



Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3819—The Change of the Sabbath

In a publication of a Christian paper I find the statement given in answer to the question, "Who changed the Sabbath?" as follows: "First by the authority of the apostles delegated them by the Lord. Matt. 16:19. They kept the first day of the week. Acts 20:7; 1 Cor. 16:1, 2. Says Neander, 'The apostles rejected the Sabbath to avoid the risk of mingling Judaism and Christianity.' And also, secondly, because on that day Christ rose from the dead and appeared no less than five times to His followers. 3. The outpouring of the Holy Ghost on the Day of Pentecost occurred on Sunday." Will you please explain this? F. K.

Space will not permit an extended explanation. We refer our inquirer, and others who are troubled over this, to the following tracts: "Apocryphal of Gold Library," No. 75, "Which Day Do You Keep? and Why?" 76, "Is Sunday the Sabbath?" 78, "The True Seventh Day," 45, "Historical Facts and Incidents;" also to the pamphlet "The Lord's Day the Test of the Ages," in which all these questions will be clearly answered.

Regarding these statements, there is nothing in Matt. 16:19 to show that the apostles were delegated to do anything else than to teach the Word of God. That text itself ought to be explained by the great commission given in Matthew 28, in which Jesus told His disciples to teach all things whatsoever He had commanded them, but He never commanded any change of the Sabbath, and on the contrary He told us that "not one jot or tittle" of the law could be changed. Matt. 5:17-20; Luke 16:17. So Jeremiah was set over the nations "to pull down, and to destroy, and to throw down, to build, and to plant" (chapter 1:10), but he simply did this by proclaiming God's Word concerning those nations (chapter 18:7-10).

Secondly, we have no record whatsoever that the apostles ever kept the first day of the week as a holy day. Acts 20:7 simply records a night meeting held at the beginning of the first day of the week, and the rest of the day spent in regular secular labor; and 1 Cor. 16:1, 2 does not indicate any gathering whatsoever, but that each man should lay by himself at home, as God had prospered him, whatever money he had on the first day of the week, so that it could be gathered when the apostle came. That the apostles did not reject the Sabbath to avoid the risk of mingling Judaism and Christianity is shown again and again by the labors and teaching of the apostle Paul. In the second chapter of Romans he declares that the Jews had the form of knowledge and of the truth in the law. In Acts 20 he declares that he had kept back nothing that was profitable, but had taught all things that were necessary, had not shunned to declare the whole counsel of God; but nowhere is there any record that he had taught the Ephesian people any change whatsoever in the Sabbath. He could say, as he met the Jews in Rome, as recorded in Acts 28, that he had done nothing whatsoever against the custom of the fathers, and they could say, We have heard no charge against thee,—that is, he had nowhere transgressed the moral law, as the Jews themselves regarded it. James tells us that we are to keep the royal law according to the Scriptures, and whose offenses in one point is guilty of all. See James 2:8-12. And Peter declares (1 Peter 2:20-22) that Christ is made our Example, who did no sin,—that is, Christ kept the law. He is our Example to follow. And John tells us that he who says that he knows God, and keeps not His commandments, is a liar, and the truth is not in him; and continues by saying, "He that saith he abideth in Him ought himself also so to walk, even as He walked." See 1 John 2:4-6.

Neander lived a good many centuries this side of Christ. He has no more knowledge of it than hundreds of others. The very best knowledge, and the only knowledge, of what the apostles did is found in the Scriptures themselves. Jesus did rise from the dead on the first day of the week, and did appear to His disciples several times, but in no case did He tell them that that day was a holy day. He simply appeared to them on that day in order to show them that He was alive and had risen from the dead. As to the outpouring of the Holy Spirit at Pentecost on Sunday, Pentecost was not a place. The Holy Spirit was poured out on Pentecost. It was a fulfillment of a type. The day of the week is not even mentioned, and some good authorities contend that it was the Sabbath day. Others think that it was Sunday. But the Lord passed over one first day in the ten between His ascension and the outpouring of the Spirit, which of itself shows

that it was not the first day that was to be honored, but the antitype of Pentecost. There is absolutely nothing in God's Word to indicate that the first day was set apart as a holy day, and very many first-day people acknowledge it. There is but one Bible Sabbath, that instituted and commanded of God and observed by our Lord Jesus Christ.

3820—The End and the Beginning

Will you please explain Zech. 14:16-21? Inquirer.

It is impossible to take a few passages of Scripture, especially some of the obscure prophecies of the Old Testament, and make them clear in and of themselves. In all the great promises of God, it is well for us to remember what the apostle says in Eph. 3:3-6,—that in time past they did not understand these things as it was revealed later to the apostles and prophets by God's Spirit; and it is only in the light of the clearer later revelations that we may read the prophecies of God to His people in the past. Some of those prophecies were fulfilled to Israel in the restoration of Jerusalem and the return from Babylon. Some of them were dependent upon conditions. See the conditions stated in Jer. 18:7-10, and elsewhere. If Israel complied with the conditions, the promises were theirs. If they failed to comply, certainly they could not ask God to fulfil His part. Some of them, if fulfilled at all, must be fulfilled in harmony with the conditions of the new covenant, in times when all types had passed away. The book of Zechariah contains prophecies of these types. The passage under question points to that time when God's children shall have gained complete victory over all their foes, and the end of sin has come, and the beginning of the reign of righteousness is inaugurated. Other passages tell us of how all the nations shall come up against Jerusalem to fight. Those that are left of all the nations will be God's remnant which He has gathered out, and they will go from year to year to worship the King, the Lord of Hosts. All of those families that will not come up—carrying us back just a little to the time when the invitation was abroad—upon them will not fall the latter rain of God's Spirit. They shall perish. It matters not to them they may belong to some great nation, like Egypt, and have received great light, they shall be smitten with the plagues. On the other hand, in God's service in that future time there shall be holiness; even everything that takes part in that service shall be holy. Then in the service of God which shall follow throughout all eternity there shall come in no more corruption. The Canaanites had crept in among the children of Israel. See Ezra and Nehemiah to show how corruption had come into the very service of the temple. But that would be so no more in the glorious reign which lies before. The passage itself shows that the long reign of sin will end, and only those will have part in the reign of righteousness who have met God's conditions.

3821—Sinning Against the Holy Ghost

Will you kindly explain what Jesus meant in Matt. 12:32, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come"?

E. A. B.

There are two great means which the Bible reveals for man's salvation, which God uses for that purpose. The one is set forth as the blood of the covenant, and the other the Spirit of grace. See Heb. 10:29. Through the blood, or sacrifice, of our Lord Jesus Christ, our sins are forgiven. He died for our sins. Through the Spirit of grace we are created anew, born from above, and God's law is written in our heart. He has no other agencies for the salvation of men. When, therefore, man, having the light, turns from the very thing that would save him, there can be no salvation for him. It is not that God is not willing to forgive, but man rejects the very things by which forgiveness and peace and righteousness can come to him. Sin becomes unforgivable because it is unrepentable. If a soul is sinking on the sea, and a life-buoy is thrown him, and he will not grasp it when he can, what help is there for him? He chooses to die. Take, for instance, the experiences of Jesus which called out these words. He had been casting out demons, relieving poor, distressed souls that had been under the bondage of Satan. He had given manifest evidence that the power that He exercised was the mighty, loving power of God. But the Jews said, "He casteth

out demons by Beelzebub, the prince of demons." They attributed the work of the Spirit of God to the spirit of evil. See Mark 3:22-30. Note especially the last verse, "Because they said, He hath an unclean spirit."

Now it is possible for one who knows nothing of the working of the Spirit of God to speak against it, or blaspheme it, and still be saved. This seems to have been the case with the apostle Paul, for he declares, "I obtained mercy, because I did it ignorantly in unbelief." 1 Tim. 1:13. But to him who does it in the face of such light as the Jews themselves had, or to one who continually rejects the Spirit of God until the heart becomes hardened, there comes a condition at last that yields no response to the pleadings of the Spirit. The danger does not lie in God's unwillingness to forgive; the danger lies in our putting ourselves in such an attitude toward God that He can not reach us.

3822—The Destruction of Our Atmosphere

Please explain Rev. 6:14. K. L.

The passage reads, "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Manifestly, the atmospheric heaven is referred to. The great convulsions of nature attendant on Christ's second coming seem to affect the atmosphere to an extent hitherto unknown. Just what is meant by that expression nobody can explain. The most terrific convulsions of nature which have taken place do not approach in calamity or majesty or direfulness what will then take place in this earth, with the weight of sin resting upon it and the restraining power of God withdrawn. To those who are then upon the earth it would seem as if everything were swiftly tending to utter and overwhelming destruction.



Schedule for the Week Ending August 17, 1912

Sunday	August 11	Habakkuk 3
Monday	" 12	Zephaniah 1; 2:1-7
Tuesday	" 13	" 2:8-15; 3
Wednesday	" 14	Malachi 1, 2
Thursday	" 15	" 3, 4
Friday	" 16	Matthew 1, 2
Sabbath	" 17	Psalms 80, 81, 82

Our reading includes the last chapter of Habakkuk, Zephaniah, Malachi, and the first two chapters of Matthew, also Psalms 80, 81, 82. Zephaniah was probably contemporary with Habakkuk, preceding him, perhaps, a few years. He prophesied in the days of Josiah, and in that case was also contemporary with Jeremiah. His special burden is the great day of the Lord and the judgments which would come upon the world at that time. These are the more forcibly set forth when we consider the time in which Zephaniah lived, when the judgment of God was about to fall on the Jewish nation. But out of all the sadness and blackness and darkness, he gives us a message of hope, that those who seek God, as set forth in the first part of the second chapter, may sing and be glad of heart in the great day of Jehovah, for then it will be said, "Jehovah thy God is in the midst of thee, a mighty one who will save; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing."

Malachi, whose name means "my messenger," prophesied about 400 years before Christ. His name is fitting to his message, for he prophesied of the messenger of Christ, John the Baptist, and of Christ, God's messenger, and also points forward to the great day of the Lord, when Christ shall come the second time.

Matthew is the first of the Gospels in our New Testament, and probably the first written. There has been more or less question in regard to this. There are those who have placed Mark first, then Matthew, then Luke; but it is generally believed now that Luke was about as early as Matthew. But Matthew is placed first. It is not simply a Gospel to the Jews, but it is a Gospel to the world. He especially dwells on our Lord's right to the kingdom, and "the kingdom of heaven" is a favorite expression, not only as pertaining to the gathering out of the subjects for that kingdom, but the everlasting kingdom which Christ will take when He comes the second time. We omit, to shorten our year's reading, the other synoptic Gospels—Mark and Luke.

Psalms 80, 81, and 82 are especially appropriate. All three are psalms of Asaph.

Signs of the Times

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

For Terms, See Page 15
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EDITORIAL

Into and Out of Egypt

The Ways and Means of the Infinite

GOD permits men to manifest their own character, but not work their own will. "The Most High ruleth in the kingdom of men." "He doeth according to His will in the army of heaven, and among the inhabitants of the earth." He uses even the strangest means to accomplish His ways; and His providences, to the thoughtful, reverent soul, are full of surprises.

THIS is illustrated in the life of our Lord. He was born of a woman; and the intro-

ducing his one Rival, and he an old man, and the Rival a babe!

