

TO THE READER.—This paper is published in the interests of LIBERTY—YOUR liberty as well as ours. We believe that our liberties, yours as well as ours, are in danger; that inalienable rights are jeopardized by movements and influences now operating. Some friend may send you this paper. You will not be asked to pay for it; but we do plead with you to read and weigh what it contains. We should be glad to hear from you either favorably or adversely.

# SIGNS OF THE TIMES

“Knowing therefore the terror of the Lord, we PERSUADE men.”

—Apostle Paul.

“Religion is not in the purview of human government.”

—James Madison.

## Good Advice to the Church

**OUR** Constitution recognizes no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence, by Christian meekness, by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant, to relieve the widow and the orphan, to promulgate to the world the Gospel of their Saviour, recommending its precepts by their habitual example. Government will find its legitimate object in protecting them. It can not oppose them, and they will not need its aid. Their moral influence will then do infinitely more to advance the true interests of religion, than any measure which they may call on Congress to enact.—*United States Senate Report, 1829.*

Religious Liberty Series, No. 3



# Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

### 3766 — How Do We Know?

How do we know that Saturday is the seventh day of the week? E. E. M.

Our correspondent, we would gather, has no question at all about the seventh day's being the Sabbath. His only question is, How do we know that Saturday is the seventh day? Certainly it was known at creation; certainly it was known when God marked it by a great threefold weekly miracle for forty years, at the time of the falling of the manna. See Exodus 16. Certainly it was known at the time of the resurrection of Christ, when our Lord slept in the tomb on that Sabbath day, and the next day—the first day of the week—He arose from the dead. Matt. 28:1; Mark 16:1, 2. Now there has been no question over the days of the week from that time to the present. All authorities agree with us that our present Saturday, beginning at sunset Friday night and closing at sunset Saturday night, is the Bible seventh day. Before us is a "chart of the week, showing the unchanged order of the days and the true position of the Sabbath as proved by the combined testimony of ancient and modern languages." This chart gives 107 oriental languages and dialects—that is, Asiatic languages and dialects—and 53 European languages and dialects, or 160 in all. Of the 107 oriental languages and dialects, 71 call the seventh day of the week "Sabbath," or a term equivalent to that; and of the 53 European languages and dialects, 37 call the seventh day the Sabbath, or a term equivalent to that. Some of these nations are of idolatrous origin, and consequently do not know the Sabbath of the Lord at all. But every one of the 160 languages gives the order of the days of the week the same. Some of these nations have had no connection with each other at all; they have simply held their week from times immemorial; but in all these nations the week is identical; and with so many of them that there can be no question about it, the seventh day is known as the Sabbath. Then, too, the Jews scattered throughout the entire world, among all nations, have held the tradition of the Sabbath. Some of them have not kept it, but they have known of it and known the numbering of the days, and there has been no questioning among them as to the seventh-day Sabbath. We are as much assured that the seventh day now is the Sabbath of the Lord as we are that the Bible is itself true.

### 3767 — Another Chance

Please give me some good proof from the Word as to the chance for the many thousands of poor mortals that have passed away and will pass away without ever having the Gospel. E. W.

But they have had the Gospel. Every soul on earth has had opportunity of knowing God's Gospel. It may not have been called Gospel in so many words. The book or sermon may not have been present. Nevertheless every soul has had the Gospel, for the psalmist declares that "the heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ps. 19:1-4. And the apostle Paul quotes this very scripture in Romans 10, and declares that it is the Gospel, for he says, "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things!" That is what our age-to-come people talk; but Paul continues: "But they did not all harken to the glad tidings. . . . But, I say, Did they not hear? Yea, verily, their sound went out into all the earth, and their words unto the end of the world." And so he declares again in the first chapter of Romans that those who turn from God are without excuse. "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse." Verse 20.

One ray of light from the great throne of God is sufficient to save a soul, if followed. It matters not how small it may seem; if followed it leads to the great central sun. One may not

know the name of Christ as we know it in English. He may not know the name of Jehovah as the Hebrews knew it. But he does know whether his whole heart is yielded to God, and whether he is trusting wholly in God for salvation; and that is all that is demanded in order to be saved. We may not take excuse from that, and say that if we follow that one ray of light and reject all others, we will be saved. The man who is saved by following the one ray of light, follows it with all his heart; and the man who seeks to follow one ray of light alone, among much light, rejects all in that he refuses to follow.

