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The Present Crisis.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land?
Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.

Careless seems the great Avenger; histories pages but record
One death grapple in the darkness 'twixt old system and the Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet the scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

—James Russell Lowell.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

GENERAL ARTICLES.

Christian Citizenship.

When God created man, he gave him dominion over the works of his hands. The greatest gift in it all was the dominion over himself. If man had retained his dominion over himself, there never would have been a civil government. When man had dominion over himself he recognized God as his Creator, and his power as the only power. When he lost self control, he came to see less and less of the power of God, and to rely more and more upon his own power, until he believed himself capable, not only of managing his own affairs, but abundantly able to regulate the affairs of others.

Having lost sight of God and his power, he saw no higher ideal than that which man offered. It was this which led, even Israel, to ask of God a king that they might be like the nations around them.

God's purpose for his created beings was that they might constitute a theocracy—a government in which every individual would be under the immediate direction of the Deity: yet he granted their request, recognizing the right of the governed to say who should govern, even though the choice may be unwise.

In God's government—a theocracy—the ten commandment law would be the constitution. Conformity to this law is only possible through the conscience, the mind and heart of man. The acts of the true man will be the result of the inner working of this law. The man who is untrue, may so act as to seem to be moved by the moral law, when in fact, the thoughts and intents of his heart are contrary to it. This deception can only

be discovered through an examination of those thoughts and intents; and hence such a law can only be administered by one who has power to read the heart. Any attempt to administer this law by these who cannot know the motives of men—who cannot in fact know their own hearts—can only result in false judgment, injustice and persecution.

Civil government was not God's choice—was not the best—but it was the best that man could provide. He set before them very plainly, the cost of such an experiment, but freely permitted them to make it. He gave them a man to rule over them, for, said he to Samuel, "They have rejected me that I should no longer reign over them." The constitution and code of laws of this form of government, could not attempt to regulate the thoughts and intents in the hearts of its constituents, for there is in such a government no power to discern such thoughts and intents. The power in such a government could not be greater than the power in its founder—man—and hence could recognize only outward acts. The ten commandments would not answer for the constitution of this form of government, as they deal only with the heart purpose, the conscience of the individual, and no power but Infinitude can administer them.

The constitution and laws of a civil government must establish a standard of action consistent with the peace and dignity of the nation, the preservation of its integrity, and the securing to each individual in the fullest measure possible, his rights, privileges and immunities. Religion—the reverence and obedience which one pays his God—is wholly without the province of civil government, for religion deals only with the thoughts and intents of the heart, and no civil government can tell what these are. Thus civil

government cannot determine what religion is, or regulate its forms and practices, without assuming to possess a power which God alone possesses. Civil government may establish a standard of coinage, weights or measures, but it cannot establish a standard of religion. It can make a man civil, but it cannot make him religious.

A Christian is one who is Christlike. A Christian family is one in which the members are Christlike—not by profession, but by practice. A Christian nation, is a nation of Christians. It is a Christian nation, not because a supreme court declares it to be so, not because a portion, or even a majority, of its citizens have a nominal connection with the church, but because the individuals composing it are Christlike. No device of man, no man-made law or statute, no power of civil authority, can make a man Christian, but only the power of the gospel administered by the Spirit of God.

The larger the proportion of Christians in any nation, the higher the type of that nation. If *Christians* could be induced to hold the offices in a government, they would discharge their duties faithfully, not because the nation is Christian, but because *they* are Christian. It would be pleasing to God to have every nation of earth a Christian nation.

When a nation is not what it should be, reforms are indicated. Reforms are of two kinds, civil and moral. Errors in taxation or expenditures, mismanagement of public affairs, call for reform: such reform as shall give the nation a just and equitable code of laws, administered in a fair and impartial manner. Such reform is purely civil and has no reference to religion in any way. If immorality is rife in a nation, this also calls loudly for reform. Civil enactments may forbid, and to a great extent prevent immoral acts; and because there are immoral people in every nation, who are guilty of immoral acts, these enactments are necessary and right, but such enactments do not effect the immorality a particle.

Morality is resident in the individual and not in the nation, as such. The moral reform—that through which morality may take the place of immorality—is a work which can be wrought only through the power of God operating in the heart of the individual. Civil enactment may restrain, but it never can make moral. The enforcement of religious enactments have made martyrs—have made countless hypocrites, but they have

never made, and never can make a single man Christian.

