



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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3788 — 2 Tim. 3:14-17

What rendering does the American Standard Revised Version give of 2 Tim. 3:14-17, and what is considered the correct rendering of the text? L. G. M.

"But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." For the margin, the Revised Version gives in verse 16, "Every scripture is inspired of God, and profitable," etc. The difference lies in the differences between Greek texts. Scholars have argued over it a great deal as to which is the preferable one, but it is yet unsettled. If we will take the whole scripture quoted, there can be no trouble about it at all. The Inspired Writings are defined by verse 15, "that from a child thou hast known the Holy Scriptures,"—"the Sacred Writings." "The Sacred Writings" must be the Inspired Writings, and the Sacred Writings that Timothy had known from a child were what are now known as the Old Testament. These are the Scriptures inspired of God, or God-breathed. If we take the Common Version, "All Scripture is given by inspiration of God," we must limit that by what is said in the verse before. "Scripture" simply means "writing," and we would not say that all writing is inspired of God, unqualifiedly. That is not what the apostle meant to say. There were many writings, even in the apostle's day, that were not of God, simply writings of the world, idolatrous writings, very erroneous and bad writings. These were not inspired of God. The apostle has under consideration simply the Holy Scriptures of the Old Testament as they came to him and as they have come to us. All these Scriptures are inspired of God in the originals, and every scripture so inspired is profitable for all the things which the apostle declares. We have no objection to either rendering. Either, if rightly understood, has the same force, as regard the Scriptures of truth.

3789 — The Power of the Potter

Please give a full explanation of Rom. 9:21, 22. A. W. C.

It is impossible for us to give full explanations of many of these passages. The "Question Corner" is insufficient to answer many of the questions which come to us for the question page, and we can therefore only give suggestive answers. The passage in question is simply showing God's right to do as He will with that which He Himself has made, just the same as the potter has the right over the clay to make one part to honor and another to dishonor. So much for verse 21. Now if the potter has that right, how much more has God the right to reject vessels which have fitted themselves for destruction! Really, the thought carries us back to verses 15, 16: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." And yet God has expressly told us on whom He will have mercy. For instance, we read in the second commandment of the Decalogue, "showing mercy unto thousands of them that love Me, and keep My commandments." It is very clear, then, that God has mercy upon those who will be obedient. But there is another class still. We read in Isa. 55:7, "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." Then it is the Lord's will to have mercy upon the wicked, isn't it? It is therefore His will to make of the clay under His hand every good thing that He can make. A helpful thought is expressed by the apostle in 2 Tim. 2:21: "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." Verse 22 of Romans 9 clearly shows that God endured with much long-suffering vessels of wrath, fitted of themselves to destruction. Men had themselves taken such a course against God's long-suffering as to make them only vessels which ought to be destroyed. Now if the potter had the right over his clay to make any kind of vessel which he wished, surely God had a right

to destroy those that would not yield to His requirements, and were determined to resist His goodness and His love. The whole doctrine of election with God centers around character. The soul who will yield to Him will develop the character which God has marked out for him; but the soul which, under the constant mercy and long-suffering of God, will not yield, must of course meet the fate which it invites, and be lost.

3790 — The Heart of the Earth

What explanation do you give to "the heart of the earth" as given in Matt. 12:40? A. W. C.

For a full explanation of this, see "Questions and Answers," pages 28-34. There is no passage in Scripture which directly defines what is meant by "the heart of the earth." It is assumed by some to mean the grave, and after assuming that, it is contended that for three whole days and three whole nights Jesus was in the tomb. But there are several serious objections to this. On the other hand, if we take into consideration the fact that by "the heart of the earth" our Lord may have meant the Roman power, the powers of earth, "the world rulers of this darkness" under Satan, the thing is perfectly plain. In all the predictions concerning His suffering, our Lord included not alone His death and burial, but His apprehension. "And He began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again;" the "after three days" including not simply His death, but His suffering and His rejection. Our Lord places the beginning of that trial at the time of His apprehension. Previous to that, they had no power to take Him,—His hour "had not yet come." But when that hour did come, and the soldiers came to arrest Him, Jesus said, "When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness." This is in harmony with John 12:23, "The hour is come, that the Son of Man should be glorified." And again, verse 27, "Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour." And there began the agony of Jesus. There began the time when He was delivered to the rulers of darkness of this world, and in their power would He be until God broke the chains of death, and delivered Him.

3791 — The Millennium

Is the millennium the thousand years mentioned in Rev. 20:5? What was God's intention of having the wicked lying on the earth a thousand years? A Subscriber.

"Millennium" means "thousand years." We could speak of the last millennium, or the first millennium, or any other millennium, meaning simply a thousand years; but "the millennium" is generally understood as applying to the period of time mentioned in Revelation 20, during which time Satan will be confined to this earth, the wicked themselves will be dead, the saints will be in heaven, sitting in judgment with God. We do not suppose that the wicked lie on the earth during the thousand years. They are destroyed and go back to dust. At the end of the thousand years, they will be raised again. During the thousand years, the cases of the wicked will come before the righteous, according to 1 Cor. 6:2, 3. Evidently that time itself may be needed for the consideration of the cases of the wicked. Then, too, just as Palestine was desolate for seventy years because of the sins of Israel for 420 years, so this old earth will be desolate for a thousand years because of the sins of the world for the six thousand years. It will be the Sabbath of the earth, during which time it will rest. Men have rejected God, and have refused to keep His Sabbath, and the Lord will let the earth keep its Sabbath.

3792 — Observing the Sabbath

If one is living in a community where there is no Sabbath-school or church to attend, is he breaking the Sabbath by walking about in the city, or ought he to stay within his own gates?

The rule for keeping the Lord's Sabbath is found in Isa. 58:13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own

pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." We do not see how any one could rightly worship God and be roaming around a busy city. It would seem as tho, if the man knows God, he would want to spend time in communing with God, and in the study of God's Word, or going on some errand of mercy, rather than mingling in a general, purposeless way with people of the world.

3793 — Where Judgment Begins

If judgment has already begun in heaven, with what class does it begin? Subscriber.

An apostle gives very clearly the answer to this question: "For the time has come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" 1 Peter 4:17. In another scene of judgment presented in Ezekiel 9, it is said, "Then they began at the ancient men [the elders] which were before the house." Verse 6. The judgment which has now begun is that which pertains to those who have professed the name of Christ, who have sometime been His children, through all the ages of the past, those whose names have been recorded in the Lamb's Book of Life; and the question is, Shall those names be retained there, or will they be blotted out?



Schedule for Week Ending July 6

Sunday	June 30	Isaiah 40
Monday	July 1	" 41
Tuesday	" 2	" 42
Wednesday	" 3	" 43
Thursday	" 4	" 44
Friday	" 5	" 45
Sabbath	" 6	Psalms 63, 64, 65

The second part of Isaiah opens with wonderful consolation, so contrary to the comfort which the world offers to mankind. "Comfort ye, comfort ye My people, saith your God." And then the prophet proceeds to comfort by telling man that he is nothing but grass, and amounts to nothing in himself, but that God's Word and its power is everything, and that all God's power and wisdom and might and knowledge is pledged for those who will trust Him. If one will keep the thought of comfort in mind as he reads that marvelous 40th chapter, he will appreciate the promise at the end: "He giveth power to the faint; and to him that hath no might He increaseth strength." Chapters 41 to 45 are of the same character, pointing out the utter folly and weakness of idolatry, and the power and wisdom of God. Deliverance from Babylon is suggested in the prophecies concerning Cyrus, and the far greater deliverance in the predictions concerning our Lord Jesus Christ.

Psalms 63, 64, and 65 conclude the week's readings.

Schedule for Week Ending July 13

Sunday	July 7	Isaiah 46, 47
Monday	" 8	" 48
Tuesday	" 9	" 49
Wednesday	" 10	" 50, 51
Thursday	" 11	" 52, 53
Friday	" 12	" 54, 55
Sabbath	" 13	Psalms 66, 67, 68

Our readings begin with that chapter in which is found one of the Lord's proofs that He is God: "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Chapter 47 is a prophecy of the desolation of Babylon of old and of mystical Babylon to come. 48 and 49 are chapters of wonderful assurance of God's work among His children and in the various parts of the earth, as are also chapters 50, 51, and 52; 53 is a prediction of our Lord's sufferings. How marvelously true they were fulfilled in the experience of Jesus! What a testimony to the truth of Isaiah! 54 and 55 give us simply the result of our Lord's suffering, in the blessed things which come to His people. Very comforting and clear and strong are Psalms 66-68. Let the thought abide, "Who holdeth our soul and life, and suffereth not our feet to be moved." "God will bless us; and all the ends of the earth shall fear Him." "Thy God hath commanded thy strength: strengthen, O God, that which Thou hast wrought for us."

Sigmas of the Times

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

For Terms, See Page 15
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America and Religious Liberty

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

VI—Great Forces Uniting for the Enforcement of a Sabbath

IN the Gospel of Jesus Christ there is set before the world the principle of the equality of men and the right of choice in religious things. In the great Charter of Civil Rights which the barons of England forced King John to sign, men began to put into legal phraseology the first of those two Gospel principles. In the Constitution of the United States, the second of those principles began to receive legislative recognition. In the famous Congressional Sunday Mail Reports, submitted in 1829 and 1830, the Congress of the United States, in most emphatic language, warned the people of the United States against "religious combinations to effect a political purpose," and pointed out in no uncertain language the disastrous result of any attempt by Congress to decide a religious controversy, such as the enforcement of a sabbath would be.

Progress of "National Reform"

Nevertheless, in spite of the terrible object-lessons of history, and despite the faithful warnings of our own national legislature, an organized movement has been in progress in this country for nearly half a century, whose success means the rejection, by the people and by the Government, of those principles so vitally inherent in the Gospel, and so necessary to the freedom, prosperity, and happiness of mankind. The leaders in that movement have been sowing broadcast among the people, for forty-eight years, the seeds of national disaster and of intellectual and spiritual bondage. Many of those seeds have fallen in receptive soil, and have begun to produce their baneful harvest. During those years, we have seen denomination after denomination throwing its influence in favor of religious oppression by favoring legislation of a religious character. We have seen also, as pointed out in a previous article, how the great body of united Protestantism—the

Federal Council of the Churches of Christ in America—has definitely pledged itself to that policy of retrogression against which the Gospel protests, and against which our national Congress has warned us so faithfully and so eloquently. United Protestantism, as represented in that body, stands committed to that most dangerous principle, which would overturn the very basis of American liberties, and start the nation on the backward track toward the intolerance and religious oppression of colonial days and of the Dark Ages. For it must be admitted that when the door is opened to admit the evil

That bid was published in the *Christian Statesman* of December 11, and reads:

"Whenever they [the Roman Catholics] are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them."

