

# SIGNS OF THE TIMES



## OLD LIBERTY BELL

*The casting of the Old Liberty Bell was done by Pass & Storr, Philadelphia, 1753; weight 2080 pounds. Its very making seemed to be prophetic of the results of the Revolution that followed. It bore the inscription, "Proclaim liberty throughout all the land unto all the inhabitants thereof," from Lev. 25:10. It was cracked July 8, 1835, while being tolled in memory of Chief Justice John Marshall. It now occupies a central position in Independence Hall.*



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

### 2145.—Church and Commercialism.

Will not the church be lost in the vortex of commercialism and capital the same as all other interest, profit, and rent-taking institutions? A. J. C.

No, God's true church will not be. While she is in the world and under present conditions, so far as business transactions are concerned, she may of necessity conform to some plans and means and customs of the world in the doing of business. She must render to Caesar that which is Caesar's; at the same time she must render to God that which is God's. There are some of the so-called fundamental propositions of Socialism that are not sound. For instance, labor is not the only producer of wealth. Brain comes into it as well as brawn. Again, the socialistic argument is from a purely human standpoint, making no account whatever of the power of God and the regenerating grace of Jesus Christ. The truest mode of living in the world is taught in the Scriptures, but no man can reduce it to life of himself. It must be by the power of God. The truest economy in the world is taught in the Scriptures, but he who endeavors to put it into practice apart from the Gospel of Jesus Christ will utterly fail. Blessed is the man whose hope and trust is in God and not in man. Jer. 17:5-8.

### 2146.—Shadows of Things to Come.

What is meant in Col. 2:16, 17 where meats, drinks, holy days, and sabbaths were just shadows of false images, and in Romans 14 Paul says very clearly that one day is not above another? S.

1. As to Col. 2:16, 17. It is sufficient to remark that all shadows, all types, rites, and ceremonies came in in consequence of sin, pointed forward to Christ, and were lost in Him, even as the shadow is in the substance. Among these things were various yearly or typical sabbaths. See Leviticus 23, and especially verse 38. While the Sabbath of the Lord was given before sin entered at all, and in the very nature of the case is not typical or shadowy in nature; but even then there is nothing whatever in Col. 2:16, 17 which would indicate that it was not duty to keep the Sabbath. The thought is not, Let no man pay any attention to eating or drinking or in respect of feast days or Sabbath days, and so on. Not at all. The question is not a prohibition of these things in any way. It is that the Christian finds his headship in Jesus Christ, and Christ alone, and His word is, of course, the thing to which the Christian should look for his leading and guidance. And therefore he is not to be judged by man, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." Do not be condemned by what men say as to what your duty is or is not. Take Christ Jesus and His word for your guide. If we follow teachings of men alone we will really follow shadows, even tho these teachings are of things divinely ordained. If we follow Moses alone we shall still wear over our face the veil of unbelief; but if we look beyond the human to Christ Jesus, God's glory and His law will be written in our hearts.

2. The same truth is taught in Romans 14, "One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind." Not in any way does this tell us that one day is like every other day. It only speaks of two different classes, one of whom esteems all days alike, and the other one day above another. The teaching is that every man should be fully assured in his own mind. "He that regardeth the day, regardeth it unto the Lord." The clause that follows in the Common Version is

not in the Revised Version, but the thought is, and the thought of the chapter is, "Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling." If the Christian is well instructed in the Lord Jesus Christ, he will never use Rom. 14:5, 6, nor any other text, to excuse him from doing that which is enjoined by the word, and tho he may be doing his duty he will not set himself up as judge over the hearts of others. God alone is Judge.

### 2147.—The True Seventh Day.

What grounds have you for saying that Saturday is the day God set apart? Is not our calendar one gotten up by man, and have there not been years of mistakes made in reckoning? The Jews had a different calendar. Such being the case, is it not foolish to claim that Saturday is Sabbath, when the whole Christian world keeps Sunday and thus fills the Spirit of the commandment by keeping one day in seven holy? S.

1. We do not teach that Saturday is the day set apart. Sometimes this is said in a loose way, but it is not critically correct. Our civil day is not identical with the Bible day. The Bible day is from even to even, the evening beginning at sunset, "From even unto even shall ye celebrate your Sabbath." See Gen. 1:5, 8; Lev. 23:32. Luke 4:31, 40 and Mark 1:32 and Matt. 8:16 clearly show that the Sabbath closes at sunset. Therefore only about three-fourths of Saturday is identical with the Biblical seventh day, which begins with our Friday night sunset, and closes Saturday night at sunset.

2. Our yearly calendar is a human calendar, but not so the calendar of the week. There may have been years of mistakes in human reckoning so that chronologists would not agree, but all authorities of any worth whatever agree as to the identity of the week. That is a matter not of chronological record only, but of human experience. It is not an uncommon thing for an individual to forget the day of the week. It is an uncommon thing for a whole family to go astray, tho such instances have been known; but no one ever heard of a township forgetting the day of a week, or of a State, to say nothing of a nation and patios. Whatever may have been the condition of the world previous to the Exodus, God fixed the Sabbath by a great threefold weekly miracle for forty long years in the wilderness. See Exodus 16. There could be no question as to its divine appointment and divine approval and identity. He placed the commandment regarding that sacred day in the very heart of His great moral law, so that there could be no question among His followers as to the nature of the commandment itself. Whatever may have been Israel's condition, we again have a divine identification of the day at the time of the death of Jesus. Two days are placed in juxtaposition; one the first day of the week, the other the day previous to that day, the seventh day of the week, which is said to be "the Sabbath day according to the commandment." Luke 23:56; 24:1. Consequently down to the time of Jesus Christ, the Sabbath is immutably fixed by inspiration. Since that time, the Jews have been scattered to every country of the world; still there is agreement among them in regard to the Sabbath. They are all holding to the sacredness of the same day. It was true at that time, and for centuries previous, that the first day of the week was the great heathen sun's day, devoted to sun-worship; and those two days have held their relative places from that time forward, so that the very languages of the nations prove the same thing. For in-

stance, in a chart of the week, prepared by a noted antiquarian, the late William Jones of London, it is demonstrated that one hundred sixty-two languages give the order of the week, and the great majority of them call the seventh day the Sabbath, or by a name which shows its sacred character.

3. The simple fact that the world keeps Sunday is no evidence of a mistake in the day of the week, for the great majority of them which do this do it simply because they have been taught that, or from a wrong conception of what the Scriptures mean. The greater part of the Christian world consider themselves baptized by sprinkling, and yet the majority of Christian scholarship declares that baptism means immersion. The great majority of the world is heathen. We keep the spirit of God's commandment when we do just as far as lies in our power what He has commanded. These are the words of Jesus, "Why call ye Me Lord, Lord, and do not the things which I say?" This interpreting of God's commandments by keeping the spirit of them has led to a fatal perversion of His truth, and to all the errors which have cursed Christianity from the early centuries to the present time.

### 2148.—Chosen David. 2 Chron. 6:5, 6.

Please explain the above scripture. What does it mean, "Neither chose I any man to be a ruler over My people Israel," in the fifth verse; then it says, "And have chosen David to be over My people"? C. M. A.

Simply this, that up to that time the Lord had not chosen any one to be the leader; God Himself was their leader, and He appointed His own lieutenants or under shepherds. So He appointed Joshua, Samuel, and others. When the children of Israel asked for a king, the prophet told them that it was not the Lord's will that they should have a king. It would bring them trouble, but they insisted and He gave them Saul, a man of their own choice. Up to that time the center of worship had been in the tabernacle, the ark, and that had been in no settled place; but at the time this passage is spoken, the Lord declared that He had now chosen David to be leader over His people and Jerusalem to be the city. It was simply a change that the Lord made in His dealings with that people, based upon their needs and condition. David was also chosen to be the great ancestor of Christ. Why the Lord chose him was because of his spirit of devotion to God.

### 2149.—Immortality and Eternal Life.

Is there any difference between immortality and eternal life? Do Christians not have immortal life but mortal bodies? 1 Thess. 5:10-12; Rom. 8:8-17. E. L. O.

The terms mortal and immortal are not applied to life in all the Scriptures, but to the person, the body. It is not consistent, it seems to us, to speak of life as mortal or immortal. There is life which is temporal, soulical life, and beasts have that in common with man. There is life which is eternal, which comes direct from the great eternal God. Christians do have eternal life, according to the scriptures cited above; but Christians are not immortal, nor have they any promise of being immortal until Christ our Lord shall come and the last trumpet shall sound. 1 Cor. 15:51-54. Immortal means incorruptible, that which in its very nature will not die. In a certain sense it may be said that man was immortal when he came from God; that is, no seeds of corruptibility were in him; and that incorruptibility would have continued had man remained obedient; but man sinned and the candidate for absolute immortality became mortal. Immortality will be achieved now only by the incorruptible character thru Christ. When man's character is incorruptible, God will give that character an incorruptible body. This will be discussed doubtless more fully in future special numbers of the SIGNS OF THE TIMES.



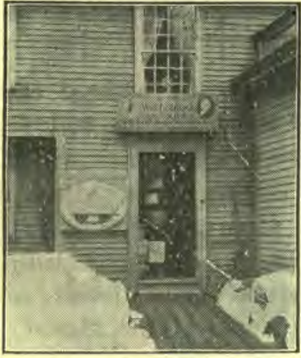
# Sigmas of the Times.

"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  
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Rear View of "Old Witch House."

## Roger Williams, the Apostle of American Liberty

By *Abdiel*



Gallows Hill Where "Witches"  
Were Executed.

IT was that truly great American, James Russell Lowell, scholar, poet, statesman, who said:

"And they are slaves most base  
Whose love of right is for themselves  
And not for all the race."

The Roman Catholics thru the long centuries of medievalism believed in religious liberty for—Roman Catholics.

The Church of England, which broke from the power of Roman intolerance, believed in religious liberty for—the Church of England. Therefore she forced out the Puritans.

The Puritans believed in religious liberty for—the Puritans. Therefore they banished Roger Williams.

But Roger Williams believed in religious liberty for all; for the other man as truly as for himself. A brief sketch of his early career may be of interest.

The year of his birth wanders all the way from 1599 to 1606. He is said to have been born in Cornwall, in Wales, and in London, and to have been educated in Oxford and in Cambridge. But to adopt and adapt the words of a noble-minded Briton in a eulogy of Washington, "It matters but very little what immediate spot may have been the birthplace of such a man as Roger Williams. No people can claim, no country can appropriate him. The boon of Providence to the human race, his fame is eternity and his dwelling-place creation." In a land which gave the highest type of human civil liberty to the world, his name should be engraved and penciled in glowing letters of gold, highest among her sons in her granite tablets of fame, but more indelibly still should the divine principles which made him the man he was be written upon the hearts of all Americans.

Sifting the evidence of his early years, he was probably born in Cornwall, Briton, in 1599. At an early age he went to London and became acquainted with the eminent lawyer, Sir Edward Coke, who, noting his quickness to learn and ability as a reporter, placed him in Charter House School (then

Sutton's Hospital). He matriculated in Cambridge University in 1624, July 1, and received his B.A. in January, 1627. He studied first law, then theology. He was invested with holy orders by the Church of England, but soon after espoused the cause of the Puritans.

