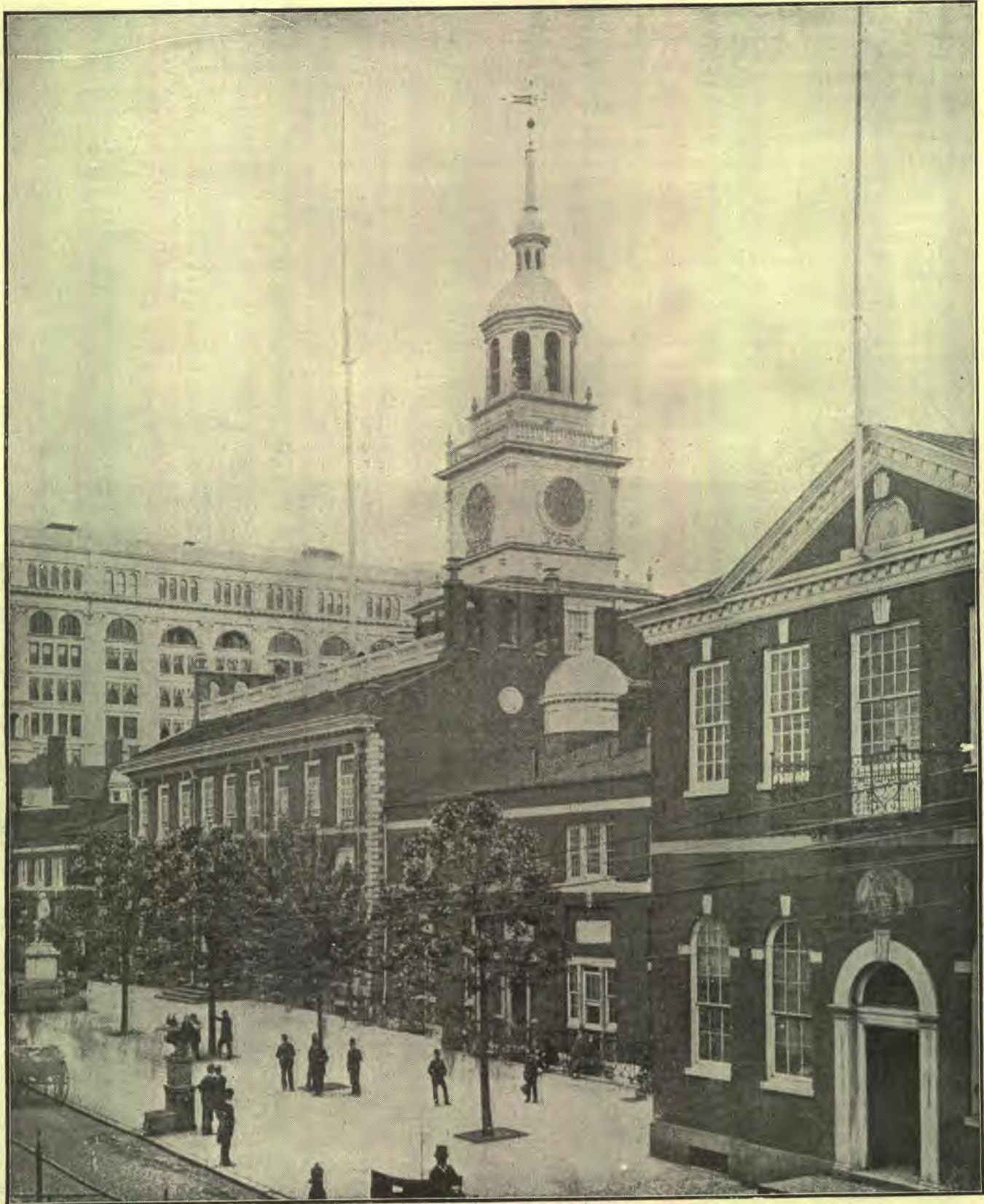


# SIGNS OF THE TIMES



**INDEPENDENCE HALL, PHILADELPHIA**

*Where Was Signed, July 4, 1776, the Declaration of Independence*



## With Our Inquirers

“If ye will inquire, inquire ye.”

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

### 2139.—“No Man Hath Ascended into Heaven.”

Thru the medium of your valuable paper please enlighten me in regard to the declaration of Jesus to Nicodemus (John 3:13), “And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven.” S. E. B.

Read the context. The question is not the mere ascension or descent from heaven, but a matter of teaching. Jesus said, “If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?” The thought is that no man has ascended up to heaven and obtained these things and who came down and taught them to earth but Jesus Christ Himself. Others have ascended; the Lord has not sent them back to be our teachers. Jesus Christ came down from heaven bringing life and truth to the world, and He is the only One who has so done. He brought with Him the very atmosphere of heaven, and His work while here upon earth was to live and bestow the heavenly life.

### 2140.—Glory to Be Done Away.

Please explain 2 Cor. 3:7-13. It seems that the glory spoken of refers to the Ten Commandments, which glory was to be done away. C. G. L.

By reading carefully the chapter you will see, especially in verses 8 and 9, that it is not the glory of the law, but the glory of the *condemnation* which the law brought. The contrast is between a ministration which merely condemns and a ministration which saves. A ministration which condemns is where the law is not received into the heart, where we simply hear it spoken to us or read it. God gave it to Israel on tables of stone and spoke it in their hearing. That condemned them. That was the glory which condemned them, but the greater glory is that which brings the law within man and writes it upon his heart, and that is the ministration which is more glorious than the ministration which simply condemns the sin. When one is condemned and sees the law in all its beauty and glory, if he will accept of the Lord Jesus Christ he will receive forgiveness, and not only forgiveness, but the Spirit of God will write the law upon his heart. Taking away the sin does away with the glory of condemnation, abolishes the sin, and makes the sinner a child of God. See the SIGNS of June 19, Question 2122.

### 2141.—Forbidding to Marry, Abstaining from Meats. 1 Tim. 4:1-4.

Please explain 1 Tim. 4:1-4, especially verses 3 and 4. E. G. T.

Please explain 1 Tim. 4:4, 5. The Seventh-day Adventists preach that their converts ought not to marry outside of the faith, and also abstain from swine's flesh. If this scripture does not have reference to them, please explain what it does mean. T. L. B.

1 Tim. 4:4 says that all creatures are good. How can you people say that it is wrong to eat pork? R. T. S.

1. Let us not make the mistake that we must make some application of every scripture we find in God's word. Sometimes the application of these scriptures are very clear; sometimes their applications have been in the past and their predictions already fulfilled; sometimes they are yet to be fulfilled in the future. Sometimes one or two specifications of a scripture may seem to apply to a certain class, and yet the scripture as a whole may not apply whatever. For instance, both sheep and swine have four legs, two ears, two eyes, one mouth, cloven feet, but this does not by any means prove their identity.

2. The scripture is not necessarily a last-day scripture. The Revised Version renders “in later

times,” that is, times later than the days of the apostle, when some should fall away from the faith.

3. In falling away from the faith they would give heed to seducing spirits and doctrines of demons, led away by hypocrisy of men that speak lies. One of the most prominent doctrines of demons is that the dead are conscious and communicate in some way with men; out of this has grown a horrible array of pestilential doctrines which have perverted the truth of God and turned men from light to darkness.

4. The class in 1 Tim. 4:1-4 mentioned does not simply teach that one should not marry without the faith, but they forbid marriage. This certainly is not true of any Christian body that we know, save the Roman Church which has enjoined celibacy in its priesthood and its orders, and also among Spiritualists the same teaching has cropped out in the doctrine of free love. It has been the teaching of the Bible in both dispensations and in every branch of the Christian church that Christians should marry within the fold of Christ. Even worldlings will admit the force of that teaching.

5. “Commanding to abstain from meats.” The word “meats” comes from a Greek word meaning simply *food* of any kind, either vegetable or animal. In other words, fasting is not taught or advised, but enjoined. God has given His people the privilege of eating and drinking that which is good, and the food here mentioned is that which God has given to be received with thanksgiving, which is “sanctified [set apart] thru the word of God and prayer.” God's word has clearly told us that there are some kinds of food for His children to eat. The prohibitions of the Old Testament found in Leviticus 11 and Deuteronomy 14 were certainly based on sound principles or God would never have given them. The animals prohibited as unclean have not changed their habits or nature since, and even animals that are clean have become so diseased that it is not safe to partake of them. On the other hand, science and practise are continually demonstrating that a non-flesh diet is the very best of diets.

So much for the teaching of the word and common sense. We know of no Christian church that absolutely forbids such things, unless it is some of the fasts that are commanded as above noted. The wrong of pork is that it is always unwholesome. It does not best fit the person for service, nor transmit pure blood to his posterity.

### 2142.—Province of Governments.

If the government saw fit to legislate a settled weekly cycle to commence on Monday instead of on Sunday as it now does, thereby causing Sunday to be the seventh or closing day of the week, would you then keep Saturday, the sixth day, or would you step over and worship on Sunday, the seventh day? If you say Saturday, you keep the sixth day; if you change over to Sunday, the seventh day, you admit by that that a government set it apart, and that it is simply a matter of legislation; and if so, then one day is as good as another, just so it has the seventh ring.

G. W. R.

Our correspondent has answered his own question. If you will read the articles in this and succeeding papers you will have a clearer understanding of the province of governments. The week is not a matter of human legislation in its origin. It came to us from Eden, divinely appointed of God and marked exclusively on account of the Sabbath; in fact, it is the Sabbath itself which makes the week, and in the Lord's naming of the days, followed even now in Oriental lands, the first day is “the first day to the Sabbath,” “the second day to the Sabbath,” “the third day to the Sabbath,”

“the fourth day to the Sabbath,” and so on thruout the week, until we come to the crowning day, the Sabbath. Whatever legislation men may make affects in no way God's week.

### 2143.—A Stumbling-Block.

Is not the Sabbath question as now agitated thruout the country a stumbling-block to men? It has so proved to me. I know many in the same spiritual condition; no fruitage on account of the controversy. I wish you could keep the same day, as long as it might be regulated by the legislature for the good of all. There is not, nor can there be, life in such disturbance. If a matter of legislature, then it is not the mark of the beast. G. W. R.

The Sabbath *may* be a stumbling-block, that is, people may make it so. So they did Christ Jesus, the Lord of the Sabbath. So the prophets declared He would be, seven hundred years before He came, “And He shall be . . . for a stone of stumbling, and for a rock of offense.” Compare Isa. 8:14 and 28:16 with 1 Peter 2:6-8. Note also that those who make Him a stone of stumbling are those who are *disobedient*, for they “stumble at the word, being disobedient.” And yet in God's plan He never should be a stumbling-block, nor should any precept of His law. There is one way by which the Sabbath need not be a stumbling-block to this troubled soul, and the Lord makes that way very plain. He declares (Ps. 119:165), “Great peace have they that love Thy law, and they have no occasion of stumbling.” Do you say that you do not love His law?—Then let the Holy Spirit into your heart, for by that the love of God is shed abroad. Rom. 5:5. “For this is the love of God that we keep His commandments; and His commandments are not grievous.” 1 John 5:3. Do you say that you do not have His Spirit?—Then “ask and it shall be given you,” for He is more willing to give His Holy Spirit to them that ask Him, than earthly parents are to give good gifts unto their children. See Luke 11:9-13. How true it is and how all of the sad and triumphant history of human experience demonstrates, that the “ways of Jehovah are right, and the just shall walk in them, but transgressors shall fall therein.” God's law is spiritual; if by the Spirit it is written in our hearts there is life in it. Others may differ, may not have the Spirit, and make the law a mere matter of controversy. There is no life in controversy. Neither is there life in following a multitude to do evil, for the Lord expressly tells us that we shall not do this, “Thou shalt not follow a multitude to do evil.” Life is found only in connection with Jesus Christ, and if we walk in His way we must walk in the way of righteousness. Prov. 12:28; Matt. 19:17. If the Sabbath is a matter of human legislation, it certainly is in that very respect a mark of the beast, for a beast is ever used to represent civil government; but civil government has no right to legislate in religious matters.