If immorality prevails, let the church, as a church, rise to the occasion and go forth to conquer it. If the church has the truth, it will have the power of God with which to teach that truth. The truth accepted, will make men moral. The appeal of the church to the State is of no avail, for as we have seen, the State cannot know the human heart and cannot administer the moral law, and so is powerless to work a moral reform. Such an appeal on the part of the church is simply a confession of weakness.

Our National Reform friends tell us that this is the "Secular theory of government" as opposed to the "Christian theory," and that such a government "is a mere human organization, conducted on business principles, and designed for material and worldly purposes." Well, that is exactly what a secular government is, but it is not opposed to Christianity because of this, for this is in harmony with the teachings of Christ, when he said, "Render therefore to Caesar the things which are Caesar's; and unto God the things that are God's."

So long as God's form of government existed—the theocracy—God was king, and every affair, both religious and secular, came under his rulership, because he was able to rule in all things; but when man's form of government was set up, its responsibilities were limited because its power was limited. All power is of God, and he gave them power to administer the civil affairs, but he did not give them power to read the hearts of men or to legislate upon the thoughts those hearts should contain.

Civil government holds every man responsible for his civility. God holds every soul accountable for each thought, word, and act. A man may be civil and not Christian, but every Christian man will be civil; therefore Christians make the best citizens, and Christian citizenship is to be desired in a nation, above all things, but as we have seen, the government is powerless to make a single Christian, and if it is done, it must be done, as it has ever been in the past, through the power of the gospel.

"Not by might, nor by power, (force) but by my Spirit, saith the Lord of hosts."

Dr. Willard W. Hills.

"The line of distinction between professed Christians and the ungodly is now hardly distinguishable."

Sunday Laws are not Civil, but Religious.

In answer to the claim made by some that Sunday laws are not religious, but only civil laws, we reply:

1. The Sabbath is not a natural division of time. The revolutions of the earth have nothing to do with the division of time into weeks, or series of sevens. The movements of the planets have nothing to do with it. Neither the seasons nor the changes of the moon are responsible for it in the least.

How came it then? Answer: The Sabbath is an arbitrary division of time; thus the Sabbath law is purely arbitrary.

But who gave it?

2. The Sabbath law is of divine origin and authority, by God's example and command.

"He rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:1-3

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, * * * For in six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore, the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

It is the "Lord's day"—"For the Son of Man is Lord even of the Sabbath day." Matt. 12:8. Mark 2:28.

3. Therefore the Sabbath is wholly religious in its authority. It is thus directly and emphatically a matter of religion and conscience, toward God the Father, and Jesus Christ his Son!

4. There are three weekly Sabbath days observed in the name of religion. Friday, the sixth day of the week, by the Mohammedan religionists; and Saturday and Sunday, the seventh and first days, by Christians.

Some Christian churches observe the first day of the week—Sunday—while other denominations of equally conscientious Christians, religiously keep the seventh day of the week—Saturday—from sundown Friday evening to sundown Saturday evening—the old Bible Sabbath. Among the latter we may name the Seventh-day Baptists and the Seventh-day Adventists.

5. For over one hundred years, both seventh day and first day Christians have, in the United States, been free to worship God according to the dictates of

their own conscience; and every just and liberty-loving heart must say, with George Washington, that this is right!

6. Now, some desire to limit this righteous freedom of worship, and make and enforce Sunday laws; thus usurping the place of God, and deciding for another soul, the purely religious question of—"which day of the week is the Sabbath?"

7. This is unconstitutional, for the constitution says—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Art. 1. Amendments.

"No State shall make or enforce any law, which shall abridge the privileges or immunities of citizens of the United States. * * * Nor deny to any person within its jurisdiction, the equal protection of the laws." Art. 14. Amendments.

8. The enforcement of Sunday laws operate to oppress those citizens who keep another day, for it compels them either to rest two days a week, or to give up their religion; and they love their religion fully as much as first day observers love theirs. If, however, they cannot rest two days each week, and will not give up their faith, they become liable to fine and imprisonment at the wish or prejudice of any informer who desires to persecute them by having them prosecuted for Sunday work, after they have kept the seventh day as they believe their Master did.

9. Can it be that in the twentieth century, and in the United States of America, Christians shall be imprisoned for doing only what our Master did, who worked six days at honest labor, and rested on the seventh day of the week?

10. In conclusion, we give the following incontrovertible legal proof that Sunday laws are religious laws, a deciding of a religious question, and therefore unconstitutional.