In December, 1630, he sailed with his wife for America, arriving in Boston, Feb. 5, 1631. Recognizing his learning and eloquence, he was, April 12, 1631, made assistant pastor to Mr. Sketon of the church at Salem, but on that very day the court of Massachusetts at Boston disapproved the act.



Front view of "Old Witch House," Salem, Mass., where Roger Williams lived, and which a half century later was used as a court-house to try "witches." The building, rejuvenated, is now used as a drug-store.

Williams was too outspoken to suit them. He contended that the lands taken from the Indians should be paid for.

Opposition was so great that he left Salem that year and became assistant pastor at Plymouth, where he learned the language of two Indian tribes. Here he was suspected of Anabaptist principles. In 1633 he returned to Salem, first as assistant, then sole pastor.

In 1636, because of his liberal principles, he was banished from Massachusetts Colony, leaving with a few followers in the dead of winter for a home among the Indians, first settling on a tract of land given him by the great chief Massasoit on Seekonk River, but finding this claimed by Plymouth, they pushed on to the site of Providence, so named in gratitude to God, on land bought and

paid for from the chiefs Canonius and Miantonomoh.

Here Mr. Williams became a Baptist, and founded the first Baptist Church in America. Here he founded a colony on the broadest, freest principles of civil and religious liberty, composed of people of various beliefs and no beliefs, which endured longer and in greater peace and stability than any other American colony. A charter was granted to the new colony, March 14, 1644, on the solicitation of Williams, who went to England for the purpose in 1643. Great was the rejoicing of the colonists that they were free from the intolerance of Massachusetts and Plymouth. Williams went to England again in 1651, remaining to 1654, meeting and becoming friendly with Milton and Cromwell. He acted as president of the colony, 1654 to 1658. After the English Revolution, Charles II, in 1663, reissued, with no restrictions, the liberal charter of Rhode Island plantation, its principles forming the fundamental law of Rhode Island for 180 years.

The following are the principles which made Roger Williams the grand character he was, which led Massachusetts, under the intolerant teachings of Cotton Mather, to banish him; and which founded the freest and most peaceful of all American colonies, Rhode Island.

1. Roger Williams was a Christian by personal faith and relationship with Jesus Christ.

2. As such, he opposed infant baptism, or sprinkling. One of his declarations was, "Christening does not make Christians."

3. In simple justice he denied the right of Massachusetts to "take the Indian's land without purchase," the opposite of which custom he faithfully followed in all his dealings with the Indians, and so by his influence over great chiefs, saved the Massachusetts and Plymouth colonies from destruction by a federation of the Indian tribes. In their

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Patriot Monument, Concord.

## Civility and Morality

By A. O. Tait



Where First British Fell.

**W**E often hear persons being spoken of as "good moral men," but that "they are not religious." To be strictly correct, however, we should say that such persons are good civil citizens, and this statement includes the type of morality that is generally intended when we speak of the "moral man."

Civility requires that we respect the civil law of the land, and that we have a decent regard for the courtesies and customs of our neighbors and associates. A person may be a good peaceable citizen of the land, giving careful heed to every law of his country, and yet fail to live in harmony with the requirements of the great, perfect, moral law of Jehovah.

Civility, closely analyzed and correctly understood and applied, has to do with our ordinary every day relations with our fellow men, but would not include our higher relations to God and to His moral law. In the field of civility the State may properly legislate, and may rightfully govern all its subjects. But into that higher realm of morality where man communes with his Creator, the laws or restrictions of no legislature, civil ruler, or potentate may ever come.

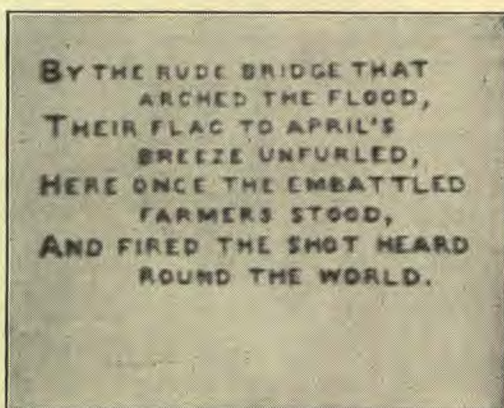
### Morality and Conscience.

Morality has to do in reality with the conscience in its exercise toward God. Man may refrain from committing the overt act of killing a fellow being, and thus he could not be said to violate the law of the land that makes it a crime to commit murder. But God's moral law which says, "Thou shalt not kill," is much broader than the State law against homicides. Hear the words of Him of whom it is said, "It pleased Jehovah, for His righteousness' sake, to magnify the law, and make it honorable." His words are:

"Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca [an expression of contempt], shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." Matt. 5: 21-26.

The foregoing scripture is from Christ's sermon on the mount. It has been spoken

of as His inaugural address in the which He opened His ministry upon earth and outlined the principles that govern His kingdom. In this text we see the law of Jehovah as He would have us understand it; we see it under the divine magnifying glass and thus get a glimpse of the depth and the breadth of its infinite spirituality. The laws



Inscription on the Patriot Monument Above at the Left.

of men can only take cognizance of outward acts that have been really committed. But the law of God meets us long before the evil deed has been actually done by revealing to us that it is wrong to entertain the thought of committing sin or crime. The laws of men seek to deter from crime by the fear of punishment, should the overt act be committed. But the law of God meets us in

HERE  
On the 19th of April  
1775  
was made  
the first forcible resistance  
to British Aggression.  
On the opposite bank  
Stood the American Militia.  
Here stood the Invading Army  
and on this spot  
the first of the Enemy fell  
in the War of that Revolution  
which gave  
Independence  
to these United States.  
In gratitude to GOD  
and  
In the Love of Freedom  
this Monument  
was erected  
A. D. 1836.

Inscription on the Monument Above at the Right.

the secret chamber of the heart and conscience where it is impossible for man to enter, and tells us that if we hold men in contempt and rail at them even in our

thoughts we have already entered on the road that leads to actual murder, and so God will call us to account.

### His Morality Begins with Mind and Heart.

The spiritual depth and the breadth of meaning of the sixth commandment, as set before us in the words of the Master, are in harmony with His teaching in the same discourse concerning the seventh commandment. His words are:

"Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5: 27, 28.

Thus has the Lord shown us by His comments on two of the commandments that His law takes cognizance of sin when it is only in the mind and heart, and long before it is worked out in the actual committing of any evil deed. Then to obey the moral law requires the regulating of the thoughts to bring them into harmony with that law. And when this is done it is perfectly evident that no overt act of wrong-doing will ever be committed by the individual so keeping God's law.

### Inspired Poet and Apostle.

The psalmist had this same magnified view of the law of God, for we hear him praying, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Jehovah, my Rock, and my Redeemer." Ps. 19: 14. He saw by inspiration and also taught that the meditations, the thoughts, must be made acceptable to the Father in heaven if men would have the perfection of character that meets the morality of the law of Jehovah.

And in harmony with this teaching of the psalm are the words of the Apostle Peter upon the same subject:

"Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance; but like as He who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." 1 Peter 1: 13-16.

The "girding up of the loins of your mind" is plainly the first and most essential requirement of morality. And such morality as is thus required by the law of God is far beyond the ideals of those who speak of people who are "good moral men," but are not religious. A "good moral man" in the sense which Christ in the Bible teaches

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# God and Caesar

By J. O. Corliss



**T**HAT is a most significant statement made by the Saviour to those who thought to make Him stultify His teachings regarding the kingdom of God. The incident came about in this way: A delegation of Pharisees and Herodians, the former noted for their strict conformity to Jewish religious traditions, but opposed to the reigning family; and the latter, political Jews who favored the Herodian dynasty for Judea, came to Christ with a question, an answer to which both parties felt sure would involve Him in serious difficulty. In fact it would appear that these parties, tho strongly antagonistic to each other, for the time had buried their differences in order to force Christ to commit Himself to some position which would expose Him to the open attack of one party or the other.

## Attempting to Entangle Him.

After attempting to put the Lord at ease thru flattery of His extended knowledge, the spokesman of the party said: Tell us what you think. "Is it lawful to give tribute unto Caesar, or not?" To have answered this studied question by a positive Yes or No would have well served the intended purpose. Then one or the other party would have good reason for compassing His death. Seeing all that was involved in the question, Christ answered it in a way that could not fail to commend His wisdom and discretion. To pave the way for this answer, He said: "Show Me the tribute money." When a coin of the class mentioned had been produced, Jesus asked them to tell whose likeness and inscription it carried. They quickly replied "Caesar's." Very well. "Then saith He unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." Matt. 22:15-21.

## An Eternal Principle.

Concerning the eternal principle enunciated in these words of Christ, it ought not to seem strange to us that those mischief-makers were silenced, and returned whence

they came. The only wonder is that men of our own time, holding views as adverse to the spirit of Christianity as were theirs, can not see in the same saying of Christ that which would cause them to lay their hand upon the mouth in mute recognition of the claim of the "higher life."

## The Obligation of Christians to the State.

To see more clearly, if possible, our duty in relation to this fundamental declaration, let us consider for a time what it involves. The question at issue was, whether a citizen of God's kingdom, meeting all of his obligations thereto promptly, is bound to recognize the claims of civil government against

It matters not what relation one may sustain to other governments. He may legally be the subject of a foreign power, but so long as he continues in the land of his adoption, under its protection, having possession of visible property, representing a specific part of the coin of his adopted country, he must render to the powers of that country a proportional part of his income for benefits received, just the same as one born in the land.

## The Alien's Rights.

Having done this, even an alien is entitled to the same right of protection as native born citizens, simply because he steadily returns to the government from its own, the same as all others, for such protection. So much for one's property rights to civil security. Of course, any government has the right to do what it will with its own. While a government may permit every one of any color or nationality freely to use its coin or property in accordance with its laws, it may, and does, withhold its political franchise from all who have not, by birth or naturalization, been declared citizens of its realm.

All this comes under the head of civil rights, which are granted by every liberal or constitutional government. But no government can rightfully pass the sphere

of its own dominion in bestowing or withholding patronage. In other words, it can not give to its subjects that which is not its own; neither can it rightfully withhold from them those privileges which are birthright inheritances. From the foregoing reasoning it is plain that civil rights depend more upon one's use of the State's possessions entrusted to him and his treatment of others similarly situated as he is, than upon any direct claim the State has upon the individual.

## The Creator's Claims.

The fact is that the State holds no chattel claim upon any human being. He is the handiwork of God, and bears His "image

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Patriot monument of the "Minute Man," near Concord, Mass., where the first battle of the Revolution was fought. The inscription on the other side of the monument is found on page 4. Just beyond is the "rude bridge," and beyond that the monument where the first British fell. The inscription on this monument is also found on page 4. Thank God the nations here recalled are at peace.

him, because he is within its jurisdiction. The answer of Christ established for all time the broad principle that any and all who hold and deal in those things, upon which the civil power has a rightful title, must, upon demand of the government, render back to it that which is its own.

All coin of any realm comes under this head. While claimed as an asset of the civil power, because of the government stamp upon it, which gives it current value, and for which the nation stands surety, this coin is passed into circulation among the government's subjects, that they may with it uphold and sustain the policy of the government, while enjoying prosperity for themselves, under the protection of the government.