### 2144.—When Will It Be?

Referring to the article in the SIGNS of May 20, on the second coming of Christ, will the ungodly be burned up and the earth melt with fervent heat when Christ comes, or will that be after the Millennium when these take place? G. H. D.

Many of the wicked will be swept off by the pestilences and wars of the last days before Christ comes. Many will perish under the severer pestilences and calamities of the plagues; and those which are left will not be able to endure the glory of Christ's presence when He shall appear, and will die. See Jeremiah 25; Revelation 16; and 19:21. During the thousand years the earth will lie desolate. Isaiah 24. At the end of that thousand years the earth will be visited. Men will come out of their graves, and then the mighty presence and power of God will appear and set on fire the very foundations of the earth. Before that glory the wicked will be consumed and “the elements shall melt with fervent heat, the earth also.” Out of those purifying fires there will come a new heaven and new earth. Revelation 20, 21. See tracts “The Great Day of the Lord,” and “Tormented Forever and Ever.” The price of these two tracts is five cents, at this office.



# Signs of the Times.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

For Terms, See Page 15  
Vol. 33, Number 27

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First Tomb of U. S. Grant, who said, "Keep the Church and State forever separate."

## Keep the Church and State Forever Separate

By Professor George W. Rine



The House in Salem, Mass., where Roger Williams, the "Apostle of American Liberty," lived.

**T**HO the Church and the State are both divinely ordained, they are wholly distinct in function. Territorially their spheres of activity may, and often do, partly coincide. In respect to function, however, no one has ever so sharply differentiated them as did our Lord.

### A Divine Principle.

The reader will remember that when Christ lived and walked with men, His enemies were constantly plotting His overthrow. Nothing was left untried in their relentless efforts to disconcert Him in His utterances. They sought to draw from Him some unguarded word that might be wrested to their fiendish purpose of trumping up a charge of political or ecclesiastical conspiracy against Him. To this end, they addressed to Him this cunningly conceived question: "What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not?"

Jesus instantly read their motives, and asked, "Why tempt ye Me, ye hypocrites? Show Me the tribute money." Bringing to Him a penny, He asked them, "Whose is this image and superscription?" "Cæsar's," was the prompt reply. In keeping with their answer, Jesus enunciated, for the benefit and guidance of all ages, this momentously important dictum: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Abashed and completely discomfited, these plotters "left Him, and went their way."

Here our Lord has tersely, lucidly, yet conclusively, enunciated the relations that should ever obtain between the Church and the State. Their respective missions are absolutely distinct, forever separate. There are sharply defined duties that each citizen owes to the State—these he must faithfully render to the State. There are equally well-defined duties that each one owes to God or to His church—these should be faithfully rendered to God. In this world Church and State must coexist, but, according to the

teachings of our divine Lord, they must not be wedded. Each has its individual work to perform. Purely secular interests are guarded and promoted by the State; the spiritual or religious interests by the Church.

### A Curse to Nations.

It can not be rationally denied that the unholy alliance between Church and State, which has so generally marked the history of the world, has always been the arch-disturber of the peace of nations. Such a union is unnatural, even monstrous, and has never failed to become a curse to both. As often as the Christian Church has sought and obtained the favor of civil rulers, it became worldly in spirit, ambitious of power, proud, and despotic. As often as civil magistrates have courted the favor and support of the Church, they became the puppets and slaves of ecclesiasticism, than which no worse bondage has ever been known to man.

### In the Republic of the West.

The founders of our Republic were wise enough to foresee that no greater peril menaced the peace and perpetuity of the young political giant of the West than an alliance between it and religion. In formulating the Constitution proper, they failed to insert anything that would forever make such an alliance impossible. Hence they hastened to amend the Constitution as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Revelation and reason both teach us that all genuine religion is voluntary, and can not therefore exist without individual freedom of conscience. Genuine religious liberty is essentially impossible where Church and State are united. All history attests the truth of the oft-repeated fact that an alliance between political and religious institutions unfailingly results in oppression and persecution.

### An Example in France.

Never was there a closer union between the Church and the State than existed in France during the long reign of Louis XIV. Catholicism was of course the State religion. Both Protestant and Catholic historians testify that the most thrifty, industrious, skilful, and conscientious of Louis' subjects were the Huguenots, the name by which French Protestants were then known. In civic affairs they represented all that was best in France of intellectual culture, moral vigor, and domestic virtue. By their industrial skill and thru their virtues they made France the first nation of the world in productive energy, wealth, and power.

But the king was "a devout son of the Church," and he thought it his duty to compel all his subjects to bring their belief and practise into conformity to the National Church. Laws were enacted commanding all Protestant churches to be closed; Protestants were dismissed from the public service; their property was confiscated; and their children were forcibly taken from them and placed under tutelage of the priests of Rome. These forms of tyranny were quickly followed by massacres and executions.

### Edict of Nantes.

In 1598, thru the influence of the enlightened king, Henry IV, the famous Edict of Nantes was promulgated, guaranteeing religious liberty to the people of France. For many years under this Edict the Huguenots enjoyed a large measure of peace, and France thru them a prosperity greater than that of any other nation. The climax to the revolting persecutions inflicted upon the Huguenots by Louis XIV, was the revocation of the Edict of Nantes, in 1685. Macaulay gives the following graphic picture of the immediate results:

"The Edict of Nantes was revoked, and a crowd of decrees against the sectaries appeared in rapid succession. Boys and girls were torn from their parents and sent to be

(Continued on Page 9.)





Bartholdi's Statue of Liberty.

"Proclaim LIBERTY thruout all the land unto all the inhabitants thereof."—Jehovah.

**R**ELIGIOUS Liberty is the birthright of mankind. It is the opposite of religious intolerance and of the tyranny of a State religion. It is the ripe fruit of the teachings of the word of God concerning individualism and the rights of conscience. It is the tardy response of civilization to the stifled cries of the martyrs of all ages.

Briefly expressed, Religious Liberty is "freedom of religious opinion and worship as one's conscience may dictate" (Standard Dictionary). Or, it may be defined as "the right of every individual to worship according to the dictates of his own conscience; or *not to worship at all*, if he so chooses."

Religious freedom, according to another authority, "consists in the *right* guaranteed by the laws of a country to each one of its citizens to maintain and propagate *any religious opinion*, and to celebrate *any form of worship* he may think proper."

### A Natural, Fundamental Right.

Religious liberty involves that which can not be settled by majorities. It is a gift of God, a natural, fundamental, and inalienable right of every man. In the words of the immortal American Declaration of Independence: "We hold these truths to be self-evident, that *all men are created equal*; that they are *endowed by their Creator* with certain *unalienable rights*; that among these are life, *liberty*, and the pursuit of happiness."

Speaking of these natural rights of man, a committee of the United States Senate said, in 1829: "They are not exercised in virtue of governmental indulgence, but *as rights*, of which government can not deprive any portion of citizens, however small. Despotie power may invade those rights, but justice still confirms them."

God granted to man that liberty of choice which is essential to true worship and moral responsibility. In the words of Jefferson, "the God who gave us life, gave us *liberty* at the same time." Our Creator is the Author of Liberty in religious affairs, as is witnessed by the very existence of sin itself,

# What Is Religious Liberty?

By A. J. S. Bourdeau

—the result of man's original choice not to serve Him. The following pertinent sentiments of Jefferson give added emphasis to this great truth:

"Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do."—*Virginia Act for Establishing Religious Freedom, 1785.*

### Religious Liberty the Separation of Church and State.

The testimony of history is that all religious persecution is the result of a union of the spiritual and the temporal power, of the Church and the State. Religious freedom, therefore, is the direct result of the separation of these two powers. In fact, it may be said that Religious Liberty is the separation of Church and State—a doctrine founded upon the teachings of Jesus Christ.

### The Divine Definition.

The first formulated protest against the union of Church and State was made by Jesus Christ, the head of the Christian Church. He thus defined religious liberty: "RENDER TO CAESAR THE THINGS THAT ARE CAESAR'S, AND TO GOD THE THINGS THAT ARE GOD'S" (Mark 12:17.) His theory also provided liberty for those who did not see fit to believe the doctrines of His Church; for He said: "If any man hear My words, and believe not, I judge him not (John 12:47).

### Limitations of Religious Liberty.

The religious rights of every person are limited only by the civil rights of others. The following from the report of the

### Instinct of Liberty.

Is there a brilliant fondling of the cage,  
Tho sure of plaudits on his costly stage,  
Tho fed with dainties from the snow-white hand

Of a kind mistress, fairest of the land,  
But gladly would escape; and, if need were,  
Scatter the colors from the plumes that bear  
The emancipated captive thru blithe air  
Into strange woods, where he at large may live  
On best or worst which they and nature give?  
The beetle loves his unpretending track,  
The snail the house he carries on his back;  
The far-fetched worm with pleasure would disown

The bed we give him, tho of softest down;  
A noble instinct; in all kinds the same,  
All rank! What sovereign, worthy of the name,

If doomed to breathe against his lawful will  
An element that flatters him—to kill,  
But would rejoice to barter outward show  
For the least boon that freedom can bestow?

—William Wordsworth.

United States Senate Committee (1829) further defines these limitations of the exercise of religious liberty:

"Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, **SO LONG AS THEY DO NOT INVADE THE RIGHTS OF OTHERS.**"

For its own protection, civil government may thus forbid and punish overt acts of a so-called religion which would undermine the foundations of society, such as licentious rites, bloody human sacrifices, polygamy, and other uncivil or criminal acts. This is in harmony with the legal maxim: "*Sic utere tuum, ut alienum non laedas*" (So use your own that you may not injure another's).

### The Offspring of Protestantism.

The Protestant Reformation of the sixteenth century was based upon the teachings of the word of God as against the teachings of men. This word taught religious freedom and the rights of the individual. The famous Protest of the German Princes at the Diet of Spire (April 19, 1529) was, among other things, a protest against the union of Church and State. It vigorously opposed two abuses of man in matters of religion: (1) the intrusion of the civil magistrate, or the State, and (2) the arbitrary authority of the Catholic Church. In short, it "*rejected the civil power in divine things.*" This Protest, and the wave of Reformation that followed, were thus the genesis of religious toleration in Europe and religious liberty in America.

### Toleration Not Religious Liberty.

Toleration is the stepping-stone from religious persecution to religious liberty. It now exists in all the nations of Europe, thanks to the influence of the Reformation and the powerful example of the United States.

The perfect union of Church and State produced Persecution; their imperfect, or relaxed union, Toleration, and their total separation, Religious Liberty.

To tolerate is "to suffer to remain, exist, or take place without active opposition or prohibition; treat with forbearance; passively permit or *put up with.*" An act of toleration is "a grant of the civil government, which authorizes religious societies dissenting from the State religion to worship according to the dictates of conscience without liability to persecution."

Toleration presupposes a religion supported by the State, and the control of public worship by the State. Religious Liberty states that "Congress shall make no law respecting an establishment of re-

(Continued on Page 4)



# The American Idea of Religious Liberty

By Asa Oscar Tait

**A**S set forth in an article by A. J. S. Bourdeau elsewhere in this paper, religious liberty is an inherent right belonging to every individual. God has given the right of choice, and consequently the right of religious freedom to each one. No man, or combination of men, can of right take this freedom from another, neither can they of right grant him religious toleration. For what a man possesses inherently should not be conceded to him thru toleration by his fellow men, but of right.

In most of the nations, both heathen and the so-called Christian, in all past time the idea has prevailed that it was necessary for the good of mankind to have some form of religion that was recognized, supported, and enforced by the State. Some of the bloodiest wars and also the cruellest and most torturing persecutions have been carried on in consequence of this idea of the necessity of the State connection with religion.