In a letter to the writer, dated "Department of Justice, Washington, D. C., May 29th, 1905," and referring to the trial and imprisonment of a seventh-day Christian in New Mexico, for labor on the first day of the week: Acting United States Attorney General H. M. Hoyt says; "Mr. Cassell was convicted of a violation of section 1368 of the Compiled Laws of New Mexico, commonly known as the Sabbath observance law; and that there seems to be a difference of opinion between the defendant in the case, Mr. Cassell, and the court, as to the construction of the question which day of the week is the Sabbath."

Thus we have proved, from the origin and authority of the Sabbath, and by the nature and operation of Sunday laws, and by one of the highest legal authorities of the land, that Sunday laws are not civil, but religious.

They are therefore unconstitutional, and they are unchristian, for Christ is pleased only with free, willing, and loving service in his religion.

H. M. J. Richards.

The Powers That Be.

"Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God." Rom. 13:1.

All power in heaven and earth is of God. There is no other source from which power can come. The reply of Jesus to Pilate reveals this fact: "Then saith Pilate unto him, speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above." John 19: 10, 11.

The power that the Devil, and all wicked men possess, is derived from God, but this very power is perverted and used against God. The power of speech is often used to blaspheme his name. The power to use the arm is many times used to take the life of a fellow man.

God did not intend that Pilate should use the power which he had given him, to crucify the Lord; but he did so. The Lord did not wish the Jews to use the power given them to throw stones at Stephen, and kill him, but they so used it. He gave the Jewish Sanhedrin power, but not for the purpose of persecuting his own apostles. The power vested in Darius, King of the Medes and Persians, was used to put the prophet, Daniel, in the Lion's den, simply because he would persist in praying, three times a day to his God, but the Lord saved him from the lions, and set his approval upon his disobedience of the King's decree.

Nebuchadnezzar, the King of Babylon, received his high position from God, and he said, through Daniel the prophet, "Thou, O king, art a king of kings: for the God of Heaven hath given thee a kingdom, power, and strength, and glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all: Thou art his head of Gold."

Dan. 2: 37,38. God had declared that he would punish the people who would not serve this same king, and put their neck under his yoke; (Jer. 27:6-8) and yet, this king made "a golden image, and set it up on the plain of Dura" and used the power God had given him, to cause all people to bow down and worship that image. Three of the servants of God were brought to the test, and were strictly commanded by the king, to bow down and worship this image; but they firmly and decidedly refused, "and were cast into the burning fiery furnace." But God approved of their course in this matter, and delivered them.

Why did God thus deliver his people? There can be but one answer and that is: God never intended that man should pervert his power, by legislating to coerce any one in matters of religion. Man must be free in these things, to worship God according to the dictates of his own conscience. If he should make a mistake in this worship, God will bring him to account for it in the day of judgment.

There is a movement on foot in this fair land—this government of the United States—which proposes to compel every citizen of this country, regardless of his faith, to observe the first day of the week, or Sunday, as the "American" or "National" Sabbath. All Christians, and every citizen should say to this government: "Hands off!"

When the powers that be, do now, in our day, put forth the hand to coerce in matters pertaining to the conscience, to arrest men and put them in jail, for not obeying unjust laws: we must do as did Daniel, and others who trusted in God, we must stand unflinchingly in our obedience to God, while we resist not the powers that be, but be subject to them, even if they put us in jail.

G. W. Anglebarger.

"The success of any great moral enterprise does not depend upon numbers. Therefore:

I solicit no man's praise.

I fear no man's censure.

Our trust for victory is solely in God. We may be personally defeated, but our principles—Never.

I am in earnest.

I will not equivocate.

I will not retreat a single inch.

AND I WILL BE HEARD."

William Lloyd Garrison, in the pledge of the Niagara Movement for the colored people.

"Church and State are now making preparations for the future conflict."

Work of the Federation.

The federation of churches, that has been consummated in New York recently, is the most important event in rapidly fulfilling prophecy, since the formation of the image to the beast by the National Congress, in 1892. We have been foretelling, by the word of the Lord, that a time would come when "They would give life unto the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of beast should be killed." The time is here when they are to make the most determined effort to "give life to the image," that has ever been made. The State, of itself, will never do such an evil thing; it can only be brought about through the effort of an apostate church to use the State for the furtherance of its own ends. Many attempts have been made to do this, and because it has thus far failed, is due, in part, at least, to the many diversities of beliefs and interests in the so-called protestant churches. These differences cannot be reconciled through federation. Nothing but the power of God can make many minds, one. There is only one point of doctrine upon which all of these varied sects agree: this is the Sunday institution of the papacy. This is the point of contact then, in matters of belief. Associated with this are civic righteousness, Christian citizenship, etc., and along these lines of agreement, and along these lines only, must the work of federation be done. Having found the levers with which to pry, all the power and influence of united apostate protestantism will be exerted to move the government in the way of its desires, and the image will spring into life.