# The Kingdom of Christ Not of This World

By G. W. Rine

**T**HOUSANDS of earnest, sincere Christians have been led into the mischievous delusion that this or any other nation can be transformed, thru the medium of legislation, into the kingdom of Christ. By the enactment and enforcement of certain religious laws, they think, a nation can be made essentially Christian. Many honest people actually go so far as to teach that the kingdom of Christ can and must be ushered into this world "thru the gateway of politics." But this whole theory is radically anti-Christian. It is hopelessly at variance with the explicit teachings of Christ Himself.

When Christ was a prisoner in the custody of the Roman government, He categorically asserted: "My kingdom is *not* of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." John 18:36. This divine declaration is couched in language so simple, so concise, so lucid, that a child should not mistake its meaning. The Master here positively disclaims any direct authority in the political affairs of this world. Why not take our Lord at His word, and believe that He meant exactly what He said? Why is it that millions of those who profess to be the followers and representatives of Christ put themselves in a position directly antagonistic to what He Himself taught regarding His relation to the governments of earth? Is it not a zeal without knowledge that can lead men, otherwise intelligent, thus to stultify themselves? It must, as a rule, be a mistake of the head, and not of the heart.

## When They Sought to Forcibly Take Him.

It will be recalled that when His mistaken friends essayed to take Him and place Him upon a throne, He instantly placed Himself beyond their reach by seeking the solitude of the mountains. By so doing He circumvented the foolishly short-sighted scheme of those who posed as His friends.

Inspiration declares respecting our Lord that "He came to His own and His own received Him not." And nothing is more certain than the fact that His own nation rejected Him BECAUSE He refused to assume the honors and powers of royalty. Without an iota of scriptural warrant, the Jews had made up their minds that their expected Messiah must come a king with all the splendor and ostentation incident to the imperial office.

They had become a proud, worldly, am-

bitious people. They could not brook the thought of a Messiah or King whose office would be a purely spiritual office—One who should be imbued with the power of love instead of the love of power. They must have a Deliverer who would deliver them from the political power of Rome, and thru the medium of the sword attain to universal sovereignty, and thus make the Jewish nation supreme in the politics of the world.

## Just as Foretold.

But, as foretold by their own prophets, the Redeemer came "as a tender plant, and as a root out of a dry ground." He came in lowliness, in poverty,—with no ambition



H. Hufmann

Instead of exercising authority over men Christ submitted to authority, even unto death. But in it all He did not compromise righteousness. As He said, "My kingdom is not of this world."

but to raise the fallen, succor the perishing, in short, to "go about doing good." Consistently with His pronouncement that His "kingdom is not of this world," He never meddled with politics or interfered in matters distinctly civil. His policy of complete aloofness from all matters that properly lay within the province of the civil courts or of other civil institutions is strikingly illustrated by an incident in His life recorded in Luke 12:13, 14. One of His hearers came to Him with this request: "Master, speak to my brother, that he divide the inheritance with me." Christ promptly answered: "Man, who made Me a judge or a divider over you?" Jesus instantly recognized the question involved in the request as one that must be referred to the courts for adjudication. Hence He refused to touch it. It was a matter that must be rendered to Caesar,

and not to God. And it was just because He refused to assume the role of a military conqueror, and by conquest set up His kingdom in this world, that "He was despised and rejected of men" and ultimately condemned to suffer the fate of a malefactor.

## The Kingdom in Reality.

It is true, thank God, that Christ *has* a kingdom in this world; but it is a subjective, not an objective, kingdom—it is spiritual, not temporal. The subjects of this kingdom are made up of individual human hearts dispersed thruout all nations and tongues. They, like their King, are in the world, but not of the world. They are those who, by the grace of God, have cast down false reasonings and every high thing that exalteth itself against the knowledge of God, and have brought into captivity every thought to the obedience of Christ. This unique kingdom is a kingdom of grace, of the unmerited favor of God. It knows no physical coercion, no police power, no power but the power of love—the power of God who is love.

We who are of this kingdom have a glorious Priest-King who is TOUCHED with a feeling of our infirmities; for, tho sinless, He was tempted in all points just as we are. Hence all are divinely invited—yes, urged—to come boldly unto the throne of grace, and there we shall find abounding grace to help in every time of need. O, how our hearts ought to well up in thankfulness to God for such a kingdom, such a throne—a throne of grace, of favor, of complete salvation, of ENDLESS LIFE!

## Weapons of His Kingdom.

True it is that the subjects of this kingdom of character and of life wield weapons of warfare; but their weapons are not carnal, but mighty thru God to the pulling down of strongholds. They are commanded to put on the whole armor of God, not that they may oppose and destroy their fellows, but that they "*may be able to stand against the wiles of the devil.*" They wield a sword, but it is "the sword of the Spirit, which is the word of God." They have enemies, but they are admonished to love their enemies and to do good to them that despitefully use them. Ah! this is the kingdom of God "within you."

But the reader may ask, "Is it not declared in the Scriptures that the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and that He shall reign forever and ever?" True, the Scriptures do so declare. But when? The context clearly shows that this solemn proclamation is made in the time of the sounding of



the seventh trumpet, when the nations are angry, and the wrath of God, unmixed with mercy, is poured upon the unrepentant world, and when the dead shall be judged. Rev. 11:15-18. It is at the time that Christ's kingdom of glory is about to supplant all the kingdoms of earth; when the King of Kings is preparing to break the hopelessly wicked nations with a rod of iron and dash them to pieces like a potter's vessel. No, the kingdom of Christ will never be set up in the nations of the world, but will, in God's own good time, be erected upon the ruins of all earthly nations, in the earth MADE NEW, purified, rejuvenated, and brought back to its pristine perfection and glory.

### The Prophetic Symbol Shows It.

This same great truth is strikingly enunciated in the record and interpretation of the King Nebuchadnezzar's marvelous dream found in Daniel 2. The several parts of the great image symbolize the empires and kingdoms of this world to the end of time. Then a "stone" is cut out without hands, which smites the image and dashes it to pieces, and the fragments become "like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them; and the stone [representing the kingdom of Christ] that smote the image became a great mountain, and FILLED THE WHOLE EARTH." It is evident that the kingdom of God, when it is ushered into the earth will be a world-wide kingdom, and must therefore supersede all others. Unlike worldly nations, "the kingdom [of Christ] shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and IT SHALL STAND FOREVER."

### The Time When.

We must never forget that it is not until the wicked, by means of the final judgment, are winnowed from among the righteous, that our Lord will issue the glorious invitation, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Until that eternal day shall come the people of God are in the world as wheat among tares. They have access to a throne of *grace* and live in the kingdom of divine *favor*, but when their Lord shall come in glory, and all the holy angels with Him, then, with Him, they will enter into that timeless kingdom of glory that their Master has gone to prepare. It is THEN that "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Then the kingdom of Christ will be of this earth (not of this world), but of this earth purged from every taint of sin, and reinstated in its Edenic perfection and glory.

### Jefferson's Prophecy.

BESIDES, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can not too often be repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves

united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long; will be made heavier and heavier, till our rights shall revive or expire in a convulsion.—*Notes on Virginia, Query XVII.*

### God and Caesar.

(Continued from Page 5)

and superscription." God's ownership being so indelibly stamped upon man, his first and highest duty is toward the One who gave him existence, and by whose life he is constantly preserved. Every pure impulse in man is therefore prompted by the life that sustains him among men. When that life, however, is prostituted to sordid ambition, its godlike qualities are degraded, and every heavenly attribute is suppressed. But when the native instinct of man's God-given life is permitted to bear sway, his conscience becomes quick to respond to the mysterious promptings of his soul in carrying out the precepts of God's word.

No civil power has any right whatever to interpose any requirement, or to prohibit any privilege, which would in any degree prevent such conduct. In responding to the demands of God, the individual is simply replying agreeably to his acknowledged proprietor who, as his Creator, holds an infinitely higher and therefore stronger right to his services than the State can possibly have.

From this it seems clear that God's moral government is to be administered by Himself thru His mysterious influence over the conscience, after its enlightenment by His inspired word. Thus in moral lines, God administers His own government directly with each individual conscience. With His government, the State can not have any participation, because God's government has to do wholly with heart promptings, of which civil government knows nothing. The mission of human government does not include even that of giving sanction to divine law, much less to enforce its observance upon the people. It can properly concern itself only with public order and social interests.

### Laws Touching Religious Rites.

This prerogative of the State does not permit it to make laws touching religious rites on the plea of its own responsibility, for the one great reason that its citizens do not need such laws, since each member of a commonwealth is personally responsible for his standing in such things to another tribunal, infinitely higher than that of the State. Therefore all that the State ought to attempt regarding morals, is to enact laws prohibiting any man, or set of men, from interrupting others in their peculiar form of wor-

ship. Any law in violation of this principle has always worked, and will ever work gross injustice, because that which is made by law to interfere with the conscientious discharge of moral duties on the part of one may be, and is likely to be, extended to every other one.

Such a law would be in the nature of a conscience regulator. But religion being a matter between the individual soul and its God, no person, or combination of persons, associated as civil lawmakers, have any right to make their consciences a rule by which to control others in spiritual lines. This, indeed, would be to exceed their own rights of conscience, by trampling on the personal rights of others.

### Civil Government and Morals.

Civil government is not, and never was needed to define moral duties, because the knowledge of these was in man's possession before the formation of civil government. Indeed, had man acted in accordance with his knowledge of these things, he would not have sinned, and thus opened the way for another form of government than that given to man in the beginning. The moral law alone was then given for man's entire guidance, and always would have been sufficient for that purpose had its precepts been heeded. That same divine code still exists, and its requirements are infinitely more binding on the conscience than any civil enactment bearing the stamp of its human origin.

The moral law having emanated from Jehovah and being a perfect transcript of His moral mind, no human government may contravene one of its precepts with impunity. In fact the State has no more power against moral law which controls conscience than it has against physical laws which govern matter, because both of these have the same origin, and are alike inexorable, since their Author is above the citizen and the State.

### The Attitude of the State to Religion.

All, therefore, that civil law can properly do with reference to religion is to respect every form, and favor none, recognizing all of them as matters outside of its jurisdiction. The reason for this has been set forth so clearly by Dr. Schaff in his work, "Church and State," that this article may well close with his words:

"Freedom of religion is one of the greatest gifts of God to man, without distinction of race or color. He is the Author and Lord of conscience, and no power on earth has a right to stand between God and the conscience. A violation of this divine law written in the heart is an assault upon the majesty of God in man. Granting the freedom of conscience, we must, by logical necessity, also grant the freedom of its manifestation and exercise in public worship. To concede the first and deny the second, after the manner of despotic governments, is to imprison the conscience. To be just, the State must either support all or none of the religions of its citizens."

EVERY man is accountable to God alone for his religious faith.—*George Washington.*





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Manuscripts should be addressed to the Editor.

For further information see page 15

MILTON C. WILCOX

A. O. TAIT

EDITORS.

### Liberty.

JESUS CHRIST came to give liberty—"to proclaim liberty to the captives, and the opening of the prison to them that are bound." He is the only One who can make men truly free.