The Gospel invitation reads,

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

And in perfect accord with the foregoing verses is the following invitation by the Author of the same Gospel:

"And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely." Rev. 22:17.

The tenor of the Gospel of Christ is in harmony with the foregoing texts. Christ's Gospel is not a gospel of force or of arbitrary compulsion, but a gospel of entreaty, of persuasion, of invitation.

It is easy to see how the heathen world would be intolerant and seek to compel men to adopt some set form of religion, even at the point of the bayonet. But how it could be possible for men to hold the profession of Christianity, and claim to be guided by the precepts of Him who said, "Come unto Me" and "He that will, let him take the water of life freely," and still undertake to enforce religion by the sword, is a great mystery. No man can be a Christian indeed and seek to compel one of his fellow men to observe any point of religious faith. If he can not persuade him, he will not think of such an evil thing as trying to compel him.

The true principles of religious freedom as set forth in the invitation of the Gospel have been held by all true Christians in all the ages. It has been when men have apostatized into darkness that they have sought to compel men to believe. The great battle for religious freedom has been fought all thru

the ages. Some telling blows were struck by the mighty Reformation of the sixteenth century. The seeds of true freedom were planted in Germany, in England, and in Holland especially, and to a greater or less extent in all parts of Europe. The conflict was waged, and in no place was the controversy fiercer than in England, and nowhere was it crowned with greater success. England fought for her religious freedom and also for her political freedom at the same time. And from this sturdy stock of reformers there came to the New World a band of men to establish

## A Government on Right Principles.

And so we hear the founders of this government saying at the outset:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."—From the second paragraph of the Declaration of Independence.

Note that this government is founded on the basis of recognized "rights." And, furthermore, the great principle is stated that these "rights" are "unalienable," for with these rights men "are endowed by their Creator." The plan of government previous to this time had been almost wholly based upon the rights of rulers, and that these

## The Moral Warfare.

When Freedom, on her natal day,  
Within her far-rocked cradle lay,  
An iron race around her stood,  
Baptized her infant brow in blood;  
And, thru the storm which round her swept,  
Their constant ward and watching kept.

Then, where our quiet herds repose,  
The roar of baleful battle rose,  
And brethren of a common tongue  
To mortal strife as tigers sprung,  
And every gift on Freedom's shrine  
Was man for beast, and blood for wine!

Our fathers to their graves have gone;  
Their strife is past,—their triumph won;  
But sterner trials wait the race  
Which rises in their honored place,—  
A moral warfare with the crime  
And folly of an evil time.

So let it be. In God's own might  
We gird us for the coming fight,  
And, strong in Him whose cause is ours  
In conflict with unholy powers,  
We grasp the weapons He has given,—  
The Light, and Truth, and Love of Heaven.  
—Whittier.



Washington's Monument, Baltimore.

rulers would "grant" or "tolerate" certain things for the people.

And with the persecutions of the Old World still vividly in mind, and to forever set at rest the idea of a State religion in this New Country, the first amendment to the Constitution of the United States—the country that was built upon that immortal Declaration of Independence, reads:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

Thus in the new nation in the New World was the great principle of religious freedom that the Gospel teaches laid firmly in the fundamental law of its government. Religious freedom as a natural, unalienable right is a chief corner-stone in the new-born Republic.

Builded upon such a foundation as this, behold how she has grown! She has stood as a mighty and towering monument to all the world, showing the races and tribes of mankind what can be accomplished by a people that are a unit in holding that they have the "right" to be free. And while the material growth and development of the nation has been the marvel of the world, yet the growth of contented happiness among this free people has also been the world's admiration.

To the shores of this new Republic have flocked the oppressed and unfortunate of every race and of every clime. Here they have found a haven of rest and a harbor of peace. Here they have found a freedom that can only exist where it is an acknowledged principle that men have "rights" that can not be alienated; and that these rights come from God, and not from earthly rulers; that these rights allow a man to worship or not to worship according as his conscience or his desires may lead him.

When this country was founded upon such principles that were so revolutionary in the world at that time, it was looked upon by all the inhabitants of civilization as a vast experiment. They expected to see the nation soon crumble and come to naught. But, instead, they have seen it grow with incredible speed into one of the



mightiest world powers. There is no corner of the globe in which the benign influences of the new Republic are not felt. Never was there a happier or a more prosperous or more progressive people on the face of the earth in any time of all its history.

The principles on which the government was founded have been the source of its

happiness, its greatness, and its power. It is well to see to it that these principles are kept ever before the people, and all is preserved in purity in the hearts of the children of the Republic. For to allow our foundation principles to become impaired would mean to crumble thru decay into ruin.

truth as it is in Jesus, to which he can attain; for Christ is He who represents the Father. The most wonderful truth to be grasped by men is the truth, "Immanuel, God with us." Christ is the wisdom of God. He is the great "I Am" to the world. As we contemplate the glory of the divine character as revealed in Christ, we are led to exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" This wisdom is displayed in the love that reaches out for the recovery of lost and ruined man.

## The Law Revealed In Christ

By Mrs. E. G. White

IN the prayer of Christ for His disciples, He said concerning them: "The glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one [in spiritual union]; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

The glory of Christ is His character, and His character is an expression of the law of God. He fulfilled the law in its every specification, and gave to the world in His life a perfect pattern of what it is possible for humanity to attain unto by cooperation with divinity. In His humanity Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power in attaining unto perfection of character. God's law is an exponent of His character, an expression of His holiness; but, viewed by him who was fallen thru sin, it is a voice of condemnation, a ministration of death. It is not in the province of the law to pardon the transgressor; for "by the law is the knowledge of sin." "By . . . the law there shall no sin be justified." No ray of hope shines forth from the law to the sinner, and its transgressor can find no answer from the law to his anxious inquiry, "What shall I do to be saved?" "How shall I be just with God?"

But thru Christ a way of escape has been provided. Our Redeemer came in the flesh to condemn sin in the flesh, to lay hold of the repenting soul with an unyielding grasp, and at the same time to grasp the throne of God, becoming the connecting link between humanity and divinity, between earth and heaven. He is the only refuge for the guilty soul. In searching to know God, man is directed to Christ, who lived out the law of God, and manifested to the world the attributes of the Father. In the Son of God the inexpressible goodness of God is revealed; for in Him mercy and truth meet together, righteousness and peace kiss each other. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ in the flesh, condemning sin in the flesh, was a perfect revelation of God to the world. Christ declared: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me."

In answer to the request of Philip, "Lord, show us the Father, and it sufficeth us,"

Jesus said: "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the

### O Wonderful Love.

O WONDERFUL Love of Heaven,  
So beautiful, full, and free;  
The progress of men and nations  
Is found alone in Thee!  
And all who drink of Thy Fountain  
Shall the glories of Heaven see.

As high as the highest heaven  
Thy golden glories shine;  
The depths of the deepest ocean  
Can not drown such Love divine.  
No tongue its worth can utter;  
None measure with any line.

Yet it lives in the Father's bosom;  
It dwells in the tiny flow'r;  
It fills the pearly raindrop;  
'Tis found in the passing hour;  
'Tis small as the life-germ hidden;  
'Tis great as Heaven's power.

FLORA E. YERGIN.

words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." The Lord Jesus is the embodiment of the glory of the Godhead. The light of the knowledge of the glory of God is seen in the face of Jesus Christ. God has revealed Himself to men; He stooped to take upon Him our nature, and in His Son we see the glory of the divine attributes. Those who see not in Christ the divine character are in the shadow of Satan's misrepresentation of divinity. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." "In whom we have redemption thru His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature."

In Christ Jesus is a revelation of the glory of the Godhead. All that the human agent can know of God to the saving of the soul, is the measure of the knowledge of the

### Majority-Rule Not Always Liberty.

LIBERTY has not infrequently been defined as consisting in the rule of the majority or, it has been said, where the people rule there is liberty. The rule of the majority of itself indicates the power of a certain body; but power is not liberty. Suppose the majority bid you drink hemlock, is there liberty for you? Or suppose the majority give away liberty and establish a despot? We might say, with greater truth, that where the minority is protected, altho the majority rule, then probably liberty exists. But in this latter case it is the protection, or, in other words, rights beyond the reach of the majority, which constitute liberty—not the power of the majority. There can be no doubt that the majority ruled in the French massacres of the Protestants; was there liberty in France on that account? All despotism, without a standing army, must be supported or acquiesced in by the majority. It could not stand otherwise.—*Prof. Francis Lieber, on Civil Liberty and Self-Government (London, 1853), page 15.*

### Inalienable or Natural Rights.

OUR legislatures are not sufficiently apprised of the rightful limits of their power—that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us. *No man has a natural right to commit aggression on the equal rights of another; and this is all from which the law ought to restrain him; every man is under the natural duty of contributing to the necessities of society; and this is all that the law should enforce on him; and, no man having the natural right to be the judge between himself and another, it is his natural duty to submit to the umpirage of an impartial third. When the laws have declared and enforced all this, they have fulfilled all their functions, and the idea is quite unfounded that, on entering into society, we give up any natural right.*—*Jefferson's Views on the Doctrine of Natural Rights, in a letter to Francis W. Gilmer, dated at Monticello, June 7, 1816.*

WELL and happily has that man conducted his understanding who has learned to derive from books a regular and rational delight. There are many consolations in the mind of such a man which no common life can ever afford, and many enjoyments which it has not to give.—*Sydney Smith.*



## What Is Religious Liberty?

(Continued from Page 4.)

ligion, or prohibiting the free exercise thereof" (United States Constitution). Toleration is a concession, Religious Liberty an inherent right. Toleration is a mere matter of expediency; religious freedom, a matter of principle. The one is a temporary gift of man, the other the eternal gift of God.

Under Toleration the believers of one religion are taxed for the support of another; under Religious Liberty no one is obliged to support any church. Under Toleration only those supporting the State religion may aspire to offices of public trust; under Religious Liberty the Constitution provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States."

The transition from religious intolerance to liberty is fully, yet briefly, described in these few words: "Toleration is first sought and *granted* as a *favor*, then demanded and conceded as a *right*, and at last *spurned* as an *insult*." Free men want no toleration. The waves of freedom sweep away state-churchism, tolerated sects, churchmen, and dissenters, placing all religious beliefs on a common footing, in harmony with the immortal sentiment of U. S. Grant: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the State and the Church forever separate."

## Not of This World.

**T**HIS Gospel is not of this world, even as Christ and His servants are not of this world. Christ's kingdom and theirs is therefore not of this world. John 17:14; 18:36. They therefore have no right to use earthly methods or means for its advancement. Matt. 20:25-28. The greatest is the humblest, and the one who will be chief must best serve.

The officers in Christ's church are not to be those who have the right either to condemn or discipline those without the church (1 Cor. 5:12, 13), nor to lord it over the faith of those within (2 Cor. 1:24), but to be helpers of their joy. In this they have the example and words of the Master: "And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him *in the last day*." John 12:47, 48.

To His disciples who thought it was their duty to execute the judgment of God upon those who rejected Christ, He said: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." Luke 9:55, 56. To-day we have proud and pompous lord bishops, and spiritual lords, but the apostle declares of the ministers of Christ that they were not to be "lords over God's heritage," but "ensamples to the flock." 1 Peter 5:3.

The weapons of the Christian are not car-

nal, but nevertheless mighty thru God to the pulling down of strongholds. 2 Cor. 10:4, 5. The outward act of man is to rule by regenerating and ruling the inward thought. The whole panoply of the Christian warrior is wrought in the fire and forge of God. Eph. 6:13-18. Men are not to be compelled or coerced, but besought and persuaded. 2 Cor. 5:11.

## Are We Free?

(From a Fourth-of-July poem by Ina D. Coolbrith of Oakland, Cal.)