THE circumstances offered, however, another opportunity for the display of God's providential working. The riches of the East, through the Magi, furnished means to the family, and God sent them to one of the darkest of earth's kingdoms for safety, into a land which had stood for all that is dark and sinful and low and base. There God cared for His Son.

THE artist has pictured the thought beautifully. Yet we may be sure that in no such vessel did the holy family float down Egypt's river. No human eye in Egypt saw such a royal barge divinely propelled and

in strength," work out His own wise counsels, lead through dark places, protect in the midst of dangers, or build invisible walls around His loved ones which all the powers of evil can neither penetrate nor overthrow.

WHEN the time came, God called His Son "out of Egypt." In this, too, there is symbolism. The Son of God came to this world for us, and stood as the representative of humanity, from the helpless babe to the full-grown man, and in Him God calls each and every son "out of Egypt," even as He called that other son fifteen centuries before, referred to in Hosea 11:1. "When Israel was a child, then I loved him, and called My son out of Egypt." But God's son then did not wholly heed that call. He came out of



FLIGHT INTO EGYPT

J. A. Portaels

duction of the Saviour of the world to humanity, that He came to save, was that of a helpless Babe in the manger. His mother must offer for her purification, according to the law, the humble offering of the poorest, two turtle-doves. (See Lev. 12:8 and context.) Yet to this Child bowed alike the humble shepherds of Judea and the wealthy Magi of the East, as well as the shining angels of God. But to Herod, the cruel, the vindictive, the licentious, the beastly, the little Child was a rival; and to the haughty priests and rulers of the Jewish nation His advent made no appeal. The disposition of Herod was such that he could slay a multitude of children in order to make sure of

guarded, but just as truly was God's care over the Child. That river represents Egypt, and the course and flow of time during their sojourn in that dark land. Beyond, dim and indistinct, are the monuments of the past, the glory of her kings, the pyramids and the mighty cities. And in that land the anxious father has surcease of care, and the loving mother joys in the study of her first-born Son. Angels of God guided and protected them, even as they are represented in conveying and conveying the little craft in which the father sleeps, and the mother and Child joy in each other's love. So God's care is over all His children. Invisible agencies of God, "angels that excel

Egypt physically, both he and his, but many left their hearts there, and took with them the unsanctified, overmastering desires for the things of Egypt. Their slogan in the journey to which God called was often "Back to Egypt," instead of "On to Canaan." These unbelieving ones never reached the land of promise. "Their carcasses fell in the wilderness," fit symbols of those who stay in the darkness, unbelief, and sin of the spiritual Egypt of this world. It always means wilderness and death.

God's call then was to everlasting freedom from slavery and sin, Egypt standing for all that was bad, and the Promised

Land for all that was good. Said Moses, the man of God, just before Israel crossed the Jordan, "He brought us out . . . that He might bring us in." Deut. 6:23. He is the Creator of all men, but He would have His people know that He is their Redeemer as well. And so in giving His holy law through Israel to the world He said, "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:2. It was God's call to salvation, call to freedom, call to love and obedience and service.

IN Christ Jesus our Lord God calls us out of Egypt. Kind, watchful, merciful has He been to us all our sinning, slavish days; and our dull ear has not heard His voice; our dim eye has not seen the burning bush; our poor, insensate heart has not longed for the holiness. But He calls, and calls to you, sinner, or cold-hearted professor, whoever you are, calls you out of the Egypt of darkness and idolatry, of unbelief and superstition, of stubbornness and rebellion, of slavery and death. He calls you that He may set your feet in the highway of light and truest worship, of faith and truth, of meekness and loyalty, of freedom and life. Your way may lead in strange paths, you may be persecuted for His sake, and stripped of all worldly goods; you may be called to pass through a hostile wilderness filled with deadly serpents, bare of food and moisture. But if you are faithful, His call will be effective, and all His promises will be more than realized in the immortal, transcendent blessedness of the eternal reign with Christ.

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Our Position on the Sabbath Question

INASMUCH as the Sunday law agitation has brought into decided prominence, in California especially, the SIGNS OF THE TIMES and the Seventh-day Adventists, who are opposed to Sunday laws, we take this occasion to set before our readers in briefest possible form just what our position is regarding the Sabbath and the Sunday.

This journal holds regarding the Sabbath:

1. That it was instituted, made, and given to man by three distinct acts on the part of the Creator at the very birth of humanity. Gen. 2:2, 3; Mark 2:27.

2. That during the patriarchal ages, archeology and the hints that are given in its very brief history in Genesis show that it was observed by patriarchs and holy men.

3. That it was known at the Exodus, and was among the first things over which Moses appealed to the children of Israel. Ex. 5:5.

4. That the very definite, identical day of God's institution was pointed out by a threefold weekly miracle, in the fall of the manna, for the period of forty years, so that Israel and future generations could make no mistake as regards the divinely appointed day.

5. That when God gave His moral code from Mount Sinai, the Sabbath was placed in the very heart of the Decalogue, so that it would be impossible to reach it from either before or behind without tearing down the impregnable walls of other great moral commandments; and that placed in the very heart of that law, it reveals as the Giver of the law the Maker of the heavens and the earth, and therefore becomes a seal of the

law itself in the revelation that it makes of the Giver.

6. That it was committed to the Israel of God for the nations, and through the true Israel in Jesus Christ to all the generations of the world. See Rom. 9:4, 5.

7. That it was designed ever to keep before the children of men the great Creator of heaven and earth, and therefore was an impregnable wall against idolatry. See Eze. 20:20; Ex. 20:8-11.

8. That it is not only a memorial of God's creative power (Ps. 111:4), but is also a sign of His power to redeem and sanctify. Ex. 31:13; Eze. 20:12.

9. That the new covenant in Christ Jesus is designed to write that holy law upon the hearts of God's children, the Sabbath as a constituent part of that law with the rest. Jer. 31:31-34; Heb. 8:8-10.

10. That that covenant was confirmed by the teaching of Christ, showing the integrity and immutability of the law in both teaching and example. Ps. 111:7, 8; Matt. 5:17; Luke 16:17.

11. That that covenant was sealed at His death with the law unchanged in jot or tittle, and therefore made permanent for all time. Heb. 9:16, 17; Gal. 3:15.

12. That that law, confirmed by the teaching, life, and death of our Lord Jesus Christ, of which the Jews themselves had the form, is established in the heart of the Christian by faith. Rom. 2:17-20; 3:31; 8:4.

13. That Jesus our Lord observed the commandments of God in His own life, and lifted the Sabbath from the traditions under which it was buried, and restored it to its primeval simplicity, teaching His disciples to observe it also, according to the commandment of God. Matt. 12:1-12; Luke 4:16; John 15:10; Luke 23:56.

14. That the teaching of His beloved apostle is that those who profess Christ's name ought to walk also as He walked. 1 John 2:6.

15. That the only Lord's day is the day which the Lord claims as His. Rev. 1:10; Ex. 20:10; Isa. 58:13; Mark 2:28.

16. That the Scriptures foretold a power to arise which would think to change God's law. Dan. 7:25.

17. That it would be given into the hand of that power for a certain time, when the veil would be lifted. Dan. 7:25.

18. That in harmony with this prophecy a reform will take place when that period of time is past, in the last days. Isaiah 56 and 58.

19. That God's remnant people shall be found, in consequence of that reform, keeping all the commandments of God and the faith of Jesus. Rev. 14:12.

20. That that great threefold message developing such a people shall be heralded to all the world. Rev. 14:6-14.

And beyond all the efforts of the people who are especially giving that message to the world there are found individual souls in all parts of the earth who have been called to the same great truth through the study of the Word alone.

They hold regarding Sunday:

1. That its origin as a worship day is purely pagan, the day being dedicated to the sun.

2. That as a pagan day dedicated to the sun, its adoption has been almost universal in the great pagan nations.

3. That it came into the Christian church as a part of the early foretold apostasy, through half-converted heathen.

4. That there is an absence of all Scripture testimony regarding its sacredness or observance as a sacred day.

5. That it was centuries before it was regarded in the church as a Sabbath.

6. That it was never denominated the Lord's day until 200 A.D., and then by a writer who taught prayers for the dead, birthday honors, etc., for which he declares he had no Scripture authority.

7. That the first law for its observance, human or divine, was by a pagan emperor.

8. That it has been sustained by superstition, by a false application of Scripture, and by civil enactment, ever since, always with damage to the church and a reflection on Protestantism.

9. That Protestants received it from Roman Catholics as a well-worn counterfeit is received, without careful examination.

10. That it has many times been perpetuated in hearts because of the good who have held it aforesaid, and because of God's blessing on faithful hearts and churches in spite of it.

11. That many, in God's providence, are learning this, and as it does not therefore appeal to men's consciences, hence the demand for Sunday laws.

12. That to us it would be disloyalty to God to accept an institution, however hoary with age, or hallowed in the church, or enshrined with sacred memories, when it makes void a solemn and constituent part of the law of God written by His own finger, spoken by His own voice, and observed by our blessed Lord.

13. That the Sunday, with all its concatenated interests, is a mark of the power of the Roman Church, and is so held by her, and in that very thing it becomes a mark of apostasy.

14. That the beast power of prophecy throughout the ages is a union of church and state against God and His truth.

15. That Sunday enforced by law, however honest and mistaken its promoters, becomes a mark of that beast power, which that power seeks to enforce upon all within its jurisdiction, and which according to the prophecy must become world-wide.

16. That God gives solemn warning to all the people of the earth against this power, and the reception of its mark of apostasy, that mark set over against the seal of His law, the memorial of His creative power, the sign of His redeeming power, the Sabbath of the Lord.

17. That as to who possesses this mark of the beast, or who will possess it in fullest accord with the beast power and spirit, is not for us to say. That rests wholly with God. It is for us, in loyalty to Him, to preach His Word, to proclaim His message; and therefore, recognizing our own unworth, but trusting wholly in Jesus Christ, "with malice toward none and charity to all," we give the light as God has given us to see the light, we bear the message as He has given to us to grasp the message, without compromise or parley.

Believing that in the Sabbath question is involved the veracity, not to say infallibility, of Holy Writ, the authority of that Word as against tradition and apostasy, the very existence of Protestantism itself, and the fu-

ture of all civil government; believing that we are fortified with an abundance of concurring Scripture testimony, with confirmatory utterances of great theologians, by history ecclesiastical and secular, Catholic and Protestant, and by the mighty, world-stirring events of to-day in the fulfilment of the prophetic Word, we appeal to our brethren, friends, and fellow men in and out of the church to study with us these great questions before they decide. Not for ourselves are we working, but for God. Not for ourselves are we protesting against Sunday laws, but for the greater sake of those mistaken souls who would fasten them upon the nations. The everlasting good tidings of Jesus Christ give greater power and satisfaction and joy than all the world can give. We are anxious that our readers shall share the same joy and blessedness which we have found in Him and in His blessed truth.

THE EDITORS.

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Mr. Tufts and His Criticisms

JULY 9 we received the following letter, accompanied by an article, from Dr. G. L. Tufts, secretary of the California branch of the Lord's Day Alliance:

"Will you kindly publish the enclosed article in an early issue of the 'Signs of the Times,' and send me a marked copy? Please accept my thanks for the courtesy. Yours sincerely, G. L. Tufts."

We wrote Mr. Tufts that we would print his article, and asked for a copy of his bill, which he later sent us.