"Liberty," as men use it, is a relative term. It is generally used of freedom from outward restraint. Its highest type politically has been presented to the world in the United States of America.

But it is liberty only in part that any government can give. Civil governments may secure and preserve to their citizens equal rights, privileges, and immunities so far as the physical man is concerned. This is good; and blessed is the nation where these equal rights are conserved and man is protected in these rights. This is all that civil government can do. It may secure these human rights to its citizens, yet at the same time they may be slaves of the worst tyrant earth ever knew.

That tyrant is Satan. That slavery is the bondage of sin. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. This bondage includes the whole human race; for "whosoever committeth sin is the servant [slave] of sin," and "all have sinned, and come short of the glory of God." John 8:34; Rom. 3:23. And there is no difference save in degree. The form of service may vary, but the tyrant and the bondage are the same.

One of the worst things in the bondage of sin is that the slave can not free himself. He is "without strength;" "none of them can by any means redeem his brother, nor give to God a ransom for him." Ps. 49:7. Listen to a free-born son of earth, yet in the bondage of sin: "That which I do, I allow not; for what I would, that do I not; but what I hate, that do I. . . . For the good that I would, I do not; but the evil which I would not, that I do." And further on he tells us that he is in "captivity to the law of sin which is in my members;" and he cries in his anguish: "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:15-24. And this has been and is the experience of earth's countless millions.

Some one who reads these lines may say, "I do not know such slavery; I do not feel such bondage. I am in the world and happy." This may be transiently true. Some persons die from poison at ease and quiet. That which kills benumbs sensibility. Sin is a deadly poison. Men have lived in

prison so long for crime that when released they have begged to be taken back. So long had they been in bondage they could not appreciate liberty. So long had they looked upon prison walls that they could not appreciate God's mountains and trees and streams and flowers and sunshine. So men who love sin are blinded by sin till its ugliness and evil seem beauty. This is the worst phase of sin's slavery—its deceitfulness. And all who know not Jesus Christ are in sin.

Deny it if we will, struggle against it as we may, we meet the end of sin's slavery in the silent tomb, with no power in mortal man to unlock its icy portals.

But there come times to every soul in sin's bondage when he longs for freedom, longs that the bonds of evil habits of thought and action shall be broken. He longs to be patient instead of impatient, to be kind instead of cross, to be reverent instead of profane, to be generous instead of covetous, to be sober instead of drunken, to be pure instead of corrupt, to make a happy home instead of a hell, to love instead of hate, to have peace and rest instead of strife and tossing to and fro. All the evil is the fruit of sin. All the heart longings for the better life are from God. It is God pleading with you for your soul. It is His wooing to win you from strife to rest, from sin to righteousness, from death to life.

Who can bestow all this? Who can meet the unutterable heart longings?—Jesus Christ, the Saviour of men, the mighty Redeemer and Friend of the sinner. Said he from whom we have before quoted as one in bondage, in answer to the heart-rending question, "Who shall deliver me?" "I thank God thru Jesus Christ our Lord." Rom. 7:25. Yes, Christ, the mighty Son of God, is the deliverer from sin and death. He saves "to the uttermost all who come unto God by Him. Heb. 7:25. That is His mission. He came to deliver, "to heal the broken-hearted," "to set at liberty them that are bruised, to preach the acceptable year of the Lord." "Behold, now is the acceptable time; behold, now is the day of salvation."

Jesus Christ says now if you desire to be saved. But He will not force your freedom. Without question the American government freed slaves who did not desire to be released, but our Deliverer sets free those who earnestly desire the freedom He offers, and who will seek it in simple faith. He has purchased the freedom of all, bought it with His life, and offers it with loving heart in nail-pierced hand to every soul, without money and without price on the sinner's part, with infinite price on His part. Will you accept it, sinner, or will you not accept the great, glad, boundless freedom of God in Christ Jesus? He will forgive you. "He delighteth in mercy." "He will subdue our iniquities." Let Him do all this for you.

Then, O the blessedness of the freedom! Whom the Son makes free "shall be free indeed." Men may defame you, revile you, arrest you, shut you up in prison, put you in stocks or chain-gang, behead you, or burn you at the stake; but they can not destroy

your liberty in Christ. In the prison walls you have more liberty than your persecutors. They can suspend your physical liberty for a little while at the most; but Christ is Lord of life and Conqueror of death. The grave could not hold Him. It can not hold one soul upon whom is His righteousness when He calls; and He will call every soul who is His to a glorious immortality in an eternal land forevermore. "Brethren, ye are called unto liberty."

### The Golden Rule.

KNOWN in the negative in ancient world religions, but in the active, positive, in the religion of the Bible is that wonderful summary of conduct toward our fellows, thus enunciated by Christ:

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." Matt. 7:12.

This Golden Rule is a conclusion from what our Lord has said of God's willingness to give and our entreaty of Him for blessing, which He is more willing to give than are earthly parents to give unto their children. But asking good things of God and expecting them, demands on our part a kindred disposition toward others. God sends many of His blessings thru others. He moves upon other hearts to bless. But if we would receive, we must be ready to give. "Whatsoever ye would that men should do unto you, even so do ye also unto them."

"Whatsoever ye would that men"—it matters not the kind of "men"—the rule is for us toward them, not for them toward us. They may be German or French or Irish or English or Chinese or Hottentot. They are men. How would you like to have these men treat you?—Do ye even so to them. It matters not what the religion of these men may be, whether pagan or infidel, Roman Catholic or Protestant, Mohammedan or Jew. You may be a Christian. How would you like to have them regard you? Do you think it would be right for them to persecute you? that you should be compelled to do as they did, or to outwardly conform to their worship? Would you believe it right for them to compel you, or seek to compel you, to uncover before their idol shrine, or bow the head as the idol was borne in solemn procession along the street?

All these questions you will answer with an emphatic negative. It is not right to persecute a Christian, to compel him to worship false gods, or take part in ceremonies contrary to his conscience. You believe that and hold it as a decided, self-evident conviction.

But if that be true,—and none ought to deny it,—the Christian ought not to seek by force of any kind save love to compel those who oppose him. He has no right to compel the Chinese to cease his worship of Joss, or to prohibit the Mohammedan from praying toward Mecca, or the Hindu from worshipping the Ganges.

You may be a Hebrew and a keeper of the seventh day. You have no right to seek to compel your neighbors to observe that day, whether he observe another day or not.



And if he be a first day observer he has no right, according to the Golden Rule, to interfere with your observance of days.

The Golden Rule puts us in the other man's place and demands that we should treat him as tho he were really and truly ourselves. If this rule had been followed by Christians, we should never have had a Dark Ages, never would have heard of the work of "Bloody Mary" or the horrible times of "Good Queen Bess;" never would there have been recorded the terrors of the inquisition, nor the burning of Servetus, nor the banishment of Roger Williams, nor the hanging of "witches." No Christian, in the light of the Golden Rule, could or would seek to fetter or restrict the religious rights of infidel, Catholic, Jew, or Protestant. All have equal rights before God. All should be respected in their rights. Live the Golden Rule.

## Roger Williams, the Apostle of American Liberty.

(Continued from Page 3.)

troubles, the men who banished him sought his wise counsel, and he freely gave it.

4. "He held that it was not lawful to require a wicked person to swear or pray, which were both forms of worship, and that the power of the civil magistrate extends only to the bodies, goods, and the outward state of men, and not to their souls or their consciences."

5. He maintained that "no human power had the right to intermeddle in matters of conscience, and that neither Church nor State, neither bishop nor king, may prescribe the smallest iota of religious faith."

6. As a Christian, he did not believe in any union of Church and State, or any legal complications, ties, or obligations between religion and the civil authorities. His first trouble at Salem was for "denying the right of magistrates to punish Sabbath-breaking and other religious offenses, as belonging to the first table of the law."

7. He held that in matters of religion "man is responsible to God alone."

In defense of these views, he published in 1644, in London, his book entitled, "Bloody Tenent of Persecution for Cause of Conscience." It was written in the form of a dialog between Truth and Peace.

Such was Roger Williams. God in His providence sent this servant of His to Massachusetts to save those new-planted colonies from the curse of religious tyranny. The city of Salem might have been a glorious beacon light, if, instead of banishing Williams they had retained him. When Williams was driven out in the pitiless forest cold of January, 1636, the people of Salem drove out from their own hearts the love of truth and liberty.

Behold the result: The very city where Williams preached, only fifty-five years later was putting innocent persons to death as witches. In the very house where Williams lived, those accused witches were tried, and from there led forth to Gallows Hill for execution. If Williams had been permitted to remain, this black blot had never been

seen on Massachusetts, and the term "Salem witchcraft" would have never been heard.

Williams died at the ripe age of eighty-four, eight years before the Salem witchcraft, but the colony which he founded knew naught of such troubles. There were agitators and opponents, whom he contended against by speech and pen, whom he could have banished, but would not, because they had the same rights as did he.

America may forget him or honor him; it matters little; but forgetting his principles, leaving them out of her life, the blood of souls will stain her garments, and Ichabod shall be written over the ruins.

## Civility and Morality.

(Continued from Page 4.)

morality is the highest type of manhood, and being the highest it includes all types of true civility that are below it. The person who is truly moral in God's sight is in reality the very best type of citizen for the State. For such a person is so far removed from breaking the law that he will not allow the thought of anything that is wrong to be harbored in his mind to break out in evil deeds. He keeps himself free from the burning fire of crime by always keeping himself clear of all the materials that can be made to blaze forth into sin and iniquity.

### The Civil Power and Morality.

It should also be very clear to any one that the civil power of the State can not take cognizance of the morality of the law of God. For the morality of that law has its very essence and substance in the obedience of the mind itself to the divine commandments. And as the civil ruler can not know what men are thinking about he can not try nor punish them for immorality, only as that immorality is represented in overt acts that violate a civil statute.

The civil law, then, can properly only take cognizance of some outward word or act of men. The civil law must confine itself in its operations to the things that have actually been said and done. But the divine law begins its work long before the deed or word is outwardly expressed. The divine law is obeyed by right thinking and by right meditating, and contrariwise it is violated by wrong thoughts and wrong meditations.

The foregoing facts were recognized by the founders of this government and were made a chief corner-stone in the foundations of the new Republic. It was clearly set forth by the men who established the independence of this nation that the civil power could of right have nothing to do with men in matters of religion. As religion was between God and man and not between the State and man, the question of religion must be left for the man to settle with God and not with the State. Such principles are so clear that it would seem that men could never forget or depart from them.

All genuine Christians will be civil because they are obeying the higher law of Jehovah. And all who do not submit themselves to the higher law must be required to be civil by human law. Otherwise anarchy and disorder would soon depopulate the

earth. But when the State has gone to the extent of requiring men to be civil one to another, and thus to respect each other's natural rights, it can properly go no further. It can not in reality enter the realm of religion, which is the realm of the secret thoughts and of conscience, and therefore it should not attempt it. Wherever the attempt has been made it has only resulted in the cruelties of persecution.

