western League for the Preservation of Civil Liberty, associated with Messrs. W. M. Healey, G. W. Reaser, H. G. Thurston, and other religious liberty workers, presented a memorial to the legislature, in which the real principles of liberty and the results of church-and-state union were faithfully set forth. For instance, this memorial, after referring to God's bestowal of rights and man's efforts to subvert them, declares that "these multiplied failures to dominate the minds and hearts of men, and to regulate their religious worship by force, do not deter mankind from renewed appeals to the civil power, for administrative orders and legislative enactments that would curtail the liberties of their fellows and constrain their judgment in the realms of conscience;" and further recites that "these encroachments on the individual rights of citizens have almost invariably begun in the exaltation of the first day of the week as a day of compulsory rest, notwithstanding the conviction of many that the law of God is not subject to human amendment, and notwithstanding the undeniable right of the individual citizen, so far as the State is concerned, to choose for himself which day he will observe as a day of rest, or whether he will rest at all."

The memorial then presents the "conviction that civil and religious liberty, the treasured heritage of our fathers, ought to be maintained throughout the republic, and deplors the effort to curtail the free exercise of religious conviction by civil process, and the attempt to force upon others the conclusions of any man, or any set of men, as to which day is the Sabbath, or to regulate by civil law any religious custom or ceremonial." It points out that "the State, in the proper exercise of the functions of government, has no right to discriminate in favor of or against any citizen or citizens on account of his or their religious opinions or ceremonies, and the State legislature is distinctly asked to refrain from the passage of any law the adoption of which would make it unlawful to transact any business on Sunday not prohibited on other days of the week, and that no special privileges or exemptions be granted to any class of citizens not accorded to, or required of, all other citizens of the State."

We will present before our readers at some later time the whole of this memorial. It is certainly worthy of preservation.

There are lovers of freedom, indifferent tho they may be in this present struggle, who, when the struggle deepens, will stand for liberty. They ought to see in the evil principles of church-and-state union now their dire consequences if enacted into law. Evidently there were those in Arizona who did. We believe that there are those in California who will not yield to religious combinations to effect a political object. Altho there may be Sunday laws in other States, we are glad that there are two States which are standing for freedom. To borrow a stanza from Whittier:

"All is not lost. The angel of God's blessing
Encamps with Freedom on the field of fight;
Still to her banner, day by day, are pressing
Unlooked-for allies, striking for the right!
Courage, then, Northern hearts! — Be firm, be true!
What one brave State hath done, can ye not also do?"

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The Restoration of the Sabbath

IN a meeting of the Men and Religion Forward Movement in Scottish Rites Hall, San Francisco, February 27, Mr. Robert T. Moore, of Berkeley, one of the leaders in the movement, presented his views regarding the Sabbath in the following:

"Some believe we ought to observe the real Sabbath. The Men and Religion Forward Movement is going to lay emphasis on this, a claim of the divine. Many do not appreciate the fact that in his service in life man's available resources will all be quickened and strengthened because that seventh day is given to him for rest, thought, and prayer. God Almighty knew just what He said about that seventh day—'Remember to keep holy the Sabbath day.' It is essential to the welfare of our national

institutions and public integrity to preserve that Lord's day. Some may not be agreed about its observance. We believe it can be restored, and the Men and Religion Movement is set to the restoration of the sanctity of the Christian sabbath."

This is good, if Mr. Moore means by "the real Sabbath" the real (true) Sabbath, but the real Sabbath is the seventh-day Sabbath instituted of God in Eden, and observed by Jesus Christ. God did know "just what He said" when He emphasized the day and enjoined men to "keep it holy,"—not to make it holy, but to keep holy the day which He had made holy. "It can be restored," but it must be in God's way, by His Word and Spirit in the heart, but never by civil law or coercion. When men attempt to enforce God's ordinances by civil law, they enforce always the dead, dry, crushing form, which kills; never the true.

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We do not blame men who are engaged in this Men and Religion Forward Movement for their earnestness, their zeal, their purpose to do something. We grant that they are sincere, honest men, but we do condemn their methods along inquisitorial and political lines. Coercive methods never won souls. They may seem to be successful for a little time, but they will never come to full Gospel fruition. As one of their speakers remarked, Jesus Christ was one of the broadest teachers that the world ever knew. That is true, but He never resorted to political methods. He never resorted to coercive methods. His appeal was always to the heart and to the conscience. He knew that no soul was truly God's soul unless it was willingly so. That has been the great lesson for the church to learn through all the ages. It is a basic principle in religious liberty, and he who ignores it is bound to go astray. Numbers will not make wrong right, nor will they develop out of a bad principle that which is good.

Graft Indictments Dismissed.—May 25, Judge Lawlor, of the Superior Court of San Francisco, dismissed twenty-seven graft indictments pending for several years against Ex-Mayor E. E. Schmitz. This was compulsory on the part of the judge, because there had been failure to bring Schmitz to trial within sixty days after the defendant had demanded trial. Judge Lawlor lays heavy blame upon those who permitted such a state of things. Among other things he said:

"It will remain a source of shame to San Francisco that where the showing of grave crimes was so formidable, the vindication of the law fell so far short of what was needed in the way of example."