Mr. Tufts's article, "A Weekly Rest Day Law," appears on page 10. As he refers in this article to Mr. Corliss, his article was shown to Mr. Corliss, and the latter's reply also appears in this issue.

In printing Mr. Tufts's article, we are departing from a usual custom, and have extended to him an unusual courtesy. Our expressed desire to hear from our readers either for or against, did not imply that we would be under any obligations to print whatever letters we might receive, nor does the principle which we hold regarding "free speech" and a "free press" demand that we should furnish agency and advertising to give Mr. Tufts's views publicity. He has the same right to publish as we; he should ask no more. What we publish, therefore, is a matter of courtesy wholly. Will Mr. Tufts find one journal advocating Sunday laws, like the *California Christian Advocate*, for instance, which will publish both sides of the question? We do not believe it possible. But he who has the truth can afford to be more than fair, and therefore we print Mr. Tufts's article.

Mr. Corliss has written freely, touching upon such things in Mr. Tufts's article as he deems best, without reference to anything that we may write, and we also treat the criticisms by Mr. Tufts independently of what Mr. Corliss has said. We note the following points in Mr. Tufts's article:

I—Religious Legislation

Mr. Tufts denies that Sunday laws are religious legislation, and then he refers to church taxation and laws protecting public worship, and asks why we do not oppose these. Briefly, we can say that as to church taxation, when the law was passed we did protest against it. If our files were intact, and the memoranda which our recent fire took from us were in hand, we could cite

what was said and done at that time. We did not believe it the right principle, and we so stated.

As to laws protecting public worship, these are based not on any religious right, but on a purely human right. All churches have a right to worship, all men have a right to meet together against worship if they so desire; and the law will protect them in their right of assembly. The Catholic or the Protestant, the Jew or the Mohammedan, the Christian or the infidel, the Mormon or the Christian Scientist, has a right to meet with his kind for worship, and the law protects each and all of these in this worship, not because they are Catholics or Protestants, Jew or Christian, but simply and solely because they are men. It is not the *institution* which the law is protecting, but it is the *human being* in his right. No belief is established, no tenet is enforced. The civil law simply demands that men who believe other than these who meet together shall act civilly toward them.

Right here comes the wrong conception of those who are demanding religious legislation. The true object of law is *not* to protect *institutions*, is not to foster religious tenets or views, but to protect *men*. The whole question turns as between institutions or men. If it were the rights of men which were guarded, there never would be a law for the promotion or protection of a religious institution. This is shown in the fact that our Sunday-law men are not working to secure the right of a working man to rest one day in seven, irrespective of the day, but the object is to *protect* the one day, the *religious* day.

That Sunday laws are in the category of religious legislation is shown, first in the fact that the Sabbath is a religious institution, in its origin and in its history. This is true likewise of Sunday; even in its ancient pagan surroundings it was a religious institution, dedicated to the sun, and the very first law on record for its observance is by a heathen emperor in honor of the sun.

Secondly, those who are pushing the Sunday law at the present time, and always throughout Christendom, are religious men and women, those who believe in the sacredness of the first day of the week.

Thirdly, the exemptions have a religious basis, and the prohibitions are against *secular* work or business.

We know that Mr. Tufts is not calling it a religious law. He tells us that the first law in California, which had a decidedly religious title, had a very "unfortunate" title. Mr. Tufts and his fellows are seeking the same thing under another name. This is also shown by the fact that Mr. Tufts, in his "Twenty Reasons for a Sunday Law," declares that "California holds the unenviable distinction of being the only commonwealth among all *Christian* nations without such a law. In this particular, California is *pagan* and a byword." Mr. Tufts brings no reproach upon the other states which have Sunday laws, some of which are of the most decidedly religious character, and many of them without exemptions. For instance, Arkansas, section 2,030, has the side-head title of "Sabbath-breaking," and declares that certain things "shall not be liable to the penalties enacted against Sabbath-breaking, provided no store or saloon shall be kept open, or business carried

on there on the Christian sabbath." In its act of January 12, 1853, "Every person who shall on the Christian sabbath, or Sunday, be engaged in any game of brag," etc. January 19, 1855, section 2,038, we find the term "shooting for amusement on the sabbath day," and so elsewhere in the same law.

The law of Colorado names "the sabbath, or Lord's day." The Connecticut Sunday law forbids any "secular" business. The Sunday law of Delaware names only "the sabbath day," and forbids business on "the sabbath day," traveling upon "the sabbath day," selling on "the sabbath," fishing or hunting game on "the sabbath," playing or dancing on "the sabbath," etc.

The Georgia Sunday law is after the same order—"prohibition against violating the sabbath day."

And so we might continue with state after state, showing that the real sentiment and purpose behind all these various Sunday laws are for the protection of a sacred religious day, and to prohibit secular work upon that day, denominating that day "the sabbath," or "the Lord's day."

We may call it what we will, and our friends may call it what they will, but they know, and all know who have ever given the subject any study or thought, that behind all Sunday laws is the religious sentiment that if the day were not a religious day there would be no demand for the Sunday law.

II—The Function of Law

The function of civil law is not to make men moral; it is to suppress incivility. The great moral code is the Decalogue. The scope of that Decalogue includes man's motives. In the interpretation given of it by the Scriptures, he who hates his brother is guilty of murder, and he who "looketh on a woman to lust after her hath committed adultery with her already in his heart." Clearly, it must be manifest to all that these things can not be suppressed, or taken away, by civil law, or by anything else short of the hearty coöperation of man with the creative power of the Spirit of God. But the outward act can be suppressed, and incivility can be punished, and that is the purpose of civil law. Neither is civil law designed to protect the majority or its religious belief. Its object is to protect the minority, the weak, those who are unable to protect themselves. It is an utterly wrong conception of the use of civil law to foster the opinions of a majority regardless of the minority.

III—The Value of Court Decisions

Regarding the reference to the decision of Judge Terry, of the California Supreme Court, Mr. Corliss has dealt with it sufficiently. We wish to state right here, however, that decisions and opinions can be found on both sides of the question from equally able men. He who reads history knows also that judges are likely to be prejudiced by religious opinions and predilections as well as other men, and through their bias or predilection are likely to make wrong decisions. The history of the past witnesses to judges who have interpreted law according to religious bias, and consigned men to stake or dungeon for opinion's sake. They have frequently been on the wrong side of the question, as history has demonstrated; and judicial opinions have been so unsatisfactory to the mass of the people in these

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The Coming of Our Lord

By George W. Rine

Great Events at His Coming

THROUGHOUT the broad sweep of inspired teaching, no doctrine stands out in bolder relief than does that of the second coming of Jesus. It holds a fundamental place in the gospel, in God's eternal purpose in Christ. It is the crowning act in the drama of human redemption. The one distinctively blessed hope of the church is declared to be the "glorious appearing of . . . our Saviour Jesus Christ." Titus 2:11-13. There are reasons, as we shall see, why that event is so insistently accentuated in Holy Writ. Not a few of the essential events comprehended in the everlasting gospel are contingent upon the coming of our Lord.

The Resurrection and Immortality

Verse thirteen of the fourth chapter of 1 Thessalonians records our heavenly Father's assurance to His trusting children that He would not have them ignorant respecting the destiny of their beloved dead who fall asleep in Christ. In clear, pointed language the divine Spirit declares that just as surely as Jesus had died, and risen from among the dead, so surely would the dead in Christ be raised to life. With equal directness He tells us that that momentous event will be synchronous with the coming of the Lord "from heaven with a shout, with the voice of the Archangel, and with the trump of God." See verses 16, 17.

In verses twelve to twenty-three of the fifteenth chapter of 1 Corinthians is found Paul's inspired argument establishing incontestably the doctrine of the resurrection. Observe now his testimony as to *when* "they that are Christ's" shall rise: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming." We have seen that Jesus will come with the sound of the trumpet. In verses fifty-one and fifty-two of the same chapter we are told in language that throbs with the fervor of assured hope, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible." Those who are raised incorruptible are, of course, the *righteous* dead. Again we see that the restoration of the dead in Christ to life and immortality will be incident to the sounding of the last trumpet; but this sounding is one of the many incidents that mark the glorious appearing of Jesus.

It is self-evident that to be raised "incorruptible" is to be raised *immortal*. This is precisely what Paul goes on to declare. He says, "For this corruptible must put on incorruption, and this mortal must put on immortality." It is then that the "saying" will be brought to pass, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Yes, it is when the Lord shall descend from heaven with the voice of the Archangel that His own predictive assurance will be fulfilled that "the hour is coming, in the which all that

are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life." John 5:28, 29.

How our spirits yearn and pray for the restoration to endless life of our beloved dead! Is not this divinely inspired hope ineffably precious? But, as we have seen, the realization of this hope is bound up with the coming of the Saviour. Naturally, then, we look forward to that coming with glad, wistful anticipation.

Now mark the eloquent positiveness and dignity with which Paul, as he approaches the "valley of the shadow of death," declares his hope: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." You ask, "At what day?" Paul at once identifies the day: "And not to me only, but unto all them also that *love His appearing*." 2 Tim. 4:7, 8. Ah, it is at the day of his Master's appearing that the venerable apostle hoped to be crowned with life eternal. The Spirit-filled Peter speaks of the same crown as "a crown of glory that fadeth not away," which the loyal servants of God would receive "when the *Chief Shepherd shall appear*." 1 Peter 5:2-4.

As the righteous dead undergo a resurrection to immortality at the appearing of Jesus, even so shall His children that "are alive and remain" when He comes, be changed from the corruption of mortality to the glory of immortality. Here is the divine assurance, given through Paul: "We shall *not all sleep*, but we shall all be *changed*, in a moment, . . . at the last trump. . . . For . . . this mortal must put on immortality." Of the same import is the following inspired assertion: "For our citizenship is in heaven; from whence also we look for the Saviour, . . . who shall change our vile body, that it may be *fashioned like unto His glorious body*." Phil. 3:20, 21. The same blessed hope is again enunciated by the divine Spirit, as follows: "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of our body*." Rom. 8:22, 23.

The Reception of the Kingdom

The realization of immortal life, however, implies an endless home, an imperishable kingdom. A life of glory and immortality carries with it, as a corollary, an ageless kingdom of glory. And we have the divine promise that precisely such a kingdom will displace all the kingdoms of this world, at the appearing of the Lord of that kingdom, Christ the Saviour. Observe, now, our Lord's own assurance: "When the Son of Man shall come in His glory, with all the holy angels with Him, *then shall He sit upon the throne of His glory*. . . . Then shall the King say unto them on His right hand, Come, ye blessed of My Father, *inherit the kingdom* prepared for you from the foundation of the world." Matt. 25:31, 34. By implication, Paul, the apostle and prophet

of Jesus, enunciates the same truth, as follows: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His *appearing* and His *kingdom*; Preach the Word." 2 Tim. 4:1, 2.

As clearly and cogently as language can express it, the Spirit of inspiration sets forth the fact that the church militant will not receive her eternal inheritance, the timeless kingdom which the Father has prepared for her, until her Lord shall come again in the plenitude of supernal glory. More than twenty-five centuries ago Jesus, through His servant Daniel, assured all His ransomed children that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." But "*when shall these things be?*" Ah, as we have seen, at the coming of Jesus. Then will that prayer, coming first from the lips of our Lord, and since repeated by the millions of His saints, "Thy kingdom come," be completely and forever answered.