The man's civility is what we can see and hear in his words and behavior. His outward civility may represent truly what the man is on the inside, or it may be only a sham. But the man's morality represents what he is in reality. It goes down to the very secret purposes of his soul life and is the man in very fact, and not the man as he appears on the outside to other men. To enforce civility is to work in the open where all can see and the rights of none are thus invaded: to attempt to enforce morality is to presume to invade the realm and prerogatives of God, for God alone can read the thoughts and the motives of men. And the legitimate fruit of the effort to regulate not merely the civil relations but also the morals of men is the inquisition and all the attendant tortures and horrors of persecution.

## What Are They For?

**G**LADSTONE, England's "Grand Old Man," was all thru his long and varied life of strenuous activity a devoted Christian. His piety was a part of his character, it was his character; not a cloak to be thrown about him, but a complete garment of salvation. His humble, Christ-like life was once the topic of conversation, when one man remarked, "After all, what are Christians in the world for?"

Truly enough, what are they here for? Is it not their mission to show forth the real character of the Lamb of God in true humility, the Son of Man in brotherly love, the Friend of sinners in forgiving the erring, the Light of the world in leading men to the Source of light, the Saviour of men in perfecting characters that meet the standard of God? A high standard is demanded. Would less be expected of Perfection?

The Christian draws from a Source of strength that is more than human. This alone insures fulness, for the love of God abounds, overflows, and with the psalmist the Christian exclaims, "My cup runneth over." It is not an imaginary filling, it is not a shadow of a standard; too many have tested it in every possible environment; too many have dwelt in the secret place of the Most High, in the shadow of the Almighty, to be deceived. "O taste and see that Jehovah is good; blessed is the man that taketh refuge in Him."

MAX HILL.

God is able and will abundantly care for all His institutions without any aid from civil power. All true religion asks, or has any right to ask, from civil power, is non-interference or non-intervention, as long as the equal rights of all are not contravened.





## Pope and Priest.

**I**T is reported on good authority that 3,000 priests in France have petitioned the pope to have liberty to marry. And why not?

The scandals, during the past twenty years, in France, largely for want of the influences of family life, have been frequent, flagrant, and alarming. These things have largely contributed to the revolt from Rome amongst the French people.

Rome boasts that she never changes, and that she is founded upon St. Peter, the first pope of Rome. But Peter had a wife, and a "wife's mother" whom the Lord "healed of a fever." If Peter was the **FOUNDER** of "the holy Roman Catholic Church," and he had a wife, why may not his successors "lead about a sister, a wife?" Does not the **FACT** of the priests being unmarried show that they have **DEPARTED** from the paths of their founder? And further still, it is a well-known fact that for many centuries after the death of Peter, priests and bishops did marry and have homes; why should "the holy Mother Church" not return to the practise of her early history? Why has "the Church which is always the same," made such a radical change in her faith and practise? As Peter is the **ONLY ONE** of the apostles of whose marriage we can be **ABSOLUTELY CERTAIN**, is it not strange and comical that these "successors of St. Peter" should condemn **HIS** manner of life by **THEIR OWN CONDUCT**?

Has not God placed marriage at the very fountain of His three great agencies on earth—the home, the church, and the State? Why should that body which claims for itself to be "the only true Catholic Apostolic Church," seek to discredit and to dishonor that relation which shows Christ in His relation to the church, and God in His Fatherhood to His people? To use the language of Paul, "doth not even nature itself teach you," that the divine order of things is "that the bishop therefore must be without reproach, the husband of one wife?" Why not let God have His own way?

It has always been a mystery to us that this "holy Mother Church" should be so **UN-HOLY** as to condone all sorts of flagrant breaches of the **LAW OF GOD**, and yet be so severe on the man who breaks the **LAW OF THE CHURCH**. It is no secret that priests may break the seventh commandment, and by confession, penance, temporary retirement, and a transfer to a distant diocese go on in the exercise of the functions of their office; but let him make a saintly woman an honorable wife, as did Peter, and he would be unfrocked and disgraced, for he has broken "the law of the Church."

It is the old story. God counts for little in the minds of proud and unregenerate men, while their own institutions and laws, even when made in the teeth of God and nature, must be sustained at all hazards. The priests of France are not alone in their rebellion against this "law of the Church." It is only a few months ago when a priest said to us: "O, brother, I envy you Protestant ministers; you have your own wives and homes to protect and help you, but we—" and then the conversation was punctuated by a grip of the hand, a tear in the eye, and these words, "Say a little prayer sometimes, for me, brother." It is the truth that makes free, and all others are slaves.—*Watchword and Truth.*

## The Game for Money.

**S**INCE the great earthquake on the Pacific Coast last year there has been much difficulty experienced in getting freight shipments delivered. At first the people took the situation in a matter-of-fact sort of way, thinking that as soon as "things settle down to their normal state" there will be no further difficulty. But it has been a year and almost three months since the earthquake and fire in San Francisco, and the difficulties in securing prompt transportation are practically as great now as they were a year ago.

At first there was a great effort that seemed patriotic and unselfish to relieve the distress and to restore normal conditions. But it soon developed that men would pay extra prices in order to get things in a hurry, and then instead of an effort to relieve the abnormal conditions there comes a general scramble thru the artifices of bribes and grafting to get hold of all the money that could be extorted and keep out of jail, and some have not been successful in evading the prison. This latter fact is the only hopeful omen in the situation.

The grafting in freight shipments was induced by some of the wealthy shippers keeping agents at certain transfer points to pay the freight men for putting their cars ahead. The reports say that \$50.00 a car was an ordinary price of getting them moved out of the congested yards promptly. And, with the abnormal prices that were reigning on the Coast, the big shipper could afford to pay this extra fee or graft in order to have his goods put on the preferred list and passed on.

As this grafting is found out and exposed the railroad officials claim that they have no knowledge of it, and that they will do all they can to stop it. But no sooner is this matter taken up than another complaint is made by inference, if not openly, that the railroads themselves are delaying freights in order to make it necessary for people to ship by express. The railroads are the principal stockholders in the express companies, and since they can equip special express trains about as easily as they can equip freight trains, and since the express charges are nearly five times as great as the freight rate there is an immense extra profit.

The Chamber of Commerce of San Francisco has just sent an appeal to the President at Washington to relieve the Pacific Coast from this congested freight condition by increasing the facilities of the Panama Railway, and extending the service of merchant ships along the coast of the Atlantic and the Pacific. And this appeal is couched in such language as to make it almost necessary to infer that the leading business men of that city are of the opinion that the railroads are conniving in the freight hold-ups.

The foregoing statements are merely facts of current history. Nobody denies them. These facts show that the men of this time have the machinery of the country in such shape that they can extort money from their fellow men, and that they are not backward about doing it. The men who are engaged in this extortion are not considering their fellow men; they are thinking only of how they can increase their own gains. The inconveniences, the losses, and even the financial ruin of some of their fellows is not the thing that they are taking into account.

What they are studying is the question of getting money, regardless of how much the rights of another are invaded or trampled upon.

The men who are doing these things tell us that the world is growing better; they tell us that this is the time of great civilization and enlightenment, and consequently the great manifestation of the "brotherhood of man." But the one who is viewing conditions as they exist can not fail to see that the facts belie the assumptions of such highly refined civilization and morality.

One passage of inspiration makes the meaning of these conditions plain. It reads: "Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof; from these also turn away." 2 Tim. 3: 1-5. These scripture statements show that self-love and love of money are among the things that make the last days perilous. The self-love and the love of money shown in this time is causing many of the strongest and wisest men to anxiously ask what will be the outcome of it all. For the self-love and the money-love of this generation have built up a system of robbery that can keep within the law and yet extort and wring money out of the people in ways that ought to make the ordinary highwayman, the bank robber, or the train wrecking bandits to consider themselves as not yet beyond the kindergarten degrees of the school of criminality.

There is a turbulent, unsettled condition in the world to-day, and if you will take the time to step aside from the maddening whirl to analyze the situation you will readily see that the disposition to get money in large sums, regardless of how it is obtained, is at the basis of much of our social disease. God saw this thousands of years ago, and told us what it would mean. He has told us that it would mean peril, and He has also said it would mean the "last days." The only hope before the world now is that the "last days" are truly here, and that soon the God of heaven will strike down this powerful mass of evil with His omnipotent power of destruction.

Men may hold theories in regard to the situation, but the prophetic truths of inspiration are the one thing that casts a brilliant light above the mass of gloom. Those who will take the pains to look up may see clearly.

T.

## Great Viceroy of Manchuria.

**N**OW that the Japanese and Russian soldiers are gone, an imperial edict is promulgated giving the three provinces of which Manchuria is composed a new form of government. It is not our fault if any of our readers do not know that the government of China is largely that of Manchus instead of genuine Chinese, and that many of the internal troubles of China arise from this fact. At the head of this government for Manchuria is Yuan Shih-kai. It is he who is reorganizing the native military forces of North China. His present post is viceroy of Chihli. This is taken to be a sign that the empress dowager and her advisers intend to be ready should encroachments from the north or from the south be attempted after 1915. At that time the Anglo-Japanese alliance is expected to expire.

Yuan Shih-kai is not a Manchu, but a native Chinese. He has displayed amazing ability and self-control. When Japan and



China went to war over the ascendancy in the Korean Peninsula, this man was the Chinese representative at the Korean capital. After the struggle was over he went back to China, determined to promote the adoption of Japanese war methods. His next post was governor in Shantung, before he had his present vicereignty. He was a member of the Reform Party in Peking before the Boxer uprising. Ostensibly he went over to the Reactionaries and kept the peace with the empress dowager. When the Peking legations were besieged he remained quietly in Shantung. He kept himself out of the troubles when Russia was annexing Manchuria, and afterward when Japan was turning her out.

He is in the prime of life and controls seventy thousand men armed and drilled in modern fashion, and is continually increasing the number.

The authority for these facts says that in all the years of the empire there has usually been one leading man of his type in China, but never a man "who has controlled such a force as seven divisions of good troops without curious results." It is said that this man deserves to be better spoken of to-day than any other living Chinaman. Everybody believes that he loves his country, and eight or nine years hence he will see to it that the Chinese army will have to be reckoned with. He proposes by that time to have a trustworthy standing army of half a million, besides twice that number of reserves, trained soldiers.

He is trying to introduce economy and honesty into the government finances. One of his coadjutors has been made president of the Board of Revenue and recently Imperial High Commissioner of Customs. Another of his proteges is reorganizing the navy, which was ruined by the Japanese in 1894 and 1895. He is Captain Tyler, an Englishman of the Royal Navy. He fills now a place in China which those who know declare to be comparable to that which Marquis Ito occupied in the Japan of twenty years ago.—*Christian Advocate*.

The Michigan law against "working on the sabbath," has been invoked as a defense by the Grand Trunk Railway in a suit for \$10,000 damages brought on behalf of Miss Elsie Janis, the actress. The plaintiff alleges that in 1904 she purchased a ticket at Toronto for Grand Rapids, Mich., and that on reaching Vicksburg, Mich., on March 6, she was informed that Sunday trains from that point to Grand Rapids had been discontinued, and she was unable to proceed to her destination. In consequence, she was prevented from filling her contract to give a public entertainment in Grand Rapids on the evening of March 6, 1904. In its answer filed in the United States circuit court at Toledo, Ohio, on March 16, the Grand Trunk Railway "contends that if Miss Janis had a contract to entertain in a theater March 6, 1904, the instrument was void, because the Michigan State laws prohibit working on the sabbath." And of course the railroads are very careful to observe the "sabbath" and the laws! The sort of use to which the Grand Trunk Railway seeks to put the Michigan law against "working on the sabbath" in this instance is one for which such laws are frequently employed, and this much can be said for it, that the Michigan law and all other laws against "working on the sabbath" are not capable of any better use.