The Methodist General Conference at Minneapolis, in electing two new bishops, Dr. T. S. Henderson, of Brooklyn, and Dr. W. O. Shepard, of Chicago, took eleven ballots. There was more or less of politics in it as usual. May 26 the following were consecrated: Bishop Homer Clyde Stuntz, Bishop Theodore Somerville Henderson, Bishop William Orville Shepard, Bishop Naphtali Lucock, Bishop Francis John McConnell, Bishop Frederick Deland Leete, Bishop Richard Joseph Cooke, Bishop Wilbur Patton Thirkield, Missionary Bishop John Wesley Robinson, and Missionary Bishop William Perry Eveland.

The Federation of Churches in America propose to govern and control religious denominations. For instance, if one denomination begins work in a new field, others are not to enter, not even if the first should suspend its work for a time. In other words, an evangelist is to look not to his Master, or even to his own church, for directions, but to the Federation of Churches. Against this, many Baptists take strong ground, and justly, too.

Cuba is having trouble in the uprising of the Negroes. A large amount of property has been destroyed. The rebels seem to have the purpose of setting up an independent republic in the east end of the island. This Government has mobilized a strong battle-ship fleet at Key West. President Gomez sends a strong protest to President Taft against intervention, declaring that Cuba can control matters.

Socialism and Direct Action

AT the Socialist National Convention in Indianapolis the question and methods of "syndicalism" and "direct action" were raised by William D. Haywood, a leader of the Industrial Workers of the World, and he and his party were beaten. The I. W. W. would organize the laborers in one great industrial union to work for immediate revolution by strikes, violence, or any other means of destroying employers' profits. As an Eastern paper remarks, "American working men are not yet so insane as to believe in the delusion that by deliberately wrecking factories and destroying industrial establishments where they are employed they will advance themselves and civilization." But the revolutionist propaganda is making mighty progress.

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The Port of London authorities are about to erect one of the greatest buildings in Europe. Three acres near the Tower have been purchased for \$5,000,000 for a site. Sixty separate buildings will be demolished, and three old streets will disappear, namely, Catherine Court, Nenscovy Court, and French Hornyard. Some of the buildings to be demolished antedate the great London fire of 1666.

Platinum, during recent years, has risen in price from \$100 a pound to about \$730 a pound. This advance in price is not wholly due to its scarcity. Almost the whole of the world's supply comes from deposits in the Ural Mountains, and this supply is controlled by two men.

The United States Rubber Company on May 21 added \$40,000,000 more stock to the company, now \$120,000,000, and a dividend of \$5,000,000, or 20 per cent upon the outstanding common stock. There is more than one reason why rubber goods should be high.

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The Initiative Amendment

(Article IV, Section I, from Constitution of California)

The Initiative

"The legislative power of this State shall be vested in a senate and assembly which shall be designated 'The legislature of the State of California,' but the people reserve to themselves the power to propose laws and amendments to the Constitution, and to adopt or reject the same, at the polls independent of the legislature, and also reserve the power, at their own option, to so adopt or reject any act, or section or part of any act, passed by the legislature. The enacting clause of every law shall be 'The people of the State of California do enact as follows:'"

"The first power reserved to the people shall be known as the initiative. Upon the presentation to the secretary of State of a petition certified as herein provided to have been signed by qualified electors, equal in number to eight per cent of all the votes cast for all candidates for governor at the last preceding general election, at which a governor was elected, proposing a law or amendment to the Constitution, set forth in full in said petition, the secretary of State shall submit the said proposed law or amendment to the Constitution to the electors at the next succeeding general election occurring subsequent to ninety days after the presentation aforesaid of said petition, or at any special election called by the governor in his discretion prior to such general election. All such initiative petitions shall have printed across the top thereof in twelve point black-face type the following: 'Initiative measure to be submitted directly to the electors.'"

"Upon the presentation to the secretary of State, at any time not less than ten days before the commencement of any regular session of the legislature, of a petition certified as herein provided to have been signed by qualified electors of the State equal in number to five per cent of all the votes cast for all candidates for governor at the last preceding general election, at which a governor was elected, proposing a law set forth in full in said petition, the secretary of State shall transmit the same to the legislature as soon as it convenes and organizes. The law proposed by such petition shall be either enacted or rejected without change or amendment by the legislature, within forty days from the time it is received by the legislature. If any law proposed by such petition shall be enacted by the legislature it shall be subject to referendum, as hereinafter provided. If no law so petitioned for be rejected, or if no action is taken upon it by the legislature within said forty days, the secretary of State shall submit it to the people for approval or rejection at the next ensuing general election. The legislature may reject any measure so proposed by initiative petition and propose a different one on the same subject by a yea and nay vote upon separate roll-call, and in such event both measures shall be submitted by the secretary of State to the electors for approval or rejection at the next ensuing general election or at a prior special election called by the governor, in his discretion, for such purpose. All said initiative petitions last above described shall have printed in twelve point black-face type the following: 'Initiative measure to be presented to the legislature.'"