What they meant by "political atheism" was nothing more nor less than the separation of religion from the functions of government—the separation of Church and State—and the nation's guaranty, to the individual, of the right to worship God according to the dictates of conscience. The right of the individual to worship God independent of the dominance of other men is "political atheism." The right to equality under the government without regard to our religious belief is "political atheism." The

refusal of our Government to declare its preference for one religion above another is "political atheism." That ground being common to both the National Reform Association and the Roman Catholic Church, the latter took under favorable consideration the proposition of cooperation, and in the year 1889, at the Catholic Lay Congress held in Baltimore, Maryland, on November 12, issued the following pronouncement:

Roman Catholic Response

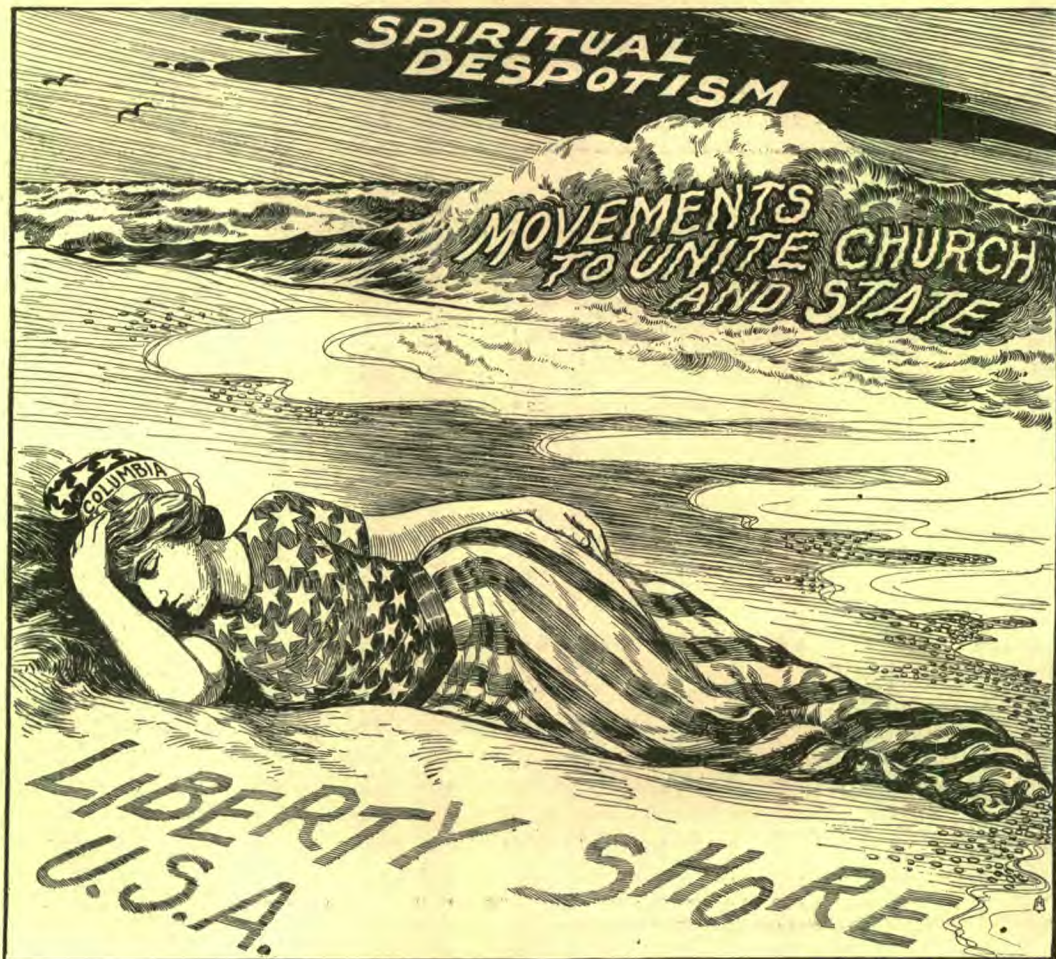
"There are many Christian issues upon which Catholics could come together with non-Catholics and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek an alliance with non-Catholics for proper Sunday

observance."—Quoted in "Religious Liberty Library," No. 6, page 62.

That was what the National Reformers were seeking, an alliance for the enforcement of "proper Sunday observance." And this action of the Catholic Lay Congress was taken, as announced by the National Reform Association, "after correspondence and conference with the American Sabbath Union." It was advocated by the editor of the *Catholic Universe* in these words:

"What we should seek is an *en rapport* with the Protestant Christians who desire to keep Sunday holy."—Paper read at the Lay Congress above mentioned, November 12, 1889.

The basis of union in both these proposals



Columbia, trusting to a glorious past of Freedom, lies sleeping on the shore of liberty. She does not see the black cloud of spiritual despotism which is darkening the heavens. She does not hear the mighty roar of the on-coming billows. Awake, Columbia! Awake!

principle of the control of conscience by law, there is no other goal at which to stop than the goal of persecution, and every human right is liable to invasion.

A Bid for Union with Catholics

Now with Protestantism definitely committed to that policy, it will be a matter of no small interest to know where that other great religious organization, the Roman Catholic Church, stands in reference to these un-American propositions espoused by the organizations previously named.

In 1884 the National Reform Association made a bid for the support of the Roman Catholic Church in carrying out its program.

is the enforcement of a religious ordinance upon the people — the compulsory keeping of a sabbath. The pronouncement issued as a result of the National Reform proposal and the "correspondence and conference with the American Sabbath Union," declared in favor of such a union between Catholics and non-Catholics as would enable this combination to "shape civil legislation for the public weal;" and that "public weal" for which they were to unite in shaping legislation is principally comprehended in what they denominate "proper Sunday observance." This attitude of the Catholic Lay Congress toward the enforcement of a religious ordinance upon the people, and toward general legislation of a religious character, had its basis in an encyclical of Pope Leo XIII issued four years earlier, in 1885, which reads:

"All Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the true church."

The principle of "the true church" in reference to the proper relation between Church and State is that the two institutions should be joined, controlled by one head, and that head the head of the Roman Catholic Church, and that all heresy should be punished by pains and penalties. The principles of National Reformism, carried to their ultimate, involve just such an arrangement, tho they refuse as yet to acknowledge the headship of the pope. Both organizations believe in the union of religion and the State, which is the same as a union of Church and State; both believe in the State's legislating upon religious matters; both believe in the enforcement of the Sunday institution by law, backed by legal punishment; both believe in setting up a standard of religion for the nation, and laying the hand of the law upon religions that do not conform to the standard. Why should they not join hands?

A Federation of Protestant Churches

But as there are other religious organizations that have espoused the principles of National Reformism, the horizon of possible union with Rome upon these issues is correspondingly enlarged. As these other religious organizations have now banded themselves together into one great combination, claiming to speak for united Protestantism, we will speak of them in this collective capacity. That organization is the Federal Council of the Churches of Christ in America, which claims to represent 18,000,000 communicants and to speak for practically one half the population of the United States. In view of the consolidation of power and influence represented by that organization, the position which it assumes upon any question is a matter of no little consequence. The following resolution passed by that body at its session in Philadelphia in December, 1908, demonstrates its attitude toward religious legislation, and incidentally toward the previously mentioned organizations which stand for the same thing. The resolution reads:

"RESOLVED, That all encroachments upon the claims and sanctities of the Lord's day should be stoutly resisted through the press, the Lord's Day Associations and Alliances, and by SUCH LEGISLATION AS MAY BE SECURED to protect and preserve this bulwark of our American Christianity;

"That we rejoice in THE PROSPECT OF UNITY of action among the various ORGANIZATIONS striving in America for the preservation of the Lord's day as a day for rest and worship."

A Catholic Call

The first of these resolutions is a summons to Protestant organizations by an organization claiming to represent Protestantism. It summons them to the work of securing a sabbath, a religious ordinance, by compulsion of human law. In this connection it will be interesting to read a somewhat similar summons to Protestant organizations by a representative of Roman Catholicism:

"All W. C. T. U.'s and Y.'s, churches, pastors, young people's societies, Law and Order Leagues, and individuals, are called upon to help maintain our sabbath as a day of the Lord for the people, without regard to race, sex, or condition, for a day of rest and worship. To this end let us make sabbath observance week in Minnesota marked by sermons, public meetings, Sunday-school exercises, distribution of literature, and prayer for the better enforcement of law against all infringement of the right of sabbath observance."

This appeared in the *Northwestern Chronicle* of April 5, 1895, the official organ of Archbishop Ireland.

This summons is something unique in the history of Christendom — a Catholic arch-

Freedom Ever Progressive

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

bishop calling Protestant organizations to the support of an institution established by the papal church. The summons has been heeded, and all these organizations, not only in Minnesota, but in all the country, are now having urged upon them, and are in turn urging upon legislators, the necessity of legislation for the enforcement of the Sunday institution.

It is a matter of no small significance that an archbishop of the Roman Catholic Church in America, and an organization representing so large a proportion of the Protestant church in America, should both be summoning Protestant organizations to rally to the defense of a certain religious institution by securing legislation in its behalf.

The second of the two resolutions quoted above from the proceedings of the Federal Council is broad in its scope. It does not specify either Protestant or Catholic organizations. It must be taken as including both, and as signifying the desire of that great organization to join with the Catholic hierarchy in America in the work of securing legislation enforcing upon the people the observance of a religious institution.

No Exceptions Allowed

During the discussion of the committee's

report at the above-mentioned council, a resolution was introduced to the effect that it was not the Federal Council's intention that anything should be done to interfere with the convictions of their seventh-day brethren in the matter of the observance of the seventh-day Sabbath. The resolution raised a storm of protest, and was overwhelmingly defeated with a vigorous demonstration of satisfaction. The council thus put itself on record as opposed to religious liberty, and in favor of compulsion in religion, even for members of its own organization, the Seventh-day Baptists. In doing so, it took a position in harmony with the Church of Rome, so far as its attitude toward the fundamental principles of the Gospel and of the American nation are concerned.

Thus are these two great forces in America — Catholicism and federated Protestantism — united upon one great issue, the enforcement of the Sunday sabbath upon all the people, without regard to conscientious convictions. What God has separated, they have joined. What God has joined, they would separate, by thrusting in between man and his Maker a wall of human ceremony, human requirements, and human prohibitions. The religio-political unification of the whole country assumes the right to override conscience, lay an embargo upon its functions, and set itself in authority over men's religious obligations and activities. When this unification has been fully accomplished, it will be found to be, for all practical purposes, the same machine that has operated to fill the earth with the graves of martyrs, and that Rome is leading the procession again toward that goal. On many matters, federated Protestantism stands opposed to Rome; but upon this one issue, the enforcement of the Sunday sabbath, forces will be joined, and "team work" will be done. Through a union thus effected, Rome expects to achieve her purpose in America, and through America to win back the world she has been losing, so that she may yet set her pontiffs over all the kings of the earth, and rule through them the people of every land, and dictate the religion of mankind. This is Rome's declared intention; and Protestants who are helping her to override the religious rights of men by establishing and enforcing a sabbath of her making, are putting into her hands the machinery and the power with which to accomplish that hoary-headed purpose concerning both America and the world.

C. M. SNOW.

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THE most destructive criticism has not been able to dethrone Christ as the incarnation of perfect holiness. The waves of a tossing and restless sea of unbelief break at His feet, and He stands still the supreme Model, the inspiration of great souls, the rest of the weary, the fragrance of all Christendom, the one divine flower in the garden of God.— *Herrick Johnson*.

— ★ —

"If the evangelization of this world were a commercial proposition with a reward of even a ten per cent dividend, there would not be a village on earth to-day without a church."

— ★ —

THE great object of the Christian is duty; his predominant desire, to obey God.— *Gardiner Spring*.

Not for Ourselves

By George W. Rine, M.A.



ALL consistent lovers of religious liberty, among whom are thousands of Christian believers, are uncompromising in their devotion to the maintenance and promotion of individual freedom of conscience. They believe with all the heart that "freedom of conscience is the highest of all freedom;" that "it is the life principle of every people that deserve to be called civilized." Of all aspects of liberty, they maintain, on the ground of both Scripture and reason, that there is none greater, more precious, and more essentially fundamental than the right to worship God as conscience dictates. It is axiomatic, with them, that this priceless right of conscience is an original and inalienable gift of Heaven, and must, therefore, at all hazards, be preserved intact.

God is love, God is a Spirit, and hence they that serve Him must serve Him in love, in spirit, in truth. That God created man free is the irresistible logic of the fact that He invested him with the power of choice. Hence it is not by peremptory mandate that God seeks to lead man to repentance and worship, but by His goodness. It is not by might or by outward coercion that He seeks to bring man to Himself. No, it is by appeals prompted by infinite love that God is ever seeking to woo the sinner out of sin and self into Christ and righteousness.

Not Coercion, but Appeal

To every individual soul God makes this touching appeal: "Come now, and let us REASON TOGETHER: . . . tho your sins be as scarlet, they shall be as white as snow." Our divine Father reasons with, appeals to, and lovingly draws man, but never coerces him. Note again how He appeals to the reason, the manhood, the liberty, of the individual: "CHOOSE you this day whom ye will serve." The context here shows unmistakably that He speaks of service to Himself; that is, religious service. Yes, the Lord loves a CHEERFUL giver, not only of money, but of time, of affection, of worship. God's law is a "law of liberty;" hence His words are not, "You shall come," "You must come;" but "Who-soever WILL, let him take the water of life freely." Lastly, let us call to remembrance the following blessedly touching assurance — an assurance to every soul individually: "Yea, I have loved thee with an everlasting love: therefore with LOVING-KINDNESS have I DRAWN thee."

We see, then, that all genuine worship of God, all true service rendered to Him, must be free, glad, voluntary on the part of him who renders such worship and service. The element of choice, of glad spontaneity, is therefore fundamental in the religious life. Worship and service in which this element is lacking are necessarily formal, mechanical, and hollow, and therefore abhorrent to God.

