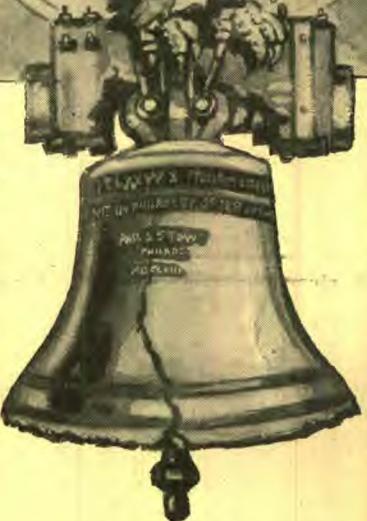


Leading Com

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

In Civil Things
"Render to Cæsar the things that are Cæsar's."
—Jesus to the Pharisees.



In Religious Things
"We ought to obey God rather than men."
—Peter to the Sanhedrin.

An Utterance of 1776

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

HN this enlightened age, and in a land where all of every denomination are united in the most strenuous efforts to be free, we hope and expect that our representatives will cheerfully concur in removing every species of religious as well as civil bondage. Certain it is that every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the Christian religion but may be pleaded with equal propriety for establishing the tenets of Mohammed by those who believe the Alcoran; or, if this be not true, it is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the Church of Rome.

Religious Liberty Series, No. 5

FEDRO J. LEMOS

Pacific Press Publishing Association

Mountain View, California

Question Corner

"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.

3779 — Impossible to Repent

Would you please harmonize Heb. 6:4-6 and Jer. 3:12-14, giving a full explanation of the former text?

A. W. C.

Jer. 3:12-14 is just simply one of God's many calls to the backslider to return. "Return, thou backsliding Israel," "only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God," etc. It is God's everlasting, earnest plea to those who are in sin. This is God's side of the question. Heb. 6:4-6 presents the human side. It warns us that one may go so far that no power whatsoever can reach him. "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." Read the American Revised Version, which makes it clearer—those once enlightened, who have tasted of the good Word of God, and the powers of the world to come, and then fall away, it is impossible to renew again to repentance. The text reveals those who had had a very high and clear experience, those who had known the power of God to save, the mercy of God to forgive, the wisdom of God to guide. If from all this wonderful knowledge they fall away, turn away, choose of themselves to go, it is impossible to bring them back to repentance, and we are told why,—"seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." In Heb. 10:29 the thought is expressed, they tread underfoot the Son of God, and count the blood of the covenant wherewith they were sanctified an unholy thing, and do despite to the Spirit of grace. That is to say, they so turn away from the agencies that God has for saving men, that He has no others left. They so turn from all His wonderful manifestations of love and goodness, their minds become so perverted, that they can not tell when good comes. They have made the sacred thing common, consequently can not discern between the sacred and the profane. This the writer of Hebrews proceeds to illustrate: "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." That is the fruitful garden that grows continually, and supplies the need of its owner. But here is another piece of land, that instead of bearing that which is good, bears thorns and briers, and continues to bear thorns and briers, notwithstanding all the rain that falls upon it and the cultivation that is given it. We know what we would do with such a piece of land as that; we would reject it. The only thing that God can do with such a soul as that is to leave him to himself. The heart reaches that condition where there is no repentance or sorrow for sin felt, and it is unforgivable only because it is unrepentant. There is no end to God's mercy—"His mercy endureth forever." The danger does not lie there; it lies in the fact that the human conscience can become so hardened that God can not touch it by any means which He can bring to bear upon the soul.

3780 — Staying with the Church

If one's name has been on the church book, and he sees things so wrong in the church that he withdraws from it and leaves the church, and still lives his conviction, will such a one be lost?

E.

Not necessarily. And still there is great danger. There never will be a time in the history of poor, mortal man when everything will be just right within the church of God. The Lord does not receive people who are just right. The just right ones are ready for translation. He accepts people as children—little children—those who first yield to Him. So He calls them. They are not able at first to bear strong meat; they are fed on milk. They are not able to bear strong temptations. He deals with them gently, as a shepherd deals with the lambs. We do not expect that a child at first will walk as does a man. We are not surprised at all if he stumbles. Likewise God's children may stumble, and still be His children. Sometimes they may make decided failures, as have some of God's estimable and eminent servants in the past. The real question is, Is the church holding to right principles? Is she holding to principles which will correct her mistakes and her blunders and her sins? If she is, stay by the church. Not until the church turns from the Word of God and rejects it, ought we to

leave the church. When the church sets up her own standard instead of God's standard, and we can not help her to see the right standard and the mistake she is making, then it may be time for us to separate and walk alone with God. But we ought to know that that time is reached before we separate. God has associated His children in church relationship because His children need it. The man who seeks to go alone to the kingdom of God, develops idiosyncrasies of character, develops a one-sided character, develops an uncharitable character, as a general thing. We need human associations to break off our sharp corners, to help us to be more charitable and more generous and more helpful. That is the reason that God has made us social creatures. This is manifest in the home where there are simply the husband and the wife, with no children. Such persons often become selfish. With no one dependent upon them, there is nothing to draw out their love and affection and tenderness and helpfulness. They do not reach the highest elements in character just as long as they live for themselves, and do not learn the lessons of tenderness and consideration that come to every father and mother. And it is the same with those who stand outside of church relationship. They are prone to set themselves up for a standard, and criticize those who do not reach the standard, instead of lending helpful, earnest hands to those who are stumbling and weak. There is great danger in departing from the Lord's flock.

3781 — A Disreputable Class

Have you any light on Isa. 66:17, or any extracts that will make it clearer?

A. W. C.

The prophet is simply revealing to us a class of apostates of the last days manifest to a greater or less extent in all the great crises of human history. The class is made up of those who turn from the salvation, the only salvation which God can give, and that sanctify **themselves**, and purify **themselves**. Their thought is not upon God, but upon their own selfish devices. The one tree evidently has reference to an idolatrous emblem, or symbol, and "asherah" a symbol of nature-worship. Evidently in this worship they hold high revels, eating swine's flesh and the abomination and the mouse—characteristic of their worship. All of these things were forbidden in the menu which God gave to Israel. They are evidently used here to show that the class mentioned have no regard for God or for the instructions which He has given.

3782 — The Carcass and the Eagles

Please explain Matt. 24:28. Can this be taken together with Rev. 19:17, 18?

C.

To answer the last question first, we would say, Hardly; and yet perhaps in part. We understand that what is suggested in Matt. 24:28 is the plagues,—"Wheresoever the carcass is, there will the eagles [or vultures] be gathered together." This comes in direct connection with the coming of Christ,—"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." When probation closes, the plagues will fall. They will fall upon those who have rejected Christ, those who are condemned to death. The wicked are therefore likened to dead bodies, or carcasses, and the plagues to vultures that prey upon them. See Luke 17:34-37. The thought in Revelation 19, we gather, is a literal occurrence. It is, so to speak, a call to all the birds of prey to come and feast upon the carcasses of the armies of those who are slain in the great battle of Armageddon, when the slain of the Lord, according to Jer. 25:33, shall be from one end of the earth to the other.

3783 — War in Heaven, Rev. 12:7-9

Can Rev. 12:7-9 be applied to Satan's first fall?

C.

We think not. The first fall is set before us in verses 3 and 4. When Satan fell, our Lord Himself stepped down from His high estate of reigning with the Father, and took upon Himself the form of a creature, in order to save, and the first step in that downward career of sacrifice was to become an angel—Michael the Archangel. There began the spiritual warfare between our Lord as angel, and Satan, and which continued until the time that Christ took the sec-

ond step downward and died upon the cross, a man. This is perfectly harmonious with all that is taught elsewhere.

3784 — "If"

If the Israelites had kept pace with the prophecies which God gave them, and had known how the Lord was to come, and if they had received Him, do you think He would have come to save the whole world just the same?

L. A.

Surely He would; anything that the Israelites might do, or that we might do, or that all the inhabitants of the universe might do, would not change God's nature. He loves the world and loves sinners, so much so that He gave His only-begotten Son to die; and while man's acceptance or rejection might have changed God's ways of operating for a little while here in this world, it would not have changed His purpose nor its results. He would have used the Jews then as His messengers, just the same as He wants to use every soul who accepts Christ; so that if the Jews had accepted Jesus when He came, He would have laid down His life the same, and they would have been His heralds to the world of the great love of God.

3785 — The Day of Atonement

I am told that the Day of Atonement fell on the last day of the year. If that is so, how is it the tenth day of the seventh month? Lev. 23:27.

E. E. M.

There were two years which the Jews held: the one the civil year, beginning with the month Abib, as stated in Exodus 12. The other year was the sacred year, what might be called the year of the sanctuary. The atonement came on the tenth day of the seventh month of the civil year, but it came on the last day of the sacred year, the last day of the offerings, the summing up in the sanctuary of the work that had been done there.

3786 — Cain's Wife, Gen. 4:16, 17

Where did Cain get his wife, since we do not read of Cain being married before?

E. H.

Cain married his sister, one of Adam's daughters. The record is not in consecutive order. There may have been many years from the time that Cain was sent out into the land of wandering to the time that he took his wife, and during these years there were other daughters born to Adam, of whom Cain evidently took one for a wife. This seems to be a reasonable supposition.

3787 — The Papacy and Jerusalem

According to Micah 4:2, 3, will the Papacy be established in Jerusalem in the last days? If not, who is to be in Jerusalem that will give law and rebuke nations?

G. N.

It seems clear to us that that is the case. See the articles on Daniel in our last three issues in April, in which this thing is discussed quite fully. There is a wealth of prophetic utterances in God's Word which points to that very thing.



Sunday	June 23	Isaiah 29
Monday	" 24	" 30
Tuesday	" 25	" 31, 32
Wednesday	" 26	" 33
Thursday	" 27	" 34, 35
Friday	" 28	" 38, 39
Sabbath	" 29	Psalms 57, 60, 61, 62

Our readings this week conclude the first part of Isaiah. These chapters are full of practical instruction, warnings against uniting with the world, however strong the world may be, prophecies of the reign of our Lord Jesus Christ, judgments upon the world for its wickedness, an interesting and encouraging and warning lesson taken from events in Hezekiah's reign, recording with faithfulness the great, good king's mistake. The week's readings close with Psalms 57, 60, 61, and 62. The 58th can be read with profit, if we will but remember that the psalmist is not praying through any personal feelings which he may have against the wicked. They are the prophetic words of God as to what shall come upon those who have merited such punishment.

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
Volume 39, No. 24

Mountain View, California, June 18, 1912

Weekly, \$1.75 a Year
Single Copies, Five Cents

Christ's Kingdom Not of This World

By W. M. Healey

Jesus and Intolerance

WHEN Jesus Christ gave Himself up to the mob in the Garden of Gethsemane, He was taken before the priests, from whom He had a right to expect just and merciful treatment. The office and profession of the priest not only required him to be just, but also to "have compassion on the ignorant, and on them that are out of the way." Heb. 5:2. But Christ had spoken against their traditions which had among the people made void the Word of God. He had denounced hypocrisy and sin of which they were guilty. They had endeavored, and failed, to answer Him; and instead of accepting the truths which He taught, and bringing their lives into harmony with them, they turned in bitter hatred toward Him who had spoken in love. They determined to destroy Him who had come to save them.