Religious Census of the Men and Religion Forward Movement

Or the Beginning of the Inquisition in the United States

By W. A. Colcord, Author of "The Rights of Man"

WHEN Justinian, in 532 A.D., in order "to unite all men in ONE FAITH," decreed that all in the Roman empire who did not within three months embrace the Catholic faith were to be "declared infamous, and as such excluded from all employments both civil and military, rendered incapable of leaving anything by will, and all their estates confiscated whether real or personal," his object was to make the whole Roman empire Catholic.

Manifestly this edict was aimed especially at those who were not as yet Catholics. The execution of it would, of necessity, demand in some way a religious census of the empire, in order to ascertain who were and who were not Catholics.

The edict was executed, and as a result, "great numbers," says Bower in his "History of the Popes" (John II, par. 2), "were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of what little they had, and many of them inhumanly massacred."

The Church Federation Program

As stated in its constitution, the purpose of the Church Federation Movement in the United States, which held its initial council in New York, in November, 1905, is "to manifest the essential ONENESS of the Christian churches of America," and "to promote the spirit of fellowship, service, and cooperation among them."

In the session of the Federal Council of the Churches of Christ in America, held in Philadelphia, in December, 1908, definite plans were laid for the taking of a religious census of the country, and this specially with a view to ascertaining who were not professed Christians and regular church attendants. For the success of the movement it was declared that "a joint bureau of information" was necessary; and that —

"To learn all the facts and ally all the factors is the only method of usefulness open to a federation."

It was further declared that "knowledge of men alone gives power over men," and that —

"The time has come when the churches may and must know every individual in the entire community as accurately as they now know their own membership."—*Report of the Federal Council of the Churches of Christ in America, Philadelphia session, 1908, page 198.*

"The churches," it was stated, "have as great an opportunity as ever to-day, if they will only combine to meet the real needs of each community." Through such combination, it was said, there was made possible "a systematic campaign to Christianize every phase of the life of the entire commonwealth."

"Some church responsible for each square mile!" was announced as the watchword; — responsible "to know and seek in some way EACH INDIVIDUAL THEREIN, mutually reporting preferences to sister churches." "The key-note is responsibility!" it was declared. "Dynamite is in that word!"

In other words, as the object of Justinian was to make the whole Roman empire Catholic, so the manifest object of the Church Federation movement in this country is to make all America Christian.

To carry out this program of "Christian-

izing every phase of the life of the entire commonwealth," and of the churches' knowing "every individual in the entire community as accurately as they now know their own membership," it was decided that there must be — "A compilation of statistics, civil and religious, State and local, as the basis for the study of the task and degree of success of the churches in reaching the entire population."—*Ib., page 192.*

The Census Taking Inaugurated under the Men and Religion Forward Movement

During the autumn of 1911 the taking of this census was begun under what is known as the Men and Religion Forward Movement. As a part of a several days' campaign in a given locality, a principal feature of the program under this movement is the taking of a religious census of the entire community, by volunteers from the various churches. Information cards are supplied these workers, or *inquisitors*, as they might be termed, by means of which it is designed that the churches shall be supplied with the following facts concern-



Photo by Trans-Atlantic Co., N. Y.

THE CZAR OF THE BELLS

The largest bell in the world, which once hung in the Kremlin, Moscow, Russia. It fell during a fire in 1737, and a large piece was broken out. It was cast in 1733, has a diameter of 18 feet, and weighs 200 tons. As it can not be used, it stands on a pedestal in the street. While in use it rang for despotic tyranny and intolerance. Was its fall and breaking a prophecy of the downfall of Russian tyranny and oppression? Our own famous Liberty Bell rang for freedom, and not long afterward broke to ring no more. Was it a prophecy of the triumph of superstition and intolerance now modestly but persistently pushing its way to the fore?

ing every man, and every boy over fifteen years of age, in the given district or territory:

1. Address.
2. Name.
3. Age.
4. Church of which member.
 - (a) Denomination.
 - (b) Name.
 - (c) Its location.
5. Church or Sunday-school now attended.
 - (a) Denomination.
 - (b) Name.
6. If you are not a church-member, or are not now attending a church or Sunday-school, what denomination is your preference?
7. Name of visitor.

This movement struck Washington, D. C., in February, 1912. Referring to it, the Washington "Times" of February 22 said:

"An organized movement has been set on foot by the ministers of Washington to ascertain 'why people do not go to church,' and other cognate questions."

When the representatives of the movement should come around, the people were urged to "tell them the truth." They were told that "there should be no effort at evasion." The movement was declared to be "the most ambitious undertaking in the interests of religion ever attempted in the city — a house-to-house canvass for obtaining accurate information regarding the church allegiance of men and boys."—*Washington Herald, February 19, 1912.*

In this work Protestants and Catholics were united. The central committee in charge of the census consisted of "eight Protestants, five Catholics, and one representative of the Jewish congregations." Representatives of these faiths, it was said, "will make a systematic search for men and boys with the object of finding what proportions of the total number attend church and Sunday-school regularly, occasionally, or not at all."