Liberty for All

We now see why it is that all lovers of genuine Christian worship, of true Christian living, ought to be unswervingly opposed to every form of outward compulsion in matters distinctively religious. They should be jealous for the conservation of the faith once for all delivered to the saints — jealous for the maintenance of the original and inherent purity of the religion of Christ. Do they not owe it to God and to their fellow men to

do their utmost to make certain that whatever religious service is rendered shall be true and genuine, and in consequence, pleasing to God and effectual in promoting the temporal well-being and eternal salvation of the worshiper? Are they not morally bound to do what they can to shield men from all false and futile expressions of the religious life? Whatever in religion is not genuine can not possibly be helpful or efficacious to

The Crisis

[The following stanzas from Whittier's "The Crisis" were written when this nation was passing through a crisis which cost billions of dollars and thousands of lives. We are nearing a crisis now. In fact the crisis is here in principle; and the principles of church-and-state union, now rapidly making their way, will, when crystallized into law, spell ruin to the Government. The only hope is to see the deed in the principle, the fruitage in the apparently harmless seed-sowing. Will Americans see it, or will they turn their faces to the darkness of the past?]

Forever ours! for good or ill, on us the burden lies;
God's balance, watched by angels, is hung across the skies.
Shall Justice, Truth, and Freedom turn the poised and trembling scale,
Or shall the Evil triumph, and robber Wrong prevail?
Shall the broad land o'er which our flag in starry splendor waves
Forego through us its freedom, and bear the tread of slaves?

Great Heaven! Is this our mission? End in this the prayers and tears,
The toil, the strife, the watchings of our younger, better years?
Still as the Old World rolls in light, shall ours in shadow turn,
A beamless chaos, cursed of God, through outer darkness borne?
Where the far nations looked for light, a blackness in the air?
Where for words of hope they listened, the long wail of despair?

The Crisis presses on us; face to face with us it stands,
With solemn lips of question, like the Sphinx in Egypt's sands!
This day we fashion Destiny, our web of Fate we spin;
This day for all hereafter choose we holiness or sin;
Even now from starry Gerizim, or Ebal's cloudy crown,
We call the dews of blessing or the bolts of cursing down!

By all for which the martyrs bore their agony and shame;
By all the warning words of truth with which the prophets came;
By the Future which awaits us; by all the hopes which cast
Their faint and trembling beams across the blackness of the Past;
And by the blessed thought of Him who for earth's freedom died,
O my people! O my brothers! let us choose the righteous side.

the worshipers. And since, according to the overwhelming testimony of Inspired Writ, and of reason as well, no religious forms can be genuine unless they are the free, glad expression of the heart, it is imperative that those who call themselves Christians should, by every means at their command, labor to keep the exercise of religion free from the intrusion of civil magistrates. In the very nature of the case, therefore, they are morally bound to maintain an uncompromising antagonism to every movement looking to the enactment of laws which have for their object the enforcement of any religious rite or duty. It is, in fact, a religious duty —

aye, and a civil duty as well — to oppose to the last ditch all movements to secure legislation on any question of religion.

Christianity Demands It

Hence those of us who oppose the enactment of Sunday or sabbath laws, or laws upon any other religious question, are by no means prompted by motives of self-interest. We are not trying to shield ourselves from any prospective annoyance or persecution. Opposition springing from such motives would be essentially selfish, and therefore immoral and unchristian. It is solely our devotion to principle, our love to Christ, which constrains us to oppose movements looking to the incorporation of religious dogmas into the law codes of State or nation. For it was the Founder of the Christian church Himself who declared that the things pertaining to Caesar and the things pertaining to God should forever be kept separate. We respect His pronouncement and honor His dictum. Accordingly, we seek not our own comfort and convenience, but the honor of our Lord and the well-being of the individual and even of the State, in endeavoring to preserve intact the priceless boon of freedom of the individual conscience — of the God-given liberty to worship or not to worship, to practise the precepts of religion or not to practise them.

Why Not the Master's Way?

As Christians, dear reader, should we not seek to let Jesus have His way? Don't you think He knows best? Let us remember that it was Jesus Himself who said, "If any man hear My words, and believe not, I judge him not." If the Master refuses to employ the coercive power of law to compel the indifferent and unbelieving to accept and practise His teachings, shall we, by employing such power, presume to be wiser than He?

Of course Jesus lets it be known that those who reject His words will be judged by those words, not now, but "in the last day." Jesus sought, and still seeks, to attract men to His service, by the power of love. His method is the best and only true method. The devotees of freedom of choice in the sphere of religion are solicitous that His method shall prevail. This is the reason, and the only reason, why they antagonize all efforts to secure legislation on religious questions.

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A State Religion

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



VERY strong efforts are at the present time being put forth by prominent men to form a union of all the great religious bodies of the country. Back of this is the purpose to gain a prestige in the nation, that will secure a recognition from the Government, and that will compel the lawmakers to legislate in favor of certain tenets held by the dominant body of Christians.

Among the men who are seeking to bring this about, are many who are capable and honest. They see the deplorable condition of things, the almost universal disregard for Christianity, and have a sincere desire to remedy matters. In this desire, they have forgotten the history of the past. They do not take into account the fact that there is one and only one remedy for the existing evils. That remedy is the power of the Holy Spirit. When a body of religionists

(Continued on page 8)

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.]

A Candid Appeal to Californians

WITHOUT any doubt whatever, Sunday rest law advocates will succeed in securing the necessary eight per cent of the voters' signatures necessary to insure the Sunday rest question a place on the ballots to be used at the next State election. The measures now being taken to this end must succeed, because there will be enough of the clergy of the State, who are at the head of the movement in California, to enroll easily the names of their church-members, after some impassioned appeal to their church loyalty.

This done, the final disposition of the proposition will rest with the voters of the State, who have, under the "Initiative and Referendum," the privilege of voting "Yes" or "No" upon the question. In meeting this issue at the polls, it will be well for every voter to have canvassed beforehand the whole topic, in order to cast his vote intelligently. It will be much better voluntarily to look squarely at possible results at the beginning, with a remedy at hand, than to gaze back with regret over a situation from which no relief is afforded.

One thing is certain,—that under present circumstances, when every individual is permitted to elect for himself whether he will rest, perform labor, or seek some form of recreation, peace and good will have been the rule throughout the State. But if a legal Sunday rest obtains, no certainty of this harmonious relation of society is assured, for the reason that it is a purely religious movement, born of a determination to have the church rule in matters of public religious ceremony. If the church wins in the contest through the aid of the "Initiative and Referendum," its members, especially those of narrow conception and illiberal sentiment, will feel in duty bound to act as spies on the conduct of their neighbors, to see that the law is revered.

A Generation of Hypocrisy and Deceit

This could but cause a repetition of medieval conditions, when, under a similar governmental arrangement, neighbors betrayed neighbors, friends violated sacred confidences, and near relatives delivered up each other to the civil courts, through frenzied

fear of being counted comrades of those who overstepped the limits of the law. So far, indeed, was this régime carried that the milk of human kindness seemed frozen out of every breast, and the empty place filled with the icy coldness of distrust and deceit. The general rule of life was, in consequence, one of studied falsehood and hypocritical observances, until, with a mind degraded by habitual deception, the wrecked soul sank, hopeless and terror-stricken, into the grave.

A part of that early persecution, history affirms, was over the enforcement of Sunday as a day of rest, on the ground that the non-observance of that day was a sure sign of heresy. But this stigma of rebuke by the church would have counted for nothing, had not the church won the coöperation of the

they would be punished by State authority. Church-members, however, in the rôle of citizens, were not barred from making complaints in civil courts, against the transgressors of a rigid church rule sustained by State law, and thus it happened that the church received power to harass and persecute dissenters by means of civil law.

It may be said that that system was one of church-and-state union. True enough; but should the church now enlist the support of the State to enforce a religious ordinance upon the people, that would be exactly what was done to unite Church and State in medieval days, which resulted in so much sectarian strife and mortal hatred. There is nothing to prevent the same state of affairs now, if a like opportunity ripens by the use of the "Initiative and Referendum."

Like Causes, Like Results

The objection may be raised that people are more enlightened now than before, and this would act as preventive against such work as history records of past ages. But human nature is much the same now as it ever has been, and bigotry operates in the same way. Even now Sunday law agitators are scenting their prey, and are becoming bold in their declarations of attitude toward those who oppose their demands. At a National Reform convention held at Winona Lake, Indiana, August 8-19, 1910, the Rev. J. S. Martin, general superintendent of that association, is reported to have said when referring to seventh-day observers:

"This is not a Jewish country. If the people who come to this country do not like its Christian features, the doors that swung in, and permitted them to enter, will swing the other way, and they will have to hunt a country where they will

find what they want. . . . The State will not allow those who want to keep the seventh day to do work on the first day of the week. It will not allow them to do this in the name of conscience, because the conscience of the American people is Christian."

"It is up to us to say what the religion of this country shall be. If the State accepts the religion of Jesus Christ as its religion, and seeks to be governed by the will of God, you can safely trust that State. . . . I am not afraid of persecution or infringement upon the rights of individual citizens under a Christian administration."

What Will the Ripened Fruit Be?

But all men know that it was just this kind of government in past ages that brought millions to martyrs' graves. Given the same conditions and opportunity of that time, its history will be repeated. Yet the sentiment uttered by Mr. Martin is the growing sentiment of this movement everywhere.



STATE CAPITOL IN SACRAMENTO, CALIFORNIA

May it never be said that from the year of our Lord 1888, there was enacted into law in the halls of legislation of the Golden State, the "star of the west," or published from our State Capitol as from the people, any statute or law calculated to enforce upon any people within her borders the observance of any religious tenet, precept, dogma, or institution. May the sovereignty of California preserve the honored name of being a commonwealth where the republican principle of civil and religious liberty remains untarnished, where the people of every faith and no faith may stand on an equal footing before the law. Justice demands no less, Christianity asks no more.

State to make her anathema effective. It was this, and this alone, that destroyed neighborhood unity, and made life a burden to all dissenters. Without State support the church could not have enforced her decrees on unwilling subjects; for of herself she was powerless to do more than that which she was divinely commissioned to do,—preach the Gospel.

An Unholy Ambition

But the church could not be, or at least was not, satisfied with the commission received, accompanied tho it was with the promise of divine power to win men through moral suasion. State power she was determined to have, by which to coerce halting souls; and she carried her point. State support secured, her path was unobstructed and smooth. From that time on, her skirts would be untainted with the blood of heretics, since

While in an attempt to have the people vote in favor of a Sunday rest law, with the promise that the measure will be a mild one, and not too exacting upon any one, yet in a speech by the California State superintendent of the Sunday rest proposition delivered in San Jose, the evening of February 14, 1912, he said that "those who were not loyal enough to the American Government to observe its American sabbath [meaning Sunday] should find a spot in some other part of the world where they can go and spend their time as they wish."

Such statements surely ought to open the eyes of voters as to the ultimate design of these would-be Sunday reformers. If they mean anything, they show that the aim of these churchmen is to enslave, by civil enactment, the general conscience if possible, by chaining it to their Sunday-keeping creed. The immortal statement of Lincoln is to the point in considering this issue: "But we can not be free men if this is, by our national choice, to be a land of slavery. Those who deny freedom to others, deserve it not for themselves; and under the rule of a just God, can not long retain it."

Court Decisions

One is told, by way of assurance, that the measure is correct, that it is sustained by supreme court decisions in many States. But in every case, without exception, where this has been done, it has been upon the basis that **Christianity is the common law** of the land, and this clearly shows that **religion is the basis** upon which all Sunday laws rest. If, however, Sunday rest laws have a rightful place in the statutes, on the ground of their constitutionality, why is it designed to contravene the Constitution by exempting some from a constitutional requirement, on the ground of their counteracting religion?

To know that seventh-day observers are counted such, one has only to hear the Sunday rest law advocates reiterate, in each public talk, that these are the worst opponents of Sunday laws in the country, and that they are doing more than all others combined, to destroy respect for Sunday observance. Yet these are the very people to be especially exempted from the operation of the proposed law, which is to be enacted for the express purpose of enforcing Sunday rest.

Why is this? Is it out of respect for them, or because of a desire to help them further to destroy respect for Sunday?—Hardly either of these. No, indeed; it is hoped by this course to check their opposition, and cover up from honest souls the real intent of the movement, until the State is committed to the desired legislation.