### 3768 — A Resurrection

Please explain these texts: Job 19: 25-28; 1 Cor. 15:36-46, 50-54. F. A. I.

We do not know what there is about these passages which our inquirer wants explained. Very much could be said upon these scriptures. In fact almost a volume could be written upon them. And one might write a whole page in reply to the above question, and still miss the point that our correspondent had. The texts speak of the resurrection, and make that clear and emphatic. Job expected to see his Redeemer in the flesh. Out from his body of flesh he expected that his eyes would look upon his Redeemer in the next day. And Paul also declares this as strongly as words can,—that as Christ has risen, the dead will arise. And the righteous dead of which he especially speaks will come forth when Christ shall come the second time, clothed with immortality, there to enjoy Him forever. And when the righteous rise from the dead immortal, the living righteous will be changed, and together will they be caught up to meet their Lord in the air. If we have not met our inquirer's desire, he must be more definite.

### 3769 — The Resurrection

Suppose that a body is nearly consumed in a burning building, and just a small quantity of remains is left and gathered up and buried in a cemetery. Where will the body of that person be raised from the dead, in the cemetery or where the building stood? M. M. M.

We do not know where the body of such a person will rise from the dead. It does not make any difference. It may be neither at the burning building nor at the cemetery. What about all those who are cast into the sea and eaten by fishes? The sea will give up its dead. That is, those who lost their lives there will come again, and those who lost their lives by fire will live again. The resurrection is essentially a new creation. The words of the apostle in 1 Corinthians 15 are very definite: "Thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased Him, and to each seed a body of its own." God will take the character of that individual in the resurrection day and clothe it with flesh and blood, and hold its personal identity by the character of the individual, so that the person that went down a mortal, dying, soulical body, if in Christ, will come up a "spiritual body." We need not worry over God's power. It was over these things that the Sadducees caviled, and the reply of Jesus to them was, "Ye do err, not knowing the Scriptures, nor the power of God." We have the Scripture promise, we have the power of God to restore.

### 3770 — How Long Noah Preached

How do we know how long Noah preached before the Flood? E. E. M.

We do not know positively from the Scripture, but it seems clearly to indicate that it was 120 years, for we read in the sixth chapter of Genesis the words of the Lord: "And Jehovah said, My Spirit shall not strive with man forever, for that he also is flesh; yet shall his days be a hundred and twenty years;" and God gave the message to Noah to prepare an ark. It would seem that just as soon as this was said, the Lord had determined what to do. But He would not destroy men unwarned, and therefore He gave to Noah His message, and Noah must have begun to preach that message immediately. The clear inference is that it was a hundred and twenty years.

### 3771 — Seven Women Shall Take Hold of One Man

Please explain Isa. 4:1, "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Is this a prophecy of woman suffrage of to-day? J. S.

To answer the last question first, we do not think it is. There are two general interpretations of the text. The first is that in the predicted wars of Isaiah 2 men will be so diminished in numbers that there will not be enough men for the women; so many women will be without husbands, that they will be willing to say to men that if their reproach can only be taken away, and they can be regarded as wives, they would be willing to unite seven with one; but in order to do this they would not be a burden upon the man. There are others who believe that it is a type of the last days; that the apostasy referred to in the previous chapters will then be dominant, the church is represented by a woman, and the seven women represent the entire church (that is, the apostate churches), and that these seven apostate churches will come to the one Man, Christ, simply ask for a nominal recognition in Christianity.—"Let us be called by Thy name; let us not be reproached among the people of the world." Wearing their own garments would indicate that they are clothed in their own righteousness; eating their own bread, that they fed on their own false doctrines and conceptions of truth. It is reputation they are seeking, and not character. And then the prophecy tells us that there will be a remnant, a true church, a branch of the Lord, which will be beautiful and glorious.

### 3772 — May We Know that We Are Saved?

Can any mortal reach the limit in Christian life, so that he may know that he is saved? Does the Bible give any authority, that any may know that he is saved? M. M. M.