The blind prejudice of these priests had driven from their hearts all sense of justice and mercy. "And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote Thee? And many other things blasphemously spake they against Him." Luke 22:63-65. The servants were allowed to strike Him with their hands, and spit upon Him. Mark 14:65. This treatment continued through the night. "And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council. . . . Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am." Luke 22:66, 70. With this they said, "He is guilty of death." Matt. 26:66.

Such blind bigotry and injustice, which seem almost inconceivable, had come to those men because they had refused to accept the truth which had been taught them by Jesus Christ, altho He taught them from the wri-

tings of Moses, in which they professed to believe.

Like Causes, Like Effects

The same causes will produce the same effects, in any age, among any people. In -2 Thess. 2:10-12 it is predicted that just before our Lord comes the second time, there will come upon a class a "strong delusion, that they should believe a lie," because they would believe "not the truth," because they would not receive "the love of the truth." Evidently some message of truth will be given to the world at that time, and to reject it is to go into darkness, believe a lie, and be

lost. Let each one ask, "Lord, is it I?"

The priests and elders of the people, together with the council, had fully determined to have Christ put to death. But they had no power to take life. The civil government of Rome had reserved this authority to itself. It was therefore necessary, in order to carry out their purpose, that they get Pilate, the Roman governor, to sentence and execute Christ. "And the whole multitude of them arose, and led Him unto Pilate." Luke 23:1. They then "accused Him of many things." Mark 15:3, 4. To these charges Pilate seems to have given no special attention, except to the one that pertained to the kingdom. The accusers said, "We found this Fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King." Luke

23:2. Pilate, learning that Jesus was a Galilean, and being willing to rid himself of the responsibility of deciding His case, sent Him to Herod of Galilee. Herod, when he had asked Him some questions, and received no reply, mocked and scourged Him, and sent Him back to Pilate. When Pilate saw that he must hear the case, he was disposed to give Jesus a fair trial, and therefore he asked Him, "Art Thou the King of the Jews?" Jesus asked him if he asked this question for his own information, or because of what others had said. Pilate answered, "Am I a Jew?" By these words he meant to disclaim all personal interest in the matter of who was "King of the Jews," as he was not one of that nation. Then he told Jesus that His own nation had delivered Him, and made the charge against Him. In our Lord's answer, while admitting His future kingdom, He said, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews." Jesus declared that He had come into the world to "bear witness unto the truth," and "that every one that is of the truth heareth My voice."

Pilate acquitted Christ of every charge that was made against Him, and said, "I find in Him no fault." John 18:33-38.

The Two Kingdoms

While Christ admitted His future kingdom, He de-



Christ and Pilate. "Behold the Man," says Pilate; and in Him behold every other persecuted man for whom that Man stood. Might then seemed triumphant, and priests and Pilate in power; but the Man knew then, as His followers now may know, that in Right is Might eternal.

Hofmann

fined the character of His kingdom clearly; and Pilate saw that it was entirely distinct and separate from that of Cæsar. Christ's kingdom was not of this world. Cæsar's was worldly in every detail and particular.

Christ's kingdom stood a witness for truth, Cæsar's was to carry out his own will, right or wrong.

Christ's kingdom was ruled by love—no fighting, no contention, no strife either in it or for it. Cæsar's was built up and maintained by oppression, strife, and the sword.

Pilate could see that Christ was not seeking to obtain the throne of Caesar; He did not want that kind of kingdom.

It was plain that the subjects of Christ's kingdom could dwell in the kingdom of Caesar, and be a blessing to it, tho it was oppressive to them.

The nature of Christ's kingdom was manifested before Pilate in the conduct of its King. In His trial He made no defense. No witnesses were called to testify in regard to His teaching or work. No lawyers were engaged to break down the testimony of the false witnesses who witnessed against Him. No pleadings were offered in His behalf. The accusers were allowed to bring any charge, and any kind of evidence, unquestioned. "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isa. 53:7.

In the ministry of Christ during the years that were past, He had carefully guarded His work, and sought for the most favorable opportunities to teach the people. He invited all to follow Him, but never forced any to do so.

Christ and His kingdom are the same to-day as when He was on trial before Pilate—the kingdom of love.

Cæsar's kingdom, civil government, is maintained by force and the power of the sword to-day, the same as in the days of Herod and Pilate.

Spiritual Fornication

For the church to unite with earthly governments is to forsake Christ. It is spiritual fornication to be "unequally yoked" with an unbelieving power.

The Holy Spirit is promised to give force and power to the teaching and work of the church. To use the power of civil authority for that purpose, is to reject the work of the Holy Ghost. To call upon civil government to enforce a sabbath, or any other purely religious institution or precept, is to put that

government in the place of God to the church. The church has not been authorized to force, drive, or compel men, but "knowing . . . the terror of the Lord, we persuade men." 2 Cor. 5:11. To do otherwise is to deny them their God-given liberty and freedom of conscience.

Jesus taught us to say to our Father, "Thine is the kingdom, and the power." To call upon the kingdoms of men for power to sustain the church and enforce its teaching, is to turn from and deny the kingdom and power of God. Not far hence, all the kingdoms of this world will be destroyed. They will be "broken to pieces together," and removed "like the chaff of the summer threshing-floors." Dan. 2:35.

When they that use the sword are destroyed, the power of the sword will perish. Jesus said to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt.

True to God and Man

We owe allegiance to the State; but deeper, truer, more,
To the sympathies that God hath set within
our spirit's core;
Our country claims our fealty; we grant
it so, but then,
Before man made us citizens, great Nature
made us men.

He's true to God who's true to man; wher-
ever wrong is done,
To the humblest and the weakest, 'neath
the all-beholding sun,
That wrong is also done to us; and they
are slaves most base,
Whose love of right is for themselves, and
not for all their race.

God works for all. Ye can not hem the
hope of being free
With parallels of latitude, with mountain
range or sea.
Put golden padlocks on Truth's lips, be
callous as ye will,
From soul to soul, o'er all the world, leaps
one electric thrill.

'Tis ours to save our brethren, with peace
and love to win
Their darkened hearts from error, ere they
harden it to sin;
But if before his duty man with listless
spirit stands,
Ere long the Great Avenger takes the work
from out his hands.
—James Russell Lowell.

26:52. Peter was using the sword in defense of his Lord when Christ said that all such should perish with the sword. They may not all be killed by the sword; but when Christ shall set up His kingdom, the sword will be forever destroyed. It will perish with earthly powers that trusted in it; and all, in the church or out, who have trusted in the sword, will then perish with it; while those who have trusted in God's truth and love, and the power of His Holy Spirit, will hear the glad words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

W. M. HEALEY.

— * —

Christianity a Life

We commend the following from the great historian of the Reformation, D'Aubigné (book 14):

"The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome

TOLERATION VERSUS LIBERTY

Toleration is an important step from State-churchism to free-churchism. But it is only a step. There is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. . . . In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right.—Dr. Philip Schaff, in "Church and State in the United States."

had been established by THE LAW OF A CARNALE COMMANDMENT; the Reformation, by THE POWER OF AN ENDLESS LIFE.

"If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work; thus the opposition of the spirit of the Gospel to the spirit of the world was the great fact which signalized the entrance of Christianity among the nations. But what its Founder had separated had soon come together again; the church had fallen into the arms of the world; and this criminal union had reduced it to the deplorable condition in which it was found at the era of the Reformation.

"Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. THE GOSPEL OF THE REFORMERS HAD NOTHING TO DO WITH THE WORLD AND WITH POLITICS. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise NO OTHER INFLUENCE OVER PRINCES AND PEOPLE THAN THAT WHICH PROCEEDS FROM THE GOSPEL OF PEACE.

"If the Reformation, having attained a certain point, BECAME UNTRUE TO ITS NATURE, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself. Henceforward its decline was at hand. It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

"It was God's will that . . . a striking contrast was to make this truth stand gloriously forth. One portion of the reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation. Another portion, looking up to God, was haughtily to reject the arm of flesh, and by this very act of faith secure a noble victory.

"If three centuries have gone astray, it is because they were unable to comprehend so holy and solemn a lesson."

"We would also humbly represent that the ONLY PROPER OBJECTS OF CIVIL GOVERNMENT are the HAPPINESS and PROTECTION of men in the present state of existence, the SECURITY OF THE LIFE, LIBERTY, AND PROPERTY of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws, EQUALLY EXTENDING TO EVERY INDIVIDUAL; but that the DUTY WHICH WE OWE TO OUR CREATOR AND THE MANNER OF DISCHARGING IT, CAN ONLY BE DIRECTED BY REASON AND CONVICTION AND IS NOWHERE COGNIZABLE BUT AT THE TRIBUNAL OF THE UNIVERSAL JUDGE."

"NEITHER CAN IT BE MADE TO APPEAR THAT THE GOSPEL NEEDS ANY SUCH CIVIL AID. We rather conceive that when our blessed Saviour declares His kingdom is not of this world, HE RENOUNCES ALL DEPENDENCE UPON STATE POWER; AND AS HIS WEAPONS ARE SPIRITUAL, AND WERE ONLY designed to have influence ON THE JUDGMENT AND HEART OF MAN, we are persuaded that if mankind were left in quiet possession of their inalienable religious privileges, Christianity, as in the days of the apostles, would continue to prevail and flourish in the greatest purity by its own native excellence, and under the all-disposing providence of God."—Presbyterians, Baptists, Quakers, to the General Assembly of Virginia, 1776.

Limitations of Civil Authority

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

Questioner.—Do you believe that civil government is ordained of God?

Answer.—Yes; the genius of order and government is of God. Without government there could not be order, and the want or absence of order means confusion; and the Bible plainly says that "God is not the author of confusion." God must therefore be the author of government. "Order," Milton has said, "is heaven's first law;" and Pope, completing the thought, as he did the couplet, added:

"This confessed,

Some are and must be greater than the rest."

Questioner.—Is it proper for Christians, then, to resist civil government?

Answer.—Certainly not. Paul plainly says: "The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Rom. 13: 1, 2.

Questioner.—Does the Bible indicate the object for which civil government was ordained?

Answer.—Yes. It says: "For rulers are NOT A TERROR TO GOOD WORKS, BUT TO THE EVIL. Wilt thou then not be afraid of the power? do that which is GOOD, and thou shalt have PRAISE of the same; for HE IS THE MINISTER OF GOD TO THEE FOR GOOD. But if thou do that which is EVIL, be AFRAID; FOR HE BEARETH NOT THE SWORD IN VAIN: for HE IS THE MINISTER OF GOD, A REVENGER TO EXECUTE WRATH UPON HIM THAT DOETH EVIL." Rom. 13: 3, 4.

In harmony with Paul's words just quoted, Peter likewise says: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him FOR THE PUNISHMENT OF EVIL-DOERS, AND FOR THE PRAISE OF THEM THAT DO WELL." 1 Peter 2: 13, 14.

These scriptures show, in a general way, the object for which civil government was ordained. It was "for the punishment of evildoers," and "the praise of them that do well." Civil government was designed to be a deterrent to crime, and an encouragement to well-doing.

Questioner.—Upon what ground, then, can you object to civil government favoring and supporting religion? Is not religion a good thing?