But have not seventh-day observers a perfect right to teach people that "the seventh day is the Sabbath of the Lord," just as the Bible states it, and that it is the only Sabbath known to the Bible? Prominent Sunday law advocates are obliged to admit that there is no explicit command in the New Testament for Sunday observance. Why should Seventh-day Adventists be arraigned before the public for saying the same thing? Suppose even that they affirm Sunday is the Sabbath. Have not Adventists as good right to disagree with them as they have to disagree with Adventists?

Speaking to this point, an editorial in the *Western Christian Union*, as far back as March 22, 1889, said:

"Instead of thankfully making use of concessions granted them, and then going off

quietly and attending to their own business **AS THEY OUGHT**, they [the Adventists] start out making unholy alliances, that they may defeat the purposes of their benefactors[?]. None of the bills are aimed at them; but if they fail to appreciate the fact, they may call down upon themselves such a measure of public disfavor as that legislation embarrassing to them may result."

All this because the Adventists fail to see religious duty as do these Sunday law advocates. But if the church shall secure the legislation it craves, who will see to the enforcement of the law, if not the church itself? In order to do this, police courts must do her bidding. This will put the State in a subordinate position to the church, existing simply to formulate and to execute the will of the church.

Rest assured, voters of California, that to

Church Federation

By Mabel H. Turner

When the Master sent His servants true
With the Gospel to all lands,
They went where'er was work to do,
With joyful hearts and willing hands
To do their Saviour's kind commands,
And bring to men salvation;
For unto every nation
Had gone the invitation,
And each and every Christian
Felt the lost world's demands.

There was no time, in that early day,
To divide the land for gain.
"But we'll do it now," the churches say,
"And every church shall be under pain
To keep to its own share of the plain.
And the all-wise federation
Shall assign to each church a station,
And evangelize a nation,
Or mete out to the world salvation,
By our rule, approved and sane.

"On points of doctrine, we'll agree
To drop our petty strife.
If one should plead for liberty,
Then use the surgeon's knife
Of civil law, to take his life.
Then the power and gold of the nations
Shall be all the federation's,
For making invocations
And offering oblations
For a world where sin is rife.

"Not the commandments of the Lord
Shall be our doctrine true;
For they would cut like a two-edged sword,
And split our modern creed in two.
For us, the commands of men will do.
No 'second coming,'
No 'final summing,'
A Lord too loving
To be reproving;
And the modern man shall a god be too."

lend assistance to the enactment of a Sunday rest law will be to unsettle present satisfactory conditions, and not only bring dissatisfaction and unrest, but it will be an opening through which will enter more drastic religious demands. It is far better to wait for a sure light to guide in the way, than to take a leap in the dark, as will all who lend aid to the foisting of a legal Sunday rest upon all the people. Let those whose convictions lead them to the strictest observance of Sunday be faithful to their consciences, but let none attempt to be conscience for others in the matter of a weekly rest.

J. O. CORLISS.

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CHRIST'S whole life on earth was the assertion and example of true manliness—the setting forth in living act and word what man is meant to be, and how he should carry himself in this world of God—one long campaign in which the "temptation" stands out as the first great battle and victory.—*Thomas Hughes.*

The Seven Days of the Week

By William S. Holman



THROUGH the turmoil and conflict of opinion existing to-day, can we not see that God, in His infinite wisdom, designed a double significance in the order of the days of the week, to reprove the errors and traditions of men?

The initial principle of the Sabbath was to be the recognition of Jehovah as the maker and sustainer of all things. It was to be a reminder of what we owe to Him, giving, at the same time, opportunities to worship the great God, our Creator.

There is also a prophetic significance, supplementary to the regulation of work, rest, and worship. The six days of work are parallel to the age of the world as inhabited by man in his fallen state, ending in the consummation of that great sabbath—the millennium.

Ever since Satan assumed the dictatorship in the Garden of Eden, the world has had no rest from its labor of sin. And present conditions prove we are still in the six working-days of its history.

The "rest that remaineth"—the millennium—will be the first sabbath of absolute rest—one of the many that are to adorn eternity.

The world as it is now, more than ever, bears the burden of constant work and toil. Business men, with a superficial respect for the ethics of religion, vacate the scene of active pursuits for a day, only to carry a load of mental anxieties concerning their next week's ventures, till they are again plunged into the water that absorbs them, body and soul. Whatever the day, they labor and have no rest.

There is a vast difference between labor and occupation. Labor tires, while occupation edifies. Labor is the result of sin; occupation is the essential of intelligence.

The Scriptures teach us that even God Himself is occupied attending to the wants of His creatures, from His mystic center of existence.

The duties of Eden were but an occupation—an occupation that many a gentle soul has found pleasure in since that early day—pruning and tending the growth of flowers and fruit—a task that brings the mind into touch with the loving hand scattering these gems upon the crust of our now sin-cursed world.

When man was decreed to till the ground, thus to incite what before was spontaneous—when he was told that as a result of his disobedience, he was to earn his bread by the sweat of his brow—occupation was changed into the strain of labor. We are chained by circumstances to work while the six thousand years of the world age lasts. When that ends we shall be emancipated from the burden of undue exertion, to take up an occupation that will thrill the whole ransomed throng.

By keeping the first day of the week as the sabbath—in honor of the Lord Jesus, as some say—we are to a certain extent perpetuating the first thousand years of the world's history—a period marred by the first sin and the perpetration of the first murder. Surely such an association can not honor the Lord, our Redeemer.

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"GRATITUDE is one of the least of virtues, but ingratitude the worst of vices."

A Representation of God's Love for the Sinner

By Mrs. E. G. White

IN the parable of the shepherd seeking for the lost sheep is a representation of the tender patience, perseverance, and great love of God. As we contemplate the unselfish love of God, our hearts well up with gratitude, praise, and thanksgiving. We praise Him for the priceless gift of His only-begotten Son. There is no animal so helpless and bewildered as is the sheep that has strayed away from the fold. If the wanderer is not sought for by the compassionate shepherd, it will never find its way back to the fold. The shepherd must take it in his arms himself, and bear it to the fold. This care on the part of the shepherd, and helplessness on the part of the sheep, represent God's care for the sinner, and the condition of the soul that has wandered away from God. He is as helpless as the poor lost sheep, and unless divine love comes to his rescue, he will never find his way to the Father's house.

There is no possible way in which, of himself, man may recover his purity. The natural powers are perverted. Jesus, the Good Shepherd, says, "I know My sheep, and am known of Mine." The Pharisees were ready to accuse and condemn Jesus, because He did not, like themselves, repulse and condemn the publicans and sinners. The Pharisees put their trust in the law, and yet Jesus declared they did not keep the law. They thought that the law would justify them, and they would not consider the compassion and mercy that Jesus presented in His lessons as necessary to be brought into their practical life. Jesus came to the world to erect the cross, and beneath it all publicans and sinners may find refuge, and the Pharisees also may find peace, but only on the same terms by which those thought to be the greatest sinners may come to Christ.

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." Christ never invited the wicked to come to Him to be saved in their sins, but to be saved from their sins. O, what hope does this give the sinner! for there is a way whereby he may return to his Father's house. The bright beams of the Sun of Righteousness shine upon his pathway, making it the royal path of holiness. The scribes and Pharisees can be saved only by entering in at the door of the sheepfold,—through faith in Jesus Christ.

The mercy and compassion of Christ stand out in clear contrast beside the indifference of the Sadducees and the contempt of the Pharisees toward those they looked upon as inferior to themselves. Christ did not ordain the plan of salvation for any one people or nation. He said: "I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and *there shall be one fold, and one Shepherd.*" Christ is not only the propitiation for our sins, but also for the sins of the whole world. The value of the offering of Jesus Christ can not be estimated; yet, by beholding the sufferings of the Son of God on Calvary, we may obtain some idea of the value at which God estimates the world. The value of the offering was deemed sufficient to save every soul from Adam's time down to the close of earth's history. "With the heart man be-

lieveth unto righteousness; and with the mouth confession is made unto salvation." Salvation is proffered to all men. The Jews, the Greeks, the Gentiles, the bond, the free, all tribes and nations, may come to Christ.

But while Heaven rejoices over the restoration of one lost sheep, the scribes and Pharisees looked upon Jesus with contempt, and the result of His expressed compassion and love led them to determine to kill Him. When the Lord works through human instrumentalities, and they are moved with power from above, Satan leads his agents to cry, "Fanaticism," and to warn the servants of God not to go to extremes. Let all be careful how they raise this cry; for, while there is spurious coin, the value of the genuine is un-reduced. Because there are many spurious revivals and spurious conversions, it does not follow that all revivals are to be held in

has left the ninety and nine, and gone out into the wilderness to seek His wandering one. His lost sheep is precious to His heart of love, and He will bring back every wanderer to His Father's house who will let Him do so. In the return of the lost sheep to the fold, not only does the Shepherd rejoice, but the angels also rejoice over the restoration of the wanderer, more than over the ninety and nine who think themselves just persons.

A State Religion

(Continued from page 5)

turn to the power of the civil government for the support of their tenets, it is a sure sign that they have forgotten the great source of their power.

Besides this, there is a grave danger connected with such a movement. It means that some one has a desire to force some one else to worship, not as he may wish, but according to the dictates of a dominant party.



suspicion. Shall we have no reason to rejoice on earth, when angels rejoice in heaven? Will not those who claim to be children of God, stand in harmony with the angels of heaven in their rejoicing? Let them not voice the words and reveal the contempt expressed by the Pharisees as they said, "This Man receiveth sinners, and eateth with them." We have abundant reason given by our Lord to make us afraid of sneering at His work in the conversion of souls. The manifestation of God's renewing grace on sinful man, pronounced in heaven as genuine, causing angels to rejoice, has by many through unbelief been termed fanaticism, and the messenger through whom God has worked has been spoken of as one having zeal not according to knowledge.

Let every desponding, distrustful soul take courage, even tho he may have done wickedly. Read the parable of the lost sheep, the lost piece of silver, and the prodigal son, and take courage. You are not to think that perhaps God will pardon your transgressions, and permit you to approach into His presence; but you are to remember that it is God who has made the first advance, that He has come forth to seek you while you were still in rebellion against Him. With the tender heart of the shepherd, He

A noted jurist once said, "When the church descends to asking civil power to aid in its support, there is something dangerously carnal in the purpose."

When our Government was in its formative period, steps were taken that were intended to shut out forever the possibility of religious dominance. During the debates over the adoption of the first amendment to the Constitution, Mr. Madison, who had introduced this amendment, said he feared that in time "one sect might obtain a pre-eminence, or two or more combine together, and establish a religion to which they would compel others to conform." These words give the actual reason for the adoption of this amendment. It was to prevent any religion or a combination of religious bodies from dictating the policy of the State. Mr. Jefferson said of this some years later, that the adoption of this amendment "built a wall of separation between the church and the State."

In view of all this, all true citizens should look with disfavor upon the effort to form a combination of the great churches to secure a recognition from the Government. So surely as this aim is accomplished, it will result in religious dominance and its attendant persecution.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE 25, 1912

Manuscripts should be addressed to the Editor

An Appeal to Christians

THE writer of this is a believer in Christ Jesus as his Saviour and Lord, and he appeals to those of like faith, by whatsoever name they are called. Whatever may be their predilection, inheritance, early teachings, or convictions concerning a Sabbath, he asks them:

Why a Sunday Law?

If Sunday is a holy day, does it not receive its sanctity from God, and is not God able to care for it? If it is of God, will not the presence of God in it vindicate its holiness, as it did that of the ark among the Philistines anciently?

It was a wise saying of Gamaliel's, "If it be of God, ye can not overthrow it." If, on the other hand, the Sunday sabbath be not of God, no law, men, or nations can preserve it. It is the word of our Lord, "Every plant which My heavenly Father planted not, shall be rooted up." Matt. 15:13.

Not of Majorities

You, my Christian brethren, know that large numbers, or majorities, do not make things right. All the children of Israel, at the head of whom was God's high priest, could not make the worship of the golden calf right. Moses, the man of God, and a few others, stood alone. The three Hebrew children were right when they would not bow to Nebuchadnezzar's apotheosis of patriotism on the Plain of Dura, and all Babylon was wrong, patriotic as they were. Daniel in the lions' den was right, and Persia was wrong. All the Jewish nation—doctors, scribes, priests, and the mass of the people—were wrong, while the Victim of Calvary alone was right. It has ever been true in this world that religious truth has been in the minority, but always the right has triumphed, or does triumph, or will triumph. "The endless years of God are hers," tho she die in the dungeon, or is crucified on the cross, yet ever—

"Standeth God within the shadow, keeping watch above His own."