How long will it take the National Reform Association to work out its purposes, backed by such a mighty engine as the federation of churches? Already they are working, might and main, to secure a religious amendment to the constitution by means of a rider to the anti-polygamy bill. Soon we will be face to face with the last issue. Soon the last desperate struggle will be on. Are you ready to meet it, my brother?

Willard W. Hills.

Church Federation.

The leading religious bodies in this country are seeking to realize by federation a union which they have sought but failed to attain by a breaking down of dividing lines. The Christian idea of unity,

set forth in the prayer of Christ for his followers, is that of a complete oneness in belief, desire, and aims, even as Christ is one with his Father. There is one Lord, one faith, one baptism, and one Holy Spirit, hence there is no provision made for any disunion or division of any sort among true Christians. Christ is not divided, and true Christians being only those whose life is Christ in them, only perfect unity among them can exist. If this unity is not seen, it is because the human and selfish has not all been replaced by the divine.

Self is a dividing element. The religious divisions that exist are due to self; they are not due to any fault in the revelation that has been given of God's will to man, or in the agencies by which the divine plans are wrought out.

Having failed of a union in which all selfishness would be eliminated, a union is now proposed in which the elimination of self will not be necessary.

There is the same difference between Christian unity and federation that there is between humility and pride. Humility is necessary to union with God. God dwells not with the proud, but with him "that is of a contrite and humble spirit." In justification by faith all the glory of man is laid in the dust. By this surrender of all human glory and pride, men are brought into unity with Christ and with one another.

Federation, on the other hand, calls for no such surrender. With federation comes the sense of power, and with this comes pride. There is glory and power in a great federation, but they are not of God. The divine purpose of the church of Christ cannot be realized through this means.

L. A. Smith, in *Review*.

An Appeal for Justice.

This is the title of a 24 page tract written by Elder H. M. J. Richards, published by the Colorado Tract Society. It is addressed to all men everywhere, and the opening paragraph presents the purposes and scope of the booklet. "These facts and eternal principles of right are presented in the name of the Author of all liberty, as an appeal for justice and the universal recognition of those natural rights which are ours in common with all mankind."

The tract deals with the recent imprisonment of Brother E. K. Cassell at Raton, New Mexico. A picture of Brother Cassell looking through the prison bars is shown on the front page.

In the body of the work there is given a picture of Brother Cassell and his present associates; a sorry companionship, truly; two saloonkeepers, two murderers, one robber and a common drunk.

Beginning with a brief statement of the case, Brother Richards presents a letter from Judge Mills to the sheriff of Colfax county, New Mexico, urging the sheriff to greater earnestness in the prosecution of the violation of the Sunday laws. Brother Cassell's arrest and imprisonment follows. The results of the trial are given in Brother Cassell's own words. Brother Richards visited Brother Cassell in prison and held some meetings in Raton in the interests of the religious liberty work. He next addressed a letter to the President of the United States, which is given in the tract, together with the President's reply through Mr. H. M. Hoyt, the Acting Attorney General. Brother Richards in turn replies to the letter of the Attorney General, setting forth the principles of religious liberty for which our denomination stands. In these letters of Brother Richards, addressed to the President and the Attorney General, the principles of religious liberty are stated in a clear, concise manner.

We can cordially recommend this tract as a most excellent publication to place in the hands of our friends and neighbors. It is interesting throughout, and that which makes it particularly effective is the fact that these principles are stated in connection with the practical operation of Sunday laws in our own midst. The people living within the confines of our own conference can appreciate the application of these principles when they concern things that are going on right in their own section of the country. We know of no tract so greatly calculated to interest the people of Colorado and New Mexico, and so designed to appeal to them and impress them with the principles of truth at this time as this publication. We earnestly trust that our people generally, and our local missionary societies will circulate thousands of them during the winter months.

Francis M. Wilcox.

Polygamy is a wicked thing, but we cannot recognize the right of the State to deal with it from the standpoint of God's law. He will attend to that in his own good time. Let the State, for the good of society, enact laws against this evil, but let such laws be upon their own proper basis: that of civil enactments.