Answer.—Religion is not within the purview of civil government. Religion has to do with one's duty and relations to God. Religion is an individual matter, a thing of the heart. It involves the exercise of faith and love, and neither of these can be produced or properly directed or controlled by human laws, or by any government formed, administered, or presided over by man. Religion is good if it is good religion. And civil government is good when properly administered within its legitimate realm,—the civil,—and for the purpose for which it was ordained,—control in civil things; but God never intended that civil government should usurp His place within "the realm of conscience,—the citadel of the soul." "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4: 24. "Faith cometh by hearing, and hearing by the Word of God." "Whatsoever is not of faith is sin." Rom. 10: 17; 14: 23.

Speaking of the respective provinces of Church and State, and their duties, Macaulay, in his essay on "Gladstone on Church and State," says:

"Now here are two great objects: one is the protection of the persons and estates of citizens from injury; the other is the propagation of religious truth. No two objects more entirely distinct can well be imagined. The former belongs wholly to the

visible and tangible world in which we live: the latter belongs to that higher world which is beyond the reach of our senses. The former belongs to this life; the latter to that which is to come. Men who are perfectly agreed as to the importance of the former object, and as to the way of obtaining it, differ as widely as possible respecting the latter object. We must therefore pause before we admit that the persons, be they who they may, who are entrusted with the power for the promotion of the former object, ought always to use that power for the promotion of the latter object."

Questioner.—Does not Christ teach that the concerns of religion are of more importance than are temporal affairs?

Answer.—Yes; He tells us not to be over-anxious about our temporal needs, but to seek first the kingdom of God and His righteousness. Matt. 6: 25-33.

Maintain the Right

Now, when our land to ruin's brink is verging,
In God's name, let us speak while there is time!
Now, when the padlocks for our lips are forging,
Silence is crime!

What! shall we henceforth humbly ask as favors
Rights all our own? In madness shall we barter,
For treacherous peace, the freedom Nature gave us,
God and our charter?

Here shall the statesman forge his human fetters,
Here the false jurist human rights deny,
And, in the church, their proud and skilled abettors
Make truth a lie?

Torture the pages of the hallowed Bible,
To sanction crime, and robbery, and blood?
And, in Oppression's hateful service, libel
Both man and God?

Sons of the best of fathers! will ye falter
With all they left you periled and at stake?
Ho! once again on Freedom's holy altar
The fire awake!

Prayer-strengthened for the trial, come together,
Put on the harness for the moral fight,
And, with the blessing of your heavenly Father,
MAINTAIN THE RIGHT!
—J. G. Whittier.

Questioner.—This being so, should not the fostering of religion and the promotion of religious truth be one of the principal ends of civil government?

Answer.—Such a conclusion by no means follows. In this same essay on Gladstone, Mr. Macaulay points out the fallacy of such a view in the following lucid observation. He says:

"We are desirous, before we enter on the discussion of this important question, to point out clearly a distinction which, tho' very obvious, seems to be overlooked by many excellent people. In their opinion, to say that the ends of government are temporal and not spiritual is tantamount to saying that the temporal welfare of man is of more importance than his spiritual welfare. But this is an entire mistake. The question is not whether spiritual interests be or be not superior in importance to temporal interests; but whether the machinery which happens at any moment to be employed for the purpose of protecting certain temporal interests of a society be necessarily such a machinery as is fitted to promote the spiritual interests of that society. Without a division of labor the world would not go on. It is of very much more importance that men should have food

rather than that they should have pianofortes. Yet it by no means follows that every pianoforte maker ought to add the business of a baker to his own; for, if he did so, we should have much worse music and much worse bread. It is of much more importance that a knowledge of religious truth should be wisely diffused than that the art of sculpture should flourish among us. Yet it by no means follows that the Royal Academy ought to unite with its present functions those of the Society for Promoting Christian Knowledge, to distribute theological tracts, to send forth missionaries, to turn out Nollekens for being a Catholic, Bacon for being a Methodist, and Flaxman for being a Swedenborgian. For the effect of such folly would be that we should have the worst possible Academy of Arts, and the worst possible Society for the Promotion of Christian Knowledge. The community, it is plain, would be thrown into universal confusion, if it were supposed to be the duty of every association which is formed for one good object to promote every other good object."

Questioner.—Do you find in Scripture any warrant for this distinction?

Answer.—Yes; an abundance of it. Nebuchadnezzar, a civil ruler, sought to direct and control his subjects in matters of religion. For refusing to obey his decree respecting worship, he cast the three Hebrews into the fiery furnace. But God miraculously preserved and delivered them, and thus "changed the king's word," as Nebuchadnezzar himself was forced to admit. In doing this, God was giving an object-lesson to all the world, from the greatest nation then in existence in the world, one great purpose of which was to teach that civil government is not ordained to direct or control men in matters of religion, but that each individual is responsible to God alone in matters of faith and worship, and should be left free to worship or not to worship, according to the dictates of conscience.

The story of Daniel in the lions' den teaches the same great truth. This likewise was enacted in a most public manner under the greatest then ruling nation in the world, the Medo-Persian.

Questioner.—In case of conflict between an individual's views regarding a question of worship, and the requirements of a law of the State, should not the former give way to the latter?

Answer.—The cases just cited teach quite the reverse. They show that God respects the conscientiousness and courage of an individual, and of an individual standing alone, in refusing to comply with the requirements of the strongest civil government on earth when it attempts to direct or control that individual in religious matters. And the statement made by the apostles when arrested by the Jewish Sanhedrin, and forbidden to preach Christ to the people, places this matter beyond all doubt. Narrating their decision and attitude, the record says: "Then Peter and the other apostles answered and said, WE OUGHT TO OBEY GOD RATHER THAN MEN." Acts 5: 29. They took the position that in any case of conflict between the laws of men and the law and Word of God, we are to obey the latter regardless of consequences.

From all this it is evident that there is a limit to the proper and legitimate sphere of civil government. Its province is confined to the civil, to temporal and terrestrial matters entirely. It has no right whatever, therefore, to assume the place and position of God to mankind in matters of conscience, faith, worship, and religious conduct. The only semblance to the right of civil government to enter this realm, is when an individual, or a collection of individuals, under the cover of religion, commit crimes or invade the equal rights of others. But in this case it is only exercising its proper functions within its own realm, and protecting men in their natural and inalienable rights.

W. A. COLCORD.

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.]

V—The Use of the Initiative and Referendum

 HERE can be no doubt in thoughtful minds that the real reason why the representatives of the people at California's capitol have refused to enact Sunday rest laws, has been because their long connection with public affairs, and their consequent knowledge of human tendencies, made them fearful of social ruptures which would result in sectarian hatred and vicious retaliations. They evidently studied the problem from all its sides, and concluded that the safest guide to social harmony was to put in statute law no cause of religious contention in the path of neighborhoods now in comparative peace and good-fellowship.

Notwithstanding the obvious wisdom of such a course, a few extremely biased and illiberal persons have been determined to secure such a change in the present state of religious affairs, as to have their own system of faith become recognized by law, and therefore have gone from point to point stirring up the people, not so much to be better Christians themselves, but to work in behalf of a civil law that will compel others, with themselves, to the observance of Sunday as a day of rest.

The efforts of these few have been greatly increased since the adoption of the Initiative, Referendum, and Recall, which gives enfranchised citizens the privilege of voting upon any measure desired by a certain per cent of the people, and thus enacting it into law independent of the State legislature. The strong pull now is to stir the people to the exercise of their privilege, and thus secure the required number of signatures, by which to have placed on the ballot, to be used at the next general election, a bill to make Sunday a legal day of rest for all, whether they will or not.

Political Methods in Religion

A bare majority of votes at the next election will secure this; and its advocates, having entered politics, will be forced to use questionable political methods to win. This must be evident to all who have watched political contests, and noted the derogatory things said and done by various and opposing parties. Under such circumstances calm deliberation is thrown to the winds, and passion is made to rule action.

Especially is this the case in religious controversy. Men can be calm under attack for their political principles, and even for their views of social problems; but if necessary they will go to greater lengths in the defense of their religious faith, than for any other known cause. Many men have given up their earthly possessions, and sacrificed family relations, in order to maintain a consistent bearing toward this treasure of their life.

Not for Religious Questions

This is why the Initiative privilege—the proper thing when legitimately used—may become the rock of irretrievable social shipwreck throughout the State. Could the Initiative be employed only in behalf of civil affairs, it would prove a boon to government,

because it relates the people more closely than otherwise to all public questions. But affairs of religion are private matters, which each individual must answer for personally at the bar of God. With such the public have, by right, nothing to do, because no one has been divinely appointed to vote upon another his religious responsibilities. This is the business of the Holy Spirit alone, which is sent from heaven for that very purpose, and He performs His work, not by public acclamation, but by a quiet, subtle influence upon the individual heart.

It goes without saying that when one shall undertake to vote, at some polling-booth, that some one else shall by law be obliged to observe some religious form, because it may seem the right thing for himself to do, he by that act, assumes the work expressly committed to the Holy Spirit. John 16:13. It is more than that; it is a system by which one passes judgment upon another's attitude toward what he thinks would be pleasing to Christ.

Such a course is of itself unchristian, because Christ would in no case do that thing. He came to lead men to a higher plane of life, but said, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. If one would labor in behalf of his fellow men's heavenly uplift instead of tutoring them to vote for laws that will gender strife and hatred in society, he would then be following clearly in the path of our common Master.

Church Attendance

It may be said, and indeed may be entirely true, that the clergy do not gain access to the common people, in a way to help them, since the people do not usually attend church on Sunday. But this evidently is not because of an absent Sunday rest law, forbidding them to work or to attend places of amusement. If visited at their own firesides, and conversed with there, the most of these very men would reveal that they are longing after and earnestly searching for spiritual truth. They will say that they are yearning for a higher and nobler conception of the Deity than is revealed in the average pulpit sermons of the day.

It is this that keeps them from the usual Sunday service, and draws them toward new religious movements like "New Thought," "Christian Science," Socialism, and the like. To such gatherings one goes frequently, where he feels that opportunity is afforded for the development of his individuality. The natural result is that while church pews are comparatively empty, the places of these other meetings are at times filled to overflowing.

It is absolute folly to work for a Sunday rest law in hope of enlarged congregations. There must be something besides enforced rest to make men better. If those charged with the welfare of humanity would seek out the people personally, and show them that some one cares for their souls, instead of needing an enforced day of rest, they would have constant longing for each rest day to roll around, that they might avail themselves of its benefits.

The Weapon of Prejudice

But instead of this, some so strongly urge a legal rest day as to severely denounce all who do not affiliate with their endeavors. They even sit in judgment upon the motives of those who conscientiously observe the Bible Sabbath—the seventh day of the week—and class them with the riffraff of society. This is done to prejudice honest souls against innocent worshipers, and so secure votes for a Sunday rest law, in opposition to the teachings of those who observe the seventh day.

Having done this, they next argue that the proposed Sunday legislation will not affect seventh-day keepers, and those who must do certain kinds of work on Sunday, as an exemption clause in the proposed law will excuse them from the penalty provided for wilful transgressors. This is made to appear so plausible that it is hoped to win votes by the representation made. But in all such political moves, the people will need to be wary, and before assenting to them, consider first of all, how well everything has gone along under the present system.