The grave portals may seemingly forever close above the right, the truth; but the grave has been tunneled by the Prince of Life, and there is eternal victory on the other side. Majorities signify nothing; masses signify nothing, so far as religious truth is concerned. This is the lesson of the ages: It is "not by might [an army], nor by power, but by My Spirit, saith Jehovah of hosts," that His work is wrought. Why not use God's way for the Sunday question?

Granted that there is much wickedness and foolish, reckless pleasure on that day; granted that law might be able to stop much of it in outward manifestation. Yet you do not change the heart thereby; you do not convince the wrong-doer; you do not make men. But you do make hypocrites and cowards, and foster crime. Why not take God's way, His Word, His Spirit, and prayer?

"More things are wrought by prayer than this world dreams of."

Why turn to the State, to Egypt, to Baby-

lon, to Assyria, to Caesar, to civil power, when the mighty Master of Christianity, with whom is all authority in heaven and earth, has vouchsafed His power and presence, apart from all earthly power? "The weapons of our warfare are not carnal," nevertheless are they "mighty through God to the pulling down of strongholds."

What the End Will Be

But again: Your Sunday law may suppress useful labor, but it can not stop sin. Every evil thing in religion contrary to Christ and truth, a thousand times worse than common labor, may be taught that day. Will the aim of the Sunday law men be the suppression of all false religion? Who, then, will decide what is true? In some States Catholics are in the majority. Shall the Roman Catholic religion be established by law in such States? In some States Protestants would be in a majority; but in both cases there would be a revival of the century-long strife between Roman Catholicism and Protestantism, which strife would be minimized if the tenets, dogmas, or creed of neither were entrenched in civil law. Why work for a reerudescence of the Dark Ages by a Sunday law?

The church—any church—has never attempted to rule civilly without bringing a curse upon both herself and humanity. Why repeat the sad, suffering lessons of history? Why leave God's way?

Makes Loyalty to God a Crime

Again—the question is of infinite import: Why make loyalty and devotion a crime? The conscientious Jew, the Sabbath-keeping Christian, observe, in loyalty to God, the seventh day. They have in truest worship rendered to God that which bears His image and superscription. Their duty to their families and to their God, as they see it,—as millions of others see it on a different day,—demands that they shall work at their usual business on six days of the week, and consequently on Sunday. They injure no one, interfere with no one in so doing, yet a Sunday law makes them criminals, and makes them criminals for just what Jesus Christ did, whom we all profess to serve. Why, Christian friends, will you make criminals of those who are conscientiously following Christ?

Will You Stand for This Injustice?

Again: Do you feel that it is right and Christian to demand of your fellow Christians who may differ with you as regards the day, sixteen and two thirds per cent of their time, solely in deference to your opinion? Think of it. They have observed the Sabbath, as they believe, of the Bible, taught by the fourth commandment and enforced and observed by Jesus Christ. You have observed the first day of the week, believing it to be a holy day. In that respect you stand equal. They feel that they can not lose the time to spend Sunday in idleness, and you do not believe that it is your duty to observe the seventh day, or spend it in idleness. Both classes stand on the same basis exactly before God and before all American governments in the light of elemental and fundamental law. But now the Sunday law comes in, and you, through that Sunday law, demand that your seventh-day neighbor shall give up one whole day in the week of precious time—*one sixth of all his income, sixteen and two thirds per cent of his earnings*—simply and solely in deference to you. Do you believe that is

right, or just, or Christian? It seems to us that if you will once let that question come home to your heart, that of itself would decide forever with you that you would never ask for a Sunday law, nay, more, that you would throw your whole power against a thing that would work such injustice.

Once more: These observers of the seventh day believe that in loyalty to God they ought to observe that day. They believe that when Jehovah said, "The seventh day is the Sabbath of the Lord thy God," He meant it. They believe that when He called it "My holy day," and commanded that man should turn his foot from that day, He meant it. They believe that our Lord honored that day when He said, "The Son of Man is Lord also of the Sabbath." They believe that that day, according to His own Word, is a memorial of His creative power, and a sign of His redeeming power, because His redeeming power is creative power. They feel that it would be disloyalty to God to do otherwise than to observe it by the grace given through the Lord Jesus Christ. They look upon Sunday as originally a pagan institution, that it has been brought into the Christian church through apostasy, that it bears the stamp of apostasy in demanding through civil law its observance, and they feel also that it would be disloyalty to God to place such an institution alongside that which all the Sacred Writings uphold. They do not judge or condemn their fellow Christians who may keep Sunday. They leave that with conscience and God. They would not have one single soul on earth observe the Sabbath of the Lord unless he can do it believing it to be right, believing it to be true, believing it to be a blessing. They know that religion, if it is of worth, must be voluntary, that service to God must be, if acceptable, by love; and therefore they can not believe in coercion or compulsion. They hold that this very principle is elemental in true service to God and in Christianity. And therefore I plead with you, my Christian brethren, as Christians, that whatever may be your regard for Sunday, or your disregard for the seventh day, you will let the spirit and principles of Christianity rule regarding the upholding or the promoting of religious belief.

It is our prayer, and it shall be our prayer, that whatever may come, or whatever questions may come before you, whatever position you may have taken in the past, the great God who rules over all men may help you to see error, may lead you with clear vision to see truth, and may give you will and conviction to decide for the right.

Yours in Christ Jesus our Lord,
THE EDITOR.

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What a Sunday Law Means Un-American, Unjust, Unchristian

THE enactment of a Sunday law by any civil government involves the decision of a religious controversy, the government thereby assuming dictatorship in religious matters. One class of religionists hold that the seventh day of the week, from sunset Friday evening till sunset Saturday evening, is the Sabbath of the Lord as enjoined by the law of God and observed by Jesus Christ. Another class hold that Sunday, the first day of the week, from Saturday night at twelve o'clock to Sunday night at twelve o'clock, is a holy day divinely enjoined. Now for a government to establish the Sabbath by

law in any sense for one class is in that respect to define God's law. Logic will demand that sooner or later it must define God's will in every respect where it is possible for government to act, and where sufficient difference arises to demand such definition and interpretation. This means that the government will be torn, divided, distracted by religious factions, or dominated by a tyrannous hierarchy. Of course we are told that a Sunday law is not a religious measure, but it is. As one Sunday bill expresses it, it is to "prevent open acts of Sabbath desecration." Nearly all the Sunday laws in the United States expressly name "the Lord's day"—a religious term. All exemptions that are granted are on religious grounds. The Lord's Day Alliance of Canada, allied with the Lord's Day Alliance which is by its secretary, Mr. G. L. Tufts, pushing the Sunday law in California, stands for a law enacted in Canada in 1906, which specifically uses the religious term "the Lord's day," and forbids persons to "be present at any performance or public meeting ELSEWHERE THAN IN A CHURCH, at which any fee is charged directly or indirectly." (See Larned's "History of Ready Reference," volume 7, page 636.)

Be not deceived. The law desired is religious. It is not we who declare it. In its genesis and promotion, its friends so declare it.

2. A Sunday law destroys the boasted EQUALITY of Americans. It will elevate the class which favors Sunday laws as friends of the Government, and place those who oppose it from principle in the attitude of enemies, inimical to the nation's best interests; and yet opposers of Sunday laws may be as good citizens, as pure patriots, as good neighbors, as conscientious Christians in every respect, as those who favor it. All the difference in standing before the law is created by the legislation and religious institution, with which government has no right to meddle.

Unjust

3. A Sunday law, when fully operative, works injustice. The first-day keeper has the right to observe Sunday, so far as man is concerned. The seventh-day keeper has equal right. Neither have numbers any weight, for religion is not a matter of numbers. The seventh-day man may keep his day, but he may not coerce his first-day neighbor. Has the Sunday keeper any right to coerce the seventh-day man? Yet he does if he secures a Sunday law. He need not say that the Saturday keeper may observe the seventh day if he wish; that the law will not prevent him. This is not the point. The Saturday keeper has the same rights before God, according to the Declaration of Independence and the Constitution of the United States and the Bill of Rights of California, to keep his day, as the Sunday keeper has to keep his day. Both stand equal in this respect. But the Sunday law now steps in and demands that the seventh-day keeper shall, after he has conscientiously observed one day, observe another, contrary not only to his conscience, but against his temporal interests. **THE SUNDAY LAW THEREFORE DEMANDS ONE SIXTH OF THE SEVENTH-DAY OBSERVER'S TIME, OR SIXTEEN AND TWO THIRDS PER CENT OF HIS INCOME, WHICH IT DOES NOT DEMAND OF THE FIRST-DAY OBSERVER.** And it demands this not because of any relation which he sustains to the State or his fellows, but solely because of his religion, or rather **BECAUSE OF THE RELIGIOUS OPINION** of the Sunday observer.

Exemptions

4. Exemption may be granted, as now in some cases, to those who keep the seventh day; but it will never be asked, for those who are opposed to religious legislation do not admit the right to legislate in any way upon religious matters. To ask and accept an exemption would be to acquiesce in the legislation, and therefore to endorse it; but this they

can not do. The same principle which has led them to identify themselves with an unpopular truth, contrary to natural inclinations and business interests, will lead them to protest against the law, to declare what they believe to be the Word of God; and this consistent, persistent, and aggressive agitation, which with no religious legislation would result in no harm, will force the Government, when embarked on the perilous course, to take measures to silence them, even to confiscation of property and death itself.

Statutory enactment in behalf of religious institutions or doctrines, unless the law becomes a dead letter, inevitably results in making hypocrites of the vacillating and insincere and in the persecution of the brave and conscientious opposer. The Sunday law, of whatever form, is therefore certainly un-American, unjust, unchristian.

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Seventh-Day Observers and the Government

IN the scheme of the National Reformers, back of all the proposed religious legislation in this country, we have shown that all who oppose their ideal government are counted atheists, and in this class fall seventh-day Christians. It is intimated that those who oppose Sunday laws are not loyal Americans, that they should leave this country and go to some other land or submit. But those who thus talk are either themselves ignorant, or believe that the people are ignorant, of the devotion and loyalty that have been manifested by seventh-day observers and opposers of Sunday law, to this Government, from the very beginning. Here are some facts which clearly show the prominent part which they acted in the foundation of this Government:



The old Ephrata Seventh-day Baptist press on which the Declaration of Independence was first printed.

One of the leading men in the First Continental Congress, to which he was duly elected, which convened September 5, 1774, was Governor Samuel Ward, of Newport, Rhode Island. In 1775 he became a prominent figure, acted as chairman upon some of the most important committees, and when Congress did business as a committee of the whole, Mr. Ward occupied the position as chairman almost continually during the sessions of 1775 and 1776. In fact, he so acted at the time that George Washington was made commander-in-chief of the Continental army. He had much to do with the organizing of the Continental army, and directing the movements of the colonies. He would have been one of the signers of the Declaration of Independence, if he had not been taken during the sessions of that Congress with virulent smallpox, of which he died when Congress was in session, in March, 1776. (See "Seventh-day Baptists in Europe and America," by Randolph, pages 637, 638, also pages 937, 1163-6.)

His published correspondence with Washington and others contains important documents touching the work of the Continental Congress. Mr. Ward's son Samuel was captain of the Twelfth Rhode Island Regiment, and of him George Washington speaks very highly as a competent officer. Governor Ward was a Seventh-day Baptist.

The German Seventh-day Baptists of Pennsylvania—the little town of Ephrata, near Philadelphia, being the center of their work—rendered also faithful service during the times of the Revolutionary War. Altho themselves not believing in war or bloodshed, their whole sympathy was thrown with the ardent struggle of the patriots, and their homes and

church and hospital became hospitals for the care of the wounded soldiers. Some of them died in nursing the soldiers sick of typhus fever. Not less than five hundred sick and wounded soldiers became the guests of the Seventh-day Baptists during this dreary winter, and were buried in the Seventh-day Baptist cemetery. Their hospital was burned to destroy the infection. The Rev. Dr. Peter Miller, of Ephrata, was chosen by the Continental Congress to conduct diplomatic correspondence—a most laborious and responsible position. He accepted it with the clear understanding that he should perform the service for his country without money and without price, and Congress gratefully accepted the patriotic service. He translated the Declaration of Independence into as many as seven different languages for the imperial courts of continental Europe. He pleaded with Washington, and secured the pardon of a traitor condemned to die, when the condemned man was Miller's "worst enemy." Washington was moved to tears by this, and thanked Miller for his Christian act.