Accordingly two thousand volunteers were called for to take the religious census of the District of Columbia. The volunteers responded, and the census taking was begun Sunday afternoon at 3 o'clock, February 25, and was continued until Sunday, March 3. The Washington "Times" of the latter date announced that 125,000 men had been enumerated; that the "indexing of names" would commence at once, and added:

"Where a boy or man has expressed willingness to attend a certain church, the church mentioned will be given the card on which the name occurs. Then the man or boy will be urged to attend Christian services."

The Real Object Revealed

All this, while inquisitorial in character, and compromising from a Protestant standpoint, might be looked upon by many as measurably innocent; but from published statements it was revealed that more is contemplated in this movement than mere voluntary church attendance. As reported in the Washington "Times" of February 17, 1912, the real object of the leaders of this movement, in Washington at least, is —

"An attempt to mold public sentiment to such a point that Congress will be forced to enact legislation as the church people believe will be necessary to make Washington the model city of America."

And we have not far to go to learn what that means. Every one at all acquainted with the facts knows that the one great thing above all others which "the church people," not only in Washington, but throughout the United States, believe necessary to make Washington "the model city of America," is A COMPULSORY, CONGRESS-ENACTED SUNDAY LAW.

And this fact was more than hinted at in a published list here of objects aimed at by the Men and Religion Forward Movement. The eighteenth point in the enumeration as published, was the securing of "one day's rest in seven." In fact no less than twenty-five of the thirty-two items mentioned in the list would demand legislation.

All of which goes to show that the Men and Religion Forward Movement is simply carrying out the program laid down by the Church Federation Movement at its Philadelphia session in 1908, and is part and parcel of that movement.

Where this federation stands upon the matter of Sunday legislation was made clear at this session. In the resolutions on the subject of Sunday observance reported to this council, it was urged:

"That all encroachments upon the claims and sanctity of the Lord's day should be stoutly resisted . . . by such legislation as may be secured to protect and preserve this bulwark of our American Christianity."

When the religious census enumerator under this Men and Religion Forward Movement called upon the writer, the entire family, hus-

band, wife and boys, protested against it as a dangerous and unchristian thing, whereupon he admitted that he had had misgivings concerning it, but said that these had been explained away. And we would advise every one else who prizes liberty and pure Christianity, to look well into this or any other like movement before he unites with it, or lends his sanction or influence to it.

W. A. COLCORD.

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- California Bible House, 2201 Telegraph Ave., Oakland, Cal.
- California-Nevada Missionary Society, 339 Lodi Ave., Lodi, Cal.
- California Tract Society, Southern, 417 W. Fifth St., Los Angeles, Cal.
- Canadian Publishing Association (Eastern Canada), Port Hope, Ont.
- Central California Bible House, Box 1304, Fresno, Cal.
- Chesapeake Tract Society, 2 Loudon Ave., Station D, Baltimore, Md.
- Colorado Tract Society, Eastern, 1112 Kalamath St., Denver, Colo.
- Colorado Tract Society, Western, 122 S. Eighth St., Grand Junction, Colo.
- Cumberland Tract Society (Eastern Tennessee), 1209 Chamberlain Ave., Chattanooga, Tenn.
- District of Columbia Tract Society, 708 McLachlen Bldg., 700 Tenth St. N. W., Washington, D. C.
- Florida Tract Society, Drawer 28, Orlando, Fla.
- Georgia Tract Society, 169 Bryan St., Atlanta, Ga.
- Hawaiian Tract Society, 767 Kinau St., Honolulu, H. T.
- Idaho Tract Society, Box 43, Boise, Idaho.
- Illinois Tract Society, Northern, 3645 Ogden Ave., Hawthorne Sta., Chicago, Ill.
- Illinois Tract Society, Southern, 304 W. Allen St., Springfield, Ill.
- Indiana Tract Society, 521 E. 23d St., Indianapolis, Ind.
- Iowa Tract Society, Nevada, Iowa.
- Kansas Tract Society, East, 821 W. Fifth St., Topeka, Kan.
- Kansas Tract Society, West, 508 Fifth Ave. E., Hutchinson, Kan.
- Kentucky Tract Society, 1410 Beech St., Louisville, Ky.
- Louisiana Tract Society, 810 Jackson Ave., New Orleans, La.
- Maine Tract Society, 1377 Washington Ave., Woodfords Station, Portland, Me.
- Manitoba Tract Society, Box 104, Portage la Prairie, Manit.
- Massachusetts Tract Society, South Lancaster Mass.
- Michigan Tract Society, East, Holly, Mich.
- Michigan Tract Society, North, 510 Petoskey St., Petoskey, Mich.
- Michigan Tract Society, West, Otsego, Mich.
- Minnesota Tract Society, 336 East Lake St., Minneapolis, Minn.
- Mississippi Tract Society, 932 Union St., Jackson, Miss.
- Missouri Tract Society, Northern, Utica, Mo.
- Missouri Tract Society, Southern, 520 W. Lynn St., Springfield, Mo.
- Missouri—St. Louis Tract Society, 4419 Cote Brillante Ave., St. Louis, Mo.
- Montana Tract Society, Box 118, Bozeman, Mont.
- Nebraska Bible Supply House, 905 N. California Ave., Hastings, Neb.
- Nevada (See California-Nevada Missionary Society).
- New England Tract Society, Northern, Bellows Falls, Vt.
- New England Tract Society, Southern (Rhode Island and Connecticut), 51 Whitmore St., Hartford, Conn.
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You are invited to communicate with any of the above if you wish to secure any of the books or periodicals advertised in this journal.