An Opening Wedge

Free citizens should consider well that the measure proposed is but an entering wedge to more stringent legislation at an early date. One of these advocates of the legal rest day spoke three times on the subject in Santa Rosa January 7. In his appeal for votes to secure the demanded legal rest day, the speaker, in his effort to allay possible prejudice against his scheme, was reported to have said that the proposed weekly rest law was "not a movement of the 'blue' type, or a puritanical Sabbath observance law," because he "realizes that California is not ready for such legislation as that."

Suppose, however, that by dint of perseverance a sentiment should be worked up that would favor the "puritanical" type of Sunday rest, what then? Would not another and stronger call be issued for a vote to secure that? But what is the nature of a puritanical type of rest day? Every one knows where its history has placed it,—among the most rigid of religious requirements. Yet the Santa Rosa speaker declared, if correctly reported, that the reason why such a type of rest day was not now asked for, was because of his realization that the people are not yet ready for it.

A Religious Law

He was also reported as saying that "our proposed bill will protect the Seventh-day Adventists to their right to rest on Saturday, and work Sunday." But upon what ground does their admitted right to work on Sunday stand? If it is a natural right, then why are not all others entitled to the same right? But this proponent of a legal Sunday rest says that the right of certain church-members to work on Sunday grows out of and depends on their conscientious rest on Saturday, the Biblical rest day. Such exemption, then, would not only be class legislation, which is expressly forbidden by the California State Constitution, but it would also be religious legislation as well, because it rests on religious reasons for support.

It is very evident that this overture is made, not for love to the class proposed to be thus exempted, but is held out as a pacifying morsel to those who have tender feelings toward seventh-day keepers, while not affiliated with them in church fellowship. In other words, it is thought that by the

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America and Religious Liberty

V—Swinging into Line in the March toward Oppression

By Charles Miles Snow, Author of "Rise and Fall of Religious Liberty in America"

Freedom of Choice

 HE principle of religious liberty, or soul freedom, was enunciated by our Lord Jesus Christ in these words: "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. In that declaration the Author and Finisher of our faith recognized the right of choice in every human being, and that even in the matter of religion. Says Inspiration again: "Choose you this day whom ye will serve." Joshua 24:15.

It was necessary that in religion men should be free if that other declaration of the Scripture were to be fulfilled, "Affliction shall not rise up the second time." Nahum 1:9. In the clean universe of God, among the redeemed children of God, there will be no occasion for dissatisfaction. They who are there will be there by choice, and not by compulsion. The worship and love which they render to the Father and to the Son will be a service of glad free-will. In order to make that possible, the service which God instituted on earth was to be based upon the same principle. Compulsory worship is mockery in the sight of Heaven, and springs out of a heart of hatred and rebellion. The seeds of that evil tree will be destroyed in the fires with which God will renovate His universe when the tragedy of sin is finished.

But as previously pointed out, ever since Cain slew his brother, some men have been seeking to make other men offenders because of their religious preferences. This is antagonistic to the principles of the true Gospel, and if permitted to be carried into the new earth, would bring in another reign of sin, sorrow, misery, and death.

The principle of soul freedom has grown nowhere in this world without a terrible handicap of oppression, persecution, and martyrdom. Freedom in religious things is a principle so opposed to the kingdom of darkness, that, so long as that kingdom exists, the warfare must continue. Religious liberty was established in America only after most strenuous opposition on the part of the established order. It finally found a place in the Constitution of the Federal Government in spite of the fact that every State of the original thirteen save one, adopted constitutions that were opposed to it in principle. Therefore, in view of the fact that nearly all the original States of this nation are, at the present time, committed to the opposite principle through their own constitutions or legislative enactments, it should not surprise us if history should repeat itself in this country, and religious oppression be again the order of the day.

The National Reform Association

I have spoken in a general way, in previous articles, of the principles of oppression for which the National Reform Association stands. I shall speak more specifically in this article, quoting its own authoritative declarations, and shall also show upon what other organizations it is depending for the accomplishment of its purpose in turning the nation backward and outlawing the consciences of the people.

Some of the advocates of National Reform principles see the logical results of those principles and frankly admit them. Said Prof. C. A. Blanchard, of the National Reform Association:

"Constitutional laws punish for false money, weights, and measures. So Congress must establish a standard of religion, or admit anything called religion."

To set up a standard of religion for the nation, is to establish a national religion; but according to the basic principles of the American Government, Congress has nothing to do with religion. The Government has forbidden Congress to set up any standard of religion. That association thus stands opposed to both the principles of the Gospel of Jesus Christ and to the first amendment to the Constitution of the United States.

Said Dr. Jonathan Edwards at a convention held in New York City in 1873:

"We want State and religion, and we are going to have it. It shall be that so far as the affairs of State require religion—the religion of Jesus Christ. . . . We use the word 'religion' in its proper sense, as meaning a man's personal relation of faith and obedience to God."

From this it is clear that the purpose of that association is to have the nation regulate a "man's personal relation of faith and obedience to God." But that is the fundamental principle of the Papacy of medieval time, and this would be a reproduction of that. Dr. Edwards declared all opposers of this program to be in the same class with atheists, and then stated how the association stood with reference to that kind of atheism. He said:

"Atheism and Christianity are contradictory terms. They are incompatible systems. They can not dwell together on the same continent."

These were the principles which actuated the colonial governments of America when they expelled from their midst, or hanged, or whipped all who opposed their intolerant attitude toward all religions or creeds which differed from their own.

One of the vice-presidents of the National Reform Association, in a speech delivered at York, Nebraska, and published in the *Christian Statesman* of May 21, 1885, said:

"We might add in all justice that if the opponents of the Bible [that is, the opponents of their ideas in reference to religious things] do not like our Government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then if they can stand it, stay there till they die."

This remarkable utterance had as its general theme such a reformation of this Government as would change it into a practical theocracy, making the law of God the alleged basis of its legislation, and regulating the religious affairs of men by civil enactment. Those who oppose this program are denominated "opponents of the Bible," and recommended to exile.

A Theocracy Demanded

We are not left to depend upon inference in reaching the conclusion that the National

Reform Association is seeking to establish a theocracy in place of the republic. Said the Rev. J. M. Wylie, one of the vice-presidents of the association, in an address at Winona Lake, Indiana:

"The people are not afraid of a theocracy. The fact that civil government controls the education of our children and even the lives of the citizens, demands that it be placed under divine law and that God's spokesmen shall utter His will. The prophets understood better than the kings the fundamental law of the land, and kings were compelled to consult them."

Said the Rev. J. S. Martin, general superintendent of the association, in an address at the same place:

"The association proposes that there shall be a recognition made in our nation's fundamental law that the law of God, as revealed through Jesus Christ, AND NOT THE WILL OF THE MAJORITY OF THE PEOPLE, is the supreme law of the land."

That would at once put the nation under ecclesiastical control; for "the preachers are the successors of the prophets," the exponents of the divine will, the authorized "spokesmen" of God. Under such a régime no law could be formulated without their authorization, or enacted without their approval. That would mean the overthrow of representative government, and the establishment of an ecclesiastical hierarchy to rule over the people. They had that during the Dark Ages and during the colonial days of America, and it created not a paradise but a purgatory.

The president of the association, Dr. Scovel, declared, in an address at Winona Lake, Indiana, in 1910:

"Uniformity [in religion] is essential both to peace and progress. The opinion of the majority must be decisive. Even in the matter of men's consciences a degree of uniformity is necessary. We would allow the greatest amount of individual rights of conscience CONSISTENT with the necessary uniformity."

In this program, uniformity in religion is more necessary than individual rights of conscience. That would put human law, or human statutory interpretation of divine law, everywhere above divine obligation, as the individual soul sees that obligation. Against such arguments as that John Knox protested with a price upon his head.

The Rev. M. A. Gault, a National Reformer, proposes the following remarkable remedy for diversities of belief and practise:

"Our remedy for all these malefic influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand upon any religion that does not conform to it."

That was all they did in colonial days; and the field secretary of the National Reform Association, the Rev. J. S. McGaw, declared at the Philadelphia World's Christian Citizenship Convention that the remedy for the nation's drifting away from God was "a nation-wide revival of our national religion,"

and

"a Christian amendment to our national Constitution which will embody our forefathers' political creed, and thus set the nation right with God."

This removes all doubt that the National Reform Association stands for the theocratic principle in government; for uniformity in religious belief under the force of law to

compel it; for the re-enactment of the policies and performances of colonial days; and for the consequences of compulsion in matters of conscience, which is persecution.

Combining for Sunday Laws

One of the very first movements for alining the forces of oppression and leading them in a united attack upon the vital principles of the American Government is the movement for a compulsory sabbath, a sabbath enforced upon all the people by the strong arm of the State, wielded under the dictation of the united forces of religion.

Concerning this endeavor the Rev. S. V. Leach, in an address at Denver, Colorado, which was reported in the *Homiletic Review* for November, 1892, said:

"Give us good Sunday laws well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils all legislation essential to this splendid result."

That is the power which they propose to wield to bring men and women to Christ. But our Lord repudiates such a program in these words: "And I, if I be lifted up from the earth, will draw all men unto Myself." Thus the failure rightly to represent and present Christ is made an excuse for Sunday laws to bring men to Him by a method which He neither instituted nor approved.

That "mighty combination" of religious forces of which Dr. Leach speaks, and against which the Congress of the United States warned the people in 1829 and 1830, is now in full process of formation, and is beginning to wield its influence. In 1864 there was one obscure organization advocating those un-American principles. In 1888 there were three more,—the Woman's Christian Temperance Union, the third party Prohibition Party, and the American Sabbath Union, and each of these three was then capable of wielding a greater influence than the parent organization. There has recently been organized in this country a branch of the great organization now operating in England and Canada, known as the Lord's Day Alliance, which stands committed to many of the principles of the National Reform Association. This great organization is now doing all in its power to bring about legislation in all the States in behalf of a compulsory sabbath. Through this organization, identical legislation is to be introduced into all the State legislatures. That work has actually been entered upon.

In addition to this, we have the International Federation of Sunday Rest-Day Associations, whose purpose is to oversee them all and assist in carrying out the purposes of them all; also the International Reform Bureau, which makes the securing of Sunday legislation one of the cardinal features of its operation.

The great organizations of the Christian young people of the United States have also adopted the shibboleth of Sunday enforcement, and in their annual conventions are committing themselves by resolution to that principle. Said the Christian Endeavorers in their last convention, which was held at Atlantic City:

"We urge also upon civic authorities the enforcement of Sunday laws WITHOUT DISCRIMINATION."

Federation of Protestant Churches

But greater than all these, more inclusive

in its scope, and if possible, more energetic and determined in its policy, is the great Federation of the so-called Protestant churches of this country. It proposes, by means of the very instruments against which Congress warned the country in 1829 and 1830—"combination and influence"—to create a force which "lawmakers and law-breakers will respect and heed." This organization, claiming to represent 18,000,000 communicants, not only advocates and urges a compulsory rest day, but refuses to recognize the right of a portion of its own constituency to observe the day of its choice. Thus the weight and force of all its power and influence are thrown into the scales against liberty of conscience and in favor of religious oppression.