Then will come, of course, the happy reunion of all the children of God, when the dead are raised and the living are changed. But the climax of redemption will be the actual and manifested union of the church with her Lord in the marriage of the Lamb. Then she shall be presented to Him a glorious church, not having spot or wrinkle or any such thing. Then the astonished universe shall cry, "Who is this that cometh up from the wilderness, leaning upon her Beloved?" The church has shared the Master's humiliation in the midst of a scoffing and unbelieving world. But when He comes, she shall be exalted to His side, as the consort of the King of Kings and Lord of Lords.

The Desolation of the Earth

Not a few passages of Holy Writ prophetically portray the second coming of Jesus, in terms of awful grandeur and terrible majesty. "Our God shall come, and *shall not keep silence*," declares the psalmist; "a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:3-5.

In the latter part of the sixth chapter of Revelation are recorded the events that should take place under the opening of the sixth seal. First are set forth some of the signs in the heavens and the earth which would betoken the imminence of Christ's appearing. And, secondly, as one of the effects of His actual coming, the heavens are said to depart as a scroll when it is rolled together, and every mountain and every island is moved out of its place. In verses 26 and 27 of Hebrews 12, the apostle alludes to the fact that the voice of God shook the earth when, in the days of Moses, He descended upon Mount Sinai, and with a voice of awful majesty declared to His people His holy law. The inspired writer then adds: "But now He hath promised, saying, *Yet once more I shake not the earth only, but also heaven*." That this cosmic convulsion coincides with the actual appearing of Jesus is attested by the fact that the apostle announces that immediately after the removing of all things shakeable and

ephemeral, the people of God — those who have looked for, and now welcome, their returning Lord — *receive a kingdom which can not be moved.* (Verse 28, first part.) But that kingdom, as we have already learned, will be actually realized at the second advent of the Lord of that kingdom.

In rapt vision the prophet Joel looked down through the vista of the centuries and preannounced that when the "day of the Lord" was about to break there would be "multitudes, multitudes in the valley of decision," and then adds, "For the day of the Lord is near in the valley of decision." Chapter 3, verse 14. After foretelling that the sun and moon should be darkened and the stars should withdraw their shining, the prophet goes on to declare, as found in verse 16, "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake." But, for the consolation of the saints, he at once assures them, "But the Lord will be the hope of His people, and the strength of the children of Israel." A parallel prophecy, found in Jer. 25:30, shows unmistakably that it is the *heavenly Jerusalem, the celestial Zion*, from which the Lord, in that grand and awful day, will utter His voice which will shake heaven and earth. Jeremiah declares: "The Lord shall roar from on high, and utter His voice from His holy habitation; . . . He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth."

The terrible desolation that is wrought in the earth and in all things appertaining to it, is graphically depicted as follows: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. . . . The whole land shall be desolate." Jer. 4:23-27. Isaiah prognosticates the same awful fact thus: "The windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it." Isa. 24:18-20.

We now see that while the coming of Christ brings immortality and the eternal inheritance to His believing children, with the transcendent glory implied in these, that same coming will bring chaos and desolation to the earth, and destruction to all irreclaimable sinners. As noted above, Jeremiah declared that he "beheld, and, lo, there was no man." In the second chapter of Second Thessalonians it is expressly stated that the wicked will be destroyed by "the Spirit of His [the Lord's] mouth," and "with the brightness of His coming." Again, in the context of the passage above cited from Revelation 6, the unrighteous are represented as crying out, at the coming of the Lord: "Mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"

Ah, how often the Scriptures assure us that all God's trusting people *shall be able to stand* in that awful day! Recall the reassuring promise cited above from Joel, "The Lord will be the hope of His people," at the very time that He arises to shake terribly the earth. Yes, the coming of our

Lord means eternal and irrevocable salvation to His people, but desolation and death to all who scout His mercy and despise His proffered salvation. Is it not, therefore, tremendously important that we should all eagerly obey our heavenly Father's gracious injunction — "Prepare to meet thy God"?

Our Saviour and Lord

By George W. Reaser

Christ as Our Example



OR at least a threefold purpose the world needed a life lived in "sinful flesh" and yet stainless of sin, matchless in righteousness, aglow with good works, magnificent in sacrifice, magnanimous in love and forgiveness,—in short, the manifestation of God in the flesh. And such was the life of the "Word" incarnate — pure in the sight of men, reproachless under the scrutiny of angels, approved of God.

One reason for the necessity of such a life was that if men are ever to live on the plane of angels — sinless, unselfish beings — they must have a perfect pattern set before them, the stimulation of a spotless example; another, that only a sinless one could pay sin's penalty; and still another, sin must be condemned in the flesh, and only he can consistently condemn sin in the flesh who has lived a sinless life.

Every requirement of the race, every necessity of a perfect plan of salvation, was met in Him whose name is called "Wonderful," yet who "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Phil. 2:7.

"In Him whom all our praise excels,
The fulness of the Godhead dwells,
And all perfections meet."

Eternal principles of truth and righteousness, justice and mercy, are inherent in Divinity. Principles are not created; they exist, and are therefore in force, operative, wherever intelligent beings dwell. An oral, a written, or a living expression of these principles is simply the declaration of the character of God. Righteous principles, ever-existent, unchangeable, inalterable, constitute the law of Jehovah. His law, in whatever manner truly expressed, is the revelation of His character. No law of Jehovah is arbitrary. It is simply the expression of eternal principles of righteousness and truth, justice and mercy. Therefore any departure from the law of Jehovah is a violation of eternal principles. Such violation is suicidal. Therefore sin, which is "the transgression of the law," is self-destructive. In other words, the violation of eternal principles, the transgression of the law, the negation of the character of Jehovah, brings another law into operation, even "the law of sin and death."

Violation of right principles is selfishness, self-worship. Wherever true happiness prevails, of necessity there must be an outflowing of love, instead of a manifestation of selfishness. Wherever intelligent beings dwell, in order to preserve happiness and life righteous principles must be held inviolate, for any violation of them brings into operation the law of sin, the results, unhappiness, death. It is God's will that all His

creatures should live by right principles, and thus enjoy perpetual happiness; hence the law, which is a *written* expression of right principles, is declared to be "for our good always."

Assured in the Gift

While all mankind had lived in violation of principles of righteousness and justice, yet the possibility, yes, the certainty, of the full revelation of these principles to humanity, in human flesh, was assured to our race in the gift of the divine Son of God. And as the law of Jehovah as given to man is a *written* expression of righteous principles, so when Divinity should come and dwell in human flesh, He must be a *living* expression of the inherent principles of righteousness and truth, justice and mercy, which are inseparable from Divinity. Or, in other words, He must reveal the character of the Godhead to humanity. And inasmuch as the law is a transcript of the character of Jehovah, so in the life of "Immanuel,—God with us," the law must appear "drawn out in living characters."

As Christ looked down into our world and beheld the deplorable, disconsolate, hopeless condition of humanity because of the universal violation of righteous principles — transgression of the law — He spoke prophetically these words: "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8.

While righteous principles are inherent in divine nature, yet when the Son of God became the Son of Man,—put human nature on, in common with humanity,—He had to fight the battles against sin—the violation of right principles — forced upon Him by fierce temptations, intensified by all of the arts and cunning of the deceiver of the whole world. "It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. . . . Into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's perils in common with every soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."—"Desire of Ages," pages 49, 50.

In considering the life of Christ as revealing to humanity principles of righteous-

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Mr. Tufts and His Criticisms

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present days that there is a loud cry throughout the United States, supported by eminent men, for the recall of judges. We are not arguing either for or against it, we are simply noting the fact that a judge's decision is not infallible. It does not require the position of a judge, or his official status, in order to determine whether a thing is in harmony with the equal rights of men and with the Constitution of the United States. Any man of ordinary common sense apart from religious bias can easily determine this of himself.

IV—Un-American

Mr. Tufts finds fault because the Sunday has been declared to be "un-American" by the SIGNS OF THE TIMES, and he concludes that the SIGNS OF THE TIMES must be un-American, because so many Americans have regarded Sunday. It is not American regard of Sunday that has been criticized in the SIGNS at all. The whole question lies right here: The American principle is equality of men. It is absolute separation of church and state. Our state governments carried over from old colonial times, and the colonies from the medieval ages, certain religious laws and ordinances which never ought to have been placed upon the statute-books or in the fundamental law of the states, nor would they have been if the principles of the Declaration of Independence and the Constitution of the Federal Government had obtained in the states. There are but two states in the Union at the present time which have had the courage and American spirit to do this. Preeminent of the two stands California, the other is Arizona. If we should go back to the origin of the thing, Sunday is not American, either as a pagan worship day or a Christian worship day. In its religious aspect in America it came from the Puritans in England. We do not have to go back many centuries to find that there was no particular sacredness attached to the day at all. It was simply regarded as a church day. In its origin it is not in any wise an American institution. It might, as well be contended that the sprinkling of converts was an American institution, or it could be paralleled with a half-dozen other religious observances received, as the Sunday has been received, from the past. That it has been the weekly rest day of most Americans is granted. That does not necessarily constitute it an American institution, however. The closing of public institutions, banks, and government offices on that day is out of regard to the custom of the men in the institutions. The day is legally a *non dies*, or no day. Therefore when we say that a Sunday law is un-American we refer to the principles upon which the Federal Government of America has been based, absolute separation of church and state and the equality of all men before the law. Viewed from this point it is decidedly un-American.

V—The Wholesomeness of the Law

We are told that it is for the health of the laboring man that he should rest one day in seven, and therefore we compel him to rest by forbidding him to work. But if a government is so to concern itself with the health of its subjects, or those who live within its jurisdiction, where would such

laws stop? It is decidedly an unhealthy practise to use tobacco. It is the cause of various and incurable diseases. Some of the best physicians in the world have condemned it. Shall the law therefore step in and forbid men smoking, chewing, or snuffing tobacco? The eating of candy is an unhealthy practise, especially where eaten in excessive quantities, as it is generally throughout America. Shall the law forbid it? There are certain food combinations which, according to our enlightened health reformers, are very bad, and which make Americans a nation of dyspeptics. Shall these combinations be forbidden by law? The wearing of high-heeled shoes and corsets is condemned by some of our most enlightened physicians and women. Why should not the law step in and prohibit these? And yet the Sunday law which our friend is promoting permits men to loaf and smoke and drink, if they can get the whisky, and eat candy and indulge in various things which are injurious to health, but it prohibits labor, labor which to some would be promotive of health and profit in every way.

VI—Exemption Clauses

Mr. Tufts says:

"In the editorial columns of June 25, the astounding statement is made that our proposed weekly rest day law will make *'loyalty to God a crime,'* by making Sunday labor on the part of Seventh-day Adventists and conscientious Jews a penal offense. Again it is stated that *'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.'* Has not the editor been reading the articles he has published in recent issues of his own paper from the pen of Rev. Mr. Corliss in which the fact is mentioned that the proposed law would allow the Seventh-day Adventists to work on Sunday? Or does he publicly criticize a proposed measure and its author without informing himself upon the contents of said measure? We can not think that he intentionally misrepresented the facts to prejudice the minds of his readers. But for the information of all concerned permit me to say that the proposed law declares that its prohibitions against Sunday labor and business do not apply: *'To any person who is a member of a religious society which observes some other day than Sunday as its day of worship and who actually keeps his place of business, or of his ordinary calling closed, and does not work for gain at his ordinary calling or at common labor on said day of worship.'* So the law will not prohibit an Adventist from working or attending to his regular business on Sundays. This surely protects you in your civil rights of working six days of the week. Any member of the Adventist Church who refrains from doing business on Saturday may conduct his business on Sunday as freely as on Monday. What more could you ask?"