How the
Acts of the Apostles
Is Regarded by Pioneer Workers

Since 1853, Pastor G. W. Amadon, Battle Creek, Michigan, has been connected with the work of Seventh-day Adventists. You may enjoy the enthusiasm he expresses for the new book by Mrs. E. G. White—"The Acts of the Apostles":

"Right here let me say something about that wonderful volume. When it came I dropped other things, and night after night went through that remarkable book until it was finished. And how I was personally impressed! I noticed particularly the flood of light shed on the labors of the apostles, the great wealth of Scripture used on nearly every page, the remarkable appropriateness of the citations, thus fulfilling the injunction, 'rightly dividing' the word of truth (2 Tim. 2:15), and the many traditional points now certainly confirmed, as the place of martyrdom of Peter, John's immersion in the caldron of boiling oil, and its harmless result, together with numerous important and interesting incidents and facts given in reference to apostolic history."

Pastor J. O. Corliss, who has been in this work for years, in an article in the *Pacific Union Recorder* says with reference to this book:

"Every family ought to have it. Especially is this book of value now in view of the religious liberty campaign that is just before our people. The information it gives concerning the dealings of the civil power with the apostle Paul and others, and the course he took in view of this treatment, will be worth a mine of wealth to any one who will study this history. Whoever fails to get this book and read it, will have lost that which he can ill afford to lose."

This book contains 630 pages, covering the Church History during Apostolic Times, and reaching in its closing chapters through to the "Church Triumphant." Every family who reads it will find this mine of spiritual help mentioned by these pioneers. Its reasonable price brings it within reach of all.

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HOME AND FIRESIDE

Parents — Duties and Attitude toward Their Children

By Mary Alice Hare Loper, M.S.

IN no respect are parents to be one; more than in the training and care of their children. "A house divided against itself can not stand." If the father is a Christian and the mother is not, or *vice versa*, the outlook for the welfare of the children is surely uncertain. If parents disagree in regard to the rules and regulations of the home, there is sure to be discord in proportion to the disagreement. The minds of children are very keen and active, and they are not long in discovering the fact if the domestic machinery does not run smoothly. If one parent is lenient and the other severe, children soon learn to ask the one who is lenient for privileges which they feel quite sure the other would deny them. If both parents are severe, the children rebel, or become mere human machines, depending constantly upon some one else to tell them just what to do. If both parents are too lenient, the children take advantage of the fact, and do about as they please. If parents do not have proper love and respect for each other, it is impossible to do justice in the training of their children.

It requires all the tact and all the skill and all the wisdom that parents can muster to do that which is their duty and their great privilege to do for their children. The true Christian home is the type after which every home should be modeled. In such a home the parents are a unit in the government. The father provides the necessaries of life, and the mother is the home-keeper, looking after the welfare and highest interests of her husband and children, while both parents together seek to "make of home a little heaven to go to heaven in." They are wise rulers, never arguing different ideas of government in the presence of their children. Such parents are not arbitrary with each other, but settle differences of opinion privately, so that there is no friction.

The atmosphere of home should be that of sunshine and good cheer, in which uplifting thoughts may be easily cultivated. So much depends upon keeping the home sky free from unnecessary clouds and shadows! Children, like plants, must have sunshine, or their characters will become weak and dwarfed. If love unites the hearts of the parents so firmly that cold criticism is left out of the life, the children will catch the spirit, and will learn to love the good in life, and not form the habit of dwelling upon the evil or distasteful.

Parents who seek to extort obedience by means of threats of exaggerated punishment, come far short of the divine standard in child training. A mother once said to her disobedient small boy, "If I just had the energy, I would skin you." The effect was not very depressing upon the little culprit, for he well knew his mother's exaggerated way of speaking, and seemed to expect her lack of energy to continue, which it did. Our heavenly Father never seeks to frighten us into obedience. He never chastens us except in love. And were earthly parents to imitate the divine example, surely by far the greater part of present-day punishments

would be eliminated. One may quote Solomon as authority in recommending the use of the rod, and at the same time fail to comprehend the real meaning of his advice. The fact is, Solomon's recommendation agrees perfectly with the advice of Paul when he says, "Fathers, provoke not your children to anger, lest they be discouraged." Solomon recommends the "rod of correction," which is the only rod that should ever be wielded in the interests of child training. The loving rod which corrects the fault is all right; but the rod of anger, the rod of revenge, the rod of indignation, and every other kind of rod, would far better be left growing where nature placed them, and where they may accomplish some good. The impatient spank, also, is a very common method of punishment which often does more harm than good. Then there is the dark closet — may it never be inflicted except by parents who enjoy the thought of going to jail themselves! It is a shame to crush the sunshine out of little lives by such unwarrantable means of torture.