The old Ephrata presses were the first to use English and German type; and on one of these, which is now in the museum of the Historical Society in Philadelphia, it is said that the Declaration of Independence was first printed. And from that day to this we know that no unpatriotic act of any kind can be brought against the Seventh-day Baptists, or other Sabbath-keeping Christians. Surely they have a right to the liberty granted by the Constitution of the United States.

And yet they feared, knowing the religious prejudice of men, as did the Baptists, the Quakers, and others, that the religious liberty which they hoped for might not be granted them, and in the little Ephrata community there is still cherished a letter written by Washington in behalf of religious freedom, August 4, 1789. The "father of his country" says:

"If I had had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be president when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general Government was so administered that liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his conscience." (Quoted from Hinds's "American Communities," page 21. See also "American State Papers," page 171.)

Fifty-two days later came the proposal of the first amendment to the Constitution of the United States, forbidding Congress to make any law respecting an establishment of religion or prohibiting its free exercise; guarding the right of freedom in speech and of the press, and the people peaceably to assemble and petition the Government for redress of grievances. This must have been with direct reference to Seventh-day Baptists, Baptists, Quakers, and Presbyterians.

And yet when Dr. Wayland Hoyt, a Sunday-keeping Baptist, wished the Federal Council of the Churches of Christ, meeting in Philadelphia, December 2-8, 1908, to exempt Seventh-day Baptists,—a member of that federation, having delegates present,—Dr. Hoyt's earnest plea was set aside, and his amendment to exempt Seventh-day Baptists rejected. Valley Forge was a long time ago, and National Reformers have been diligent seed sowers since that day. Philadelphia of 1776 and 1908 were farther apart than 132 years. That act of the Federal Council belonged to the Dark Ages.

Would that every lover of liberty could see, with Garrison, that religious liberty is equally important with civil liberty, and even more. The seventh-day people have seen this.

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To the Women Voters of California

YOU have come into your own in the "Golden State." It is yours to help in a more direct way to shape the future destiny of this great commonwealth. There will come before you this autumn a proposed Sunday law. You will be asked through the Initiative to legislate such a law into the statutes of California. Fervent appeal will be made to your intense religious nature, to your devotion to ideals and to Christianity.

You will be asked to follow the fashion of other States, and enact a Sunday law borrowed from medieval or Puritanic times.

We appeal to your good sense, your intuition, and your knowledge of real conditions. You know that men can not be made religious by law. You know that pleasure seekers can not be made Sabbath keepers by law. You know that every man and woman ought to have the right to spend his or her day of rest as he or she may choose. Your knowledge of conditions here and in the East tells you that people can keep Sunday here, and do keep Sunday here in California, without a Sunday law, as well as they keep it in Eastern States under the most stringent Sunday laws.

You may not know that there is now on the statute-books of California a law guarding man's right to rest one day after six consecutive days of labor, without naming the day. This guards the working man.

Your knowledge of the genius and spirit of Christianity teaches you that persuasion and prayer and the Word of God must make souls Christian if at all, and that they can not be made Christian by coercion or compulsion.

Will you preserve these issues of our journal on religious liberty, study them, and know for your own selves where right and truth and justice lie? Your mothers, your sisters, your fathers, your brothers, have suffered and died for liberty. In memory of them and for the sake of Christ and the future, help to perpetuate liberty in California, that religion may be as free as the streams from the mountain and the breezes from the sea.

Vote "NO" against any and every Sabbath law, or class legislation, or religious legislation. You feel you have suffered from class legislation in the past. Let the future legislation be general and liberty-serving in all respects.

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A Mighty Advocate of Liberty

WILLIAM LLOYD GARRISON believed not only in civil liberty, but in religious liberty as well. "He was as much opposed to Sunday laws as he was to slavery. Both to him," in the language of the editor of "American State Papers," "were equally violative of human rights and human freedom." In one of his editorials in the "Liberator" he declared that "all attempts to coerce an observance of the sabbath by legislation have been, must be, and ought to be nugatory." While believing in the fourth commandment and observing Sunday, he was "decidedly of the opinion that every attempt which was made to enforce its observance as a peculiarly holy day by pains and penalties, whether civil or ecclesiastical, is positive tyranny, which ought to be resisted by all the Lord's freemen, all who are rejoicing in the glorious liberty of the sons of God."

He issued an appeal to the friends of civil and religious liberty against Sunday law, in 1848. Theodore Parker, Parker Pillsbury, James and Lucretia Mott, C. C. Burleigh, and many others, signed that appeal. He declared in this address: "There is therefore no LIB-

ERTY OF CONSCIENCE allowed to the people of this country under the LAWS THEREOF IN REGARD TO THE OBSERVANCE OF A SABBATH DAY." And therefore to oppose this a convention was called in Boston on Thursday and Friday, the 23d and 24th of March, 1848. They especially say in this call for a convention:

"We have no objection either to the first or the seventh day of the week as a day of rest from bodily toil both for man and beast," "nor do we deny the right of any number of persons to observe a particular day of the week as holy time, by such religious rites and ceremonies as they may deem acceptable to God. To their own Master they stand or fall." "The sole and distinct issue that we make is this: We maintain . . . that the attempt to compel the observance of any day as the Sabbath, especially by penal enactments, is unauthorized by Scripture or reason, and a shameful act of imposture and tyranny. We claim for ourselves, and for all mankind, the right to worship God according to the dictates of our own consciences. This right, inherent and inalienable, is cloven down in the United States; and we call upon all who desire to preserve civil and religious liberty to rally for its rescue. . . . We are aware that we shall inevitably be accused by the chief priests, scribes, and Pharisees of the present time, as was Jesus by the same class in His age, as 'not of God,' because we 'do not keep the Sabbath day;' but we are persuaded that to expose the popular delusion which prevails on this subject is to advance the cause of a pure Christianity, to promote true and acceptable worship, and to inculcate strict moral and religious accountability in all the concerns of life, on all days of the week alike."

Among the resolutions adopted at the convention held as called, is the following:

"Resolved, That if the legislature may rightfully determine the day on which people shall abstain from labor for religious purposes, it may also determine the place in which they shall assemble, the rites and ordinances which they shall observe, the doctrines which they shall hear, the teachers which they shall have over them, and the peculiar faith which they shall embrace; and thus entirely subvert civil and religious freedom, and enable bigotry and superstition, as of old, to—

"Go to their bloody rites again,—bring back
The hall of horrors and the assessor's pen,—
Recording answers, shrieked upon the rack,—
Smile o'er the gaspings of spine-broken men,
And perpetuate damnation in their den!"

To the first-day Sabbatarian, who claims the right to worship upon that day, Garrison says:

"I do not assail that right. I claim the right also to have my own views of the day; the right to sanctify the first, second, or third, or all days, as I think proper. Now I turn to the first-day Sabbatarian, and ask him how he dares to dictate to me to keep the day which he regards as holy, and to say, 'If you do not obey me, I will put my hands into your pocket, and take out as much as I please in the shape of a fine; or if I find nothing there, I will put you in prison; or if you resist enough to require it, I will shoot you dead.' How dare he do this? If he is not a ruffian, is he a Christian? . . . Who made him a ruler over other men's consciences? In a government which is based on equality, we must have equal rights. No men, however sincere, are to wield forceful authority over others who dissent from them, in regard to faith and observance. . . . If the Sabbath day be of God, it does not need legislation to uphold it. There is no power which can prevail against it."

"Christianity as taught by its Founder, does not need any governmental safeguards; its reliance for safety and prosperity is not on the rack or the stake, the dungeon or the gibbet, unjust proscription or brutal supremacy. No—it is the only thing under heaven that is not afraid; it is the only thing that repudiates all such instruments as unholy and sinful. . . . Let us be careful how we trample on human liberty or human conscience. Said the apostle, 'Every man shall give account of himself'—not to the legislature of Massachusetts, not to the Congress of the United States, but 'to God.'"

The Spirit of the Sunday Law Movement

SOME men, wise in the wisdom of God and of principle, have seen danger in it from the beginning. William Lloyd Garrison saw it; Roger Williams saw it; Baptists saw it. Seventh-day Baptists and Seventh-day Adventists have both faithfully warned against it. This the National Reformers themselves have recognized. The "Christian Statesman" of March, 1874, said:

"From the beginning of the National Reform movement, they have regarded it as the first step toward the persecution which they, as observers of the seventh day, will endure when our sabbath laws are revived and enforced. One can but smile at their apprehension of the success of a movement which would not harm a hair of their heads; but their fears were sincere enough, for all that."

But to show that their fears were not only sincere, but well grounded, we may state right here that in eleven years, 1885 to 1896, under the revival of Sunday laws, over one hundred conscientious, God-fearing seventh-day Christians, besides thirty in foreign countries, were prosecuted for doing quiet work on Sunday. The fines and costs resulting from those prosecutions amounted to \$2,269.69. The imprisonment totaled 1,438 days, of which 455 were served in the chain-gang. These prosecutions took place in at least fifteen States.

But the National Reformers themselves have later told us what would be the effect of their movement. The Rev. W. T. McConnell, in the "Christian Nation" of December 14, 1887, in an open letter to the editors of the "American Sentinel," said:

"You look for trouble in this land in the future, if these principles are applied. I think it will come to you if you maintain your present position. The foolhardy fellow who persists in standing on the railroad track, may well anticipate trouble when he hears the rumbling of the coming train."

Dr. David McAllister, a well-known National Reformer, said in the convention of that body at Lakeside, Ohio, August, 1887:

"Those who oppose this work now will discover when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."

The Rev. E. B. Graham, in the "Christian Statesman" for May 21, 1885, said:

"We might add, in all justice, if the opponents of the Bible 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."

Let the reader remember that all that opposes the National Reform idea is "atheistic" and opposition to the Bible. And yet on the other hand, the truest Christian faith and devotion to the Bible demands opposition to that movement.

The Rev. M. A. Gault, another prominent National Reformer, in a letter dated June 3, 1889, said:

"We propose to incorporate in our national Constitution the moral and religious command, 'In it [the Sabbath] thou shalt do no work,' except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law."

The "Christian Nation" said:

"Let those who will, remember the sabbath to keep it holy, from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option."

Said Dr. S. F. Scovel, president of the National Reform Association, at Winona Lake, Indiana, in August, 1910:

"Uniformity 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 a necessity."

The Rev. W. J. Coleman, in the "Christian Statesman" of November 1, 1883, said:

"To be perfectly plain, I believe that the existence of a Christian constitution would disfranchise every logically consistent infidel."

And so we might go on with quotation after quotation of what is proposed to be done under the régime of a Sunday law. Let California place such a law upon its books, and there would be found bigots enough to see that it was applied, and applied especially to those who have opposed this movement for liberty's and conscience' sake. Without such weapon such bigotry and intolerance would be harmless.

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A Noble Utterance for Liberty

(From Speech of Senator Crockett, in the Senate of the State of Arkansas, in February, 1887)

SIR, I take shame to myself as a member of the General Assembly of 1885, which repealed the act of religious protection which this bill is intended to restore. It was hasty and ill-advised legislation, and, like all such, has been only productive of oppressive persecution upon many of our best citizens, and of shame to the fair fame of our young and glorious State. Wrong in conception, it has proved infamous in execution, and under it such ill deeds and foul oppressions have been perpetrated upon an inoffensive class of free American citizens in Arkansas, for conscience' sake, as should mantle the cheek of every lover of his State and country with indignant shame.

For nearly half a century, the laws of our State, constitutional and statutory, were in accord with our national Constitution, in guaranteeing to every citizen the right to worship God in the manner prescribed by his own conscience, and that alone. The noble patriots who framed our nation's fundamental law, with the wisdom taught by the history of disastrous results in other nations from joining Church and State, and fully alive to so great a danger to our republican institutions and their perpetuity, so wisely constructed that safeguard of our American liberties, that for forty years after its ratification there was no effort to interfere with its grand principle of equal protection to all, in the full enjoyment and exercise of their religious convictions. Then petitions began to pour in from the New England States upon the United States Senate "to prevent the carrying and delivery of the mails upon Sunday"—which they declared was set aside by "divine authority as a day to be kept holy."

The petitions were referred to the committee on postal matters, and the report was made by the Hon. Richard M. Johnson, one of the Fathers of the Democratic Party. I quote the following from that report, which was adopted unanimously, and "committee discharged":

"Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has withheld the power of defining the divine law. It is a right reserved to each citizen. And while he respects the rights of others, he can not be held amenable to any human tribunal for his conclusions. . . . The obligation of the Government is the same on both these classes [Sabbatarians and Sunday keepers]; and the committee can discover no principle on which the claims of one should be more respected than those of the other, unless it be admitted that the consciences of the minority are less sacred than those of the majority."