Now we are aware that there is an exemption clause in the proposed Sunday law, but in the first place the exemption clause is worth little, a mere temporary thing perhaps, and in the second place, it is not as liberal as Mr. Tufts seems to think. We freely grant that he meant that it should be, but it is not. Were we justified in our remarks? Let us see:

1. The power which has the right and authority to grant an exemption has the same right and authority to remove it. This goes without saying. The exemption is not provided in the law in the nature of a concession, as a right, but the granting of a privilege, a dispensation to disobey, an indulgence for a price. And it is not a difficult thing to believe that if opposition to

the principle of the law will continue in those exempted, the proponents of the law would, to punish them for stubbornness and contumacy, withdraw the "privilege" and "favor." Arkansas repealed her exemption, and seventh-day people were prosecuted and persecuted under the law. It is not for exemptions or indulgence for ourselves that we plead, but for equal rights for all, an impossible thing under a Sunday law. The only true way to consider a Sunday law is apart from its exemptions.

2. That our Sunday-law friends are not averse to laws having no exemption is clearly evident. We have yet to see or hear one protest or sentence of condemnation from a single Sunday-law advocate regarding the prosecutions in Arkansas, Tennessee, Maryland, or Georgia. Lawyers and legislators, judges and juries, and many secular papers have condemned the law and justified its victims; but where was the pulpit or religious periodical which blazed indignant protest? Surely if these men believed in equal rights for all, it was then a time to speak.

3. But this law exempts only those who are members "of a religious society, which observes some other day than Sunday as its day of worship." This would exempt Jews and members of the Seventh-day Baptist and Seventh-day Adventist churches, but there are devoted seventh-day Christians who do not belong to these bodies, or to any other that keep the seventh day. The editor has a very dear friend, learned and scientific, who observes the seventh day. He is a member of the Methodist Church. The law would not exempt him for loyalty to God, for doing just what Jesus Christ did, working six days and resting the seventh, that seventh the very day of the weekly cycle on which Christ rested. And for that condemned by the law as a criminal! Loyalty to God a crime! And he is only one of many such who have not identified themselves with any body of seventh-day observers. These, too, under the law, would be taxed sixteen and two thirds per cent of their income in deference to the religious conviction of the Sunday-law man. That is to say, after a man had observed one day as conscience dictated, as his Lord did, the law demands that he must then observe the next day, solely because his stronger neighbor so believes and has so decided. In this *the Sunday law exacts one sixth of his time* that it does not require of the first-day man. Is such a law just, and are Christians in conscience before God willing to support it? Further than this, the various voting districts of the state may sweep away all exemptions and multiply restrictions.

VII—Slavery

Every man has his right to rest, it is true. Every man has the equal right to labor. The law has no right to enforce either labor or rest. The oft quoted saying of Sunday-law people, "The right of one to rest demands a law of rest for all," is utter nonsense. There is no involuntary slavery in America. If a man is a slave, he is willingly so. Let him assert his liberty and walk forth a free man. If he wishes to rest on Sunday he has that privilege. "He may lose his place," you say. What of it? Thousands have lost their places for principle. God has some better thing for them. Men who would thus act from principle would find

place somewhere, and develop character of worth. How much better it would be if men were taught such principles, rather than to make them believe that they were slaves, and could only be freed by a Sunday law!

Some Pertinent Questions

Dr. Grannis, the secretary of the Lord's Day Alliance, has done much in laboring to secure rest for men, or "slaves," as he terms them. In New York he pleaded for a six-day work and one-day rest law, without regard to the day. In Pennsylvania he secured relief for the iron-workers without any law. Now here are some questions for our Sunday-law agitators which we ask again:

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

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

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

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

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

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

And we add one more:

7. If the first-day sabbath is of Christ, why can our friends not trust His all-power to impress it upon the hearts of the people?

Our Saviour and Lord

(Continued from page 7)

ness and truth, justice and mercy, we repeat that these principles are in reality the character of Jehovah, of which the law is a transcript. Thus the life of Christ in human flesh must be a *living* expression of the principles set forth in the *written* law. It should be observed also that the *keeping* or the *living* of the law must consist in the *doing* of the opposite of that which the law condemns. To illustrate: Wherein the law prohibits the worship of other gods than Jehovah it does not prohibit worship, but rather enjoins that worship which is directed toward the only Being whom men ought to worship. Thus the keeping of the law is the life that is negative to sin, but positive to righteousness. Bearing this thought in mind will help us to see how the underlying principles of the law found living expression in the life of Christ. "He came to explain the relation of the law to man, and to illustrate its precepts by His own life of obedience."

Doubtless Jesus' fullest verbal declaration

of the underlying principles of the law was the Sermon on the Mount, Matthew 5, 6, 7. The introduction to this marvelous discourse is "the beatitudes," nine in number, which so simply yet with surpassing beauty set forth the blessings bestowed of Heaven upon those who seek and develop righteousness — God-likeness of character.

The Principles of the Decalogue

That His entire discourse is based upon the principles contained in the Decalogue — God's standard of righteousness — is shown in a most emphatic way in His declaration that He came *not* to destroy the law, and

Harvest Toil

By Delwin Rees Buckner

All day I toiled, from turbid, troubled dawn —
But timid midget mice were toiling, too,
Their brownish bodies damp with beads of dew;
And so courageously I struggled on,
Recruiting frill, rebellious, stubborn brawn,
That flinched to feel the pangs that pierced it through.
Yet, tho my muscles groaned, I half-way knew
The pains would perish e'er the night be gone.
Those harvest hours, whenever faint of heart,
And wearied with the sheaves I needs must wield,
I thought of Ruth, whom grieved Naomi kissed
Good-by, but who clung to her, nor would part,
And later gleaned in kindly Boaz' field
The wheat and barley that his reapers missed.

that "whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5: 17-19); and further, by the fact that to show their underlying principles He made a careful analysis of several precepts of the Decalogue, declaring that anger against a brother is a violation of the sixth commandment (verses 21, 22); and that a lustful look constitutes the breaking of the seventh (verses 27, 28). He developed the vital principle of the third in verses 33-37; and of the sixth by advising non-resistance —

turning the other cheek — as set in opposition to murder; and of the eighth by yielding that which is actually ours by right, in opposition to stealing (verses 38-42).

He then proceeded to teach that the doing of the commandments is the law of life for the universe, manifested in the outflowing of love to God and to man, even tho the man be an enemy. As showing that a recognition in the life of the underlying principles of the law means perfection of character, He brought His sermon to a focal point in these words: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Verse 48.

It had been foretold of Him that He would "magnify the law and make it honorable." The Sermon on the Mount was a masterful fulfilment of this prophecy, *in precept*. But His life must put the principles of the law in concrete form.

Christ's very life was the law in concrete form. If we desire to behold the beauty of the law, we have but to meditate upon the life of Immanuel. In the face of Satan's temptation to worship him, He chose death, "even the death of the cross," rather than swerve from the worship of Jehovah for a moment. In utter unselfishness He fed the hungry, healed all manner of sickness, surrendered His whole life in patient sacrifice, with the climax of pouring out His blood on Calvary that a race of rebels might be forgiven and find mercy. Surely He demonstrated that the law, God's standard of righteousness, is the law of life for the universe.

As the underlying principle of Sabbath-keeping is peace and rest in the Creator, with a definite, Spirit-filled day given as a Heaven-sent blessing and as a test of loyalty, so Christ's whole life-work on earth was to provide peace and rest in Jehovah, and to secure loyalty to Him.

But why amplify on this phase of our theme when we can discover no deviation from righteous principles in His entire life! Absolutely nothing appears in His career that was not an expression of loyalty to God and an outflowing of love, mercy, and supreme sacrifice toward fallen humanity. Thus we have in the law a written standard of righteousness; and the standard met, or

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Our Bible Reading

Christ Died to Save

1. For what purpose did Christ come into the world?

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

2. What principle actuated the Father in sending His Son into the world to save sinners?

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:16, 17.

3. From what does He save the sinner?

"And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21.

4. Since He saves "His people from their sins," what is sin?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." 1 John 3:4, 5.

5. To what extent is He able to go in saving us from our sins?

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

6. How does the abounding grace of God compare with the abounding of sin?

"Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:20, 21.



THE OUTLOOK

“Watchman,
what of
the night?”

Weekly Rest Day Law

THE “Signs of the Times” states upon its title-page that “we should be glad to hear from you either favorably or adversely.” We assume that it accepts the principles of a free press and free speech. Then in recent numbers of the “Times” frequent reference has been made to the writer of this article and an editorial mentions him by name. Rev. J. O. Corliss speaks of him as “extremely biased and illiberal,” and quotes from several of my speeches. For these reasons I ask for a hearing through the columns of your paper.

In the editorial columns of June 25, the astounding statement is made that our proposed weekly rest day law will make “loyalty to God a crime,” by making Sunday labor on the part of Seventh-day Adventists and conscientious Jews a penal offense. Again it is stated that “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.” Has not the editor been reading the articles he has published in recent issues of his own paper from the pen of Rev. Mr. Corliss in which the fact is mentioned that the proposed law would allow the Seventh-day Adventists to work on Sunday? Or does he publicly criticize a proposed measure and its author without informing himself upon the contents of said measure? We can not think that he intentionally misrepresented the facts to prejudice the minds of his readers. But for the information of all concerned permit me to say that the proposed law declares that its prohibitions against Sunday labor and business do not apply: “To any person who is a member of a religious society which observes some other day than Sunday as its day of worship and who actually keeps his place of business, or of his ordinary calling closed, and does not work for gain at his ordinary calling or at common labor on said day of worship.” So the law will not prohibit an Adventist from working or attending to his regular business on Sundays. This surely protects you in your civil rights of working six days of the week. Any member of the Adventist Church who refrains from doing business on Saturday may conduct his business on Sunday as freely as on Monday. What more could you ask?

But says Rev. Mr. Corliss, this exemption clause which frees the Adventists from the Sunday prohibitions of the law would in time be repealed by the same means that the law was adopted. I sincerely believe that such a move would be a failure, that it would weaken the constitutionality of the law if it were done and that it would be bitterly opposed by the proponents of the bill. For one, I should strongly oppose it.