No set code can be formulated for the successful training of all children. Physical ills of the same nature in different individuals may require very different treatment. So with natural ills. Treatment which would correct a fault in one child, might not be at all effectual in correcting the same fault in another. Every child is different from every other child, and it is the duty

"THAT song is sweetest, bravest, best,
Which plucks the thistle-barb of care
From a despondent brother's breast,
And plants a sprig of heartsease there."

of parents to study their children individually. When little feet stray from the path of obedience, often no punishment is necessary, a few kind words being all that is needed to cause the wanderer to return. Unnecessary punishment would better be left entirely out of the home training. O, how much better it is to be loving and Christlike than to become impatient, and angrily slap and spank and whip! Kind words are so effectual, and leave only sweet memories behind. Occasions are rare when the rod is a necessity; but when it is, let it be wielded in love. The parent who does not govern himself is unfit to govern children.

The child who obeys outwardly because of fear, is not conquered, and is not in sympathy with the rules and regulations of the home. Such a child grows up lacking in filial love and respect for parental authority and advice.

Some parents pay little regard to the proper training of their children. There is a moral to be gained from the familiar story of the man who said to his dog, "Come here," and the dog went under the bed, whereupon the master resumed, "Well, then, go under the bed." There are parents who compromise with their children just like that. "Mary, you must not have that thimble. Bring it to mother." But Mary lays the thimble on a chair, and her mother resumes, "Well, then, lay it on the chair." Thus Mary learns a primary lesson in disobedience, which will make her mother more

trouble later on. The woman who hides cookies from her children for fear they may eat them contrary to her wishes is depriving them of a very valuable lesson in honesty, self-denial, and respect for parental authority. There are children who do not seem to realize what real, true obedience means. When a parent makes a request, a child should comply, and do so promptly and cheerfully.

Children who are usefully employed have little time for mischief. There is nothing like exercise to keep people healthy both mentally and physically. Honest industry is a great strengthener of both brain and muscle, and its twin virtue is economy of both time and means. The child who does not learn to value moments while he is growing up, is likely never to know the value of hours in later years. The one who is allowed to waste pennies while he is a child, will probably waste dollars when he is older. Many who to-day are eking out an existence, living from hand to mouth, might be in comfortable circumstances had they only learned in childhood the worth of a penny.

Parents, while industrious and economical, should be living examples of liberality, loving their neighbors as themselves; and this sweet grace of unselfishness should be instilled into the minds of the children from early infancy. There is nothing that so clears the atmosphere of home, that renders it so congenial and enjoyable, as the divine characteristic of unselfishness. The home where each esteems others better than himself, where each finds heartfelt pleasure in loving service to others, is the home where angels love to dwell. And a neighborhood made up of such homes would surely be a foretaste of heaven itself.

Parents should cultivate good manners in the home, if they would have their children appear at ease when away from home. Company airs are like misfit clothing — they never give a good impression. The baby who stole quietly into church with his father's hat on attracted attention, but not because the hat fitted him. The quiet grace of good manners — always doing the proper thing with ease — is of inestimable value to one who would reach his greatest possibilities in life.

Every home should be supplied with good reading. Boys and girls should be taught to prize good books and papers, and to shun evil reading as they would shun the most virulent poison. Words can not express the awful consequences which eternity will reveal as the result of bad literature. Many well-meaning fathers and mothers are asleep to the fact that their boys and girls are feeding upon the miasmatic poison from the yellow scum of the swamp of sin, little dreaming that later on it will prove their ruin. But he who has acquired a real love for good reading, has found a preventive for all the ills of idleness.

Added to good reading in the home should be good music. Children who are early taught to love good reading and to appreciate good music, with drawing, painting, etc., will find enjoyment in spending their evenings at home, the place where evenings should be spent, instead of forming the ruinous habit of always seeking entertainment

elsewhere. Parents who never allow the baby to go into the street, who never permit the wee boy or girl to go down-town unattended, who see to it that their school children never loiter by the way, and who seek to make the home training in every way interesting and enjoyable, are saving themselves and their children from many unpleasant experiences later on.

The most important work in the world devolves upon parents. A sacred responsibility rests upon them which they can not evade, and parents who fail to recognize this fact will make a failure of their life-work. It is possible to keep the confidence and affection of children from babyhood to mature years. It is possible for the parents' interests and the children's interests to remain one, and for parents and children to remain companions as long as life shall last. And O, the blessedness of such loving and sacred associations!

"Sweet scenes where those who view life's setting sun,

Cast radiance on later lives begun;
Where silver tresses mingle with the gold,
And tottering man forgets that he is old."

Ah! it is possible to retain the sweetness of family relationship. It is possible so to live day by day, and to have the heart so filled with heavenly love and parental affection, as to be able to say with Saint John the Beloved, "I have no greater joy than to hear that my children walk in truth."

Prophecy

A small work which you will appreciate as a help in the study of the prophetic Word is "The Sure Word of Prophecy," by Pastor M. H. Brown. Primarily it deals with the prophecies of the book of Daniel and their fulfillment, shedding forth the light that this book contains upon present-day movements and conditions. Price, 10 cents. This office.