Listen to that last sentence! But again I quote:

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

And again:

"Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for the usurpation of the divine prerogative in this country, which has been the desolating scourge to the fairest portions of the Old World. Our Constitution recognizes no other power than that of persuasion, for enforcing religious observances."

Sir, it was my privilege during the last two years to travel through our Northwestern States in the interest of immigration. I delivered public lectures upon the material resources of Arkansas, and the inducements held out by her to those who desired homes in a new State. I told them of her cloudless skies and tropical climes, and bird songs as sweet as vesper chimes. I told them of her mountains and valleys, of her forests of valuable timber, her thousands of miles of navigable waters, her gushing springs, her broad, flower-decked and grass-carpeted prairies, sleeping in the golden sunshine of unsettled solitude. I told them, sir, of the rich stores of mineral wealth sleeping in the sunless depths of her bosom. I told them of our God-inspired liquor laws, of our "pistol laws," of our exemption laws, and O, sir!—God forgive me the lie—I told them that our constitution and laws protected all men equally in the enjoyment and exercise of their religious convictions. I told them that the sectional feeling engendered by the war was a thing of the past, and that her citizens, through me, cordially invited them to come and share this glorious land with us, and aid us to develop it.

Many came and settled up our wild lands and prairies, and where but a few years ago were heard in the stillness of the night the howl of the wolf, the scream of the panther, and the wail of the wildcat, these people for whom I am pleading, came and settled—and behold the change! Instead of the savage sounds incident to the wilderness, now are heard the tap, tap, tap, of the mechanic's hammer, the rattle and roar of the railroad, the busy hum of industry, and softer, sweeter far than all these, is heard the music of the church bells as they ring in silvery chimes across the prairies and valleys, and are echoed back from the hillsides throughout the borders of our whole State.

These people are, many of them, Seventh-day Adventists and Seventh-day Baptists. They are people who religiously and conscientiously keep Saturday, the seventh day, as the Sabbath, in accordance with the fourth commandment. They find no authority in the Scripture for keeping Sunday, the first day of the week, nor can any one else. All commentators agree that Saturday is and was the Scriptural Sabbath, and that the keeping of Sunday, the first day of the week, as the Sabbath, is of human origin, and not by divine injunction. The Catholic writers and all theologians agree in this.

These people understand the Decalogue to be fully as binding upon them to-day as when handed down amid the thunders of Sinai. They do not feel at liberty to abstain from their usual avocations, because they read the commandment, "Six days shalt thou labor," as mandatory, and they believe that they have no more right to abstain from labor on the first day of the week than they have to neglect the observance of Saturday as their Sabbath. They agree with their Christian brethren of other denominations in all essential points of doctrine, the one great difference being upon the day to be kept as the Sabbath. They follow no avocations tending to demoralize the community in which they live. They came among us expecting the same protection in the exercise of their religious faith as is accorded to them in all the States of Europe, in South Africa, Australia, the Sandwich Islands, and every State in the Union except—alas that I should say it!—Arkansas! Sir, under the existing law, there have been in Arkansas, within the last two years, three times as many cases of persecution for conscience' sake as there have been in all the other States combined since the adoption of our national Constitution. [That is not true now. See elsewhere in this issue.—Ed. S. of T.]

Let me, sir, illustrate the operation of the present law by one or two examples. A Mr. Swearingen

came from a Northern State and settled a farm in Benton County. His farm was four miles from town, and far away from any house of religious worship. He was a member of the Seventh-day Adventist Church, and after having sacredly observed the Sabbath of his people (Saturday) by abstaining from all secular work, he and his son, a lad of seventeen, on the first day of the week went quietly about their usual avocations. They disturbed no one—interfered with the rights of no one. But they were observed, and reported to the grand jury—indicted, arrested, tried, convicted, fined; and having no money to pay the fine, these moral Christian citizens of Arkansas were dragged to the county jail and imprisoned like felons for twenty-five days—and for what?—For daring in this so-called land of liberty, in the year of our Lord 1887, to worship God!

Was this the end of the story?—Alas, no, sir! They were turned out; and the old man's only horse, his sole reliance to make bread for his children, was levied on to pay the fine and costs, amounting to thirty-eight dollars. The horse sold at auction for twenty-seven dollars. A few days afterward the sheriff came again, and demanded thirty-six dollars,—eleven dollars balance due on fine and costs, and twenty-five dollars for board for himself and son while in jail. And when the poor old man—a Christian, mind you—told him with tears that he had no money, he promptly levied on his only cow, but was persuaded to accept bond, and the amount was paid by contributions from his friends of the same faith. Sir, my heart swells to bursting with indignation as I repeat to you the infamous story. . . .

On next Monday, at Malvern, six as honest, good, and virtuous citizens as live in Arkansas are to be tried as criminals for daring to worship God in accordance with the dictates of their own consciences, for exercising a right which this Government, under the Constitution, has no power to abridge. Sir, I plead, in the name of justice, in the name of our republican institutions, in the name of these inoffensive, God-fearing, God-serving people, our fellow citizens, and last, sir, in the name of Arkansas, I plead that this bill may pass, and this one foul blot be wiped from the escutcheon of our glorious commonwealth.

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A Proposed Constitutional Amendment

DECEMBER 14, 1875, the Hon. James G. Blaine proposed a constitutional amendment which ought to have carried:

"No State shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof; and no money raised by school taxation in any State, for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious sect; nor shall any money so raised, or lands so devoted, be divided between religious sects or denominations."

The House passed this August 14, 1876, by a vote of "Yeas" 180 to "Nays" 7, and added the words, "This article shall not vest, enlarge, or diminish legislative power in Congress." It was further amended in the Senate, but failed to secure the necessary two-thirds vote, the vote standing, "Yeas" 28 to "Nays" 16. Both of the political parties that year inserted in their platforms declarations on the subject of religious freedom. (See "American State Papers," page 349, new edition.)

"The enforced observance of a day held sacred by one of the sects is a discrimination in favor of that sect, and a violation of the freedom of the others. . . . Considered as a municipal regulation, the legislature has no right to forbid or enjoin the lawful pursuit of a lawful occupation on one day of the week, any more than it can forbid it altogether."—Chief Justice Terry, of the Supreme Court of California.

The Influence of a Tract

A tract led Richard Baxter to Christ. He wrote a book that was the means of the conversion of Philip Doddridge. The latter's "Rise and Progress of Religion in the Soul" touched the heart of Wilberforce. He wrote "Practical Christianity," through which Thomas Chalmers became converted and gave his life to work for humanity.

A tract reached the heart of J. Hudson Taylor, who became the great missionary in China.

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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.

A Needed and Useful Work

We commend to our readers a book entitled "American State Papers, Bearing on Sunday Legislation—Legislative, Executive, and Judicial." The first edition was compiled and annotated by William Addison Blakely, of the Chicago Bar, for some years Doctor of Philosophy and Lecturer on Political Science and History in the University of Chicago, member of the American Academy of Political and Social Science. The last edition has been edited by Willard Allen Coleord, of Washington, D. C., author of "The Rights of Man." Contents and Foreword by Judge Thomas M. Cooley, author of "Constitution Limitations." Published by the Religious Liberty Association, of Washington, D. C. This compilation brings together in convenient form, with excellent index, more upon the subject of religious liberty, the utterances of the Government in its threefold phase, and of prominent men, than any other work in existence. It gives the Sunday laws of the various States, the progress which has been made toward religious legislation in this country. Its nearly 800 pages are packed full of just such material as every judge, legislator, executive officer, of any nation, State, or municipality, every teacher, every professional man, and every patriotic citizen, ought to have. We cordially commend it. Its price is only, cloth, \$1.25; full law sheep, \$2.00; flexible leather, \$2.50. It may be obtained at this office.

Prophecy

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

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



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HOME is the door whence our best blessings flow,

And they who, like that Roman dame of old,
Prize home's wealth first, they best can feel
and know

How to reach kindly hands into the cold
Of this great world, and call the wanderer
back,

And bear God's message far across the seas,
Where Arabs cower in the simoon's track,
Or billows harden in the Arctic breeze.

True love begins at home. The children dear
Whom God has sent to cheer my earthly
way,

Clasp tender hands about my nature here,
And link me fast to others far away.
What easy lessons God gives first to learn!

Love father, mother, sister, brother, friend,
And wife and children; then may we discern
To love our neighbors to the great earth's
end.

True love begins at home, and, reaching
thence,

Twines sympathetic arms round all our
race,

And fills our interval of time and sense
With airs from heaven, its native dwelling-
place.

Love's royal banner floats above our heads;
Beneath its folds majestic do we rest.
Home's window-star its radiance outward
sheds,—

Come in, lone heart, be thou a welcome
guest.

— T. R. Williamson.

— ★ ★ —

A Christian Home a Light in the World

By Mary Alice Hare Loper, M.S.



ON the rock-bound shore, where the harbor is dangerous, stands the lighthouse, which by being kept constantly illuminated at night, guides incoming ships, lest they be stranded or broken to pieces on the treacherous rocks. The Christian home stands on the shores of time, and looks out upon the sea of life, its ever-constant gleam directing seafaring souls to a safe harbor. "Ye are the light of the world," applies to every Christian; and altho his home may be humble, the light may be far-reaching. Never did a home send forth such a light as that which emanated from the rude manger in Bethlehem, when He came who was and is the Light of the world. And the home in which this Light abides to-day, sheds saving rays which guide tempest-tossed souls to the haven of eternal rest. One can scarcely think of such a home without contrasting it with that in which Christlike characteristics are wanting.

The twining rose of love so softly clammers
About the threshold, while the ivy green
Of happiness so delicately wanders,
And spreads o'er all, its friendly emerald
sheen.

Such a home is a resting-place for the weary; a wayside inn where the deserving guest may find extended to him a sincere welcome and true hospitality. His greeting does not include the uncomfortable inquiry, "How long are you going to stay?" Here he finds the congenial atmosphere of unselfishness; for the sentiment seems to be, "It is more blessed to give than to receive." "When the wandering wind finds out an eolian harp, it becomes musical." Likewise when an opportunity to cheer a fellow traveler on the path of life comes to one who rightly appreciates it, his benignant soul immediately responds.

In the cherished autograph album of my school-days a thoughtful girl friend inscribed the helpful quotation, "Trifles make perfection, but perfection is no trifle." The great billowy sea is made up of single drops of water, and its boundless shores are composed of single grains of sand. The single touches of the artist's brush one by one bring out the marvelous beauty of the completed picture. The single blows from the sculptor's chisel gradually reveal the outlines of the perfected statue. Similarly, the single opportunities for making others happy, rightly improved, little by little give to life's panoramic picture its marvelous tints and radiant hues; one by one shape the beautiful monument of a Christian character. Christianity is of the heart and soul; it is living; while affectation is but outward show, an artificial flower, devoid of the living luster and inward fragrance which so endear the genuine to human hearts.

There is a work of kindness, sympathy, and helpfulness to be done in every neighborhood, and the Christian appreciates the "day of small things." There are many occasions for lightening sorrows, alleviating suffering, and adding to the comfort and happiness of those in need. Only by improving them does one find the highest happiness himself. One sorrowing heart made joyful affords more true pleasure than all the selfish enterprises of a whole lifetime.

The Christian dwells in an atmosphere of usefulness. He stoops to pluck thorns from the pathway of others when his own inclinations would lure him on to more inviting employment. He yields cheerfully his preferences, and believes in the lesson taught by the story of the good Samaritan,— that kindness is never so beautiful as when exercised in behalf of an enemy. His courage, cheerfulness, and happiness in times of trial prove him to be the happiest person in the world. To him every storm-cloud has its rainbow, every shadow has its sunshine, and every tempest has its "Peace, be still." And it matters not how trackless may be his course over the sea of life, his ear catches the sweet, familiar echo through the mist of nineteen hundred years, "Be of good cheer; it is I; be not afraid."