The writers in the “Signs of the Times” denounce our bill as “a religious law,” “religious legislation,” and “a union of church and state.” Rev. Corliss argues that the exemption clause which protects the civil rights to Sunday labor on the part of those who for religious reasons observe another day of the week as their rest day proves it to be religious legislation. Then he plays on the feelings of his readers by declaring this would lead to a union of church and state and the persecutions of the Middle Ages. His imagination pictures the stake and its fiery flames and he hears the rumbling of the Juggernaut wheels. He is too clear a thinker to deny that this is sophistry and false reasoning to arouse the fears

and prejudices of his hearers. If this reference to a “religious society” constitutes “religious legislation,” then the law upon our statutes and in other states of the union to protect churches in their right of worship without being disturbed is surely religious legislation. Why does not Brother Corliss compass sea and land and devote his energies to the repeal of all such laws if religious legislation is such a calamity? Then there is the law passed a few years ago in California at the request of the churches, Catholic and Protestant, to exempt church property from taxation. If our proposed weekly rest law means a union of church and state, then a hundredfold more does this church property taxation law passed by the state legislature signify such a union. But I have yet to see a line in the “Signs of the Times” against this law. One would think that Brother Corliss would depict in glowing terms the Dark Ages upon us ready to devour the innocent followers of his faith. No, it is the province of government to protect human rights, both religious and civil. All this talk about “religious legislation” is simply for effect, to prejudice the minds of the unthinking crowd against a civil statute which is founded upon a natural law, and is an essential to the public health. Brother Corliss goes so far in his criticisms of the writer as to object to any law which has for its object the promotion of public morals, which is the highest function of civil law. So let not the readers of the “Signs of the Times” get frightened at a civil bill because it refers to a “religious society” which may observe Saturday as its rest day in order to protect them in their right to work on Sunday. If such a law could be construed to mean a union of church and state, then the courts would declare it unconstitutional and it would become a dead law. Why then do these ministers of the Adventist Church fight it so bitterly if they really believe it to be such an unlawful union?

We fully agree with our opponents that all citizens stand on an equality irrespective of their religious beliefs. And the Supreme Court of California has declared that “Sunday laws leave a man’s religious belief and practises as free as the air that he breathes.” So the proposed law in no way interferes with the religious liberties of those who under the false name of “Religious Liberty Association” are its chief foes. Again we agree with those who oppose us that every citizen is entitled to work six days of the week without being guilty of a penal offense. But we claim that it is not dealing honestly with the public when the “Signs of the Times” represents that our proposed bill will make it a crime for Adventists to work on Sundays. We also fully agree that there should not be any union of church and state as we have it in some countries, and that men can not be made religious by law. But the Federal Court of the United States unanimously said: “All sorts of restrictions are imposed upon the actions of men, notwithstanding the liberty which is guaranteed to each. It is liberty regulated by just and impartial laws — laws setting aside Sunday as a day of rest are upheld, not from any right of the government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement which comes from uninterrupted labor. Such laws have always been deemed merciful and beneficent laws, especially to the poor and dependent, to the laborers in our factories and workshops and in the heated rooms of our cities; and their validity has been sustained by the highest courts of the states.”

Again we claim that it is not dealing honestly with their readers when the ministerial correspondents of the “Signs of the Times” keep quoting, as they do in the issue of June 25th, the rejected opinion of Chief Justice Terry in the *ex-parte* Newman case as the present law of this state. In that same case of 1858, Justice Field dissented from the opinion given by Terry and one of his associates on the bench. And in 1861, three years after, the dissenting opinion of Justice Field was unanimously affirmed by that same highest court of our state in the *ex-parte* Andrews case. Likewise in other cases, as expressed by Chief Justice Morrison in behalf of the entire court in the *ex-parte* Burke case, in the following language: “The dissenting opinion of Mr. Justice Field in the case of *ex-parte* Newman was adopted (in 1861), as fully and correctly defining the views of the judges then constituting the court. The question came before the court again in *ex-parte* Bird, and the Sunday law was again declared constitutional and the Andrews case affirmed. It will thus be seen that the departure from the line of authority was of short duration, and that the highest court of this state, at an early day in our history, returned to the well-beaten track of judicial authority on this interesting and frequently discussed question. It is too late now to indulge in another departure, even if I were inclined to set aside the great weight of judicial opinions by which Sunday laws have been sustained and enforced. But I feel no such inclination. My views are fully in accord with those expressed by other judges, and regarding the matter from a purely secular standpoint, the law is a proper and salutary one. It imposes no restraint upon the conscience of any member of the community; it exacts from no person the performance of any religious rites or ceremonies; it prescribes no religious faith or belief. . . . Sunday laws leave his religious belief and practises as free as the air he breathes. It only forbids the carrying on of certain kinds of business on a certain day of the week, and the day selected in deference to the feelings and wishes of a large majority of the community is that day commonly denominated the Christian sabbath or Sunday.” Thus the law which has been a dead letter ever since 1861 is resurrected by the “Signs of the Times” and in the writings of ministers of the Seventh-day Adventist Church this corpse is paraded as the living law of to-day as held by the Supreme Court of our state. And the saddest feature is that these same ministers are well informed upon the above facts, but withhold them from their readers and deceive those who look to them for instruction. May we be forgiven if we misjudge them.

Another mistake in the same editorial is in denouncing Sunday laws as “un-American.” My dear sir, is it not a fact that such laws have been upon the statutes of all states and with scarcely an exception are found in all codes to-day? Is it not a fact that Sunday is recognized as a non-judicial day by the Federal Constitution and by the constitutions of all the states? Does not our Congress and our state legislatures and our courts adjourn on Sundays? Do not ninety-nine per cent of our population regard Sunday as the national rest day? Did not our own Supreme Court declare that there is stronger concurrence on the validity of Sunday laws than on any other leading question “found in the history of American jurisprudence”? Are not the opponents of Sunday laws “un-American”?

Again you make a mistake in representing that this law, to be enacted by “the people of

California," is a law of the churches and for the churches. The majority of our citizens belong to no church. Every toiler is entitled as a natural right to a weekly rest day. The right of each to rest demands a law of rest for all. Those who oppose it are fighting against human rights and in behalf of human slavery to seven-day toil. We appeal to you in behalf of worn-out business men and weary laborers and in the name of the Carpenter of Nazareth to use the powers of your church for the overthrow of vice and not virtue.

Signed,

G. L. TUFTS.

Berkeley, Cal., July 9, 1912.

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A Reply to Mr. Tufts

Attention has been called to a manuscript in hand designed for publication in the "Signs of the Times." In the aforesaid manuscript prepared by the gentleman whose name appears in the title of this article, some rather severe criticisms occur, which seem to call for an explanation from myself regarding statements found in articles contributed by me to the "Signs of the Times."

His strictures, as will be seen from his contribution in this number of the paper, begin with the charge that I called him "extremely biased and illiberal." The fact is, that in the

six articles which I contributed to a series on "California and Religious Liberty" which were printed in the "Signs" from May 21 to June 25, not one mention of Mr. Tufts's name appears. However, in my article which was given in the issue of June 18, there appears in the second paragraph from its head the words quoted by Mr. Tufts. But these words follow a recital of legislative history wherein Sunday laws had been refused. Then follow the words: "Notwithstanding the obvious wisdom of such a course, a few extremely biased and illiberal persons have been determined," etc.

When that was written, Mr. Tufts was not particularly in mind, but the statement was made to cover the general course pursued by those engaged to secure Sunday laws. If in examining his own connection with the movement, the gentleman recognized the accuracy of the picture drawn, and applied the statement to himself, it does not seem just the thing to charge another with making a personal thrust.

Reference is made by Mr. Tufts to a statement that in case a Sunday law obtains in California "loyalty to God" will be made a crime. In my article I did not put the matter in just that form, tho what I said implies the same. The conclusion was not my own, but was part of an opinion handed down from the California Supreme Court by Justice Henshaw as late as 1895. This is what he said:

"It is not easy to see where or how this law protects labor from the unjust exactions of capital. A man's constitutional liberty means more than his personal freedom. It means, with many other rights, his right freely to labor, and to own the fruits of his toil. It is a curious law for the protection of labor which punishes the laborer for working. Yet that is precisely what this law does. The laboring barber, engaged in a most respectable, useful, and cleanly pursuit, is singled out from the thousands of his fellows in employments, and told that, willy-nilly, he shall not work upon holidays and Sundays after twelve o'clock noon. His wishes, tastes, or necessities are not consulted. If he labors he is a criminal. Such protection to labor carried a little further would send him from the jail to the poorhouse."

It follows from this that any one who insists on loyally keeping God's Sabbath, the seventh day, and then works on Sunday, will be counted a criminal in the eyes of the proposed Sunday law, unless he is a *bona fide* "member of a religious society which observes some other day than Sunday as its day of worship."

In other words, the proposed law will not permit a person observing Saturday as the Sabbath to work on Sunday unless he joins a Sabbath-keeping church, however loyal to God he may be. Suppose one lives isolated from such a church, and no opportunity is presented

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The good state of Tennessee has as "reasonable" and as "just" a Sunday law as any of the United States in general; but the above illustrates its workings, in Rhea County, in 1895. In the picture above, Nos. 1-7 are those who profess faith in Jesus Christ, and who keep the same Sabbath day that He kept. Of this class the judge who sentenced them was constrained to say to the jury that convicted them that "they are a very respectable element of Christian believers, who are honest, inoffensive, law-abiding people, in all matters not conflicting with their sense of duty, who believe they are under divine command to observe the seventh day as the Sabbath." Nos. 9-11 are common criminals; No. 12 is a guard with his gun.

In 1889, 1890, Mr. R. M. King, a reputable, worthy man, residing in Tennessee, was condemned to jail for working on Sunday, and he died as a result of the treatment. Mr. King was a Christian, and observed the seventh-day Sabbath. So far as we know, altho the matter was advertised extensively throughout the country at the time, no religious paper condemned the persecuting procedure. The secular press, however, commented on it quite extensively, and we append below some of its editorial utterances.

"There can be but one opinion upon this decision among all liberal minded men. It is odious sophistry, unworthy of the age in which we live, and under it an American citizen has been condemned to spend the rest of his days in a dungeon, unless he shall stoop to deny the dictates of his own conscience, and dishonor his own manhood."—*New York Commercial Advertiser*.

"The keeper of Saturday has an undoubted moral right to his convictions. More than this, his legal right to observe Saturday as a holy day and Sunday as a secular day, ought not to be called into question in free America by any civil authority. It would not be in doubt for a moment were it not for the existence of legal anachronisms that should have gone out with the witchcraft laws, or, at the latest, with George the Third."—*Boston Daily Globe*.

"It seems absolutely incredible that in this age of enlightenment, in these free United States, men should suffer and families be plunged into sorrow

because they have exercised a right of conscience guaranteed to them by the Constitution of their country. The sooner a test is appealed to the highest tribunal in the land for adjudication, the better for the honor of Tennessee and every state ridden by bad laws, passed in violation of individual liberty."—*Chicago Daily Globe*.

"Not being able to leave his crops unworked for two days in the week, Mr. King plowed them on Sunday, after having kept the Sabbath the day before. He was arrested under the Sunday law; and in order to make it effective against him, it was alleged that his work on a farm on Sunday created a public nuisance. On this entirely untenable ground he has been harassed from court to court. He was a poor man, but has been supported by the friends of religious liberty. Mr. King has been greatly wronged, but his only remedy at law is under the law and constitution of Tennessee. It appears that for the present his remedy is denied him; and this being the case, he has no better course than to submit to the oppression and go to prison

— to the convict camp, if it suits the convenience of his persecutors to send him there."—*St. Louis Republic*.

"The principle involved is simple, and its application plain. The state has nothing to do with religion, except to protect every citizen in his religious liberty. It has no more right to prescribe the religious observance of sabbaths and holy days than to order sacraments and to ordain creeds."—*New York World*.

"So long as the labor of Adventists on Sunday does not interfere with the rights of the Mosaic and Puritanic people on the same day, the prosecution of them seems neither more nor less than persecution."—*Chicago Tribune*.