Whether fully acquainted, or partially so, with the history given in Daniel 7, you will find its careful outline in "Waymarks to the Holy City" intensely interesting. It is what its name suggests, a tract pointing out the events which are truly waymarks of prophecy. Single copy, 2 cents, post-paid; \$1.00 a hundred. This office.

Second Coming

"Heralds of His Coming," Apples of Gold Library, No. 85, gives an outline of the unmistakable signs of the nearness of Christ's coming. Increase of riches, of crime, of knowledge; last-day scoffers; signs in sun, moon, and stars; peace and safety cry; preparation for war; great spiritual declension,—are some of these evidences. This popular tract, a copy, 3 cents, post-paid; a hundred, \$1.50. This office.

Sabbath

The day of the Sabbath confuses many honest inquirers. What day is it? or is it any particular day? These questions are carefully answered in "The Day of the Sabbath," Apples of Gold Library, No. 50. A copy of this little help, post-paid, 2 cents; \$1.00 a hundred. This office.

Sanctuary

"Christ Our Advocate," a pamphlet which can be secured at this office for ten cents, is an invaluable aid in studying the sanctuary question. It explains the building and purpose of the earthly sanctuary, patterned after the heavenly, and pictures the present work of Christ, "Our Advocate," in the heavenly sanctuary. The great prophetic 2,300 day period is thoroughly explained, as are also prophecies relating to the conditions in the world during the time that the heavenly sanctuary cleansing work is going on.

The Law

That question of "Under the law? or under grace?" is a constantly recurring one. Bible Students' Library tract No. 163 gives a careful answer from the Bible. Single copy, 2 cents; a hundred, \$1.00. This office.

Missionary Volunteer Secretaries Recommend "Advance Guard"



Heartily pleased with the new book, "Advance Guard of Missions," Missionary Volunteer secretaries are recommending it to our young people.

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"Our young people need missionary biography, and I hope this is just the book that will inspire them to go and do likewise."

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Mrs. V. W. Baxter,
Tennessee River Conference.

"It is indeed intensely interesting. I am sure that it will awaken the people's interest in missions, not only the young, but older ones as well."

A. M. Neff,
Virginia Conference.

"I like 'Advance Guard' very much. I had it with me on a trip, and Elder Jackson (president of the conference) read a little in it, and I had to let him have it, he liked it so well. He ordered another for me. I think it is the best I have seen in its line. This is the kind of books we need in the young people's work."

W. W. Ruble,
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"I have been able to read only a part of it, but feel free to say that it is worthy the best recommendation I can give it."

Daisy Terry,
Georgia Conference.

"This book is to my mind one of the best books on missions I have read, and I feel, for one, that we will all be pleased to welcome it in our Young People's Missionary Volunteer Reading Course for next fall."

Maggie Ogden,
E. Kansas Conference.

"The sketches included in it are put in such form as to be intensely interesting. I consider it a valuable addition to our young people's literature."

Mrs. Carrie R. Moon,
Lake Union Conference.

"Am sure it will be an inspiration to the young people of this conference."

W. M. Andress,
Western Colorado Conference.

"I am glad to recommend such books to our young people."

Fannie Dickerson Chase,
Editor "Youth's Instructor."

"I am well pleased with the book, and it is full of facts which will be well worth the price you ask for it."

Mrs. Emma Wilkinson,
Upper Columbia Conference.

"I do not see how it can fail to stir up a missionary spirit in those who read it, whether old or young."

Mrs. M. T. Poston,
Arizona Conference.

"I am indeed glad to welcome this book, for I believe emphatically that there is a mission for such a book among our young people. The past two or three years I have urged missionary biographies upon our young people. I am starting tomorrow on a trip through the Central Union, and shall take the book with me to read, and shall then be able intelligently to recommend it."

Meade MacGuire,
Central Union.

"From such portions as I have read, I am led to believe that the book is worthy of a place in the library of all of our young people."

Rosamond D. Ginther,
California Conference.

"Advance Guard" costs only \$1.00 in plain cloth binding; \$1.50 cloth, marbled edges.

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MOUNTAIN VIEW, CAL., JUNE 11, 1912

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.

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Two Important Decisions.—The Supreme Court of California has decided that the eight-hour law for women and the local option law are both constitutional.

The one great evidence of your acceptance of God is your delight to do His will; your willingness to obey, however heavy the cross involved. This is worth more than all seemingly miraculous manifestations. The devil will counterfeit the marvelous; but he can not change a carnal heart to a spiritual, he can not make a lover of God's law.

What Is Rest to You?—Is it rest to you, reader, to lay aside all manual labor, attend church, read, idle about, eat a good dinner, and go to sleep? You meet the letter of the Sunday law. But your neighbor Smith, lean, sallow, nervous, has wrought within doors all the week at his desk. He needs, and feels he must have, a change Sunday; so he works in his garden in the morning, and goes to a park or attends a baseball game in the afternoon. This is rest, real refreshing rest to Smith. Yet a Sunday law professedly to give rest to the toiler would make Smith's resting a crime and Smith a criminal. Reader, candidly, do you want such a law?