That there is a regular slave trade in young American girls in Colon and Panama and along the Canal Zone is stated by Rev. Williams P. E. Ferguson, editor of a prohibition organ, the *Defender*. He gives specific cases and conclusive proof of the awful social conditions, having himself seen many very young American girls there who had been stolen from their homes in America. One saloon and den of vice in Colon is conducted within fifteen feet of the post-office, in a building owned by an employee of the United States. Efforts are being made to bring the matter before the President and Congress.

## Church and Stateism in the Navy Department.

COMPLAINT having been made to the Navy Department at Washington by Chaplain Charles M. Charlton of the new battle-ship Georgia that the commander of that vessel, Capt. Richard G. Davenport, had "repeatedly refused to allow him to hold religious services aboard the ship in conformity with the navy regulation providing that there shall be religious services every Sunday unless unusual circumstances prevent," the department called on Captain Davenport for an "explanation as to why he had refused to permit services," and following his explanation that in one instance the ship was coaling and at other times there were other causes which interfered to prevent services, the department "has decided that his reasons were not sufficient, and has sent him a sharp letter upon the subject, telling him that hereafter he must comply with the Navy regulations in this respect." This matter became public April 7, and at its regular weekly meeting on that date the Washington Secular League by the unanimous adoption of the several resolutions offered by Dr. W. A. Croffut, and which resolutions were the next day published in full in Washington newspapers, administered a very proper rebuke to the disregard of the principle of separation of Church and State which this case strikingly illustrates and brings to public notice, by demanding that future services be held only by permission of the commander, and that the salary of the chaplain be paid out of the treasury of the religious body to which he belongs. And this is very proper. What right has the government to appoint chaplains?

## What Congregationalists Say of the Scriptures.

(From *Advance Almanac* of 1894, and *Creed of Congregationalism*.)

"V. We believe that the Scriptures of the Old and New Testament are the record of God's revelation of Himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged."—*P. 56, Creed of 1833.*

"You do truly repent of your sins; you heartily receive Jesus Christ as your crucified Saviour and risen Lord; you consecrate yourselves unto God, and your life to His service; you accept His word as your law, and His Spirit as your Comforter and Guide; and, trusting in His grace to confirm and strengthen you in all goodness, you promise to do God's holy will, and to walk with His church in the truth and peace of our Lord Jesus Christ."—*P. 58, Confession of Faith.*

## The Teaching of the Baptists Concerning the Bible.

"We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried."—*Baptist Convention of New Hampshire.*

**A Comprehensive Reply.**—A law-abiding citizen sent to the attorney-general in Michigan the following query: "Is there any law in Michigan against fishing on the Sabbath day?" The attorney-general referred the question to Mr. Chapman, the game-and-fish warden. The warden thus replied: "There is no express Michigan statute. **The only prohibition against any kind of Sabbath-breaking is in Exodus 20, which is unrepealed.**" So declares the *Detroit Journal* of April 29, 1907. Exodus 20 contains the Ten Commandments. The fourth commandment is the expression of the Sabbath law. There is not one single State in the United States that has a law to enforce that. All the so-called sabbath laws pertain entirely to another day, that is, Sunday, the first day of the week. Mr. Chapman's statement ought to take hold upon every loyal heart, "The only prohibition against any kind of Sabbath-breaking is in Exodus 20, which is unrepealed."

Owing to carelessness of a door-keeper, who left a door open so gas could accumulate in the workings of a coal mine at Priceburg, Pa., two violent explosions took place June 18. At least eight were killed.

Despatches from Valparaiso dated June 16, state that recent earthquakes affecting the territory extending from Valparaiso to the Magellan Straits resulted in the death of thirty-four people and considerable loss of property in Valdivia, a Chilean city of twenty-three thousand inhabitants.

Missouri will make a practical test of the two-cent passenger rate on the railways of the State. A three-months' trial will be given, and if at the end of that time it is found to be unremunerative, action for its discontinuance will be brought into the courts by the railroads.

**The Cotton Crop.**—The *Atlanta Constitution* of June 19, states that the cotton crop of the State of Louisiana and the southern half of Mississippi is forty days late. Unusually late rains, boll-weevil, worms, lice, and troublesome grass, together with a scarcity of laborers, will reduce the crop seventy per cent. in some places.

Czar Nicholas issued an imperial ukase, June 16, which dissolved the douma, the Russian Lower Parliament, and ordered that an election for new members to another douma be held November 14. It is hoped by the czar and his advisers that better electoral laws may be framed, tho the action is criticized by many, including delegates at the Hague Peace Conference. A number of bombs have been thrown and many persons have been assassinated.

I. R. Hicks, astronomer and weather prophet of St. Louis, has announced what is said to be the largest sun-spot discovered in many years. It is stated that the sun appears to be in a state of terrific eruption, the lines showing a large area which seems to be under a tornado-like whirl. The big spot is heart-shaped. Mr. Hicks declares that thruout the storm-area of the United States the public may look for terrific electric storms, accompanied by high winds, which are due at their maximum at this writing.

We once knew a colored man who, offended at his neighbor A, told neighbor B that He would "thrash" neighbor A the next time he met him. Neighbor B in a spirit of fun told neighbor A. The next time that A and the colored man met, A said to him, "Well, Jim, I heard that you were going to 'thrash' me. Now is a good time." With great heat the colored man replied, "It is a wicked lie. I never said so. B told you that, didn't he?" The San Francisco pleas of innocence recall the incident. Such plea of innocence is to the ordinary mind pretty close to an unmeant confession of guilt.





# Missions



## India Mission Field.

INDIA is an empire, with a history reaching back for twenty centuries, and more. It is some 1,900 miles in length, and, including Burma, has a total width of nearly 2,500 miles, and a total area of more than one and a half million of square miles. It reaches from the cool and rugged range of the Himalayas to the hottest regions near the equator.

This entire territory swarms with human beings. Here is found nearly three hundred million souls enslaved and shackled in heathenism. And these twenty centuries of darkness and superstition have done a terrible work; their baneful effects can not be truly pictured; they must be seen to be fully understood. Then, too, covetous rulers, ruthless conquerors, revolution, famine, and pestilence have each done their work, and thousands have fallen victims to their terrible visitations. Tho there are many wealthy people, it is a land of poverty. Between the rajah and the ryot, or peasant, there is a tremendous step. One writer says that hunger is chronic. In some places it would seem that this might be true.

Caste, religion, language, wealth, and poverty separate the people. The principal religions are Mohammedanism and Hinduism—sixty millions of the former and one hundred and eighty millions of the latter.

### "India" a Cosmopolitan Term.

The term "India" should really convey to our minds a cosmopolitan suggestion, something the same as European. It is a designation under which are grouped many distinct races and various languages. The people differ widely. This has been one thing I have noticed in riding thru the country. Those who live in the Himalaya hills are brawny, muscular races,—the strongest in physique I have ever seen. They are the common carriers. Baggage, fuel, lumber, iron girders for buildings, etc., are carried from the plains up into the hills, and the loads they carry almost surpass belief. Leaving the hills and coming down thru the plains for nearly two thousand miles, a difference is seen; the races taper off almost with the regularity of a chromatic scale down the burning plains and under the terrific heat of the tropical sun.

### Weather and Crop Conditions.

The people mostly all live in villages, which as a rule are small. Paddy, or rice, is one of the staple productions. If the proper amount of rain falls during the monsoon period, the ryot, or peasant, is happy, as a crop is thus assured. But if rain is withheld, as it sometimes is, the terrors of a famine are threatened. Anx-

iously they scan the heavens for signs of rain, and the blue sky above may have written on it the doom of thousands.

British rule, however, has as in other countries done much for this land. Extensive irrigation schemes have been pushed thru, and barren regions of territory have been transformed into fertile country.

### Religious Idolatry.

Many of the people worship the rivers, the principal one of which is the Ganges. In the darkness of the mind this is not so much to be wondered at. When famine has threatened they have seen the river, fed from the melting snows of the Himalayas (Himalaya means the abode of snow), rise and water their fields and give them food.

5,000,000 speak the English language, and only a small percentage of this number are Europeans. In 1901 the number of languages spoken by more than a million was eighteen. The language most widely spoken is the Hindu. More than 87,000,000 speak this tongue. This is equal to the entire population of the United States. As yet we have only a few workers who speak this language, and who are able to give the last message of salvation to the people in their own language. We must have many educated young men and women sent to this field, who come to stay, and master this language. Of other leading languages spoken are the following:

Bengali, spoken by	44,000,000
Telugu, " "	20,000,000
Marathi " "	18,000,000
Punjabi, " "	17,000,000
Tamil " "	16,000,000
Rajasthani, " "	10,000,000
Kanarese, " "	10,000,000
Gujarati, " "	10,000,000
Burmese, " "	8,000,000



AN INDIAN HOME, ASSAM, INDIA.

Gradually they have been thus led to worship water. To bathe in the waters of Mother Ganges, as the river is called, is supposed to purify from sin during life, and the wish of the devoted Hindu is that he may have the privilege when dying to be on the banks of the sacred river that his body may be consumed in the burning ghats (the Hindus burn their dead), and his ashes borne by her waters to the ocean. O, how much these dear souls need the Gospel, that they may know that holiness and purity of life can be obtained only thru faith in the atoning blood of Christ.

### A Babel of Tongues..

There are many languages and dialects in India, and missionaries who come to this field must in order to do successful work for the millions of the Indian population acquire a language. Out of the entire population it is estimated that not more than

### Need of Consecrated Workers.

I have been greatly impressed during my visit to this field with the need of consecrated workers to pioneer the work of the third angel's message in all these languages. Literature *must* also be prepared on the fundamental points of the message and circulated everywhere. The end is near at hand, yet a tremendous work remains to be done. Why, if we believe that the Lord's coming is at hand, should there be so many workers in the home land, and so few in India? We thank the Lord for the consecrated band of workers already in the field and for the work already begun, but we must have many more to join them. Reader, are you ready to devote your life to the work in this field? If not, why not?

India needs the Gospel, not in some adulterated form but in its purity and power. They need to be taught the true Sabbath,



not a heathen festival day, that they may indeed remember the God who is the Creator of all things. Then again, the entire system of false religions, with all their attendant superstition and abominations, is permeated with the false dogma of the immortality of the soul. Remove this from their idolatrous forms, and they would indeed collapse. India's millions need a Gospel free from this satanic falsehood, that will teach these poor souls that eternal life comes only by faith in the Son of God. In fact, as I mingle with the people, and study the situation, I can see how the truths of the third angel's message are peculiarly well adapted to the needs of the people of this land as well as others. May the Lord speedily raise up workers clothed with the power of the Holy Spirit who will carry this glorious message with power to the people of India.

G. B. THOMPSON.

## Ship Missionary Work in Singapore.

(Delayed in Transmission.)