"People are asking if we are returning to the days of Cotton Mather or the Spanish Inquisition, that faithful, law-abiding citizens must be fined or driven from the country when their only offense consists in quietly carrying out the convictions of conscience."—*Louisville Courier-Journal*.

HOME AND FIRESIDE

Poor Old Mother

By George Willard

Poor old mother's weeping,
Weeping for her boy.
Once he was her blessing,
Once he was her joy.
Now he's gone to drinking,
Shame at last has come
To his poor old mother,
To his happy home.

Often I can hear her
Praying for her child,
Asking God for wisdom
To guide her boy so wild.
"O my precious Saviour,"
I can hear her say,
"Listen to me, Jesus,
Save my boy, I pray.

"O my blessed Father,
You have power to save
My dear boy from ruin,
From a drunkard's grave."
I can see her kneeling
By her bedside there.
How her heart is aching
As she breathes this prayer!

O my poor old mother,
If I but had the power
To make your sad heart happy
Just for a single hour,
I'd freely give up anything,
No matter what the cost;
I'd even gladly give my life,
And then not count it lost.

— * * —

Parents Should Be Christlike

By Mrs. E. G. White

THE home circle should be an educating circle. Fathers and mothers should realize that they themselves should be in subjection to our heavenly Father, in order that they may understand how to educate and train the children to be under discipline, and in subjection to parental authority. Parents have brought children into the world, and the children have no voice or part in the matter. Parents are under most weighty responsibility so to educate and train these children that they shall not miss the way leading to eternal life. Parents make a most terrible mistake when they neglect the work of giving their children religious training, thinking that they will come out all right in the future, and, as they get older, will of themselves be anxious for a religious experience. Can not you see, parents, that if you do not plant the precious seeds of truth, of love, of heavenly attributes, in the heart, Satan will sow the field of the heart with tares? He will preoccupy the field, and sow the seeds of stubbornness, of selfishness, of love of pleasure, and turn the mind into channels of pride and sinfulness.

As parents, we shall do well to consider the case of Abraham, "the father of the faithful." He was a representative man, and his example in the home life is worthy of imitation. The Lord said of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham was selected by God to introduce into society a higher standard than that found in the world. He was to cultivate home religion, and cause the fear of the Lord to permeate his household. He who blesses the habitation of the righteous,

said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." There would be on his part no betraying of sacred trusts, no indulgence of sin in excusing his children in evil ways. This sinful indulgence of children is the veriest cruelty that could be practised toward them, for it confirms them in evil.

Children are the heritage of the Lord, and should be trained and disciplined in such a way that they will form characters which the Lord can approve. Both parents and children are under the government of God, and are to be ruled by Him. Fathers and mothers should combine their influence and authority and affection, and rule their homes after the direction that God has given us in His Word. They are not to rule by impulse. There is to be no oppression on the part of parents, and no disobedience on the part of children. We are not to reach the standard of worldlings, but the standard that God Himself has erected. Parents should inquire diligently what God has said in His holy Word; for the Word must be the rule from which there can be no turning aside. The motto of parents should be, "As for me and my house, we will serve the Lord."

It is very delicate work to deal with human minds. The discipline necessary for one would crush another; therefore let parents study the characters of their children. Never be abrupt and act from impulse. I have seen a mother snatch something from the hand of her child which was giving it special pleasure, and the child would not understand what to make of the deprivation. The little one burst forth into a cry, for it felt abused and injured. Then the parent, to stop its crying, gave it a sharp chastisement, and, as far as outward appearances were concerned, the battle was over. But that battle left its impression on the tender mind of the child, and it could not be easily effaced. I said to the mother: "You have deeply wronged your child. You have hurt its soul, and lost its confidence in you. How this will be restored I know not." This mother was very unwise; she followed her feelings, and did not move cautiously, reasoning from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child. To act from impulse in governing a family is the very worst of policy. When parents contend with their children in such a way, it is a most unequal struggle that ensues. How unjust it is to put years and maturity of strength against a helpless, ignorant little child! Every exhibition of anger on the part of the parents confirms rebellion in the heart of the child. It is not through one act that the character is formed, but by a repetition of acts that habits are established and character confirmed. To have a Christlike character it is necessary to act in a Christlike way. Christians will exhibit a holy temper, and their actions and impulses will be prompted by the Holy Spirit.

It takes far less time and pains to spoil the disposition of a child than to imprint upon the tablets of the soul principles that will result in habits of righteousness. Let parents be careful never to correct their chil-

dren in anger. Never lay your hand upon a child when you are provoked and filled with passion. In so doing you will make him partaker of your own impulsive, passionate, unreasonable spirit. You may ask, "Shall I never punish my child by the use of the rod?" It may be necessary to whip a child at times. But every other resort should first be tried before you cause your child physical pain. If you are a Christian father or mother, you will reveal the love you have for your poor, erring little ones. If you do have to punish your child, you will manifest real sorrow for its affliction. You will bow before God with the child, and, with a heart full of sorrow, will ask the Lord to forgive the erring little one, and not permit that Satan shall have control of his soul. Present before the little ones the sympathizing Redeemer. Speak His own words to them, telling them that Jesus said, "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of heaven." Your prayer, uttered in contrition of soul, will bring angels to your side, and the child's heart may be all broken in penitence, and thus the victory be gained, and there be no necessity of using the rod.

But if you take a child and correct it in the heat of passion, you pursue a course that may make a demon of your child, and then you may wonder why it is that your children have such unlovely traits of character, when you have so faithfully tried to break their stubborn wills. Here is where so many make a great mistake, in thinking that it is necessary to break and destroy a child's will. What you are to do is to guide and discipline and train the will by precept and example. In order to do this you must first learn how to control your own hasty temper, and subdue your own will, in order that you may mold and fashion the character of your child. If you act out your hasty temper, and show an undisciplined will before your child, you will certainly educate him to imitate your words and actions, and you have no reason to wonder why your children are so bad. It is your manner of training that is ruining your household.

Have you love for your child? Do you cultivate affection for the little ones you have brought into the world, and express that love in your life and manners? If your child is playing with something that it is not a proper article for him to use as a toy, do not snatch it from him; but get him to exchange it for something that will be proper for him, and that will give him as much pleasure. Let your children have evidence that you love them, and that you want to make them happy. The more unlovely they are, the greater pains you must take to win their confidence and love; and when they realize that father and mother will use every justifiable means to make them happy, the barriers will be broken down. What a victory is gained when the character of your children is molded after the character of Christ! It should be the constant aim of parents to develop the capacities of their children in such a way that they will be fitted to honor God and bless humanity.

A Reply to Mr. Tufts

(Continued from page 11)

for him to unite with such a body, is not his loyalty to God in keeping the true Sabbath, counted a crime? Even so, the proposed law is against conscience. What right has any law to enforce church-membership upon one in order to avoid some stipulated penalty it provides? Is not this coming perilously near to a union of church and state? How many more steps are needed in the same direction to effect a complete union of the two? Let our Sunday-law advocates answer.

My position on the proposed exemption clause for seventh-day observers is next criticized. I did state that the same power by which the exemption might be granted, could just as easily repeal that part of the law. No one can honestly deny this. In fact it has been done in the state of Arkansas, when bigoted souls desired to punish those who differed with them in religious faith. Besides, the proposed law for California provides for just such an exigency to be repeated. For instance, it says: "But provided, however, that the above exemptions, letters 'a' to 'v,' or any of them, SHALL NOT PRECLUDE THE ENACTMENT OF ANY MORE RESTRICTIVE LAW OR ORDINANCE by the legislature, or by any county, city and county, city or town, nor shall they nullify any more restrictive law or ordinance now or hereafter in force." (Capitals mine.)

Just think of this, you who have been made to believe that the proposed Sunday law is so mild and generous in its provisions. At first you might buy luxuries, such as ice-cream, confectionery, mild drinks, tobacco and cigars. Dealers in these lines would be permitted to keep open shop, but one dealing in life's necessities, such as groceries, etc., would be fined anywhere from ten dollars to two hundred dollars for the first offense, and for a second offense a thirty-day sentence in jail would be imposed in addition to the fine.

But any city, town, or county could vote these exemptions at once invalid within its precincts, and prohibit any work of any kind on Sunday, wherever the prejudices of the majority could command the influence to do so. Then it would not matter how carefully one observed some other day than Sunday, or whether he were a member of some society that did regard some other day. Do not be lulled into seeming security by the present form of the proposed measure, so long as it provides for local districts to enlarge upon it by severe restrictions after it becomes law. Please notice also that while provision is thus made for any voting district to add to the law's restrictions, none of these are to be permitted to "nullify" or cancel any restriction the law may contain upon its passage, "nor shall they nullify any more restrictive law or ordinance now or hereafter in force." Let all look well to this portion of the measure, and carefully study its possibilities for evil, before committing themselves to it favorably.

"Brother Corliss" WOULD "compass sea and land" to work against the exemption of church property from taxes if it involved personal liberty in any degree. Let no one mistake the question at issue. A civil law which seeks to restrain personal, God-given liberty is what I and my associates oppose, and nothing more. Let no one cast dust before the eyes of the public by raising false issues like the taxation of church property, which brings no money income to its possessors. The issue before California in the proposed law is whether men and women are to be forced to rest on a religious day whether they will or not.

The last item I care to notice of the gentleman's strictures on my contributions to the "Signs" is that in which he claims that I, among others, am not honest in presenting the

opinion of Chief Justice Terry, rendered in 1858, as the "present law of the state." The gentleman could not have followed very closely the line of argument used, as to the point of Supreme Court decisions. Had he done so, he would have noticed that Justice Field's contention was covered, and that due weight was given it. We have never quoted Justice Terry's opinion except for one reason, and that is to show how logically he dealt with the case.

I fear, however, that the same careful consideration has not been given by Mr. Tufts to the opinion handed down from the Supreme Court by Justice Henshaw as late as 1895, which was concurred in by the full court. As will be seen by this late opinion, already noticed in this article, Justice Field's opinion was completely reversed, and the later opinion has never since been questioned by the State Supreme Court. It is therefore not true that the "Signs" writers upon these Supreme Court opinions, withhold the facts from their readers, "and deceive those who look to them for instruction." Is it not more nearly true when one withholds the fact of the 1895 opinion from his readers, in order to make it appear that an opinion rendered in 1861 is now "the law of the state," that the guilt of deception rather attaches to that side of the controversy?

I hold no personal grudge against Mr. Tufts. He is one for whom Christ died, and as such I have an interest in his salvation. I do, however, feel sorry to know that he has taken upon himself to champion a cause that is sure to prove a disaster to society, and a blot upon the Christian religion. May the good Lord speed the right in the controversy now on, and open the eyes of all to the true nature of its foundation.

J. O. CORLISS.

Our Saviour and Lord

(Continued from page 9)

the law *in action*, in the life of the "Word made flesh." All that made His life beautiful was the doing of the law — the overflowing of love to God and man. And His was the most beautiful life of all the sons of Adam's race. Behold the perfection, the matchless beauty of principles of character, in the God-man! For "Christ is the embodiment of living principles of righteousness. The recorded *acts* in His life are but samples of the outworking of those principles."