Certainly it does. We are not saved by the work that we do. We are not saved by reaching perfection in our own strength. We are not saved by the human in any way, but wholly by the free grace of God; and that man who heartily repents of all his sins, and comes to the Lord Jesus Christ, is saved from those sins. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is not a matter of our perfection; it is a matter of God's promises, and God's promises can make the imperfect perfect, and wash away all the stains of sin. But to remain in that saved condition we must abide in the Master.



### Schedule for Week Ending June 15

Sunday	June 9	Isaiah 6, 7
Monday	" 10	" 8: 9:1-7
Tuesday	" 11	" 11, 12
Wednesday	" 12	" 13
Thursday	" 13	" 14
Friday	" 14	" 15, 16
Sabbath	" 15	Psalms 51, 52, 53

Our readings begin with Isaiah 6, the story of a vision by which the prophet is called to God's work in the year that King Uzziah died. Chapters 7, 8, and 9 deal with Ahaz and his stubbornness, and use that as a basis of a prophecy concerning the coming Deliverer, the Child which "shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." Chapter 10 is a prophecy against the Assyrian; 11 of better days for Israel to come, in which Christ should reign; 13 and 14 are prophecies of Babylon, rising from the earthly king of Babylon to him who has inspired Babylon in all her wickedness, Lucifer, the "day-star," the "son of the morning." The readings of the week close with the prophecy against Moab, one of the oppressors of Judah.

The psalms of this week are intensely practical. Many of the world's greatest Christians, seeing themselves in the light of the cross, have on their knees prayed Psalm 51 into their own experience.



# Sigmas of the Times

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

For Terms, See Page 15  
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## Cooperation with God a Necessity

By Mrs. E. G. White

**B**EHOLD the Lamb of God, which taketh away the sin of the world!" I repeat the words of John, "Behold the Lamb of God!"

We are to contemplate the character of Christ. We are to meditate upon the cross of Calvary; for it is the unanswerable argument of Christianity. The message we are to bear to the impenitent, the warning we are to give to the backslider, is, "Behold the Lamb of God, which taketh away the sin of the world!" Those who bring the message

While our salvation is wholly dependent upon Jesus, yet we have a work to do in order that we shall be saved. The apostle says: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." The work that we are to do is not independent of what God is to do, but a work of cooperation with God. The power and the grace of God is to be wrought into the heart by the divine Worker; but some go astray here, claiming that man has a work to do that is wholly independent of

is wholly dependent on the grace of Christ. He has no power to move one step in the direction of Christ unless the Spirit of God draws him. The Holy Spirit is continually drawing the soul, and will continue to draw until by persistent refusal the sinner grieves away the tender messenger of God.

God has endowed men with reason and with intellectual faculties; but if these are untrained, left uncultivated, men will become like the savage heathen. The mind must be cultivated; and it is necessary that teachers present line upon line and precept upon precept, guiding and training the free-will moral agent so that he shall understand what it is to cooperate with God. God works in the human agent by the light of truth; and



Edwin Long

### CHRIST OR DIANA

"Steadfast she looks to heaven, and breathes the sacred name  
Unmoved by lover's plea, or sword, or rack, or flame.  
O holy hope in God! O fearless faith divine!  
Undimmed by death, or time, or tears, immortal and sublime."

"Christ or Diana" is, as has been said, a masterly representation of the conflict between Christianity and paganism. There stands the Christian maiden. By her side is her lover, urging her to cast a few grains of incense upon the pagan altar, knowing that cruel death awaits her refusal. But to do this was to recognize the sun goddess Diana, and to reject Christ. "What a contest! It is the Roman world against conscience." It is concentration of human power against simple faith. But the maiden is steadfast. She triumphs with Christianity in death. Rome is defeated in her seeming triumph. Not less would God have His children stand for conscience and faith and truth and Christ to-day.

to the soul may turn aside from the truth, but he who would be saved must keep his eye on Jesus. By beholding Christ, he will learn to hate sin, that has brought to his Redeemer suffering and death. By beholding, his faith is made strong, and he comes to know "the only true God, and Jesus Christ, whom Thou hast sent." The sinner sees Jesus as He is, full of compassion and tender love; and by beholding the manifestation of His great love toward fallen man in His sufferings on Calvary, he is transformed in character.