IN January of this year, a church missionary society was organized in Singapore, with Brother Mills as leader, and with leaders for the various branches of missionary effort we are planning to carry on in this city. These comprise ship mission work, hospital visiting, missionary correspondence, industrial department, tract loaning, and selling and distributing periodicals.

Having been appointed librarian for our society, I am confronted with the problem of how to obtain supplies of literature for our ship mission work. As a port of call, Singapore is one of the most important in the world. In the daytime our harbor presents a forest of masts and spars, and at night the countless lights give it the appearance of a thickly populated city. Think of the thousands of men "that go down to the sea in ships, that do business in great waters," that call here in their journeying. Vessels come here from every nation under heaven, and to those countries they return. Singapore is one of the corners of the earth.

We have here a great opportunity to scatter Gospel seed to the ends of the earth.

Now there are thousands of good missionary papers in the homes of our people, "hiding their light under a bushel," that might easily be proclaiming their message on all the high seas. If our dear brethren and sisters will cooperate with us, this will soon be accomplished. Send us back numbers of the *SIGNS*, *Watchman*, *Instructor*, *Life Boat*, and our health papers, and you will help us in this effort to give light to the sailors. It does not matter how old the papers are so long as they are clean. Neither does it matter what language they are printed in. Literature in foreign tongues will be especially useful.

Remember that here is a golden opportunity to dig up the buried talent and set it to work somewhere in the Lord's vineyard.

Some of the bravest and warmest-hearted men of this generation are those who are continually facing the perils of the deep. These will also endure much for the Lord's sake when they learn the truth. Let us do what we can to give them the opportunity. Just recently two British men-o'-war's men visited us, who accepted the message thru ship-mission work done at St. Lucia, W. I. I am sure that if the readers of these lines could meet these brethren, and know how they are holding up the light before hundreds of their shipmates, it would kindle a burning desire to see many more such lights. This one means of supplying the seamen with our literature is within our reach. Let us use it faithfully.

Address all papers to Elder G. F. Jones, "Villa Hatsu," 12 Dhoby Ghaut, Singapore, Straits Settlements.

W. W. FLETCHER.

## Our Work and Workers.

THE friends in Nunda, N. Y., have just dedicated a new church. Six members have been added, four by baptism.

BROTHER T. W. FIELD baptized six at Richland Springs, Texas, June 8. The same day Brother D. U. Hale baptized three at Dallas.

THE brethren in Oklahoma have seven tent companies in the field this summer. Surely a good work should be accomplished for the truth in these efforts.

ON Sabbath, June 1, Brother C. E. Ford baptized eleven candidates in the Carr Street (Los Angeles) Church.

SISTER KATHERINE E. MILLER-WEAVER, who has been laboring in Springfield, Ohio, recently had the pleasure of seeing four of her readers follow their Master in baptism.

AN eight-page monthly paper has been started for the natives of Tahiti, called *Te Maramarama*. Brother B. J. Cady writes that a live interest is taken in the paper and that the subscription list is growing. Much is hoped for it tho the people are all very poor.

SOUTH LANCASTER ACADEMY has issued a neat, thirty-two-page calendar, the twenty-sixth annual announcement, giving the history, object, scope, etc., of the institution. It is planned to make the coming school year a strong one for Christian education. Those interested would do well to correspond with William J. Fitzgerald, the president.

SISTER LILY M. WILLIAMS-THORPE, writing from Tonga, Friendly Islands, says, "This is recognized as a very difficult field for many reasons, but the light seems to be breaking thru, and we are believing for great things." Their school had fifty-seven pupils last year, while the year before there were only twenty-four.

THE second annual calendar of the Meadowglade Intermediate School, Battle Ground, Wash., has just come to hand. This academy was founded by the Western Washington Conference in 1903 on a well-located farm of twenty acres, twenty miles northeast of Portland. Information concerning the school can be obtained of the principal, G. E. Johnson, Battle Ground, Wash.

**Colds.**—By G. H. Heald, M.D. A treatise on the causes, prevention, and cure of colds. White leatherette binding. 58 pages, 25c.

**Early Writings.**—By Mrs. E. G. White. A new edition of this popular work, rearranged and reprinted from new plates. This book is a compilation of the first published writings of the author, and contains many encouraging words for those who are looking for the soon return of our Lord. Cloth, 75c; limp leather, \$1.25.


**Education.**—The object of true education and how it may be realized by the youth, the parent, the teacher, the writer, the tiller of the soil, and the business man, is the great theme of this book.

Its first chapter is devoted to First Principles; following that are illustrations, taken from the history of Israel. Master Teacher, Nature Teaching, the Bible as an Educator, Physical Culture, Character Building, the Under Teacher, and the Higher Course, are titles of other chapters. 321 pages. Cloth, \$1.25.

**The Vegetarian Cook Book.** By E. G. Fulton. Pacific Press Publishing Company, Mountain View, Cal. Price, 75 cents. For sale at the Vegetarian Cafe, Sixth Street, Portland, Ore.

This book contains over 200 pages of recipes for meatless dishes, not strictly vegetarian, however, as they include cheese, milk, and eggs. There are many recipes for fruit and vegetable salads which are of especial value at this season of the year. Following the salads and salad dressings are soups, including ten varieties of fruit soups. After this follow 48 pages of entrees, among which is a "New England Boiled Dinner" without meat. Nuts are freely used in these preparations, and there are several good ways given for the use of macaroni. Then come vegetable recipes, among which one notices "Creamed Chestnuts."

Beverages, desserts, and special methods for cooking eggs follow, with general directions and pertinent information of value to one in search of simple and healthful, yet appetizing foods.—Portland, Ore., *Evening Telegram*.



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

Mrs. L. D. Avery-Stuttle

### Tenth Evening's Study.

TOM, my son," continued his father, "what other prophet of the Bible gives a very clear history of Satan, and the story of his fall, besides the prophet Ezekiel?"

"I think you refer to the fourteenth chapter of Isaiah, father; for Isaiah and Ezekiel tell very much the same story."

"Good; now let us see if we can discover, beyond a doubt, where Satan's original home was. Alice, do you think—"

"Please pardon me," interrupted Mr. Field, "but surely you don't mean to tell me that there is anything really definite in the Scriptures as to the original home of Satan?"

"Just listen to the testimony of our Saviour, as recorded in Luke. Alice will please read the eighteenth verse of the tenth chapter."

"And He said unto them, I beheld Satan as lightning fall from heaven."

"That's plain, isn't it? Now Jack, you may read Rev. 12:7, 8."

"And there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven."

"Then where did Satan dwell before he made this earth his home?"

"Why, if his place was not found *any more* in heaven, he must once have been there, of course," admitted Mr. Field.

"But surely there is no means of telling where he is *now*," exclaimed Mrs. Field, excitedly, "you speak of this earth being his *present* home,—now, can you prove this from the Bible? can you, really, Mr. Eldred?"

"O papa! let me read this verse!" said Alice, without waiting for her father to answer. She had been busily examining a text of Scripture, while the others were talking. "I believe I've found the very verse that tells the whole story,—shall I read it?"

Brother Eldred smiled assent at once, and the little girl read slowly and distinctly:

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it."

"A very plain text, little daughter," declared her father, "but since it is the confession of Satan himself, who is the father of lies, we will add the testimony of John the Beloved. Jack, will you read Rev. 12:9?"

"And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out *into the earth*, and his angels were cast out with him."

"Well," said Blanche, turning to her father, "that seems to be pretty plain, doesn't it?"

"I'll give it up," replied Mr. Field, "I'll yield the point; but I don't see how to find such information!"

"The Bible is a Book which may be most diligently studied with great profit," replied Mrs. Eldred modestly; "we ought all to study it far more than we do."

"I'd like to know something about his looks—his personal appearance," said Mildred. "He is always represented as a very hideous being; do you think we have any certain way of knowing even this, Mr. Eldred?"

"Certainly; the Lord does not leave us in the dark, even concerning the personal appearance of our wily foe. The Lord well knew that Satan would try to deceive poor humanity into the belief that there was no such personage, and so inspiration gives us a vivid description of him,—"

"Yes, Mildred," interrupted Alice, "I'm thinking you have a wrong opinion of him."

"Please read last clause of verse twelve, Ezekiel 28; and we shall see," responded Brother Eldred.

"Thou sealest up the sum, full of wisdom, and perfect in beauty."

"But," objected Mrs. Field, "I see that the first part of the same verse calls him the king of Tyrus."

"But," replied Brother Eldred, "on account of the extreme wickedness of the city of Tyre, or Tyrus, and her king, this title is used as a synonym of Satan. My proof?—Certainly. Miss Mildred will you please read the first clause of the next verse,—the thirteenth?"

"Thou hast been in Eden, the garden of God." Why how plain that is, father," said Mildred, turning to Mr. Field. "Of course, the king of Tyre was never in Eden, the garden of God."

"Why!" interrupted little Margaret, "that's where *Satan* was when he tempted Eve."

"True enough, little girl," replied her father. "Now, Jack, will you turn to a scripture which will tell us very plainly the primary cause of Satan's sin, and his consequent fall from his high estate?"

"I think it was all caused by pride, father. He was vain and lifted up, because he was so bright and beautiful. O, here is the verse

I am looking for. Eze. 28:17: 'Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.'"

"Mrs. Field, do you think there was ever a time when even this arch-rebel was a perfect and sinless being?"

"I think not, Mr. Eldred; for I remember there is a verse somewhere, which says, 'Satan was a liar from the beginning;' this is one of the few verses which I learned when a child."

"But what beginning was here spoken of? Please read Gen. 1:1."

"In the beginning God created the heaven and the earth."

"Then it is plain that from the time of the creation of our world and the heaven, or space, which surrounds it, to the present, Satan has been a cruel foe. But beyond and before that time. Kindly read Eze. 28:15."

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

"He wasn't satisfied with his position," interrupted Tillie, "and his unholy ambition grew and grew and spurred him on, till, as the prophet declares, he fell from heaven because he said in his heart 'I will exalt my throne above the stars of God,' 'I will ascend above the heights of the clouds; I will be like the Most High;' and I sometimes think," continued Tillie, "that when we become discontented in the humble sphere in which the Lord has placed us, and begin to try to exalt ourselves, that we are somewhat like Satan."

"He that exalteth himself shall be abased," quoted Sister Eldred.

(To Be Continued.)

### Hints to Young Married People With Children.

ACCEPT a friendly suggestion. Carefully store your minds with personal, town, and city important events, all changes and great events in your own church, and all such discoveries as are made in your time, particularly what goes on in your own beloved country and in the great nations of the world. Pay little attention to gossip in newspapers. It makes no difference to you what the man's name is that killed his wife a thousand miles from where you live. As Emerson says in substance, what difference does it make to you what the names of people are that are doing what has been done from the beginning of the world?

Why do we give you this hint? Because you will be able to interest your children when they are little, and in every stage you can make home pleasant to them by telling them in your own language the important things that you have learned or heard. Then your boys and girls will pass out of the childish state, and before you and they know it, you and they will be companions. But there is something more. You will have so many things to think of that your minds will not grow weak in advancing years so soon as otherwise they might.