ARE we still thine, O Freedom? Join  
Thy voice to mine, and utter clear  
Thy truth; lest, cowardly, I coin  
The lie to lull the rising fear.

Speak thou the blame we shame to own;  
What tawdry despot rules the hour!  
How, servile, at a tinsel throne,  
We bow to pelf, we bow to power.

We drain the ore from nature's veins,  
And festering fetters forge, to bind  
Our cringing souls in mammon's claims—  
Slaves! Slaves!—in limb, in will, in mind!

We sleep, while Cain's uplifted hand  
With crimson drops befools the sod;  
Crime writes across the shuddering land  
Its awful blasphemy of God;

And wrecks of men drift to and fro,  
And Dives feasts in jeweled state,  
And dreams to melody, while, lo,  
In thousands, Lazarus at the gate!

The sons of patriot sires, we dare  
The bribe to give, to take the bribe!  
And sit beneath the Old World's sneer,  
The king-ruled nations' jest and gibe.

Like theirs shall leisured lords of lands  
Mock the tired tiller of the soil  
With scanty harvest? Toiling hands  
Gain as their guerdon only toil?

O, for the loyal faith of old!  
The simple dignity and truth!  
The law that was not bought and sold!  
The clean soul of the nation's youth!

Heed! lest our banner mock the arch  
It mimics—heaven's starry home!  
The music of our pageant march  
Be Nero's play to burning Rome.

There is no slavery like sin;  
Where wrong is, freedom can not be;  
By right alone her crown we win;  
In honor, only, are we free.

## As Sounding Brass.

**T**WO brothers roomed together in college. One was always in trouble and mischief, the other was quiet and studious, a member of the church. One day a brother in the church talked long and earnestly with the erring boy. In the course of the conversation, he remarked: "Your brother is a true Christian. I hope you will make as good a one."

To this the boy replied, with a touch of mingled sarcasm and mischief: "Yes, I have heard that my brother is a Christian."

His remark brought the conversation to an abrupt end. Not fully comprehending the full meaning of the boy's thrust, the older man left him, his own mind filled with questions. Was the model young man a Christian, or was his life but a pretension? Did his brother see that in his private life which did not accord with the pretensions of his public life? Did his brother see that which drove him from the Saviour instead of to Him? O, that that *Christian* brother might know his responsibility!

Truly one's own family may know, and

does know, whether one is a Christian, whether one lives up to his profession. Tho the world is deceived, tho even our loved ones are deceived, there is One who does see and know. Whatever the profession, whatever the outward show, "all things are naked and laid open before the eyes of Him with whom we have to do." The Judge of all will award a just sentence in the day which He has appointed to judge the earth, and from that decision there will be no appeal; whited sepulchers will be revealed, filthy garments disclosed. The word of our associates must not be, "I have heard that he is a Christian," but, "I know he is a true Christian, for he is like Christ."

MAX HILL.

## Honest Dues.

"MRS. SMITH said you were the best laundress she ever had, Norah," we remarked as dainty muslins were taken from the rack.

"Did she, ma'am?" The woman looked up for a moment, but her face expressed no particular pleasure at the praise. "'Twas meself she should have said it to, then, long ago, but she never did. All the months I worked for her she never said if things pleased her or no; she just looked at 'em and said nothing. I'd do my best for her, but all the time I did be feeling she wasn't satisfied. I thought she was an honest woman."

"Honest, Norah?" we questioned. "Why, she paid you, didn't she?"

"She paid me the money, ma'am; but if she liked me work, 'twas no more than me dues for her to say so," was the answer, with a touch of indignation. "She kept that back."

Norah was right, and we went away thinking how many of us are guilty, either carelessly or wilfully, of withholding dues of that sort. From the sermon which uplifts the soul to the humblest task in the household, the one who faithfully ministers to our needs has earned the meed of acknowledgement as truly as the compensation in coin.—*Wellspring*.

## Opportunity.

OPPORTUNITY! opportunity! Daily some are saved by improving opportunity; daily some are lost by permitting opportunity to slip by unimproved!

One watched, he seized, clung to, and won;  
The Saviour called, the work is done.  
Another dreamed; he heeded not the call;  
The day slipped by, and he lost all.

This day salvation came to or passed by this house, because he improved or neglected his opportunity.—*Religious Telescope*.

"BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth." Prov. 27:1.

EQUAL and exact justice to all men, of whatever state or persuasion, religious or political.—*Thomas Jefferson*.





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Manuscripts should be addressed to the Editor.

For further information see page 15

MILTON C. WILCOX

A. O. TAIT

EDITORS.

## Principles in the Early Church.

IN absolute freedom from the State, in utter separation from the governments of the world, the apostolic church began its work. It was vouchsafed all the power of God (Matt. 28:18-20); upon it was poured out the Holy Spirit (Acts 1:8; 2:1-12); its weapons were *not* carnal, but spiritual, and yet mighty thru God to the pulling down of strongholds (2 Cor. 10:4, 5). That early church never appealed to the State for support. The apostles never asked the civil power for State aid to establish, promote, or preserve any Christian dogma or institution. They had so much faith in the simple truth of God that they boldly declared, "We can do nothing against the truth, but for the truth" (2 Cor. 13:8); and that even the persecutions waged against the Gospel had "fallen out rather unto the furtherance of the Gospel" (Phil. 1:12). They died, but truth lived and conquered. Idol shrines melted before truth's glowing love, heathen temples crumbled before truth's intrinsic power, and darkened hearts became the light bearers of the Sun of Righteousness.

It was not until the Church departed from her Lord that her mighty works ceased. It was not until she lost her power that she appealed to the State. The persecution of a Nero or Decius was better for the Church, suffer tho she did, than the "conversion" of a Constantine. Following the union of Church and State thru him, that apostasy rapidly developed, the fulness of which is seen in the persecutions of the Dark Ages; and that persecution not because men were naturally worse, but because they were led by wrong and wicked principles, which transformed them into demons, while at the same time they thought themselves God's ministers. The Dark Ages were but the developments of the first seed sowing in the days of Constantine, and previous. In fact, it began in the days of the apostle (2 Thess. 2:7), when Christ was excluded from the hearts of disciples, and unconverted men began to control the Church.

Some of the Reformers started out in theory on the true Gospel principle of absolute separation of Church and State, but this principle did not long control. It was not until 1776 that a place was found among the civilized governments of earth where Church and State both stood where God designed they should stand, each in its own sphere. That place was the great Republic of the West. Shall they ever remain separate in this republic?

# Religious Liberty in America

## Whence It Came

IT is generally recognized that in America, of all countries, religious liberty has found its fullest and widest scope. Where did America obtain these principles? From Jefferson? From Madison? From Paine? In part, directly. But where did these men obtain their knowledge of these principles?

Sometimes it is thought that these principles were born with American independence. Not so. They are older than America, older than the Reformation, older than the Dark Ages, older than Constantine.

Nineteen centuries ago Jesus Christ announced the doctrine of religious liberty in these words:

"If any man hear My words, and believe not, I JUDGE HIM NOT; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him IN THE LAST DAY." John 12:47, 48.

This utterance needs no extended comment. It grants the fullest liberty to believe or *not* to believe. It places non-acquiescence in religion on the basis, not of privilege, but so far as man is concerned, of indefeasible, unalienable right,—the right to differ, the right to believe or not to believe, the right to worship or not to worship. And it is the positive declaration of Him who could read all hearts that He would not judge or condemn the unbeliever. Have His followers the right to go beyond this? Furthermore, He declares that whatever condemnation there is will be at "the last day" when God shall judge men for just what they are. Have His followers the right to judge now?

On another occasion Christ drew a distinct line of demarcation between the duty we owe to civil government and the duty we owe to God. When asked by one who sought to ensnare Him whether it were lawful to give tribute to Caesar or not, Jesus said:

"Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, RENDER THEREFORE UNTO CAESAR THE THINGS WHICH ARE CAESAR'S; AND UNTO GOD THE THINGS THAT ARE GOD'S." Matt. 22:19-21.

Here is divine guidance to him who would know. What stamp, whose image, whose signature? Is it a State tax?—It is paid by the money coined by the government for that purpose. Is it a religious duty we owe to God? Is it the Lord's Supper, Baptism, the Sabbath?—Each and all of these bear the stamp of God in their origin and law; render them to Him; civil government has nothing to do with their observance or non-observance. The observance of religious duties does not come within the purview or jurisdiction of the State; and whenever the State assumes such authority, and interferes as to their observance or non-observance, it is the right and duty of the Church emphatically to protest, and bid the State to remain within its own sphere, as it is the right and duty of the State to tell any ambitious religious body

or combination of religious bodies to keep the place assigned by the Master. To do otherwise is to justify every religious persecution ever instituted.

These glorious principles of religious liberty were grafted into the fundamental laws of the Federal Government of the United States. On the reverse side of the great seal of the United States was placed this inscription, "*Novus Ordo Seclorum*," meaning

## "A New Order of Things."

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

The Constitution establishes nothing that INTERFERES WITH EQUALITY OR INDIVIDUALITY. It knows nothing of differences by descent, or opinions, of favored classes, or legalized religion, or the political power of property. It leaves the individual alongside the individual. . . . Religion was become avowedly the attribute of man and not of a corporation. . . . Vindicating the right of individuality even in religion, and in religion above all, THE NEW NATION DARED TO SET THE EXAMPLE OF ACCEPTING IN ITS RELATIONS TO GOD THE PRINCIPLE FIRST DIVINELY ORDAINED IN JUDEA. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, WITHHELD FROM THE FEDERAL GOVERNMENT THE POWER TO INVADE THE HOME OF REASON, THE CITADEL OF CONSCIENCE, the sanctuary of the soul; and, not from indifference, but that THE INFINITE SPIRIT OF ETERNAL TRUTH MIGHT MOVE IN ITS FREEDOM AND PURITY AND POWER.—*History of the Constitution, Book V, chapter 1.*

Under these guarantees of equity and liberty, during the succeeding century, both government and genuine religion prospered as under no other government. And this was expected. Said James Madison at that time:—

Every new and successful example, therefore, of a perfect separation between ecclesiastical and civil matters, is of importance; and I have no doubt that every new example will succeed, as every past one has done, in showing that RELIGION AND GOVERNMENT WILL BOTH EXIST IN GREATER PURITY the less they are mixed together.—*Letter to Edward Livingston, July 10, 1822.*

On this the compiler of "American State Papers" well remarks:—

How different is this from the constant opposition of so many Christians to-day against every application of the doctrine. . . . If State chaplains are not hired, the early destruction of the State is predicted; if Sunday laws are not enforced, anathemas are pronounced against the whole nation;—and all this, too, when religion in America has prospered better, far better, under the secular principles of government than ever it did in any nation with all its religious teaching by the State. The words of General Grant should ever be remembered by the American people, "Keep the Church and State forever separate."—*American State Papers, p. 77.*

"God is no respecter of persons" is a great Bible truth. "One is your master, even Christ; and all ye are brethren" is the utterance of Jesus. "Choose ye" is God's appeal to man, and even Deity will not enter the sacred circle of man's freedom to compel choice. "Not that we have lordship over your faith," is the declaration of the great apostle to the Gentiles. The evidence is conclusive that from the great Book of



Christianity the founders of this free land received the glorious principles of liberty which have made America great. They are divine. Reader, cherish them forever.

## A Higher Liberty.

**T**HAN liberty mortals know nothing more glorious. Life itself were a questionable boon without liberty. Orators have declaimed in its honor. Poets have sung its praises. Dryden says:

"The love of liberty with life is given,  
And life itself the inferior gift of Heaven."

Thomas Jefferson declared: "The God who gave us life, gave us liberty at the same time." And Patrick Henry voiced the sentiments of the American colonists in his famous speech when he cried: "Give me liberty, or give me death." Men, since the world began, have plead for it, fought for it, bled for it, died for it. They have not only done this for liberty for themselves, but for others.