These are some of the forces which have

ists for the purpose of keeping the peace, for the purpose of compelling us to settle our disputes by arbitration instead of settling them by blows, for the purpose of compelling us to supply our wants by industry instead of supplying them by rapine. This is the only operation for which the machinery of government is peculiarly adapted, the only operation which wise governments ever propose to themselves as their chief object. If there is any class of people who are not interested, or who do not think themselves interested, in the security of property and the maintenance of order, that class ought to have no share of the powers which exist for the purpose of securing property and maintaining order. But why a man should be less fit to exercise those powers because he wears a beard, because he does not eat ham, because he goes to the synagogue on Saturdays instead of going to the church on Sunday, we can not conceive.

The points of difference between Christianity and Judaism have very much to do with a man's fitness to be a bishop or a rabbi. But they have no more to do with his fitness to be a magistrate, a legislator, or a minister of finance, than with his fitness to be a cobbler. Nobody has ever thought of compelling cobblers to make any declaration on the true faith of a Christian. Any man would rather have his shoes mended by a heretical cobbler than by a person who had subscribed all the thirty-nine articles, but had never handled an awl. Men act thus, not because they are indifferent to religion, but because they do not see what religion has to do with the mending of their shoes. Yet religion has as much to do with the mending of shoes as with the budget and the army estimates. We have surely had several signal proofs within the last twenty years that a very good Christian may be a very bad chancellor of the exchequer.

But it would be monstrous, say the persecutors, that Jews should legislate for a Christian community. This is a palpable misrepresentation. What is proposed is, not that the Jews should legislate for a Christian community, but that a legislature composed of Christians and Jews should legislate for a community composed of Christians and Jews.

California and Religious Liberty

(Continued from page 6)

giving out of such information, many would be induced to vote for the proposed Sunday rest law, who would not do so were not the aforementioned religious class to be protected.

But let voters remember this in using their Initiative privilege on this question: The proposed law once on the statute-book, a second majority vote could remove its exemption clause as easily as the first one placed it in the law. And ground would easily be found to induce such a movement. A religious law has no more right on the statute-books by use of the Initiative, than if placed there by a vote of the legislature in session. The only safe course in this thing is to let well enough alone, by giving an emphatic NO to every proposition to foist an enforced Sunday rest upon the people.

J. O. CORLISS.

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THE consciousness of duty performed gives us music at midnight.—George Herbert.

Purpose of Government

(Lord Macaulay, from *Essay on "Civil Disabilities of the Jews"*)

It is because men are not in the habit of considering what the end of government is, that Catholic disabilities and Jewish disabilities have been suffered to exist so long. We hear of essentially Protestant governments and essentially Christian governments, words which mean just as much as essentially Protestant cookery, or essentially Christian horsemanship. Government ex-

Look Not to Self, but to Christ

By Mrs. E. G. White

Tis in looking upon our sinful condition, and talking and mourning over our wretchedness, that distress becomes more keen, and pain accumulates. Let the sinner arise in the strength of Jesus, for he has no strength of his own, and let him assert his liberty. Let him believe that the Lord has spoken truth, and trust in Him, whatever may be the feelings of the heart. Let the sinner say, I will look away from my own misery, from the wound of the serpent, to the uplifted Saviour, who has said, "Him that cometh to Me I will in no wise cast out." Look upon Jesus. "Behold the Lamb of God, which taketh away the sin of the world."

Let no one make his feelings his idol, and bow his soul down to worship and serve his sensations. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." It is your privilege to believe that Christ has borne your sins; for God hath laid on Him the iniquity of us all. You are under the shelter of the sure refuge, under the cover of the atoning blood of the acceptable sacrifice.

All legalism, all the sorrow and wo by which you may encompass yourself, will not give you one moment of relief. You can not rightly estimate sin. You must accept God's estimate, and it is heavy indeed. If you bore the guilt of your sin, it would crush you; but the Sinless One has taken your place, and tho undeserving, He has borne your guilt. By accepting the provision God has made, you may stand free before God in the merit and virtue of your Substitute. You will then have a proper estimate of sin, and the godly sorrow of true repentance will take the place of hopeless discouragement and grief, for you will turn from sin with grief and abhorrence.

The Friend above All Others

Jesus says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Do not think for an instant that any human being has a more loving heart, and a more tender compassion for you, than He who died on Calvary to save you. Do not turn from the divine to the human. The human messenger may bid you hope, on the ground that God's Word bids you hope. Your heavenly Father invites you to come to Him as a little child to a loving parent, and say, Thou hast said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Christ is the friend of sinners. When the scribes and the Pharisees accused Him of eating with publicans and sinners, Jesus said, "I came not to call the righteous, but sinners to repentance." If you feel yourself to be the greatest of sinners, then Christ is just what you need; for He is the greatest of Saviours. Lift up your head, and look away

from yourself, away from the poisoned wound of the serpent, to the Lamb of God, who taketh away the sins of the world. What will all your groaning and the torturing of your soul avail? You may entertain thoughts that condemn you, but in them there is no salvation. Put away your thoughts, and receive the thoughts of God, through which your mind may be elevated, your soul purified and uplifted. The Lord says: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Why will you carry your burden of sin, when Christ has come to be your burden bearer? Roll your sins at the foot of the cross. Unload! unload! He takes away the sins of the world. "I, even I, am He that blotteth out thy transgressions for

"Nothing in Me"

By Flora E. Warren

"The prince of this world cometh, and hath nothing in Me." John 14:30.

The prince of this world came to Jesus, The Man of all sorrow and grief, And sought, with pierced gaze, to find something To give his vile heart some relief: He sought in the life of the Master, And found naught that sin could endure; He followed those steps to entrap Him, But all of Christ's doings were pure.

The prince of this world came to Jesus, And day after day did he come, Close watching His words and His actions, E'er hoping perchance to find some slight cause for His great condemnation— Some selfishness lurking within; The prince of this world came to Jesus, And found not a shadow of sin!

The prince of this world cometh daily To all who profess Jesus' name, And watcheth each soul, to find something, Compared with his blackness the same. O, joyful the souls at his coming Can say, "He has nothing in me!" Thrice glad, they will hear Jesus saying, "Come, child, for My likeness I see."

Mine own sake, and will not remember thy sins."

You have been pronounced a sinner, and Christ has announced Himself a Saviour. Accept the remedy God has provided for you in a sin-pardoning Saviour. How would you have felt had you been in the camp of Israel and seen the people groaning and shrieking in distress because of their swollen and painful wounds, when the brazen serpent was uplifted, and when by one look they might be healed? Would you not have exclaimed: "Why do they not look at the uplifted serpent? How strange it is that they do not perform the one simple act by which they might receive healing!" But is it not as inconsistent for you to refuse to look at the crucified Saviour? Heed the invitation: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Hope in His Mercy

Why should the repenting sinner forsake

his thoughts? — It is because they are not in accordance with truth. He is tempted to believe that because of his sins, God has given him up to the will of his enemy, and that there is no pardon for so great a sinner as he. But all these thoughts are dishonoring to God, because man is God's possession, both by creation and redemption. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him [as his personal Saviour, and accepts Him as the only provision whereby he can be saved] should not perish, but have everlasting life." You are one of the whosoever that may believe. But while you cherish unbelief, and permit feeling to govern you, your case will look hopeless to yourself. Forsake these unbelieving thoughts. God says: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Poor, doubting, discouraged soul, I would address you as one of that world for whom God gave His Son. He loves you, and will save you if you will but receive the gift of His only-begotten Son. Moses prayed that God would show him His glory, "and the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." This is the character of the God in whom you are to put your trust. "God is love." Repeat this sentence whenever temptation presses upon you. Remember that He is just and merciful, true and gracious, and will by no means clear the guilty. God can be just, and yet be the justifier of him that believeth in Jesus. He will accept you just as you are; for there is no hope of your becoming better until you come to Jesus for pardon and sanctification. Mourning and weeping will not purify you. You may mourn your life away in unbelief, and in bitterness of soul, but the power to cleanse the vilest sinner is vested wholly in Him who can save unto the uttermost.

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It is easy to say, "Let God's grace into your life," but it is not so easy to do. God's grace will not live in the same house with sloth or pride or selfishness or disobedience. If you really want to be a gracious worker, you must yield yourself in glad compliance to what you know to be God's will for you; that is all there is to it, but that is much. And then, how you will sing at your tasks! How faces will light up at the sight of you! And how your power will grow, and your joy will grow, "from grace to grace," even to the perfect day! — Amos R. Wells.

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We need not spend so much time working up sentiment alone. Sentiment without something practical and helpful, being alone, is dead. — *Baptist Chronicle*.

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"THERE are men who are always absolutely on time; they are the men the world trusts and believes in."

Fruits of Sunday Legislation

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

BY their fruits ye shall know them." This language primarily defines the infallible test of character. It will apply with equal force to the character of organizations, religious, legislative, and otherwise. We judge of the character of any movement by its effect for good or evil upon the people. In view of the prominence that is given to the question of Sunday legislation in California and other States, it would seem to be a very proper thing to inquire as to the character of the fruit or results that are borne.

Among the many evils which are the direct result of Sunday laws are the following:

They are in direct opposition to the law of God, enforcing upon people a rival to the Sabbath which was made by Jehovah at the

covered violating the Sunday prohibition.

Such laws result in a flagrant violation of the Golden Rule, which says, "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."

Disastrous to Church and State

History, both ancient and modern, unmistakably shows that the result of such laws has been disastrous to the best interest of both the church and the State. This is demonstrated by the fact that in the nations where they have had the greatest number of and the severest Sunday laws, there followed the greatest example of national disintegration and ruin.

As illustrative of the fruits of Sunday laws in our colonial history, enabling the

tries, were prosecuted for doing quiet, inoffensive work on Sunday, resulting in fines and costs amounting to \$2,269.69, and imprisonment totaling 1,438 days, and 455 days' service in the chain-gang. In at least fifteen States prosecutions of this kind have taken place.

Among the number of those referred to as having been persecuted for a violation of the Sunday law, was a consecrated Christian man in a Southern State. He was a farmer by occupation, and the particular offense was that of pursuing his ordinary calling on Sunday, the first day of the week. The work he performed was done in a quiet and inoffensive manner. For this so-called offense he was tried, convicted, and fined. But rather than tacitly to acknowledge his guilt by paying his fine, he submitted to going to prison and the chain-gang. While confined in a loathsome prison cell, he contracted a disease which terminated in his death.



IN THE CHAIN-GANG IN DAYTON, TENNESSEE, 1895

This gang was organized and instituted for the purpose of punishing men who, after resting on a day they believed to be right, quietly worked on Sunday. Even so Jesus did. The outfit cost the county more than \$4,000. Nos. 1-7 are Sabbath-keeping Christians; 8, teamster; 9-11, common criminals; 12, guard with gun. Tennessee had as mild a Sunday law as many other States. Her officials generally did not wish to enforce it, but were compelled reluctantly so to do by religious bigots. Does California wish to put herself in the same category?

close of creation week, and which is embodied in the bosom of the moral law and observed by Christ and His disciples.