There is an air of refinement and culture about the Christian home. It is not a dispensary for gossip, nor does it represent neighborhood difficulties. The library reveals appreciation of the greatest thoughts ever given to man — the blessed Bible; and the members of the household seek to practise its precepts. They remember to pay back as much as they borrow, and are honest in every detail of business. Their word is as reliable as their note, for their promises are made in sincerity. They have not joined the church for the sake of brightening their business prospects. Genuine Christians are Christlike, and for this reason they refrain from doing that which is hypocritical. Their Christianity is the same every day in the week, and does not change with the seasons. The old colored woman's remark, "Dey get religion in de wintah, and sweat it out in de summah," does not apply to them.

Young people who go out from Christian homes, carry with them an influence for right and truth, and set such an example of integrity of character as the world admires.

Others may know us better than we know ourselves; but they appreciate most him who is upright in all his ways, who is most thoughtful in performing little acts of kindness which add to their happiness. The Christian sometimes makes mistakes; but when he does, he seeks to correct them, and to keep his "conscience void of offense toward God, and toward men."

From the Christian homes of the Bible there come to us to-day precious rays of light. After three thousand years we still see shining from the tented homes of Israel, on the fatal night when the first-born of Egypt were slain, a gleam of light which attests to God's protecting care for those who implicitly believe and obey Him. The light of hospitality in that humble home at Shunem, where a little room was added for the accommodation of Elisha and his servant when they might be passing that way, is still visible through the mist of twenty-eight centuries. King David kindled a ray of immortal hope for orphans and homeless cripples when he welcomed as his own son, to his palace in Jerusalem, Mephibosheth, the grandson of Saul. From a cottage prayer-meeting at the home of Mary in the suburb of Jerusalem, comes the light of effectual prayer, when Peter was miraculously delivered from prison. Who has not beheld the light which gleams from the little home at Bethany which so often served as a stopping-place for Jesus as He quietly "went about doing good"? Mary and Martha and Lazarus, two sisters and one brother, were all that remained of that broken family circle. They were not all perfect, but in some way the atmosphere about the place was such that the Master loved to be there, and they greatly enjoyed entertaining Him. From every Christian home to-day there shines a beacon light which speaks of the Master's presence, and invites the world to participate in the joys of His companionship.

There are those amid the darkness of this world who appreciate the light which shines from the Christian home, where are extended the thoughtful courtesies of life, and the pleasing hospitality which bespeaks faith in Him who has given us the kindly admonition, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

— ★ ★ —

"THE brave soul can mend even disaster."

— ★ —

"AN unkind word falls easily from the tongue, but a coach with six horses can not bring it back."

— ★ —

"O THAT the nation was one thousandth part as alarmed over the cost of low living as over the high cost of living!"

— ★ —

"A FAMILY without prayer is like a house without a roof, exposed to all injury of weather, and to every storm that blows."

— ★ —

"A GOOD example before one's neighbor's children is the most potent power for good. It far excels words; and a bad example destroys more than every other agency can build up."

The Next Six Months

There are living issues in the world to-day — religious, political, social — and nearly all of these great issues have religious phases. The great nations of the world are in a ferment. Uneasiness, unrest, uncertainty, characterize the great mass of people everywhere. What is to be the outcome of it all? If there ever was a time when the watchmen of God should be lifting faithful voices in warning, it is now. This the "Signs of the Times" will endeavor to do in its issues for the next six months. Let us give again briefly some of the things planned for our next series by writers well informed, lucid, and interesting:

1. What is the meaning of the great world movements? What do the signs of the times denote? the federation and the peace movement? the war preparations? the increase of spiritism and kindred cults? the spirit of unrest and revolution? the church-and-state movements which are sweeping over the world? These will be presented, and in the light of prophecy, by various writers, and correspondents from the great world centers.

2. The coming of our Lord, and what it means. There will be six special articles upon this. There are many who are predicting a change in dispensation of some kind, some great revolution to sweep over the earth. These articles will tell us what we may expect.

3. The Sabbath question has become a world-wide question. It enters not only theological circles, but social and political circles as well. There will be seven articles on the great Sabbath question.

4. The world needs a Saviour. The one Being above all others in whom dwells the fulness which the world's emptiness demands is Christ Jesus our Lord. Therefore Christ, in nine different phases of office and work, will be presented in a series of articles entitled "The Fulness of Christ."

5. The priesthood of our Lord will be a study of interest as compared with the various conceptions of priests, pagan, Jewish, and Christian.

6. Man's nature. What is man? Is he mortal, or immortal? What has he lost by sin? What gain is there in righteousness? There will be seven articles dealing with man's nature.

7. What is the reason of the spirit of lawlessness that there is in the world at the present time? Is there any standard of law other than man's own impulses? We have six articles on the law of God, written in an entirely original way, which will be of interest and help to our readers.

8. Has God a message for this time? He has had for other ages of the world. There will be seven articles on God's great message of to-day, a message which this world needs.

9. There will be twenty-five articles from Mrs. E. G. White along Gospel lines, dealing with practical godliness and home religion.

10. There will be twenty-five Bible readings on various phases of Bible doctrine and teaching.

11. There will be eleven soul-inspiring articles for the home circle, not only on its moral and social side but on its health side as well.

12. The great mission fields of the world will be continually kept before our readers, that they may know how God's Gospel is going to the world.

13. The question page will still, as in the past, be full of answers to various inquiries from our readers.

Besides this there will be many other articles which we may not mention. The editorial columns will keep our readers in touch with the great world movements, and the "Signs of the Times" will be in every way a live, up-to-date journal, helpful to the minister, helpful to the lay member, helpful in the home.

The price of these numbers will be as heretofore:

Single subscriptions	\$.90
5 or more to separate addresses	.65
5 or more to one address	.60

See prospectus in next column.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

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

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

NO PAPER NEXT WEEK. SEE NOTE.

— ★ —

Read "To the Women Voters of California," on page 11.

— ★ —

On page 9 will be found "An Appeal to Christians." Are you a Christian? Read it. If you are not, read it. Read it anyway.

— ★ —

We give two schedules of reading in Our Bible Band, on page 2, this week, as there will be no paper next week. See note elsewhere.

— ★ —

William Lloyd Garrison stood for liberty, civil and religious, and equal suffrage. The proponents and advocates of each and all of these will be glad to read what he said on the matter of Sunday laws. It will be found on another page.

— ★ —

There is one article which the exigency of our make-up crowded out, which we hoped to print in this issue. It is entitled "Mr. W. T. Stead and Spiritualism." It tells us of Mr. Stead's purpose in coming to this country, and gives a message purporting to have been sent by him since his death on the Titanic.

— ★ —

Under the Initiative this coming autumn, all will have the right of exercising the franchise for or against a Sunday law—a law as mild as a summer zephyr, but which will be made the basis for one more and more stringent till the ideals of the National Reformers are reached, under the deadly virus of which the nation perishes. The advocates of a Sunday law know that you would not enact their ideal law now. They only expect you now to commit yourself to the evil way, and they hope that human pride and persistency, ashamed to recall what has been done, will go on to the bitter end. We plead with the voters of California to see the evil results in the principle and reject the principle now. Apply the Golden Rule. Guard the rights of the individual conscience in matters of religion. The concerns of religion lie between him and his God alone.

No Paper Next Week

By the decision of our Board of Directors, there will be no paper next week. This does not mean that our subscribers will lose a number. We shall give fifty numbers during the year, as we have promised. It was thought it would be best, however, to drop one issue before our next series of twenty-five begins, rather than in the middle of the series. We have advertised for our first issue a Fourth of July number. This, of course, as to date, will be dropped, but we will give the very best and cream of the matter which would have appeared in that in our first issue, of July 9. We do not wish our readers to lose anything of the good things that we have prepared for them, and we wish to assure them that they will not. Then, too, for six weeks we have been giving religious liberty numbers—mighty, strong issues, every one of them. An extra large number have been printed because we knew there would be orders for them. We know of no religious liberty document, or book, which covers more ground and in a better way than do these six issues. Our next issue, therefore, will be dated July 9.

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To the Editors of California

Preserve for Future Reference

There have been sent to you six issues of the "Signs of the Times," dealing especially with the great subject of religious liberty—your liberty as well as ours. The "Golden State" stands as free to-day in the principles of liberty as any State in the Union. Yet there is a combination of religio-political forces that are determined to compel a union of Church and State, to commit the State to religious legislation through, first, a mild Sunday law, afterward to be made more stringent and exacting. The forces behind the movement are largely from the East, directed from New York, Washington, and Pittsburg. They have for their ideal a medieval Pennsylvania colonial Sunday law. Winning California, they feel that the nation is won.

You, Mr. Editor, may not see this danger. You may feel that we are raising a needless alarm. But from a study of the question for thirty years, we assure you we are not. Let us ask of you to preserve for future reference these six issues of the "Signs" which plead for equal liberty for all men. They are not bulky; they will take little space in your archives. Be assured you will need them. You will wish to recall the voices of the past which have pleaded for liberty. If you are true and strong you will want the facts and principles presented in these issues to use in pleading for freedom. Preserve these issues for future reference.

Limiting Yourself

MR. SUNDAY LAW PROMOTER, You are jeopardizing your own liberty in working for a Sunday law. Suppose you are successful, and are enabled to enact as stringent a law as the Lord's Day Alliance of Canada has done, or as exists in the State of Georgia, for instance. After you have accomplished this, you might wish to become a seventh-day observer, and under such circumstances could not afford to observe two days; you would find it necessary to employ Sunday in proper, legitimate labor. But in this you would find yourself hampered, limited, made a criminal, by your own law. You would find that you had by your human unwisdom in a decided way limited your own freedom. But you say you will not change. You do not know. Saul of Tarsus found that it was "hard to kick against the goads," and changed his course in harmony with God's way. From his exceeding madness against heretics, he came to that state of mind in which he thus expresses the ruling principle of his life: "For the love of Christ constraineth us."

"Knowing therefore the terror of the Lord, we persuade men." Do not place upon the statute-books any law that will limit your own freedom of choice.

— ★ —

A Model Sunday Law.—Sunday law men propose not only the enactment of a Sunday law, but its enforcement as well. For instance, the Idaho Sunday law, fostered and approved by Mr. G. L. Tufts, now at the head of the Sunday law forces in California, imposes a fine of from \$5.00 to \$100, or imprisonment not to exceed 30 days, or both; and it makes it "the duty of each prosecuting attorney, sheriff, constable, city or town marshal, or any and all other public officers in this State to inform against and diligently prosecute any and all persons guilty of the violations of the provisions of this act, either upon credible information as to any violation, or upon reasonable cause to believe there has been any such violation." There is the basis of an inquisition to delight the soul of the most bigoted tyrant. But it is not left optional with the authorities. If they do not act, if any officer "shall refuse or neglect to inform against or prosecute said offender," he shall be fined from \$50.00 to \$500, and his office shall be declared vacant. Voters of California, do you wish such a law, and the expression in law of such a spirit, on the statute-books of this State? Vote it down next November.

— ★ —

Would Seventh-day Adventists, if they were in a majority in California, ask for a seventh-day law? This is a question asked, and we wish to reply emphatically, No! a thousand times no! They simply believe that the Creator of the heaven and the earth, the Redeemer of mankind, is able to care for His own, and they would be willing to leave all opposers and recalcitrants with Him. They believe in the words of the Christ whom they serve: "I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:46-48. They are willing that God's own agency shall do the judging, willing that the time shall be where the Master has placed it.

"Liberty"

— ★ —

THE SIGNS OF THE TIMES has a broader field than the question of mere religious liberty. It is a Bible paper in the fullest sense. It has felt that the times demanded that it should give special attention, for a little time, to the subject of religious liberty. It will have more or less to say upon it in the future. There is one journal, however, that is devoted expressly to this subject which we wish to commend to our readers. It is a quarterly journal, entitled "Liberty," published in Washington, D. C. It gives a fair résumé, in each issue, of the progress which religious intolerance is making, and sets forth in splendid form the great principles of religious liberty. Its price is only twenty-five cents a year. We commend it to all our readers.

— ★ —

You may decide in your own mind that this is Christian and that is not. God has given you that right. "Let every man be fully persuaded in his own mind." You may speak and teach your opinions to others. That is a right conceded and conserved by all free governments. But woe to that man, or set of men, or government, which frames religious opinion into law, and seeks to compel acquiescence by pains and penalties.

— ★ —

Do you believe in religious liberty truly? Then you believe in it for the other fellow, tho he be your bitterest opponent. The devil believes in religious liberty for himself.

— ★ —

Read "A Noble Utterance for Liberty," the speech of Senator Crockett, of Arkansas, who passed through a Sunday law skirmish in that State in 1886-7.