Supplement to the Echoes.

A Striking Contrast.

There is a deeper purpose in the religious rider to the anti-polygamy bill than the extinction of polygamy. It is to secure at last what they have been striving for so long—a religious amendment to the Constitution. They recognize the fact that if the government sets up a religious standard by which to judge any one act that all other acts must be judged by the same standard. This would constitute the very thing the papacy has always stood for, a religion enforced by the state.

Polygamy is an uncivil thing, and a civil enactment to forbid it is a right and proper proceeding; but a religious amendment has no place in the Constitution of this government, and is a violation of the principles enunciated by its founders, and of the teachings of Jesus Christ.

We desire to quote a few of these authorities, and some of the sayings of the National Reformers to be viewed in contrast.

"Render, therefore, unto Caesar the things which are Caesar's; and unto God the things that are God's."—Jesus Christ.

"Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and is to be protected in worshipping God according to the dictates of his own conscience."—George Washington.

"Leave the matter of religion to the family altar, the church, and the private school. Keep the state and church forever separate."—General Grant.

"It is the duty of every man to render to the Creator such homage and such only as he believes to be acceptable to him. In matters of religion no man's right is abridged by the institution of civil society, and religion is wholly exempt from its cognizance."—James Madison.

"The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning is not necessary to establish this truth; we are conscious of it in our bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate. The bigot, in the pride of his authority, may lose sight of it; but strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the

dungeon and the fagot, and the spirit which God has planted in him rises up in rebellion and defies you."—Col. R. M. Johnson, in Sunday Mail Report.

The following are quoted from those who take an opposite view:

"The tendency of legislatures and executive officers toward those who claim to keep a Saturday-Sabbath is to over-leniency rather than over-strictness."—Wilber F. Crafts.

"I have learned that * * * we hold the United States Senate in our hands. We can hold Congress in our hands and wield this country just as we please."—Rev. H. H. George, D. D.

"Whenever they (the Roman Catholics) are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."—Christian Statesman.

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

"Constitutional laws punish for false money, weights and measures, and of course Congress establishes a standard for money, weights and measures. So Congress must establish a standard of religion, or admit anything called religion."—Proceedings of the Fifth National Reform Convention.

"We want state and religion, and we are going to have it. It shall be that so far as the affairs of the state require religion, it shall be religion—the religion of Jesus Christ. The Christian oath and Christian morality shall have in this land 'an undeniable legal basis.' We use the word religion in its proper sense, as meaning a man's personal relation of faith and obedience to God."—Jonathan Edwards, D. D., proceedings of National Reform Convention.

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

The National Reform Association declares its purpose to be, "To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land."—Art. 2, National Reform Constitution.

National Reform Campaign.

By K. C. Russell.

The National Reform Association has recently inaugurated a vigorous campaign with the fond hope of securing their long-cherished desire of ob-

taining "such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion." This campaign was launched on the public as the result of the instructions which were given to the judiciary committee by the United States Senate to report within thirty days after the assembling of the coming session of Congress a new form of constitutional amendment for the suppression of polygamy. This opportunity was eagerly seized upon by the National Reformers to attach onto the proposed constitutional amendment against polygamy a rider embodying an acknowledgment of the moral laws of Jesus Christ as the basis and standard of legislation regarding the family. It will be readily seen that if the National Reform Association should succeed in getting this religious feature incorporated into the Constitution of the United States, it will form a basis for all the evil legislation which they have ever sought to obtain.

The following is their program for the campaign as outlined in the November number of the Christian Statesman:

1. To send the petition with accompanying documents to all church courts, and to pastors and churches.
2. To print in sufficient quantities the documents needed in the work.
3. To make judicious use of the newspapers, religious and secular.
4. To arrange for an effective hearing before the judiciary committee like our former hearing on the same subject with which the committee was so impressed that they printed five thousand copies of the report of it, or five times the usual number, for the use of the members of Congress and for general distribution.
5. To send some one to Washington for the months of December and January for continuous labor with the members of both houses.

Should not every lover of Christian liberty recognize in this wicked movement on the part of the National Reformers a danger signal? While we are unalterably opposed to polygamy, yet we do enter a most solemn protest against the proposed religious feature which the National Reform Association is seeking to secure.

Elder Richards' tract, "An Appeal For Justice," can be obtained in lots of ten for 2 cents a copy, and at the rate of \$1.50 per hundred.