"Sin and Crime."—We call attention to an important little article in another column with the above title. The distinction is vital; it can not be too strongly emphasized,—sin the transgression of God's law; crime, of civil, human law. Daniel was guilty of the crime of offering worship to God, but he did not sin in so doing (Daniel 6). Three of his companions committed crime in that they did not bow down to the image that Nebuchadnezzar set up (Daniel 3), but they did not thereby sin. While men sought to punish them, God vindicated the criminality of both Daniel and his fellows.

Jesus the Christ was a criminal, and died a malefactor, but He was not a sinner. The apostles were criminals, and many of them died because they were; but they were not therefore sinners. Their answers involve a mighty principle: "We ought to obey God rather than men;" "Whether it be right in the sight of God to harken unto you more than unto God, judge ye." Let not the people of California permit theological partizanship to turn conscientious conviction into a crime.

We do not know whether it is the liquor interests, or what is behind it; but we are receiving, from time to time, various communications against the Anti-Saloon League. We are told that it has been in existence nearly nineteen years, "bled the churches right and left for money, until their missionary efforts were crippled; and has made no accounting whatever for funds. If this is true, we are sorry, indeed. We stand for temperance and for every good thing that will help temperance on. We are sure that some of the Anti-Saloon League men are excellent men. We do not know that all are not. We wish, however, that it would be possible for workers in temperance lines to get together, to drop out of their politics all other issues save that of temperance, and hold to the one thing.

In Our Next

THE next number of our series will be fully equal to any which has preceded it. Among its leading articles are the following:

1. **America and Religious Liberty; Swinging into Line in the March toward Oppression.** By Charles Miles Snow.
2. **California and Religious Liberty; Use of the Initiative, Referendum, and Recall.** By John Orr Corliss.
3. **Christ's Kingdom Not of This World.** By W. M. Healey.
4. **Fruits of Sunday Legislation.** By K. C. Russell.
5. **Look Not to Self, but to Christ.** By Mrs. E. G. White.
6. **Children's Duties to Parents.** By Mrs. Mary Alice Hare Loper.

There will be other articles of importance and interest, all upon vital questions, which no one can safely ignore.

What the Founder of the Christian Religion 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."

"Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

"And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels?"

"And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

"And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem, and sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as tho He would go to Jerusalem. And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down

from heaven, and consume them, even as Elias did? But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."

"This is the word of the Lord, . . . Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."—*Zechariah*.

"Knowing therefore the terror of the Lord, we persuade men."—*Paul*.

A Socialist paper comes to us containing an article on "Christ's Second Coming" in which the binding of Satan is said to be accomplished by the utter abolition of the profit system. By the abolition of that system "old Beelzebub will be bound so fast he will be powerless to influence mankind to commit the sins that now endanger the human race and prevent mankind from inheriting eternal life." If greed were the only passion or sin of humanity, the only manifestation of selfishness, there might be amelioration in the abolition of the profit system; but sin and selfishness are ubiquitous, and their manifestations legion, their forms protean. No human law can change the human heart or take from man his innate selfishness. Only Christ can do this.

One of the Objects.—Among the objects of the "Interchurch Federation of States," as expressed in a sample by-law, are those designed "to protect the interests of the Sabbath, temperance, good citizenship." And in all this, civil legislation is to be secured. To further this, a Sabbath Observance Committee is provided to have "charge of all matters pertaining to the protection of the sabbath day and Sunday rest, and to industrial conditions as related to Sunday rest." But it is the rights and interests of men, and not institutions, which need protection. God can abundantly care for His own. Read again the utterances on our first page.

Mrs. Elmer Black, of New York, made a gift of \$5,000 to a new commission on peace and arbitration of the Federal Council of the Churches of Christ. The commission numbers some of the greatest men in the various churches. The object is to interest ministers in churches in the peace movement, send articles and editorials to the one thousand religious papers of the nation, and organize the eighteen-million persons represented in the Federal Council into a church league of peace, etc., etc. But every Christian ought to be a herald of peace anyway.

In the minds of some persons, liberty is so perverted that it means license to do anything human lust demands. This is Satan's grossest perversion of liberty. It makes man the bond-slave of sin and lust, and by sin deludes him to believe that the highest pleasure, the greatest liberty, is devoted service to the cruellest of masters. For the cruellest tyrant on earth is not so cruel as Sin and his unholy mother and paramour, Lust.

We gratefully acknowledge receipt of "Report of Harris Weinstock, Commissioner to Investigate the Recent Disturbances in the City of San Diego and the County of San Diego, California, to His Excellency Hiram W. Johnson, Governor of California," together with a statement by Governor Johnson. The Report seems eminently fair and impartial.

Not the only Chinese war has been waged in China. There has been one in America, in the West, which has dragged on for many months. About thirty Chinese have been killed. Now peace is declared between the following "tongs," or societies; Hop Sing, Sney Sing, Sen Sney Ying, and Hip Sing; and there is rejoicing among the Chinese.

According to a new rule from the Vatican, religious moving pictures may be shown in Catholic churches. At such times "the host" must be removed, the women separated from the men, and the church sufficiently lighted.