Making Criminals and Hypocrites

Sunday laws result in making a class of citizens criminals for doing on Sunday acts which on other days of the week are considered noble and praiseworthy; for instance, the farmer who tills the soil, the mechanic, and those engaged in other noble and dignified pursuits, are regarded guilty of a heinous crime in pursuing their industries on Sundays.

Another result of enforcing Sunday laws is the making of hypocrites; for many are compelled to observe Sunday laws outwardly, who are not Christians, and have no spirit nor heart in any religious requirements. Of such a class, Christ says, "Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Matt. 23:25.

Spies and Prosecutors

Sunday laws result in transforming citizens into a class of spies by their effort to detect their neighbor who may be dis-

reader to see the spirit which has prompted those who have been responsible for their existence and enforcement, we refer to the first Sunday law ever enacted in the United States,—that of Virginia, 1610, reaching the very limit of severity. It provided:

"Every man shall repair in the morning to the divine service and sermons preached on the sabbath day, and in the afternoon to divine service and catechizing, upon pain for the first fault to lose their provisions and allowance for the whole week following; for the second, to lose the said allowance and also to be whipped; and for the third, to suffer death."

More Modern Examples

Some may say that society has outgrown such drastic laws, and that there is no danger of such legislation's being enforced at present upon American soil. The facts, however, of more recent history demonstrate that the same evil spirit that prompted the enactment of these laws still lurks in many of the States of the Union. Within the last quarter of a century, under the revival of Sunday laws, over one hundred conscientious, God-fearing Christians in the United States, besides some thirty in foreign coun-

The reader should not forget that every State which enacts a Sunday law makes such results possible.

Criminals for Religious Differences

From these more recent examples showing the terrible fruits of Sunday legislation, it ought to be clear to every liberty-loving and patriotic citizen of this country that such legislation is dangerous in the extreme. It must seem incredible that in this enlightened age, God-fearing Christian men and women would be haled before the courts, tried, fined, and persecuted, not because of any offense against the peace of society, but because their ideas differ from those of the majority as to the day that should be regarded as the Sabbath.

The strong effort which is now being made in the State of California for a Sunday law is only a part of a program that is being carried out by a certain class of religio-political reformers in other States throughout the Union. It may be surprising to the reader to learn that within the past quarter of a century no less than seventy religious measures have been introduced into the national legislature, fifty-five of which have been Sun-

day bills, thirty-nine for the District of Columbia.

To the praise of Congress, she has not yet yielded to the demand for a Sunday law. In refusing this demand, she is maintaining the noble principle of a total separation between the church and the State, which was incorporated into the Constitution by the father of our country.

K. C. RUSSELL.

The Individual

By C. L. Taylor

It is a beautiful truth that God thinks of us individually. He knows us by name. Ex. 33:12. He knows each one who belongs to Him. 2 Tim. 2:19. His eyes scan the great field of earth, that He may find and help those whose hearts are perfect toward Him. 2 Chron. 16:9. His great heart reaches out in sympathy and succor to all mankind, but He saves only individual men. He takes "one of a city, and two of a family," and brings them to Zion. Jer. 3:14. He is "no respecter of persons." He loves all, and desires to save all; but only one here and one there respond. So it is verily true that "in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35.

Let It Be God's Way Still

And when Jesus has found a willing heart, and the mighty work of grace has been begun, no one should attempt to modify or limit that work. To the poor, despondent, discouraged cripple, the word of faith, of love, of healing, of command, had come. His whole being had responded, and joyfully he bore his cot away from the scene of his suffering. And when the jealous, unbelieving teachers of Israel forbade him, saying, "It is not lawful for thee to carry thy bed," he could only reply, "He that made me whole, the same said unto me, Take up thy bed, and walk." John 5:10, 11. O, blessed individual help, healing, hope, obedience! Could the delivered have done less or more than obey his Deliverer? It was his divine right and divine duty to obey, whether or not his action met the approval of fellow churchmen or kin.

Like the healing in the wilderness, so with the healing of God's word. Each serpent-bitten man was obliged to look for himself. By his own will and choice, independent of and regardless of others, he directed his eye to the uplifted serpent, and directly to him, in response to his own faith, came the individual gift of life and joy and peace.

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Steps toward Religious Legislation

A Series of Dates of Interest to Those Who Wish to Study the Question

JANUARY 6, 1890, the Breckenridge Sunday bill for the District of Columbia was introduced to Congress.

July 19, 1892, Congress ordered the gates of the Chicago World's Fair closed on Sunday, and decided that Sunday is the Sabbath of the Decalogue.

March 1, 1900, the appropriation of five millions for the Louisiana Purchase Exposition at St. Louis was made conditional upon Sunday closing of the gates during the exposition.

April 6, 1904, a Sunday bill for the District of Columbia passed the House of Representatives.

June 21, 1906, Congress appropriated \$250,000 for the Jamestown Exposition, and conditioned it upon Sunday closing.

June 11, 1906, Wadsworth District Sunday bill passed the House of Representatives.

In the two years of 1907 and 1908 there were no less than ten bills for Sunday observance introduced during the first session of Congress.

May 15, 1908, the Johnston District Sunday bill was passed by the Senate.

March 22, 1909, the Johnston District Sunday bill was reintroduced in the Senate. The same bill was introduced again in 1910, January 17. The Johnston District Sunday bill passed the Senate January 27.

January 28, 1910, it was introduced in the House.

New-York, Ohio, Pennsylvania, Idaho, California, Arizona, etc., etc., and the countries of England, Canada, Russia, Spain, Switzerland, Italy, Portugal, Japan, and China. Surely these things mean something.

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The Wilkesbarre, Pennsylvania, "Record" of March 22, 1912, notes a special meeting between the Rev. J. J. Curran, pastor of the Holy Saviour Church (Roman Catholic), and Col. Theodore Roose-

Awake, Fair Liberty!

Adapted from L. O. Emerson, in "Songs of Freedom"

She sleeps, she sleeps, fair Liberty,
While Peace keeps watch from sea to sea,
The bugle's blast, the cannon's roar,
Resound through hill and vale no more.

But hark to the voices that fill the air,—
"She's never a Christian, tho grand and fair.
She sleeps, she sleeps, she sleeps, she sleeps;
We'll bind her with creeds while slumb'ring
there!"

Their subtle amendments that seem so fair
Are fetters for Conscience to groaning wear.
Awake, awake, awake, awake,
For God, and home, and freedom's sake!

With speech, and song, and plaintive prayer,
They're forging chains for thee to wear;
Ere friends, misguided, fetter thee,
Awake, awake, fair Liberty.



The drums are still, the sabers rust,
The slain have moldered back to dust,
And Peace keeps watch from sea to sea;
She sleeps, she sleeps, fair Liberty.

Beware! Look back to ages when
The State enforced the creeds of men,
When Might rose up against the few,
And sword and flame found conscience true.

Awake, awake, fair Liberty!
Behold the chains they forge for thee;
The hammers click, the anvils ring,
With link, and lock, and key, and spring.

Thy grand Constitution proclaims to all
The freedom to worship at conscience' call.
Beware, beware, beware! Away,
Away with the night! 'tis Freedom's day!

O, turn not back to ancient time,
When Church and State were wed in crime,
When millions died for conscience' sake!
Awake, fair Liberty! awake!

April 6, 1911, the same bill was introduced in special session of Congress.

May 22 it was favorably reported by the Senate District Committee.

May 16 the Mann bill for the observance of Sunday in post-offices was introduced in the House of Representatives.

During the last two years there has been legislation, or agitation, in not less than sixteen States,

velt. It would not discuss the object of the meeting, but stated that they had been intimate friends for years, and that when Mr. Roosevelt occupied the chair of President, no visitor was more welcome at the White House than Father Curran; and the Wilkesbarre Record intimates that the priest has been summoned to New York for political purposes, especially regarding the field in which Father Curran lives.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE 18, 1912

Manuscripts should be addressed to the Editor

Liberty to Believe or Not to Believe

THE absolutest and fullest freedom to believe or not to believe the Gospel of Christ is accorded by Christ Himself. "If any man hear My words," He says, "and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12: 47. In this is proclaimed a Gospel totally free from coercion. Love, and love only, is to be the drawing, persuading, impelling power to bring the sinner to salvation. Threats, trusts, boycotts, sneers, slights, pharisaical righteousness, and human laws, have no place whatever in the redemptive work. "I judge him not;" that is, try, condemn, punish him not. Force does not save. Majorities do not count in the processes of the Word of life. Only right decides. And one of the glorious facts of the kingdom of God now is that, the men possessed of a spirit from beneath may resort to all these worldly and oppressive measures in their mistaken zeal to force upon others their dogmas and views, yet they can not enter that spiritual realm and can not disturb the soul in its privileges there against its will. There the soul may revel in God-given freedom from sin and all its attributes, and live above and beyond the tribulations of the flesh.

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Not Institutions, but Men

ONE of the objects of the Christian Citizenship movement, the American Sabbath Union, the National Reform Association, and other "religious combinations" now existing "to effect a political purpose," is to protect, or to promote, or both, certain religious institutions, among which is the so-called "American Sunday," or "American sabbath," the what there is about it exclusively or particularly American no one has ever told us. In other words, it is the church Sunday. But herein these organizations are opposed to true Americanism and genuine liberty; for the true province of civil government is to protect, not institutions, but men—to protect men in their equal rights. As Thomas Jefferson expressed it, "Equal and exact justice to all men, of whatever State or persuasion, religious or political." This is the true principle of liberty in government.

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A Wrong Way

If the church is ever to purify and elevate the State, the object will be accomplished, not by assuming the functions of the State, but by regenerating human nature. Society is the aggregation of individuals, and as these individuals are intelligent and moral, so will be its government. No fountain can rise higher than its source, and no social democracy can call into existence a higher standard of life than the average of its constituents. The present movement to organize a Christian State is in method, tho not in purpose, a retrograde step in human progress.

The Inevitable

Put Him Out of a Job

It is sometimes said that the Men and Religion Forward Movement is not political; but Dr. Smith, the leader of that movement, said in San Francisco, February 22, 1912:

"I tell you men if we can ever get the forces of God once organized so they will move together, we can put every dirty dog out of a job in the political world. . . . We have the forces; we have the men. Wo betide these cheap devils when we once get organized."

What will then result? Every man who will not bow to the mandates of a few demagogues in the religious combination will be counted a "dirty dog," a "cheap devil" in politics, and be "put out of a job." But every truly self-seeking politician, who has not the manhood to stand against church-and-state government, will swear that he is head and wimple with such a movement, that he is converted to it through and through, and he will be placed in office. The result will be a reign of intolerance and hypocrisy.

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America's Fight for Religious Freedom

WE have enjoyed religious freedom so long in this country that comparatively few people realize the struggle that it cost.

Previous to the founding of this nation, with but one exception every country on the earth, and during all past time, had been cursed by a State religion. And at the time of the formation of this Government, the world was everywhere impregnated with the idea that it was fatal for the State not to have an established form of religion. Men must be compelled not only to pay a tax to support the State Church, but they must be compelled also to attend its services.

It may seem strange to some of us that such sentiments could ever have prevailed. But they have prevailed, not only in the past, but they are gaining ground so rapidly in the present as to constitute a great menace for the immediate future.