NOTES AND ITEMS.

February 10th will be the date for the religious liberty convention.

On no account lay this issue aside, or destroy it. Pass it along to your neighbor.

There never was a time when it was so important to understand the principles of religious liberty.

Religious liberty is the most vital thing before us. Let us make the conventions glow with the power of the truth for the time.

"In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the State, protestants are following in the steps of the papists."

The tract, *An Appeal for Justice*, written by Elder Richards, a review of which will be found in another column of this issue, is on sale at the Tract Society office, 1112 South Eleventh street, Denver. Price, two and a half cents a copy, post paid.

The federation already claim a constituency of eighteen million. They expect every one of these to write letters to their senators and representatives, to secure such legislation as, in their judgment, is needed. What would be the effect if they should?

"The National Reform movement has been regarded by some as of so little importance, that they have not thought it necessary to give much attention to it. * * * The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind."

"Patriotism is the love of one's country—the country of one's birth—because it is the land of his fathers. Christian patriotism, then, is the love of the country of the Christian's birth, because it is the land of his Christian fathers. The country of the Christian's birth is the heavenly country, because the Christian is born only 'from above.' The heavenly country, then, is the land of the Christian fathers."

"God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events be-

fore them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith."

"The teachings of religious leaders have opened the door to infidelity, to Spiritualism, and to contempt for God's holy law, and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world. Yet this very class put forth the claim that the fast spreading corruption is largely attributable to the desecration of the so-called 'Christian Sabbath,' and that the enforcement of Sunday observance would greatly improve the morals of society."

It is the purpose of the conference to make the ECHOES for the year 1906 the medium of communication for all important matter, of which the present issue is a sample. Important things are taking place in our country and we trust that all our people will subscribe for ECHOES so that we may be able to bring all these good things to you *at once*. Do not delay but send your subscription *today*. We are sending a sample copy to all whose names we have been able to obtain.

The convention has proved so beneficial in our Sabbath-school work that it will surely be helpful in the religious liberty work. We, as a people, are woefully ignorant concerning the principles of this important subject. We need thorough and systematic study: an opportunity for the most careful consideration and discussion of these things in order that we may be in anywise prepared to meet the crisis that is just before us.

The General Conference religious liberty department has prepared a program for a religious liberty convention, together with some notes which will be of great assistance in the preparation of the various papers. This program will appear in the next issue of the ECHOES; and it will also be sent to each church by mail.

We trust that every church will take up this work with energy and a determination to get the most benefit possible from these meetings.

Clasping Hands.

This article from the *Review* is suggestive of the possibilities of federation: "At a banquet held November 16, in

New Haven, Conn., there was a dramatic scene when W. J. Slocum, a prominent Roman Catholic of Waterbury, Conn., and Rev. Artemus J. Haynes, pastor of the United Congregational church of New Haven, clasped hands. The report says: 'As they clasped hands, one hundred and fifty business and professional men stood with bowed heads, while Father Slocum said: "I feel proud of the words of my protestant brother. It is time the protestant and catholic should forget the differences of faith and stand united as American citizens, the grandest and greatest on the face of the earth!"'

"This little incident in itself, would not seem particularly alarming, but in the light of the following, it has the deepest significance: 'When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when under the influence of this union, our country shall repudiate every principle of its constitution as a protestant and republican government, then we may know that the time has come for the marvelous working of Satan, and that the end is near.'"

The *Pueblo Chieftain* says the Federation movement is receiving the united support of the ministers of the city, with one exception. We quote the opinion of that one, as it so clearly points out the weak spot in the federation thought.

"One church, 147 sects of Protestants. Shall we federate? No, Christianize. Federation involves compact and suggests statecraft, strategy—in fact, Rome itself, minus the pope. The American Christian is a free man, a born King.

"His title rests in personal love to Jesus Christ, the proof of his title is in service. Sooner or later, such Christians may see that the bigot and the modern pharisee belong in limbo. Under the steady glow of the star of Bethlehem we are brought to note that the kingdom of Heaven comes without observation and belongs to the childlike.

De Witt D. Forward."

Another pastor says: "Federation brings united effort without requiring any of us to surrender vital principles. The movement has unlimited possibilities."

The truth of God knows no variance in its "vital principles," and while there are truly, "unlimited possibilities" in the federation movement, it cannot bring forth "the peaceable fruits of righteousness" when there is division as to the "vital principles" of that which they profess.