The highest type of civil liberty has been developed—and abused, we may also say—in America. It is the longing for liberty and freedom which has brought the millions from the cramped territories and narrow laws of the Old World to this large, new land. And we do not from the human view blame a single soul for feeling proud that he is an American citizen, and that the Stars and Stripes—"Old Glory"—is the finest flag ever flung to the breezes of heaven. Patriotic pride has thrilled every orator and schoolboy who has repeated Drake's stirring lines:

"When Freedom from her mountain height  
Unfurled her standard to the air,  
She tore the azure robe of night  
And set the stars of glory there.  
She mingled with its gorgeous dyes  
The milky baldric of the skies,  
And striped its pure celestial white  
With streakings of the morning light.  
Then, from his mansion near the sun,  
She called her eagle bearer down,  
And gave into his mighty hand  
The symbol of her chosen band."

\* But as Burke truly said, in "Reflections on the Revolution in France:" "What is liberty without wisdom and without virtue? It is the greatest of all possible evils; for it is folly, vice, and madness, without tuition or restraint." And liberty without wisdom and virtue has been the ruin of every so-called free republic, and the latest is rapidly drifting in the same current.

But, reader, there is a greater bondage than physical slavery. There is a greater tyranny than taxation without representation. There is a greater misery than physical want and hunger, and loss of property. There are greater troubles than persecution and torture and loss of life. The greatest slavery the world ever knew, because the mother of all forms of bondage, is the slavery of sin. The most grievous bondage ever witnessed by angels or men is the bondage of the soul. Out of sin's lordship has grown every evil under the sun, all the world's load of wants, woes, heart-breakings, miseries, tragedies.

But the awful misery of the slavery comes home to the sensitive, longing heart who wishes to break from his chains, and can not

do it. He acknowledges a God. He knows that Deity demands perfection. His own conscience, quickened by the Spirit of God, demands it. He knows in his own soul that judgment, the decisions of which are eternal, lies on before; that he must himself give account to the bar of God, as he daily pleads guilty at the bar of conscience. Like one of old, he feels, "I am carnal, sold under sin;" "O wretched man that I am, who shall deliver me from this body of death?"

Soul, whoever you are, there is liberty from sin and sinning in Jesus Christ. The Gospel message is a message of liberty. He came to give "deliverance to the captives," "to set at liberty them that are bruised." Luke 4:18. The mighty creative power of God in the Gospel will set you free if you will receive it. Impotent you may be in yourself, He says to you as to one of old, "Rise, and walk;" walk in the paths of righteousness, in the way of liberty from sin.

That liberty the world can not give. No country, however beneficent its laws, can bestow it. Praise God, no human tyranny, however powerful, can take it away. It reaches beyond all earth's miseries, beyond the chain-gang and the galley, beyond the prison and the rack, beyond the gallows and the stake. It tunnels the grave by the righteousness and life of Jesus Christ, and gives eternal liberty in immortal bodies in a world of freedom in the ages beyond. So, dear reader, while we rejoice in the civil liberty vouchsafed us, we rejoice more in the Christian liberty granted us in Jesus Christ our Lord, and we wish to assure you by living experience that it is infinitely greater, better, and higher, and that liberty waits every soul in Christ Jesus.

## Keep the Church and State Forever Separate.

(Continued from Page 3.)

educated in convents. Old Calvinistic ministers were commanded either to abjure their religion or to quit their country within a fortnight. The other professors of the reformed faith were forbidden to leave the kingdom; and in order to prevent them from making their escape, the outposts and frontiers were strictly guarded. It was thought that the flocks, thus separated from the evil shepherds, would soon return to the 'true fold.' But in spite of all the vigilance of the military police, there was a vast emigration. It was calculated that, in a few months, fifty thousand families quitted France forever."

### The Cause of It All.

This fiendish act of religious tyranny, this infamous politico-ecclesiastical crime, and its consequent atrocities, robbed France within three years of one million of the choicest of her population, paralyzed all her industries, and "ruined the best elements of her religious and social life." It is difficult to form a just conception of the extent, the vindictiveness, and the atrocious cruelties that characterized the persecutions to which those exemplary citizens and Christians were subjected at the hands of the authorities both civil and ecclesiastical. But it was all the legitimate fruit of a close union between the Church and the State.

It is safe to say that 50,000,000 persons have suffered death for conscience' sake

since the days of Nero. Not one of these would have suffered if the Church and the State had always let each other alone. Small wonder, then, that the choicest spirits of the human race have ever been the unpromising champions of religious and political liberty. We are not surprised, then, that their Prototype was none less than the Lord Jesus Christ, the Founder of the only religion that can make men free, and keep them free both in time and in eternity.

## Taking His Name in Vain.

**G**OD is love; it is His nature; it is His desire to bless. The man of God, filled with the love of God, has a character of love. His nature, being transformed by that love, is to bless, and his desire is to bless. He sees good, or possibilities of good, in all; and loving all, he calls upon his God to bless those he loves. That man has not taken the name of the Lord in vain, for it has been used in harmony with the divine will, and the blessing comes.

On the other hand, the profane man who has not within him a spirit of love, not being connected with the Source of love, becomes vexed and angered by adverse circumstances or men, and calls on God, not for blessing, but for a curse upon the offending element. But to curse has no place in the heart of God. The man has therefore taken the name of the Lord in vain, having asked a vain thing of Him.

The sinner, in thus transgressing, brings himself under condemnation, "for Jehovah will not hold him guiltless that taketh His name in vain." Tho he may observe every other command of God, he is a sinner if he breaks one, "for whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." He has broken the spirit of the law by disobedience. His final end is destruction, for "the soul that sinneth, it shall die," "the wages of sin is death."

MAX HILL.

## Rise by Resistance.

THERE is no way to rise, on earth, except by resistance. It has been pointed out that every stairway is nothing but a series of obstacles, each one of which must be overcome singly, if we would let that stairway serve its purpose and bring us to the top. So with everything in life that seems to oppose us, bear us down, or call a halt. It is not only an opportunity for going ahead, but there would be no way of making gains without these helpful resistances. One has well written, "A world in which there were no labors to be accomplished, no burdens to be borne, no storms to be endured, would be a world without true joy, honest pleasure, or noble aspiration. It would be a fool's paradise." Shall we not think of this as we are tempted to resent to-day's invitations to progress?—*Sunday School Times*.

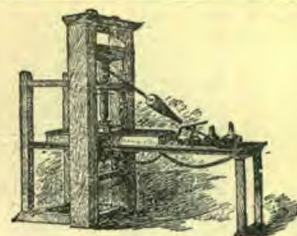
CHARACTER is higher than intellect. . . . A great soul will be strong to live, as well as to think.—*Emerson*.





The House of Thomas Jefferson, where the Declaration of Independence was written.

## The Declaration of Independence



Old Ephrata Press on which the Declaration was printed.

**W**HEN, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that **ALL MEN ARE CREATED EQUAL**; that they are endowed by their Creator with certain **UNALIENABLE RIGHTS**; that among these are **LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS**. That **TO SECURE THESE RIGHTS**, governments are instituted among men, **DERIVING THEIR JUST POWERS FROM THE CONSENT OF THE GOVERNED**; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established, should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these Colonies, and such is now the necessity which constrains them to alter their former systems of government. The history of the present king of Great Britain, is a history of repeated injuries and usurpations, all having, in direct object, the establishment of an absolute tyranny over these States. To prove this let facts be submitted to a candid world:

He has refused his assent to laws the most wholesome and necessary for the public good.

He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained; and, when so suspended, he has utterly neglected to attend to them.

He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature; a right inestimable to them, and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved representative houses repeatedly, for opposing, with manly firmness, his invasions on the rights of the people.

He has refused, for a long time after such dissolutions, to cause others to be elected; whereby the legislative powers, incapable of annihilation, have returned to the people at large for their exercise; the State remaining,

in the meantime, exposed to all the danger of invasion from without, and convulsions within.

He has endeavored to prevent the population of these States; for that purpose obstructing the laws for the naturalization of foreigners, refusing to pass others to encourage their migration hither, and raising the conditions of new appropriations of lands.

He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers.

He has made judges dependent on his will alone for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of new offices, and sent hither swarms of officers to harass our people and eat out their substance.

He has kept among us, in times of peace, standing armies, without the consent of our legislature.

He has affected to render the military independent of, and superior to, the civil power.

He has combined, with others, to subject us to a jurisdiction foreign to our Constitution, and unacknowledged by our laws; giving his assent to their acts of pretended legislation.

For quartering large bodies of armed troops among us:

For protecting them, by a mock trial, from punishment for any murders which they should commit on the inhabitants of these states:

For cutting off our trade with all parts of the world:

For imposing taxes on us without our consent:

For depriving us, in many cases, of the benefits of trial by jury:

For transporting us beyond seas to be tried for pretended offenses:

For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government; and enlarging its boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our charters, abolishing our most valuable laws, and altering, fundamentally, the powers of our governments:

For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated government here, by declaring us out of his protection, and waging war against us.

He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.

He is, at this time, transporting large armies of foreign mercenaries to complete the works of death, desolation, and tyranny, already begun, with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation.

He has constrained our fellow-citizens, taken captive on the high seas, to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

He has excited domestic insurrections among us, and has endeavored to bring on the in-

habitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.

In every stage of these oppressions, we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury. A prince whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

Nor have we been wanting in attention to our British brethren. We have warned them, from time to time, of attempts made by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them, by the ties of our common kindred, to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They, too, have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity which denounces our separation, and hold them, as we hold the rest of mankind, enemies in war, in peace friends.

We, therefore, the Representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these Colonies, solemnly publish and declare, That these United Colonies are, and, of right, ought to be, **FREE AND INDEPENDENT STATES**; that they are absolved from all allegiance to the British crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved; and that, as **FREE AND INDEPENDENT STATES**, they have full power to levy war, conclude peace, contract alliances, establish commerce, and do all other acts and things which **INDEPENDENT STATES** may of right do. And, for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

### What They Say.

When religionists in America are beginning to talk of tolerating or not tolerating those who do not agree with them, it is well to recall just what the original American principle is. Here are a few excerpts worth reading:—

There is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn. It implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms.—*Schaff's Church and State in the United States*, p. 14.

The free exercise of religion, according to the dictates of conscience, is something which every man may indeed demand as a right, not something for which we must ask a privilege. To grant to the State the power of tolerating is implicitly to grant to it the power of prohibiting.—*Appleton's Cyclopaedia of American Biography*, vol. 4, p. 165.

Toleration denotes neither the freedom from State control nor the equality of all religions before the law. Toleration is the allowance



of that which is not wholly approved. Religious liberty, on the other hand, is absolute freedom of religious opinion and worship.—*Thompson's Church and State in the United States*, p. 12.

What other nations call toleration we call religious rights. They are not exercised in virtue of governmental indulgence but as rights, of which government can not deprive any portion of citizens however small. Despotism may invade those rights, but justice still confirms them.—*U. S. Senate Report*, 1829.

The framers of the U. S. Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reason was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this conscientiousness 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 in-born 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 implanted in him rises up in rebellion and defies you.—*U. S. Senate Report*, 1829.

## Roman Catholic Indian Schools Denied the Use of Indian Treaty Funds.

By John D. Bradley.

THE violation, especially on behalf of the Roman Catholic sect, of the spirit and letter of the repeated declaration of Congress enforcing the principle of separation of Church and State with respect to public money and sectarian Indian schools, has at last been brought face to face with the law in court and given a severe blow. A decision to the effect that while Indian "trust funds," or the interest thereon may, upon the request of the Indians for whom held in trust, be applied to the education of Indians in sectarian schools, "treaty funds," which are made up of moneys appropriated by Congress annually to carry out treaty stipulations of the government with the Indian tribes, CAN NOT BE LEGALLY PAID BY GOVERNMENT OFFICIALS TO SECTARIAN INDIAN SCHOOLS, was rendered in the Supreme Court of the District of Columbia by Justice Gould on April 4.