Madison was one of the greatest champions of religious freedom at the time of the founding of this republic. Some of his most striking utterances when discussing the subject are the following:

"The original colonial polity of Virginia had been founded in that mistaken connection of Church and State which was then the universal practise of all nations and of all religious parties."—Page 41.

"In Virginia the colonists were enjoined by the mother country to administer its functions of religion so as to provide that the service of God and the Christian faith be preached, planted, and used according to the doctrine and rites of the Church of England."—Page 42.

"Union of religious sentiment begets a surprising confidence, and ecclesiastical establishments tend to great ignorance and corruption, all of which facilitate the execution of mischievous projects."—Page 43.

"Religious bondage shackles and debilitates the mind and unfits it for every noble enterprise, every expanded prospect."—Page 54.

The foregoing quotations are taken from "Life and Times of Madison," by Rives.

Madison's memorial against establishing the Episcopal as the State Church of Virginia contained the following:

"Religion, or the duty which we owe to our Creator and the manner of discharging it, can

be directed only by reason and conviction and not by force or violence."

"Who does not see that this same authority which can establish Christianity to the exclusion of all other religions, may establish with the same ease any particular sect of Christians in exclusion of all other sects!"

"Because experience witnesseth that ecclesiastical establishments, instead of maintaining the purity and efficacy of religion, have had a contrary operation."

"In no instances have religious establishments been seen as the guardians of the liberties of the people."

These statements were sound in that time, and they are just as sound to-day. Careful thought should be given them, for the religious combines being formed show that history is seeking to repeat itself by giving the church power to dominate the State. The open avowal is made by many leaders in church federation movements, that all the religious people should combine in such a way as to compel lawmakers to respect the wishes of the church. The menace of church domination is just as real and fully as great to-day as at any time in the history of the world.

T.

Some Pertinent Questions

THE secretary of the Lord's Day Alliance of America is Dr. Grannis, of New York, and the secretary of the Lord's Day Alliance of California is Dr. G. L. Tufts. These men are especially active in endeavoring to secure a law for California, which will doubtless be presented this coming autumn, under the Initiative. Dr. Grannis has done very much in securing rest for men who have hitherto labored on Sunday. One of the special victories which he secured was in Pittsburg, in relieving iron-workers, or "slaves," as he termed them, from seven days' work a week, and lessening their hours a day. And he did all this without the Sunday law, for Pennsylvania has a strong Sunday law, but seemingly it did not operate in Pittsburg.

Here are some questions for our Sunday-law agitators:

1. If a Sunday law will secure to men the right to rest, as Dr. Grannis and Dr. Tufts claim, why did not Pennsylvania's stringent Sunday law secure relief for the thousands of "slaves" in the iron industries around Pittsburg?

2. In helping those workers, why did not Dr. Grannis appeal to the State Sunday law instead of resorting to moral suasion and personal influence in securing relief for the toilers? Pennsylvania is the headquarters of the National Reform Association, and Pittsburg is the headquarters in that State of that association.

3. If a Sunday law did not secure to men the right to rest in Pennsylvania, what hope is there that it would do just the opposite in California?

4. If a six-day work and twenty-four hour rest law, which Dr. Grannis contended for in New York, is, or would be, sufficient to protect men in their right to rest, why is not a similar law, now on the statute-books of California, sufficient?

5. But why did Dr. Grannis contend for another law in New York, when there is already a strict Sunday law on the statute-books of that State?

6. How many subsequent enactments does it take to make the first effective?

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Mrs. Pankhurst, the militant suffragist of London, was tried in the Old Bailey May 21, and sentenced to several months' imprisonment. She endeavored to secure from the court recognition as a political offender, and not a criminal one. When sentenced, she posed as a martyr, and declared that she was suffering in a just cause. But however just the cause, it certainly did not employ just or legal methods in destruction of property and violence to persons. Every manifestation of mob law, nearly, is claimed to be, by the mob, just, but its methods are grossly criminal, and so with Mrs. Pankhurst's

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American State Papers

Bearing on Sunday Legislation

Is a work of 800 pages compiled by William Addison Blakely of the Chicago bar, and recently revised by W. A. Colcord, Washington, D. C., which gives in detail the history of every effort for and against religious legislation in America since its beginning as a nation.

Part 1 deals with the "Colonial Period," its laws, and the work of Roger Williams.

Part 2 tells of the work during the "Federation Period" to establish the principles of liberty. The Declaration of Independence, the Liberty Bell, Patrick Henry's great speech, the Presbyterian Memorial, and Madison's Memorial, are given special mention.

Part 3, covering the "National Period," gives the history of legislation on religious questions from the adoption of the Constitution to the most recent attempts in 1911. It gives copies of the bills that have been before various State legislatures, reports of discussions about them, and memorials against them, in which are set forth the dangers of such legislation. Reference is made to the work of the National Reform Association, to the closing of the Chicago Fair on Sunday, and to bills that are now before Congress.

Part 4 presents "Court Decisions" on cases tried in Arkansas, Ohio, Missouri, California, Wisconsin, and Maryland. These relate to ordinary work, opening of stores, to the question of whether or not this is a Christian nation, to the reading of the Bible in the public schools, and other questions.

Part 5 deals with "State Constitutions and Sunday Laws."

Part 6 presents incidents showing the "Operation of Sunday Laws."

Part 7 discusses "Sunday Laws before the Bar of Reason," and shows how the States of the Union now stand as to such statutes on their books.

Part 8 gives in summary form the entire history of Sunday Legislation.

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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.

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.

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.

HOME AND FIRESIDE

Children's Duties to Parents

By Mary Alice Hare Loper, M.S.

HONOR thy father and thy mother," is the loving admonition given by God Himself to children; and with it is coupled the promise of happiness both here and hereafter. That one little word "honor" includes not only obedience, but everything that is good, just, merciful, and true. It means the forming of a good character, the cherishing of high aims and ideals; in short, the accomplishing of the noblest success of which one is capable; for we are to honor our parents in every act of life.

The fifth commandment, found in Ex. 20: 12, is broad and comprehensive in its meaning. It was not written simply for little children, but for older ones as well. And its sweet sentiments do not become obsolete when one reaches ten or fifteen years of age. Parents care for their children through all the morning of life, and their interest in their welfare knows no decline with the accumulation of years. And O, how precious is the privilege granted to children to be loving and kind in return, and to care tenderly for their parents as they near life's sunset, and the evening shadows gather.

Children who do not honor their parents, are not happy, and they never will be until they change their present course of action. The boy who thinks he knows more than his parents do, is cherishing a ruinous hallucination. And he who has cut loose from "mother's apron-strings," so called, has anchored himself to something that is bad. He may swear, smoke, play cards, and break his poor mother's heart; but he will never reach happiness by that road, for the finger-board which tells the way to happiness points in the opposite direction. Such a child should pause and take his bearings; and if by any means he comes to realize the peril which surrounds his pathway, he will be convinced it is better to return to mother (whether he does so or not), and become anchored to her "apron-strings" for life.

Parents toil early and late for their children. They deny themselves of many of the comforts and pleasures of life for the sake of home interests; and O, what comfort it brings to their hearts to be assured that their efforts are appreciated by their children! It is the privilege of children to coöperate with their parents, to share in the commonplace burdens of life, and to be ready always to lend a helping hand when help is needed—and that without waiting to be told.

The child who forms the habit of waiting to be told before he does things, will stop far short of his possibilities. But the child who trains himself to see what is to be done, and does it cheerfully, not waiting to be told, is forming a character for real usefulness and happiness, and is truly a burden-bearer in the home.

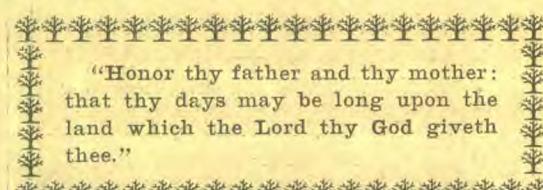
The boy or girl who grows up in the belief that honorable labor in any direction is a God-given privilege, will find that muscular exercise is not without its fascinations; that even an empty water pail or a vacant wood box presents a golden opportunity for usefulness which should not be slighted. There are numerous ways in which children may lighten the burdens of the home, and at the

same time increase their own health and happiness.

Laziness is a deadly enemy to all success and happiness. The child who is indolent in the home, is likely to bring up the rear in the race of life. It is possible to permit laziness to thwart every good purpose, to blight every hope. The boy who continues to lie in the hammock and read, and the girl who persists in playing the piano, when requested to assist their parents, should cheerfully assume the obligation to be useful as well as ornamental.

The mistaken idea that girls must always remain indoors while at work, and boys outdoors, should be relegated to times of ignorance. Both require outdoor exercise, with fresh air and sunshine. It does not in the least detract from the nobility of boyhood or young manhood for the son of the household at times to assist his mother or sister in the routine work of the house. Nor does it cast reflections upon sweet girlhood for the daughter to join in the practical work of the lawn and garden. Children who are interested in keeping everything in order both indoors and out, are careful to refrain from creating disorder, and thus sweeten the home life day by day, and lift from parental shoulders a burden whose weight many children little realize.

Children owe it to their parents to conduct



"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

themselves always in a becoming manner. There is no reason why a boy should be any more uncouth or unmannerly than a girl. It is a dishonor to parents when children stoop to do things of which they wish their parents never to hear. It is deplorable when good boys and girls become associated with those who disgrace their parents, and who scoff at the very idea of obedience and respectability. The blessed Book says, "Evil communications corrupt good manners;" and no child can afford to associate day by day with those who do not regard obligations to parents.

The boy who feeds on literary scum when his parents do not know it, will refuse wholesome literary cream when they offer it to him. The girl whose mind is filled with impure tales of exciting romance, will find the real experiences of every-day life, including her mother's advice, very unsatisfactory, and will not be prepared to appreciate properly a true, uplifting love story which includes herself as the assistant in the founding of a new home.

Children should always be respectful to their parents. Even if the father be a drunkard and the mother be given to profanity, children are an honor who refrain from doing likewise, and who treat their parents with the respect that is due. The admonition is, "Honor thy father and thy mother,"—no matter what may be their mistakes and failings. And children who are always respectful to their parents, who are careful never to wound their feelings, will never have cause to regret it.

It is a sorry day for a child when he takes his first lesson in being disrespectful to his parents. The first time he stoops to call his father "the old man," and his mother "the old woman," he gives a curvature to his moral spine which is likely to become chronic unless he receives the right kind of treatment. Disrespectful speech, low slang, and contradiction are a menace to home happiness. The child who is careful to be always as respectful to his parents as he is to company, makes a much better impression upon company than if he did otherwise, for cultured company always appreciate seeing children practise good manners in the home. There is no sweeter ministration in life than that of contributing to the comfort, pleasure, and happiness of parents. The milk of human kindness is never quite so tempting as when poured out for those who are feeble and infirm with years. But boys and girls who honor their parents most in their declining days, are those who have practised being respectful and kind all along the way.

O, there are so many variations in the music of the home life! and yet all may be harmonious if only each member of the home chorus is careful to avoid striking a discordant note. This life is fleeting, and strains of sadness creep into its sweetest harmonies. It is better so to live the present that the future may not be marred with regrets. It is better to "honor thy father and mother," and thereby share in the eternal joys which cling around the "first commandment with promise." Eph. 6: 2.