There is no more beautiful spectacle than grandparents interesting their grandchildren by their reminiscences and the light they can show upon many things that interest young folks; and there is not a much more melancholy spectacle than that of persons who have never treasured up anything. Too often they are peevish and prematurely dull. The exceptions are when the disposition was extremely good, or when—tho they do not store up



anything in memory—they have a sure hold on God and a bright hope of everlasting life. That is the only thing that can make happy those whose stock of ideas and facts is small when they are thru with business and practically confined to the house or its vicinity.—*Christian Advocate.*

**“The Mysteries of God.”** By W. J. Dalmage, Milsap, Ontario. Forty pages, bound in light green cloth with gold title.

The plan of this book is to present the mysteries of the plan of salvation from creation to final restoration. It is given in verse, and is fairly well told, tho the rhythm is not always the best, being mechanical and occasionally ungrammatical. Barring a few theological errors, the work is readable and of interest, tho not from a strictly poetical standpoint.

**Christ Our Saviour.**—By Mrs. E. G. White. We have in this book the life of Christ our Saviour from His birth to ascension, given in simple and direct language. It is printed in large, clear type, and is finely illustrated by engravings made especially for it. The simplicity with which this “Old, Old Story” is told, the aptness of the illustrations, and the general appearance of the better-bound styles, will attract and hold the reader’s attention to the very close. 182 large octavo pages, and bound as follows: Fine English cloth, 75c; cloth back, board covers, in colors, 50c.

Also in German, Danish, Spanish, and Swedish at same prices. **Address this office.**

**Bible-Readings for the Home Circle.** This book comprises 162 readings for public and private study, and answers nearly 3,000 questions on religious topics—practical, historical, and prophetic. It contains 600 octavo pages, printed on a superior quality of tinted paper, embellished with 57 full-page engravings and 170 ornamental headings, together with 10 full-page Scriptural and prophetic diagrams, 3 colored plates, and other attractive features. The bindings are elegant and substantial, the styles and prices being as follows: Cloth, gilt side title, marbled edges, \$2.25; library, marbled edges, \$3.25; full leather, marbled edges, \$4.25. Cheap edition, 400 pages, solid type, no illustrations or colored plates, no poetry, thin paper, brown cloth, plain edges, \$1.00. **Address this office.**

**Home and Health.** Prepared and edited by a competent committee of home-makers and physicians.

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Diet.  
Care of the Body.  
Care and Training of Children.  
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(1) The prevention of disease by teaching the principles of life and health.  
(2) The classification in convenient form for reference of such recipes and items of information as are most needed in the home.

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**“Wonders of the Deep.”** Original poem and illustrations by Johnny Jones. Paul Elder and Co. A cute little production, especially in its drawings. Here is a verse taken at random:  
The starfish has a lot of feet;  
And yet he’s very slow.  
If any of his arms break off,  
Another one will grow.

**Books in Spanish.**  
THERE have been printed and are now in stock at Pacific Press, Mountain View, Cal., the following books in Spanish:

“The Gospel Primer,” board binding, 25 cents; in cloth at 50 cents.  
“Steps to Christ,” cloth, 50 cents.  
“Christ Our Saviour,” board binding, 50 cents; in cloth at 75 cents.  
“The Coming King,” in durable cloth binding at \$1.50, post-paid.

There is a great Spanish-speaking world needing these books. Dear friends, what are we doing for them? Have we not friends and neighbors in whose hands may be placed, to the salvation of their soul, mayhap, some of the above books?

**Mount of Blessing.**  
We have a limited number of that grand book, “Thoughts from the Mount of Blessing,” by Mrs. E. G. White, bound in paper covers, which we can sell at 30 cents net, post-paid.

It is printed on a fine grade of book paper, and nicely illustrated, but the printed sheets were rescued from our fire and were slightly damp and wrinkled. But the print is nice and clear, the books are neat and clean, bound in paper covers, and just splendid for missionary work, to loan to friends and neighbors, or to read and study in your own home.

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If herewith is an order blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

**FROM THE SUBSCRIPTION DEPARTMENT.**  
A continuous flow of good letters expressing deep interest in the SIGNS OF THE TIMES gives constant inspiration to greater effort to give more the opportunity of receiving it. Here are several which have just come to hand:

“Enclosed please find price of subscription to your paper, the SIGNS OF THE TIMES, for three months. A copy of the SIGNS OF THE TIMES published in 1900 by chance has fallen into my hands, and I like it so much I thought I would like to see a few copies of it now. I am very much interested in the fulfilment of the prophecy concerning the second coming of the Lord.”

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MOUNTAIN VIEW, CAL., JULY 10, 1907.

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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.

Next week our Outlook Department will contain an article of striking interest from our London correspondent. Besides matters of general interest in England, it will present further developments along the line of the "New Theology" which is cropping up everywhere just now. Our readers will be interested in developments in the great Protestant country of the world, the one which hitherto has been regarded as the staunch conservator of Biblical fidelity.

**The Peace of the World.**—Among the earlier governments to declare for peace, and the settlement of disputes by arbitration, were the Central American States as long ago and as recent as the Pan-American Congress; that kind of "peace" they have been exemplifying ever since, and especially just now. The United States has sent a gun-boat down there to see that the strenuous peace does not lull to death her citizens. "Peace, peace, when there is no peace." We expect soon to give reports on the great Hague Peace Congress from our own correspondents who are now on the ground.

**Elder E. R. Palmer,** his wife and children and his wife's mother left Mountain View, Wednesday evening, June 26, for Washington, D. C., which will be Brother Palmer's future home and address. Brother Palmer, as secretary of the General Conference Publishing Department, was formerly located in Washington. But his health became poor and it was deemed advisable that he spend several years in the delightful and salubrious climate of this Coast. He has had his headquarters with us here in Mountain View since the fall of 1904, and the bloom of vigorous health having come back to him, he has been urged by our General Conference to return to his former location in Washington, D. C. We are sorry to miss him from our councils here, but are always desirous of submitting to what seems to be the best for the advancement of the general work.

**Wherewithal the Cleansing.**—"Wherewithal shall a young man cleanse his way?" is a question asked in the words of inspiration. The answer, plain and clear, immediately follows the question, and reads, "By taking heed thereto according to Thy word." Then the young man must take heed to his ways according to the word of God if he would make a clean path. If the young man or the older one either takes heed to his ways according to the word of God he must constantly study that word. God's word must be in his mind as his ever present guide. And the young man who will follow this course will live a life of constant power over every form of wrong-doing. Every one of the pitfalls that Satan has made for the entrapment of the youth will be seen and shunned. The young man is looking at his way thru the light of the word of God, and hence he sees clearly every stumbling-block that would trip his foot into the vortex of sin. He who would lead the life of the power of right doing must also lead the life of taking heed to the sacred word. It is the only way, but it is the sure way.

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## Hallowed Ground.

What's hallowed ground? Has earth a clod  
Its Maker meant not should be trod  
By man, the image of his God,  
Erect and free,  
Unscourged by Superstition's rod  
To bow the knee?

What's hallowed ground?—'Tis what gives birth  
To sacred thoughts in souls of worth!—  
Peace! Independence! Truth! go forth  
Earth's compass round;  
And your high-priesthood shall make earth  
All hallowed ground.

—Thomas Campbell.

## Our Next Issue.

THE next paper will be the concluding number on the subject of Religious Liberty. It is often stated that history is continually repeating itself. But whatever we may think about the truth of this statement, we know from the prophecies that are to be fulfilled in these last days that the great principles of religious liberty that have been the bulwark of this nation and a blessing in all the world during the past century, are to be strongly attacked. The attack may not always be open, but it may come in the more insidious ways of indifference, and when the indifference is once established, then it is easy with the public in such a frame of mind to make the open attack. Hence the principles of true freedom should be kept alive in every Christian or patriotic heart. The themes for next week will be:

Inalienable Rights.

The Injustice of Sunday Laws.

Sunday Laws Unchristian.

Our Country—Its Dangers.

The Powers That Be and Our Duty to Them.

The three issues of our paper on the subject of "Religious Liberty" are a valuable and quite comprehensive presentation of the principles of freedom. While any one of these three issues is complete in itself and may be studied to profit, yet a much broader and better view may be obtained by the study of the whole set.

In another column will be found an advertisement of the Wellington typewriter. Having used them in our office for nearly a year, for various sorts of work in connection with "standard," high-priced machines, we freely say that they have done splendid work with less expense. They have not been out of commission at all, and are in every respect what they are advertised to be. The advertisers are thoroly reliable.

Every Sabbath-school teacher ought to take and study the *Sabbath-School Worker*. It is especially helpful in suggestions for teaching the youth and children. It is edited by competent Sabbath-school workers, and it has many experienced and skilled contributors. Monthly, single copy, 35 cents a year; two or more copies to one address, 25 cents a year. Address the *Sabbath-School Worker*, Takoma Park Station, Washington, D. C.

**Trial by Technicality.**—Any one who follows closely the procedure in the courts of this time will not fail to note that technicalities and mere quibbling of words take up much of the time. Questions of right and equity are not considered nearly so much as questions of precedent. It is not an effort on the part of jurists and lawyers to seek to secure justice, but it is rather a game between the lawyers on the opposing sides with the one thought of winning in the game regardless of justice. This perversion of justice and juggling with the law is one of the most crying evils of this time.

**Much is being said** at the present time on the "New Theology." Our readers may set it down as the old infidelity in a new dress. Of course loyalty to the Bible is claimed, but that means the Bible as measured by man. In the New Theology, as in "New Thought," man is his own deity. The origin and the originator of it is shown in Gen. 3:4, 5: "Ye shall be as God." And the Voice said, "Cry. And one said, What shall I cry?" And the Voice answered: "All flesh is as grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40: 6-8. "And this is the word which by the Gospel is preached unto you." 1 Peter 1:25.

**It Ought to Be Studied.**—These three numbers of the *SIGNS OF THE TIMES* on Religious Liberty present to the reader some of the fundamental principles of the great subject; but there is much more to be said. There are evidences many to show that this great republic is drifting back to the Dark Ages; nay, more than drifting back; she is trimming her sails and stirring her fires to help her on her way. The question needs to be studied in the light of its fundamental principles, as the *SIGNS* has presented them, and in view of the downward drift of which we shall have somewhat to say continually. But this is not enough, therefore we commend to our readers a journal wholly devoted to this subject, which every American citizen ought to read, and read constantly. It is a quarterly, and costs only 25 cents a year. Address Liberty, Takoma Park Station, Washington, D. C.

**Words and Meditations.**—In the nineteenth Psalm, the first verses dwell upon the glory of God as manifested in the planetary heavens. Then the psalmist speaks of the law of God and its mighty converting power, and of the cleansing produced by the fear of the Lord, and by giving heed to the judgments of Jehovah. He concludes this wonderful Psalm with the earnest prayer, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." He who sets a watch over both his words and the meditations of his heart so as to make them acceptable to the perfect Father in heaven is following in the only safe course. When the meditations are allowed to wander, then it is that we are drifting under the power of temptation and the task of breaking loose from the tentacles of sin becomes so indescribably hard and unpleasant. But right words, and right thoughts, and right meditations, keep us drinking all the time at the very fountain-head of God's power so that we may walk in the ways of right doing with strength.