This important decision was rendered in a test case raised by the suit of Reuben Quick Bear and other Sioux Indians to restrain Indian Commissioner Leupp, Secretary of the Interior Hitchcock, and other government officials from paying \$27,000 out of the treaty funds of that tribe on a contract "with the Catholic Indian missions for the education of Sioux Indians." The suit was begun under the auspices of the Indian Rights Association of Philadelphia, which organization has been keeping a close eye on the diversion of money from the public fund of the Indians to Roman Catholic schools. It contended that under the declaration made by Congress in the Indian appropriation act of 1896 and repeated in that of 1897 in the words, "It is hereby declared to be against the settled policy of the government hereafter to make appropriation for education in any sectarian school," the government or its officials could not make payments of any kind for education in sectarian schools.

The association was represented at the hearing of the case by Charles C. Binney of Philadelphia; Edgar H. Gans, a Baltimore lawyer and a prominent Roman Catholic layman, appeared as counsel for the Roman Catholic Indian Bureau, which, of course, was opposed to the contention of the Indian Rights Association. The Federal officers were represented by District Attorney Baker, who also is a Roman Catholic, and Assistant District Attorney McNamara, from whose name it is pretty safe to infer that he also is a Roman

Catholic. After pointing out that the treaty funds arise from obligations, including education, assumed by the United States toward the Indians in consideration of certain concessions and agreements, and that they are not fixed and definite sums but are in the form of appropriations by Congress from year to year for the fulfillment of the obligations assumed by treaty, Justice Gould decided for the plaintiffs and upheld the contention of the Indian Rights Association so far as treaty funds are concerned in this language:

"Now, it seems to me that this sum, which is annually appropriated in accordance with the obligations of Article Seven of the treaty, is an appropriation by Congress within the meaning of the terms of the acts of 1896 and 1897, which declared that hereafter no appropriation whatever for education in any sectarian school shall be made. The obligation which was imposed upon the United States, or which the United States imposed upon itself, in entering into this treaty with the Indians, was not a legal obligation in the strict sense. It was susceptible of change at any time on the part of the United States—the United States might violate it entirely. It seems to me this money, which was annually appropriated in the execution of the treaty obligation, which is called the treaty fund, is an appropriation within the meaning of the inhibition of the acts of 1896 and 1897, and thus is not such a fund as can be applied by the executive officers to the payment of the obligations contracted for in this contract of July 1, 1905."

But with respect to the moneys known as the trust funds, which are fixed amounts held in trust by the government for the Indians, and which in the case of the Sioux is \$3,000,000, the justice held that the interest thereon could, at the request of the Indians, be paid for education in sectarian schools. He held that this is not prohibited by the Congressional declaration of 1896 and 1897 on the ground that such payment, requiring no act of Congress, is not payment by Congressional appropriation.

This may conform to a strict construction of the declaration of Congress, but it is exceedingly doubtful if it conforms to its spirit and intent. It is said that the opinion of Justice Gould, in substance, "upholds a view taken by President Roosevelt in 1905, when the President decided that the government could legally use the trust funds for education in sectarian schools, but that there was considerable doubt as to the propriety of a similar use of the treaty funds, and ordered that payments on the contract be suspended until a decision be rendered by the court."

This order by the President was doubtless caused by the protests of the Indian Rights Association against the diversion of public moneys to sectarian schools, which the President, at the solicitation of Roman Catholics, had himself permitted and authorized, and which he has continued to permit and authorize with respect to trust funds.

But the declaration of Congress on this subject was a declaration of policy and principle not merely for itself but for the entire government, a declaration of "the settled policy OF THE GOVERNMENT," and so, notwithstanding the view of the President and of Justice Gould, it is certain that in so far as the government or any of its departments or officials control the trust funds of the Indians their diversion to sectarian schools is in violation of what Congress has enacted into law as the settled policy of the government in the matter. But as it is, it is said that this ruling of the Supreme Court of the District of Columbia will affect "practically all the Catholic Indian mission schools, as well as many Protestant schools, operating among the Indian tribes of the West. Some of them will find their revenues seriously interfered with hereafter." We are told that while both are affected, Roman Catholics will be much more "seriously" affected than Protestants. Which serves to indicate the extent to which the declaration of Congress enforcing the principle of separation of Church and State with respect to public moneys and sectarian Indian schools has been disregarded and violated in

one phase in which the violation is perfectly plain and unmistakable, and also as to what sect has been chiefly favored and has chiefly profited by this violation.

## Canada's Rigorous Sunday Law.

THE new Sunday law of the Dominion of Canada, passed at the solicitation of the religious champions of Sunday observance at last year's session of the Dominion parliament, and perhaps the strongest measure that has been enacted in any country in Christendom in the last half century, went into effect on March 1. It is said to penalize "every kind of secular, commercial, and industrial activity, except the running of drug stores, livery stables, and boat-houses." "Severe penalties for violation of the law are prescribed against persons who direct Sunday work to be done as employers, as well as against those who do it. While it is intended to discourage Sunday passenger trains, work in connection with the transit of passengers and mails and the operation of ferry lines and drawbridges is classified with the supplying of gas, water, and electricity, the maintenance of fires and power plants, and carrying perishable products, and the making of maple sugar as 'works of necessity and mercy.' The Dominion railroad commission may on application authorize Sunday work in connection with freight traffic, and crews may handle cars in yards certain hours. But all excursions and entertainments which charge an admission fee outside of churches are forbidden. The operation of street-car companies is left to be governed by provincial or municipal legislation.

"The discrimination against Sunday newspapers is so severe that one is inclined to suspect this to be a main purpose of the law. There are few Sunday newspapers in Canada, most of those read there being imported from the United States. This importation is prohibited as well as the sale and distribution of domestic Sunday papers, and no work can be done on the Monday morning issue before 6 P.M." The penalty for the violation of the provision relating to newspapers is a fine of \$250 or two months in jail.

A meeting of Canadian newsdealers was held in Toronto on March 9 to see what plan, if any, could be devised for handling American Sunday newspapers, but "the legal advice was that no loophole existed by which the papers could be paid for in advance or on Monday and given or delivered in rooms or at the homes of customers on Sunday." It is doubtful if there will be a literal enforcement of the law, at least for any length of time. It is said to be "full of loopholes and contingent exceptions." The most important and significant of these is "the curious provision that no prosecutions shall be begun under the act without the consent of the attorney-general of the province in which the prosecution is to be made. This gives that functionary power to enforce the act in full, in part, or not at all, as he may elect."

## "Financial Insanity."

AN ex-"prosperous business man" of Massachusetts was tried in the United States Court on the charge of criminally concealing his assets from his trustee in bankruptcy. Insanity "experts" claim that he was affected with a "mania for spending money, and that he had no idea where it went." His counsel set up the plea that he suffered from "financial insanity," and the jury acquitted him. Whereupon the District Attorney moved that the accused be committed to an asylum. But the court denied the motion, on the ground that "the defendant was not legally insane." It bodes no good when the courts of justice become a laughing-stock; but they will soon become so, unless there is a general reformation concerning modes of trial, order in the courts, and the morale of juries, as well as the rectification of the laws where they are full of holes for criminals.—*Christian Advocate*.

A broken rail plunged a train of nine cars down a 220-foot embankment of the Great Northern Railway near Palermo, N. D., June 15. Seventeen persons were injured and all but the mail car burned.





## Missions



### A Significant Missionary Council in Switzerland.

ON the shores of Lake Geneva, half way between Lausanne and the city of Calvin, an important missionary council has just been holding session for two entire weeks. It was the biennial meeting of the Seventh-day Adventist General Conference Committee.

About fifty small tents and two circular tents were pitched on the romantic grounds of the Latin Union Sanitarium and School for evangelists. Emblematic of the beauty and grandeur of the work to be considered, were Lake Geneva with its everchanging colors and the majestic summits of the Alps with Mount Blanc's silvery mass in the center.

The motto of the council was: "The Gospel to all the world in this generation," with this other one as the secret and all-powerful motive power: "Receive ye the Holy Ghost."

No clearer evidence could be given of the earnestness with which this assembly of missionaries considered their God-given task than to mention the countries represented and the fields reported from. About twenty workers, among them twelve members of the General Conference Committee, had crossed the ocean to represent all the parts of North America. Eighty more workers, among whom four were also members of the General Conference Committee, represented Europe and the Orient.

Three members of the General Conference Committee, residents of America, were just back from world-wide tours of inspection to visit far-off fields. W. W. Prescott, editor-in-chief of the *Review and Herald* and professor at the Washington Missionary College, had been to Japan, Korea, and China. G. B. Thompson, chairman of the Sabbath-school Department, had visited India and Burma. And G. A. Irwin, vice-president of the General Conference, had attended the general meetings in Australia and Africa.

The following countries of Europe were represented by the above mentioned workers: England, Scotland, Ireland, Sweden, Norway, Denmark, Iceland, all parts of Prussia, Wurtemberg, Grand Duchy of Baden, Bavaria, Russia, Austria, Hungary, Bulgaria, Italy, Spain, Portugal, France, and Switzerland.

Every one of these fields was heard from. From every one came cheering evidences of the progress of the work and of the conquering and sanctifying power of the everlasting Gospel in this age of pleasure and infidelity. From Southern Europe, Africa, India, China, and Japan came stirring and pitiful appeals for help to push the triumphs of the Cross and hasten the glorious coming of the King of Kings in order to restore all things.

And now, as the representatives of the largest and strongest constituencies have returned to America, their hearts filled with these appeals, may those who shall hear them be so moved upon by the Spirit of God, that they shall place themselves and all they have on the altar of sacrifice, and thus come up to the help of the Lord in one last, grand missionary campaign over the whole world, "and then shall the end come." "Even so, come, Lord Jesus."

JEAN VUILLEUMIER.



Statue of Zwingle, the Great Swiss Reformer, at Zurich, Switzerland.

### Where There's a Will.

(By Eleanor Root in S. S. Times.)

NOT long ago in one of our Eastern cities, prizes were offered by a benevolent and wealthy lady for the most thrifty plants grown in a certain congested district in the slums. On the day appointed for the awards, the committee began their tour of inspection. Their eyes and hearts were gladdened by the evidence of conscientious efforts at gardening in the little, restricted plots of ground, but not until the close of the day did they come across the two prize winners.

The first prize was given to a little girl, who, daily, after she had planted the seed, climbed a ladder to the roof of the poor shed where she lived, to water her pet and loosen the earth about its roots. She had no portion of ground, no sunny window in which to place it. This was all she could do. But the plant rewarded her love and care by sending out luxuriant foliage and handsome blossoms, a wonder and delight to all who saw it.

The second prize was given to a man who likewise had no plot of ground. In a broken place in the pavement about the tenement where he lived, he planted a sunflower seed. The soil was a poor clay, but he dressed it, and with the utmost care fostered the tiny green shoot which soon appeared, until it had become the glory of the alley, lifting its head regally almost to the second story windows on either side.

### Our Work and Workers.

AT Bartley, Neb., Brother Chas. Thompson baptized nine on Sabbath, May 18.

BROTHER J. W. Boynton reports four accessions to the truth at Stettler, Alberta.

FIVE have been added to the little company at Canton, Kan., thru the labors of Brother A. S. Bringle.

THREE members of the Soldier's Home in Grand Island, Neb., were baptized early in May by Brother J. K. Kroeker.

BROTHER C. H. KESLAKE reports that since the beginning of the year nine have accepted the truth in Newfoundland.

ON June 2, the last day of the Merced (Cal.) camp-meeting, twenty precious souls were buried with their Lord in baptism.