The Christian Life a Life of Development of Principles in the Flesh

"Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us and make us familiar with His divine character and life." "His example declares that our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God." But the Christian life is a growing up to perfection. At birth into the kingdom of heaven we have not attained "unto a perfect man, unto the measure of the stature of the fulness of Christ," but the blessed promise is that we "*may* grow up into Him in all things, which is the Head, even Christ."

Peter informs us as to the secret of Christian growth in these words: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby."

God's laws are living principles — currents of life and power. The breaking of them is the severing of the connection with the fountain of life, which means death. But "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The Omnipotent Hand Uplifts

To those who have not come up to His standard of righteousness, He is willing to extend His omnipotent hand to lift them up, that they may sit together with Him in heavenly places. To those who have no might He increases strength. From those who see His perfection, but on account of a load of sin can not attain to it, He removes the load of sin, and bears it Himself. He makes ample provision for the bringing of every thought into captivity to Himself. "To all who will do this, the Holy Spirit is given without measure."

"In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the Head of all principality and power." "His life testifies that it is possible for us to obey the law of God; by His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God."

"Christ, the true temple of God's indwelling, molded every detail of His earthly life in harmony with God's ideal." "So our characters are to be builded 'for an habitation of God through the Spirit.' And we are to 'make all things according to the Pattern,' even Him who 'suffered for us, leaving us an example, that we should follow His steps.'"

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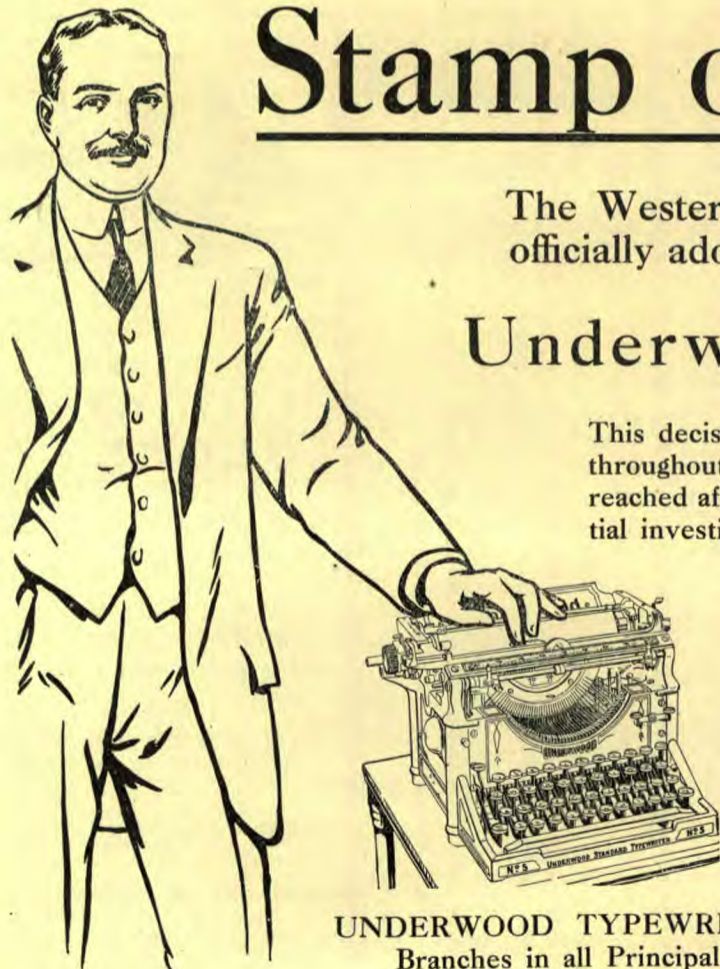
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"The Miracles of Satan." By Frank S. Weston. Continuing the thought presented in the study on the subject of Spiritualism which appeared in the August number. A startling array of new facts and conditions with reference to the increase of Spiritualism and satanic miraculous working.

"An American Reformer," by Mrs. E. G. White, concludes this series on the great work of William Miller. Presents the providence of God in the life of this man in an interesting way.

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Signs of the Times
Mountain View - California

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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.

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The Proposed Sunday Law.—We heard a gentleman say recently that the proposed Sunday law advocated by Mr. Tufts exempted one hundred different classes under twenty-two heads. We have not read it with that in view; but we can readily agree that the exemption of so many classes is sufficient condemnation of the bill. As almost every class except the poor independent laborer is exempted, why not exempt him?

The last attempt at Sunday legislation, we note, is for Washington, D. C. Congressman William Schley Howard, of Georgia, introduced a bill providing "that from and after the passage of this act any person, firm, or corporation who shall follow their usual avocation or work of their ordinary calling on the sabbath day, excepting works of charity and necessity, shall be punished as for a misdemeanor." Its design is to regulate Sunday labor in the District of Columbia. It has no other exemption, so far as we know, and it is clearly a religious bill. The two storm-centers over Sunday-law matters are, for the nation, Washington, D. C.; in states, California.

Among the twenty-two different exemptions granted by Mr. Tufts's proposed Sunday law, using up nearly all the letters of the alphabet in numbering them, there is one which exempts for religious reasons a class, as follows:

"(m) To any person who is a member of a religious society which observes some other day than Sunday as its day of worship, and who actually keeps his place of business, or of his ordinary calling, closed, and does not work for gain at his ordinary calling, or at common labor, on said day of worship."

That is not a very clear sentence. It simply means this, we gather: that the common, ordinary man exempted by this law must be a member of a religious society which observes some other day than Sunday, and the members of which society must actually keep their place of business closed, and who do not work for gain at their ordinary calling, or at common labor, on the day which they observe. But unless a man does belong to such a society, he is not exempt. He may observe the Sabbath as a conscientious Christian, but he may not belong to any Sabbath-keeping society. He therefore will be subject to the fine of \$200, or thirty days in jail.

See a discussion of these principles in Mr. Tufts's article in another column, and replies to that article by Mr. Corliss and the editors. Such an exemption would compel a seventh-day person to join a church, and this he may not believe in at all. It is therefore coercion in religious matters.

— * * —
In Our Next

IN our regular series of articles, the next issue will contain:

"Christ Our Sacrifice and Saviour." By George W. Reaser.

"Will There Be Announcement of His [Christ's] Coming?" By Prof. G. W. Rine.

"Self-Discipline Necessary to Parents." By Mrs. E. G. White.

What the doctrine of the immortality of the soul has done for China, will be an article of special interest and value. Pastor W. C. Hankins writes the article after six years' experience as a missionary among the Chinese.

There will be further discussion of the Sunday-law problem, and the Outlook and Editorial departments will have special articles on current events that are fulfilling prophecy.

— * * —
Principles, Not Men

UNDER date of July 13 Dr. George L. Tufts writes us as follows:

"I regret that it has been necessary for us to speak before the public in a critical manner against those of your number who have opposed our weekly rest day movement. We wish it distinctly understood that we are not opposing you as a church, upon religious grounds, or for ecclesiastical reasons. We simply take the defensive on religious matters, but not as a part of our civil legislation movement. Whenever your workers cease to oppose this undertaking to secure a civil law for the protection of human rights, we shall have nothing to say about Seventh-day Adventists. I especially regret that your ministers have entered saloons to secure signatures on your petitions against this humane measure. He who taught that we should come out from among them and touch no unclean thing, will hardly say that the end justifies the means in this instance. May the Holy Spirit direct us aright.

"Yours for the betterment of mankind."
We are sorry that Mr. Tufts looks upon the Sunday-law question as he does. We can freely say that we have no enmity against a single soul who is connected with the Sunday-law agitation, nor with any one else, so far as that goes, however much they may oppose us. We are not opposing Mr. Tufts nor the church to which he belongs. We are opposing the principles which he is advocating. We would save him from them. We believe that the whole Sunday legislation, as demonstrated in all its history, is evil and only evil, and it is the principle of the thing which we are opposing. "We war with principles, not with men," and while we regret, of course, to have Mr. Tufts and his fellow workers speak against us, we shall not undertake to secure freedom from his criticism by yielding of principle. Legislation for a Sunday law is religious legislation, and against the rights of men.

Regarding the regret that Mr. Tufts has as to our ministers entering saloons to secure signatures, this has been absolutely and flatly denied, and denied under oath on the part of one of our ministers who was so charged,—Mr. Morrison, of Sacramento. Mr. Tufts, when he makes such serious charges as these, ought to be specific. We do not believe that any minister belonging to the church of Seventh-day Adventists ever entered saloons for the purpose of securing petitions. We believe in liberty, however, for the man, whoever he may be, and we ask it for him simply and solely because he is a human being. We do not believe in the saloon business in any way. The Seventh-day Adventists everywhere are decided prohibitionists, but Mr. Tufts tells us in his "Twenty Reasons for a Sunday Law" that "liquor dealers favor Sunday closing," and his eighth reason is "because leaders among the liquor men of the country are advocating Sunday closing."

Memory Text for the Week
John 4:14
"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

No one of our many reasons against Sunday laws is because the liquor men are against them, or any other class are against them; it is simply and solely because of the principle of the law itself. There is no other place where the Christian can stand. And as between the rights of men, the saloon-keeper's rights as a man are as sacred as those of the prohibitionist, the rights of the Jew as sacred as those of the Christian. We plead simply for equality before the law, that equality that is declared in the Declaration of Independence and vouchsafed in the fundamental laws of nation and state.

— * * —
Not for the Churches

MR. TUFTS declares that the Sunday law is "not of the churches, or for the churches." It oughtn't to be. Yet somehow it is the religious man that is demanding the law. If a man believes in Sunday as a sacred day, that ought to be sufficient to hold him. We are glad that there are many Christians who, tho they believe they ought to observe the first day, feel that it is abhorrent to ask a law to enforce it. We have heard of one Methodist pastor saying that if such a law as that were demanded he would circulate petitions against it. There are many Christians who may not believe as do we regarding theological questions, but who do stand with us heartily regarding religious liberty. Thank God that this is so. We are glad that there are so many in the great state of California.

— * * —
A "campaign of education" has often been proclaimed against grafting and all the other evils of this time. It has been said over and over again, by reformers and would-be reformers, that if we only "turn on the light and let the people know the facts, we will break up all this criminality." But the light has been turned on in one city after another; it has been turned on in one legislature after another; one great corporation after another has had the light turned on it; but notwithstanding all this turning on of the light, there seems to be more of it to do to-day than ever. New York City has been engaged in turning on the light ever since the times of Tweed, and she is still at it, and things there are getting worse all the time, and every one knows that it is so. Chicago has been in the same catalog, and the "vice commission" of that city makes it plain that the mere turning on of the light does not correct the evil. San Francisco has made a record in this line that is known to the world, and she is still at it, and finds plenty to do. And these conditions are prevailing the world over. In view of the facts, men ought to be able to see that it takes more than the exposure of evil to correct the evil. And they ought to be able also to see that God is right when He says in His Word that "evil men and seducers shall wax worse and worse, deceiving, and being deceived."

— * * —
Prof. Jeremiah Jenks, of Columbia University, has been offered the position, by the Chinese government, of financial adviser to the new republic. It has been decided by the rulers of China to borrow enough money to pay off the dissatisfied troops, and wait a while before resuming negotiations with the six powers for the proposed \$300,000,000 loan.

— * * —
Mr. Roosevelt has announced that in his Chicago speech at the opening of the "Progressive Convention" he intends to declare himself in favor of a forty-eight hour week, and that no man work more than six days without a full day of rest.