"Be kind to thy parents. Not many may know
The depths of true filial love.
The wealth of the ocean lies fathoms below
The surface which sparkles above.
Thy kindness shall bring to thee many sweet
hours
And blessings thy pathway to crown;
Affection shall weave thee a garland of flowers
More precious than wealth or renown."

Seed Thoughts

We should not meddle with other people's affairs, in the sense of meddling, but we should have a friendly interest in the welfare of all around us.

Narrow, short-sighted, and selfish is he who is concerned only in his own personal matters, having no thought for the general prosperity of others.

Every intelligent human being is bound by the common ties of humanity to exercise genuine interest in others, even to the point of considering himself his brother's keeper.

Jesus gave Himself for the welfare and salvation of all; and if we are truly His followers, we will manifest the same interest in all, that He manifested.

And in all this loving service to our fellows, we are at the same time working out our own salvation. In fact, there is no salvation for us if we neglect our duty to others.

J. W. LOWE.

THE eyes of other people are the eyes that ruin us; if all but myself were blind, I should want neither fine clothes, fine houses, nor fine furniture.—Franklin.

"WHICHEVER way the wind doth blow,
Some heart is glad to have it so.
So blow it east or blow it west,
The wind that blows, that is the best."

Small Works on Large Subjects

These Bible Students' Library pamphlets deal so clearly and comprehensively with leading Bible subjects as to become almost indispensable helps to study.



"Christ Our Advocate"

"The sanctuary in heaven," says the preface, "is the very center of Christ's work in behalf of men." "Christ Our Advocate" explains the building and purpose of the earthly sanctuary, describes the work in the heavenly, and presents lines of prophecy, such as the 2,300 days, the great Threefold Message, and the judgment, closely interwoven with the sanctuary question. 112 pages; price 10 cents.



"The Sure Word of Prophecy"

"The Sure Word of Prophecy" opens to the student the evidences from history and prophecy that we are in the "time of the end." The basis for study is a chapter-by-chapter outline of the book of Daniel, with associated texts on prophetic subjects found in other portions of Scripture. 96 pages; price 10 cents.



"The Lord's Day"

"The object of this work," says Elder M. C. Wilcox, its author, "is to present in the briefest, simplest way a part of the Bible evidence concerning both sides of the Sabbath question." It traces the Sabbath from its institution through the Levitical dispensation, and then from the beginning to the close of the Christian dispensation, to its "glorious outcome." Contains 125 pages, with 8 full-page illustrations and charts; price 10 cents.



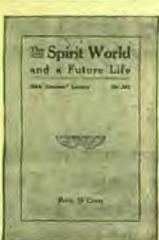
"Saints' Inheritance"

The precious promises of the new earth, with Bible explanation of where, when, and how it shall be, will renew your courage and strengthen your hope in the reward awaiting the righteous. The saints' inheritance, understood, is a beautiful theme, and Elder J. N. Loughborough makes it so real that you will not only like to read of it often, but pass this pamphlet on for the encouragement of your friends. 88 pages; price 10 cents.



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The strong feature of this verse-by-verse exposition of Matthew 24 is that it introduces the history of events and conditions which should be studied with the prophecy. To the thousands to-day who are asking, as did the disciples, "What shall be the sign of Thy coming, and of the end of the world?" this pamphlet offers excellent help. 94 pages; price 10 cents.



"The Spirit World"

Recognizing the power of Spiritualism, Prof. George W. Rine in this exposition traces its rise and growth to its present influence. In the last analysis of the subject we must face the question, "Are the dead alive?" This is the writer clearly and logically answers from a Bible standpoint. This is a pamphlet that ought to be circulated widely. 96 pages; price 10 cents.



"Prophetic Gift in the Gospel Church"

Eph. 4:8-11 leads many to inquire, "Why is not the gift of prophecy still manifested among the Lord's people?" This pamphlet traces this gift through the early history of the Christian church, and groups the evidence of Scripture relating to prophetic leadings in the church to-day, with Bible rules for determining between true and false prophets. 102 pages; price 15 cents.

Prices given above are post-paid. If you desire to supply others direct with these excellent helps, send list of names, and mailing can be done from the office. Address your tract society or

Pacific Press Publishing Association, Mountain View, Cal.
Portland, Oregon

Calgary, Alberta, Canada

Kansas City, Mo.



PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Editor Milton C. Wilcox
Associate Editors A. O. Tait
L. A. Reed

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the Signs of the Times, Mountain View, Cal.

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MOUNTAIN VIEW, CAL., JUNE 18, 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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Are you discouraged, dear soul? — Read the article on page 9, "Look Not to Self, but to Christ." In Him is there hope. Hope for you, now. Do not reject it. Do not hide the sun of His love by the gloom clouds of your own manufacture. Let in the sunlight of His love.

It may be set down as a self-evident fact that a journal is dead that does not once in a while receive a letter like this: "Please stop my paper, I do not agree with you," or words to that effect. A paper which aims to agree with all its subscribers, deserves the contempt of all. A paper which stands for righteousness, truth, liberty, progress — a mission and a message — will live, because it deserves to live. It will, too, find friends even among those who do not agree with it wholly.

Rioting and Revolution.— In the hitherto quiet little seaside city of San Diego there have been coming fierce, passionate gusts of rioting for weary weeks; and observers tell us that it needs but a spark to set afame the same elements in many cities of this country and the world. The whole of Europe is a vast seething pot of even more than mere political revolution. Normally optimistic men predict early civil war in America. Belgium is a burning mass of revolt. Troops are called out, and in eight cities have charged the uprising mobs. Many have been killed and wounded, and much damage has been done. Churches have been broken open and desecrated, and monasteries attacked. The clerical, or Roman Catholics, won the last elections, and the rioting is laid to the disappointment of the laboring classes. It is possible that all workmen may join in a general strike which will paralyze all business. These manifestations of lawlessness go farther back than mere political issues. Man's heart is in rebellion against God. It can be-

come unselfish only by submission to the law and grace of God. But when professed ministers of Jesus Christ preach lawlessness and anarchy against the government of God, why should we expect law-abiding citizens to result from such teaching?

— * —

There was reproduced in London June 6, the famous historic ball of Waterloo, which occurred the eve of the great battle that terminated Napoleon's conquering career. It was this ball which Byron immortalized in his famous poem beginning with —

"There was a sound of revelry by night," but the revelry closed in the alarm of battle and the awful carnage which followed. In view of conditions in England and the strained relations among the powers of Europe, it looks like tempting God, like an insane dance of death.

— * —

In Our Next Issue

Next week is the last of our religious liberty specials. The matter it will contain will be in all cases strong, in some cases climactic. The following are some of the titles:

1. "America and Religious Liberty" will show how two great religious forces are working for the enforcement of a legal sabbath.
2. "California and Religious Liberty" in this issue is "A Candid Appeal to Californians."
3. "Not for Ourselves" is an article from the pen of Prof. G. W. Rine.
4. "A Representation of God's Love to the Sinner" is the contribution from Mrs. E. G. White.
5. "An Appeal to Christians" will contain food for the followers of the Master.
6. Professor Colcord will contribute another addition to his catechism on religious liberty.
7. Our Series of Home articles by Mrs. Loper concludes with "A Christian Home a Light in the World."

There will be much besides. Mr. Maybell, the well-known cartoonist of New York, has a telling cartoon on Liberty. The issue will contain striking poems, extracts, and facts which we will wish to treasure. These papers should have a million circulation.

Questions and Answers

The first edition has been exhausted, and more than a hundred orders ahead at the present time. The second edition is now being hurried through the bindery, but it will be about a week before they can be ready for mailing. This may account for the failure of your book to reach you promptly. A careful record of orders is being kept, and all will be filled in a few days.

It is not enough to establish Christianity by law in the general way. Christianity is distinctive, decided. At least there are leaders and divisors of Christian bodies who so believe. Hence the question will arise as to what Christianity is, and who represents it. If the government decides that the Protestant church is the true representative of Christianity, immediately the query arises, Which division of Protestantism? If the Episcopal Church, that in itself is divided, not a few of its members being more than half Roman Catholic. It goes without saying that no one Protestant church could be considered the exponent of Christianity. All the Protestant churches combined could not meet the claims of the Roman Catholic Church, or wield the influence which she would use in the religio-political scheme of church-and-state union. And then both Protestantism and Catholicism would face an unrelenting struggle, which would demand the surrender of Protestantism, or war to the death. Religious legislation raises the lid to a veritable Pandora's box. Are the people of the United States, of California, willing to share in such a responsibility?

The Congress of the American colonies met in New York in 1765, and on October 19 of that year proclaimed their first "Declaration of Rights." In the opening paragraphs of that declaration the colonists expressed themselves as "inviolably attached to the present happy establishment of the Protestant succession." On October 14, 1774, the Congress of the American colonies, being in session in Philadelphia, announced their second "Declaration of Rights," in which they complain of an act of the mother country "establishing the Roman Catholic religion in the province of Quebec, abolishing the equitable system of English Laws, and erecting a tyranny there, to the great danger (from so total a dissimilarity of religion, law, and government) of the neighboring British colonies, by the assistance of whose blood and treasure the said country was conquered from France." The foregoing very conclusively gives the sentiments of the colonists relative to Protestantism and Catholicism. There are some who are making the claim that this country was established by the Catholics. It would be well for all such to keep in mind these reliable statements from the colonists themselves.

You, reader, may not feel or believe that there is danger of any union of Church and State or religion and State in this country. But are you resting in the traditions of the past, trusting that present conditions will ever persist? or do you believe that the enlightenment of the age would prevent a recurrence of the history of the Dark Ages? If either is the case, let us plead with you to study conditions. Remember the great truth, so forcibly expressed by Curran, "Eternal vigilance is the price of liberty." We may win liberty, but she will abide only in the broad, true souls who won her, and who will endure as much to maintain and defend as they did to win.

At this writing President Gomez of Cuba confesses his inability to cope with the revolutionists in that island, and armed intervention of the United States is probably but a matter of hours. The whole eastern end of the island is burning with anarchy and rebellion, and revolution is breeding throughout the island. Foreigners who own mines and plantations are demanding protection which President Gomez can not furnish. Doubtless one of the great reasons for the revolution is too much foreign ownership and control, leading to graft in government.

It is possible that Governor Johnson, of this State, may call a special session of the legislature to enact laws to deal with just such disturbances as have occurred in San Diego, or rather with conditions and the class that were preliminary to the disturbance. It is felt that on broader grounds the I. W. W. organization is a menace to the Government, and many are requesting special legislation. This is better than trying to meet their lawlessness by counter-lawlessness.

The ministers of Christ are not ministers of the law, but ministers of the Gospel. Their mission is not to advocate the enactment and enforcement of civil law, but to preach the Gospel of Christ, which, when received, will write God's law upon the heart.

The death roll of the air men continues to grow. Wilbur Wright, one of the pioneers of modern flying, recently died in his home in Ohio of typhoid fever; and one of his greatest pupils, Parmelee, was killed in a flight in Seattle.

Senator George S. Nixon, of Nevada, one of the richest men of that State, died in Washington, D. C., of spinal meningitis, June 5.

— * —

The first shipment of watermelons from Mexico reached San Francisco June 5, and prices ranged from \$4.50 to \$1.50 per melon.