OUR workers in India are spending all the time possible in learning the native languages, that they may work with the people directly.

BROTHER W. F. MARTIN reports in the Montana Bivouac the baptism of three at Butte and the organization of a church of nine members at Rollins.

SIX of Sister Eva Hough's Bible readers in Kansas City, Mo., have decided to keep the commandments of God and walk in the light of His truth.

BROTHER W. C. DALBEY, M.D., has been holding Sunday-night meetings at St. John's, Ill., and as a result six have given themselves to the Lord. A Sabbath-school was organized June 1.

THE Nebraska Conference headquarters will be located in Hastings, Neb., as soon as buildings can be erected. There will also be a branch of the Nebraska Sanitarium established there.

BRETHREN S. T. HARE and A. Whitehead have just closed a series of meetings in Redlands, Cal. Twelve have been baptized and fifteen have united with the church as a result of their labors.

THE Denver (Colo.) church witnessed the baptism of six precious souls June 2, Brother G. W. Anglebarger administering the rite. Several others, mostly young people, were baptized June 15.

THRU work with the Family Bible Teacher in Flint, Mich., Brother B. F. Stureman has brought the light of truth to many of his readers, five of whom have taken a decided stand for the truth.

AT the fortieth annual session of the Iowa Conference, May 31 to June 8, \$5,000 was voted to be used for foreign missions. In addition to this, \$2,500 was raised on the grounds in cash and pledges.

TWENTY-EIGHT were baptized in the Mississippi river, Sabbath, June 8, the last Sabbath of the Minnesota camp-meeting, held at St. Cloud. S. E. Jackson was elected president of the conference; C. M. Everest, vice-president; Wm. Asp, treasurer.

BROTHER H. H. WILCOX, an aged minister of the Gospel, suffered the loss of his home at Norwood, N. Y., May 15. Having given his life to the work of the ministry, he is not rich in this world's goods. If any of our readers feel disposed to help him rebuild his home, it will be appreciated.

### Wanted for Missionary Work.

THE following desire papers for missionary work:

JOHN REID, 1311 North 10th St., Tacoma, Wash. Any denominational periodicals and tracts.

J. S. KILLEN, 183 Flint St., Asheville, N. C. SIGNS.

RUTH WIGHTMAN, General Delivery, Reno, Nev. SIGNS for use in mining camps.

ETHEL HALFRICH, 1823 Dorr St., Toledo, Ohio. SIGNS, Watchman, Instructor, Life Boat, tracts on Sabbath question.

MRS. JAS. F. WOODS, 322 S. Detroit St., Warsaw, Ind. SIGNS and Watchman.

SIGNS, Watchman, Life and Health, Liberty, and tracts will be carefully used by George X. Bell, Louray, S. C., care Dr. W. B. Monsen.





## Literary Notices.

**"Home and Health.—A Household Manual."**

Prepared and edited by a competent committee of home-makers and physicians. 582 pages, illustrated. Introductory prices: \$2.50, cloth; \$3.50, library; \$4.50, morocco. Pacific Press, Mountain View, Cal.

This is a wonderfully helpful household article, a housekeeper's friend. As the title-page declares, it contains "two thousand recipes and helpful suggestions on the building and care of the home in harmony with sanitary laws, the preservation of health by clean, consistent living, and the home treatment of the more simple ailments and diseases, by the use of natural rational remedies, instead of drugs." It tells the housekeeper and home-maker just what they want to know, and places it within easy reach. Its subdivisions and topical arrangement make it an easy book to consult, and its pleasing style and embellishment make it also an interesting book to read. If consulted and followed in matters pertaining to health and sanitation, it will save its price many times in doctor's bills; and in general household matters the best informed will be surprised to find out how many things it can teach them. It is a thesaurus of information. The authors and compilers, Mr. and Mrs. E. R. Palmer, have for years been gathering from the best sources, and working out and developing the treasures and tools of this family storehouse.

**"Biblical Teachings Concerning the Sabbath and the Sunday."** By A. H. Lewis, D.D. 144 pages. Cloth, 60 cents. The American Sabbath Tract Society, Alfred Center, N. Y.

The Sabbath question "will not down." It is not a denominational affair; for it is older than all denominations. Rome may consistently ignore it, for her tradition which she exalts makes void the word of God. But to the believer in that word as the standard of faith and practise, the Sabbath question is a question of importance. This little work by Dr. Lewis is an appeal to the Bible and its requirements. The chapter on the "Origin of the Week" presents an overwhelming amount of evidence as to the sacred origin of the week, and the identity of the Biblical week and the present order of the days.

**"His Life," "His Friends," "His Great Apostle."** A series of three little books on the New Testament prepared by the Pastor's Publishing Union. Paper covers, single copies, 15 cents; cloth covers, 25 cents; presentation edition de luxe, full leather, 75 cents, post-paid. Hope Publishing Company, Chicago and New York.

"His Life" is the interwoven story of the life of Jesus from the four Gospels, not a harmony of the Gospels, but a connected account of His life, with headings and sub-heads, modern paragraphing and quotations. "His Friends" is the story of the immediate disciples of Jesus after His ascension, and their letters, handled in much the same manner as "His Life" is prepared. "His Great Apostle" is the entire story of Paul as recorded in Acts, with the Pauline letters in probable chronological order. All of these little books are the exact words of Scripture from the text of the American Standard Revised Version, the best of all English translations.

**"Bible Hero Classics, in Words of the Scripture."** Set of twelve 32-page booklets in attractive cardboard covers, two of the set double numbers 80 cents, post-paid. Single numbers, six cents each, double numbers, ten cents each. Hope Publishing Company, New York and Chicago.

These little classics are prepared for the express purpose of making the stories of the great Bible characters familiar. The exact words of the Scripture are used, eliminating all uninteresting detail and matter not pertaining directly to the life-story of the characters. By special arrangement with Thomas Nelson & Sons, the text of the American Standard Revised Version is used. The twelve books of the series are on Abraham, Jacob, Joseph, Joshua, Samuel, Solomon, Elijah-Elisha, Daniel, Ruth-Esther, Samson-Gideon, Moses, David, the last two being the double numbers.

**"Early Writings: Experience and Views; Spiritual Gifts, Vol. 1."** By Ellen G. White. Tenth edition, 316 pages; cloth, 75 cents. Pacific Press, Mountain View, Cal.

This includes the earliest writings of Mrs. White which she has thought should be preserved. This book is made up of two small works, "Experience and Views," published in 1851, and "Spiritual Gifts," published in 1858. Many hearts have found light and blessing in the perusal of this little work.

**"Gypsy Smith's Mission Hymnal."** Board binding, 25 cents; cloth binding, 30 cents; single copies, five cents extra by mail. Biglow and Main Co.

This is a specially selected collection of sacred songs for evangelistic and church services, to which has been added "Church Hymns and Gospel Songs" by the publishers. The book contains 256 pages, and over 400 songs. It begins with "I Surrender All," and closes with "God Be with You Till We Meet Again." Many of the grand old songs are in the collection. There is a special supplement of sixteen new Gospel Songs, with music. Among these is "Never Give Up," words by Fannie Crosby, and music by I. Allen Sankey, son of the famous Gospel singer, which has been called "Gypsy Smith's favorite song."

## No. 10. Never Give Up.

FANNY J. CROSBY, I. ALLEN SANKEY.

CHORUS.

Nev-er give up, Nev-er give up, Nev-er give up, Nev-er give up, Nev-er give up, Nev-er give up, Nev-er give up, Nev-er give up.

Nev-er give up to thy sor-rows, Je-sus will bid them de-part;

Trust in the Lord, Trust in the Lord, Trust in the Lord, Trust in the Lord, Trust in the Lord, Trust in the Lord, Trust in the Lord, Trust in the Lord.

Lord, Sing when your trials are greatest, Trust in the Lord and take heart, trust in the Lord, trust in the Lord, trust in the Lord, trust in the Lord, trust in the Lord, trust in the Lord.

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(REDUCED FAC-SIMILE)

**"DeLay's Manual of Bookkeeping."** By David W. DeLay, A.M., Proprietor Mattoon Business College, Mattoon, Ill., 98 pages, paper cover. Address author.

This is an elementary text-book in the science of bookkeeping, treated in a practical way, with instruction concerning checks, drafts, partnership, double entry, with twenty-one sets to be worked out, single entry, with several sets, trial balance, balance sheet, commission, etc., etc., with noted helps and suggestions. Sufficient work is outlined for a good short course that will prepare a class for ordinary lines of bookkeeping.

**"One Hundred Money-Making Plans for Untrained Women."** By May C. Moore. Seventy pages, cloth, published by Kay & Bro., Springfield, Ill.

The fourteen chapters of the little book are devoted to different enterprises by which women have earned and can earn money. Among the more helpful chapters are, "Farm Industries," "Profitable Garden Enterprises," "Raising Animal Pets," and "Plain Sewing." Each plan is briefly stated but sufficiently full to be clear, and without doubt any woman could find helpful suggestions among the hundred plans listed.

**"Tribune Almanac and Political Register, 1907."** Price, 25 cents. New York Tribune, New York.

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## Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

### Ninth Evening's Study.

"MY dear," said Mrs. Field to her husband the next morning at the breakfast table, "I must admit that I am really interested in those Bible studies on the Christ-life over at Mr. Eldred's; Blanche and Mildred seemed to enjoy the evening, too, very much; of course they——"

"O yes, father, indeed we did," interrupted Mildred, "and I am sure we learned a great deal."

"I was just saying," resumed her mother, "that we are all of us very deficient in Bible knowledge. I am especially interested to find that the prophets foretold the exact time of the Messiah's appearing."

"O father! you'll go with us next Friday evening. I'm sure you will,—listen: the study is to be all about Satan; who he is, and how he tempted Jesus in the wilderness," declared Blanche earnestly.

"Well, surely, if your enthusiasm is to be regarded as proof, these studies must be interesting," smiled Mr. Field. "I never took much interest, you know, in the study of the good Book, as some call it. The fact is, it always seemed to me like time wasted. However, since they have chosen such an uncommon subject, I'll go along for once, at least, and see what they make out of it."

And so it came to pass that the next Friday evening found Mr. Field and his family as guests, seated with the family of Brother and Sister Eldred around the table in their cheerful sitting-room, Bibles in hand.

"We are glad to see you all, indeed," smiled their genial host, "and we are especially glad, Mrs. Field, that you induced your husband to come with you."

"But I am almost afraid," replied Mr. Field, "that you will discover me to be quite a Sadducee."

"Why, Mr. Field!" exclaimed Florence, opening her brown eyes wide, in wonder, "you believe in the resurrection, don't you? You know Jesus says, 'I am the resurrection and the life;' you believe in Jesus, of course,—don't you, Mr. Field?"

"Why, Florence, my child," protested her mother, "I'm afraid little girls should not catechize older people. I'll tell you," she continued, turning to Mr. Field apologetically, "the child learned that verse in her Sabbath-school lesson last Sabbath, and it seems to impress her, for she loves to repeat it upon every occasion."

"The question is a pertinent one, I am sure; and I must admit, the verse quoted strikes me as being a most impressive one," replied Mr. Field. "I think it deserves a candid and honest answer, at least. So

I will tell you that I believe that Jesus Christ lived on this earth about nineteen hundred years ago, and that he was, without doubt, a wise and good man. But I have never seen any reason for believing in Him as the Saviour of the world. I believe in *one* God,—no more."

"I thank you for your candid answer," returned Brother Eldred, "indeed, we can not be too careful in our use of words when we approach a question upon which depends so much. But we will not now discuss this particular phase of the subject, but will proceed with our regular reading. Mildred, will you read the first two verses of Luke 4?"

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days He did eat nothing; and when they were ended, He afterward hungered."

At once Mr. Field assumed the defensive, "I suppose I ought not to interrupt the lesson so soon, Mr. Eldred, but, the fact is, I can't see how it's possible for sane, sensible people to believe in a real, personal devil. I am most decidedly of the opinion that every time the word 'devil,' or 'Satan,' is used, it simply means *corrupt human nature*. It seems to me to be going back to the Dark Ages to believe anything else."

Brother and Sister Eldred only smiled, while Mrs. Field's face took on a worried expression.

"Please don't think Mr. Field intends to be rude; I'm sure he doesn't mean to be;" and Sister Eldred added:

"No, indeed; I'm sure we are all glad for him to state his position so freely."

"Will Mr. Field please read Luke 10:18, substituting his definition, 'corrupt human nature,' for the word 'Satan,'" resumed Brother Eldred.

"And he said unto them, I beheld——," Mr. Field blushed a little, and paused suddenly.

"O you must finish the verse, papa," insisted Blanche.

"I beheld corrupt human nature as lightning fall from heaven." Well, that doesn't seem very satisfactory, I admit; but you know I don't profess to believe the New Testament."

"Just one more," interrupted Brother Eldred. "I will read Matt. 9:33, substituting your definition: 'And when the corrupt human nature was cast out, the dumb spake; and the multitudes marveled, saying, It was never so seen in Israel.'"

"Well, well," smiled Mrs. Field, "I im-

agine that if the possession of a corrupt human nature caused people to become dumb, there would be many more mutes in the world than there are now."

"See here, papa," exclaimed Mildred archly, "can you wonder that the people marveled to find that by casting the corrupt human nature out of a poor dumb man, he became able to speak?"

"Now," continued Brother Eldred, "if you would like some Old Testament scripture, we might read the first chapter of Job."

"I don't think I will trouble you to turn to the place now, Mr. Eldred, I'll look it up when I get home," replied Mr. Field uneasily.

"Very well, then we will turn to Ezekiel 28 and see if we can find something about the character and description of the cruel being who so subtly tempted our divine Lord in the wilderness."

(To Be Continued.)

### Summer Hygiene.

IN caring for the bath-room in summer, cleanliness is the great essential, especially of the waste-pipes, as the most cases of typhoid fever and other diseases are often to be traced to carelessness in this matter; and altho every drain in the house should be flushed thoroly and often, more than usual care should be taken in warm weather.

Keep the cellar sweet and dry, and after the cellar has been thoroly cleaned, generous coatings of whitewash will add to the cleanliness of the place and the safety of the family health. Every housekeeper should look well to all corners of the pantry, cellars, and outbuildings, that all decaying vegetables or fruits may be cleared away. Make it convenient to burn all rubbish at once, then put about one-half bushel of lime all under and around the house. A few minutes' time each morning will keep things in the bath-room clean and bright, and this should never be omitted.

The mistress should herself look after certain sanitary precautions. A strong solution of borax and boiling water should be poured down the waste-pipes every few days, and the same solution should be used to cleanse and disinfect the kitchen sink. The borax kills disease germs and removes disease-breeding impurities. While so many other disinfectants are unsafe, such as coperas and carbolic acid, the borax is harmless and yet very effective.

Much illness and malaria has been traced to drain pipes that are not carefully looked after as they have become clogged with poisonous matter. Straw mattings that are in constant use need a thoro cleaning every week; and matting can be kept clean and fresh-looking by first sweeping it very thoroly, and then going over it with a cloth wrung frequently out of strong salt water. This water not only removes the surface dust, but leaves the covering in a sanitary condition, as well as bright and clean.

A. M. H.

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"May 28, 1907.  
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"June 9, 1907.  
"Your kind letter just received, also the papers, and my little girl and myself have disposed of the last one. We got \$20.00 out of our package, and I enclose \$6.00 with this letter for more. Send as soon as possible as we hope to continue work during the camp-meeting. Please send two SIGNS badges."

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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, quotations will not 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 1901, by Thomas Nelson & Sons.

We call attention to a little article by one of our appreciated correspondents, A. M. H., on "Summer Hygiene," attention to which will save in many homes doctor's bills.

We are sure that the readers of this issue will get a fairly good idea of religious liberty from the American and Biblical view-point. Very much more might be said on both aspects, but the great foundation principles are found in this paper. We have reproduced what ought to be a familiar old document to every intelligent American, the Declaration of Independence, on page ten; and yet we are persuaded that there are very many who have never read it; many, we presume, have never even heard it read. If to such this paper comes we beg them to read it carefully, not so much the particular instances of British oppression that are referred to, but the great underlying principles which moved the fathers of this country to separate from Great Britain. In passing we would note one mistake that is very frequently made—just recently we have noted two instances, one by a minister and one by a lawyer—in quoting the expression, "All men are created equal." It is many times quoted, "All men are created free and equal." That is not the meaning of the authors of the Declaration. All men are created equal before God in point of rights, but all do not come into this world in that condition.

On page ten are two insignificant illustrations which are worthy of passing notice. One is an old-fashioned, two-story house where Thomas Jefferson wrote the Declaration of Independence; the other the old-fashioned hand press, called the "Ephrata Press" from the town where it was last owned, Ephrata, Pa. It is now in the possession of the Historical Society of Pennsylvania. It belongs to a more remote era than the Ramage Press, and is wholly of wood, except where the use of iron is necessary. It will take a sheet about as large as a seven-column newspaper. It varies but slightly, if at all, from the press described by Mocken in 1683, and used by the first printers of Philadelphia, Bradford, Kinner, and Franklin. But one of the most interesting things connected with this particular press is that upon it was printed the Declaration of Independence, not only in English, but in five other languages into which it was translated by Elder Peter Miller. During this time it was owned by the Seventh-day Baptists who settled in Germantown. It was purchased by Mr. Miller, who was a graduate of Heidelberg University, about the year 1745. In 1876 the old press was again brought forth and the Declaration of Independence was again printed upon it. It is also interesting to note that the Sabbath truth has always been connected with the principles of religious liberty, or *vice versa*; not that the adherents of the Sabbath have always enjoyed liberty, for they have frequently, in different ages, been persecuted; but he who espouses the Sabbath truth as it is in Christ Jesus, also espouses the principles of religious liberty, for they are both one.

## Contained in This Issue.

### WITH OUR INQUIRERS.

Questions No. 2139 to No. 2144	2
<b>INDEPENDENCE SYMPOSIUM</b>	
Keep the Church and State Forever Separate	3
What Is Religious Liberty?	4
The American Idea of Religious Liberty	5

### GENERAL

The Law Revealed in Christ	6
Not of This World	7
As Sounding Brass	7
Honest Dues	7
Taking His Name in Vain	9

### EDITORIAL

Principles in the Early Church	8
Religious Liberty in America	8
A Higher Liberty	9

### OUTLOOK

The Declaration of Independence	10
What They Say	10
Roman Catholic Indian Schools Denied the Use of Indian Treaty Funds	11

### MISSIONS

A Significant Missionary Council in Switzerland	12
Where There's a Will	12

### THE HOME

Studies in the Christ-Life at Brother Eldred's	14
Summer Hygiene	14

### POETRY.

Instinct of Liberty	4
The Moral Warfare	5
O Wonderful Love	6
Are We Free?	7

## Our Next Issue.

OUR next issue is also on the subject of Religious Liberty. In this number the American idea is emphasized and its Christian origin proved. In our next issue the teaching of the New Testament on religious liberty will be the general theme. The more prominent topics treated are as follows:

### The Golden Rule.

Christ's Kingdom not of This World.

Civility and Morality: How They Differ.

Roger Williams, the Apostle of American Liberty.

These will all be of great interest, and thoroughly instructive. In these days of revolutionary sentiment, the principles upon which true liberty is based can not be too thoroughly studied.

**Special Delivery Letters.**—The law passed by the recent Congress providing for a special delivery service in the Post-office Department by affixing ten cents in ordinary stamps to a letter will also go into effect on the first day of July. It should be particularly understood, however, that it is not the intention to dispense with the special delivery stamp; but in all cases where such stamp is not available, a special delivery may be secured by affixing the ten cents' worth of ordinary stamps in addition to the regular postage and then writing conspicuously on the face of the letter the words, "Special Delivery."

**Stop and Think.**—It is difficult indeed in this driving, hurrying age to get people to listen to serious things which pertain to the future. They are usually too satisfied with the present to take much time to give the future consideration, even in planning or dreaming; and yet the truly great man must think of the future. But on a holiday like the Fourth of July, with the roar of the cannon, the blare of the trumpet, and the tremendous din which has become so interwoven with the day's celebration, men have little time or disposition to stop and think what the day means. Yet we entreat them to. "Eternal vigilance is the price of liberty." Not eternal vigilance in the getting of it; it means oftentimes more, even the sacrifice of property and life and everything else, save liberty and honor; but to maintain that which has cost so much demands vigilance. We ask our readers to stop a moment and think of these things in connection with the observance of the day. Does it mean American liberty now as it meant to the fathers, or is it a mere holiday? Does it mean liberty for the other man, civil and religious liberty

to him as well as us? These and many other questions ought to come home to the hearts of the Americans who celebrate the day. We know that the day will be filled, and yet we plead with the readers of the SIGNS to pause a moment and think of what liberty means and what liberty should mean in the light of present-day developments. Read the few verses from a poem by Ina Coolbrith on page 7. Are they not to the point?

**The Cruel Reign of Belgium's King.**—From all reports, matters in Congo are not growing better. The newspapers in America and the Old World have published many of the atrocities that are committed there under King Leopold. Numerous photographs have been taken of the natives who have been mutilated by the brutal exploiters of a merciless government. Negro children have been exhibited with the left or right arm cut off because their fathers had not furnished enough ivory or met the demands made upon them for rubber. Among the punishments which the photographs show is that of a man with a decaying human leg tied around his neck. Another, two men hanging by their necks and ankles, with a Belgian official laughing at their misery. Both of these died. It is one of the crying shames of civilization; and yet there is every evidence to show that the money that is the price of the blood of the natives of Congo is freely used to purchase apologists for the worse than brutal government.

Since the Czar of Russia dissolved the Douma everything has indicated more trouble for the great empire. Three hundred persons were arrested in Odessa in a few days after the dissolution. A dangerous mutiny in the Black Sea fleet has been discovered and suppressed. It is alleged that the mutineers had laid plans for seizing the entire fleet. Among the many arrested are a number of children. A mutiny of troops took place at Kieff June 19, during which time seventy were killed, and 250 captured. The Novoe Vreyma declares that disloyalty and sedition have been spread among the army by the Russian prisoners from Japan. There are uprisings in Kaluga and Moscow. Wholesale arrests have been made among the Social Democrats. Russia is putting forth every effort to cover the volcanic eruption without checking the tremendous forces underneath.

A United States district court judge, in a recent test suit, declared that the State law fixing the railway passenger rate at two cents a mile is not one to be decided by a State tribunal, but must be decided by the Supreme Court of the United States. Really, it would look as tho government ownership of railways, if not government control, is the only road out of the difficulty.

**The Poison Oyster.**—An insurance adjuster, Mr. R. W. Naunton by name, died recently in San Francisco after a dinner of oysters. The case has been diagnosed as one of ptomain poisoning. It is a strange thing that men can eat the filthy bi-valve at its best, the chief food of which is found in the foul refuse of the cities.

The Federal Government is now looking over the situation in San Francisco graft and labor troubles. Secretary Strauss of Commerce and Labor, Secretary Garfield of the Interior, Secretary Metcalf of the Navy, will meet in San Francisco and lend their influence in the settlement of the strike.

The distinguished astronomer, Prof. Alexander Stewart Herschel, son of Sir John Herschel, and grandson of Sir William Herschel, both great astronomers, died at his home in London, June 18.

Eighteen passengers were injured, three fatally, June 17, in a wreck twenty miles east of Trinidad, Colo. A defective break beam or spreading rail is said to be the cause.