any work of God. Another class take the other extreme, and say that man is free from all obligation, because God does the whole work—both the willing and doing. But the true ground to take is that the human will must be in subjection to the divine will. The will of man is not to be forced into cooperation with divine agencies, but must be voluntarily submitted. Man has no power of himself to work out his own salvation. Salvation must be the result of cooperation with divine power, and God will not do that for man which he can do for himself. Man

the mind, enlightened by truth, is capable of seeing truth in distinction from error. Open to the light of truth, free from prejudice, unbound by the opinions and traditions of men, the enlightened mind clearly sees the evidences of the truth, and believes it as from God. The man enlightened by truth will not call falsehood truth, and light darkness. The Spirit reveals to the mind the things of God, and to him who cooperates with God is the realization that a divine Presence is hovering near. When the heart is open to Jesus, and the mind responds to the truth, Jesus abides



in the soul. The Spirit's energy works in the heart, and leads the inclinations toward Jesus. By living faith, the Christian places entire dependence on divine power, expecting that God will will and do that which is according to His good pleasure. As fast as the soul resolves and acts in accordance with the light that is revealed, the Spirit takes the things of God and gives more light to the soul.

If the sinner or the backslider settles himself in sin, the light of heaven may flash about him to no purpose, as it did about Saul when the bewitching power of the world's deception was upon him. Unless the human agent inclines his will to do the will of God, as finally Saul did, the light will shine in vain, and a thousandfold more light and evidence would do no good. God knows when the sinner has sufficient evidence, and says of such, "They have Moses and the prophets; let them hear them." "If they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead."

Paul had a terrible awakening when the light from heaven flashed upon him, and a voice said to him, "Saul, Saul, why persecutest thou Me?" Paul answered, "Who art Thou, Lord?" And Christ said, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." And the Lord said, "Arise, and go into the city, and it shall be told thee what thou must do." The Lord always gives the human agent his work to do. Paul was to work in compliance with the divine command. If Saul had said, "Lord, I am not in the least inclined to follow Your directions in working out my salvation," then, should the Lord have showered upon him a light tenfold as bright, it would have been useless. It is man's part to cooperate with the divine. Here is where the conflict is to be sternest, hardest, and most fierce—in yielding the will and way to God's will and way, relying upon the gracious influences which God has exerted upon the human soul throughout all the life. The man must do the work of inclining. "For it is God which worketh in you both to will and to do." The character of the actions will testify what has been the nature of the resolve. The doing was not in accordance with feeling and natural inclination, but in harmony with the will of the Father in heaven. Follow and obey the leadings of the Holy Spirit; obey not the voice of the deceiver, which is in harmony with the unsanctified will, but obey the impulse God has given. This is what the heavenly intelligences are constantly working to have us do,—the will of our Father which is in heaven.

Everything is at stake. Will the human agent cooperate with divine agencies to will and to do? If a man places his will on the side of God's will, fully surrendering self to do His will, the rubbish will be cleared from the door of the heart, the defiance of the soul will be broken down, and Jesus will enter to abide as a welcome guest.

#### THE GREATER DANGER

The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition.

—Lord Macaulay.

## Religious Liberty in America

By Charles Miles Snow, Editor of "Liberty"

### The Constitutional Guarantees

**T**HE clauses pertaining to liberty in the Constitution of the United States were not an experiment. They were the result of an experiment that had been going on for ages. From the day when Cain slew his brother Abel, men have sought to dictate to other men as to whom they shall worship and in what manner that worship shall be performed. Every heathen religion has had that as one of its actuating principles; and when heathenism secured a dominating influence in the Christian church in the early centuries of the Christian era, it brought that principle with it, and succeeded in fastening it upon the church organization with a grip so firm that it has never yet been fully broken. Paganism had persecuted Christianity; and when the Christian church organization had become inoculated with the deadly virus of intolerance, and had become possessed of civil power, the church organization, forgetting the Golden Rule, turned upon its enemies, and hounded the pagans as fiercely as the pagans had hounded the Christians.

THE CONSTITUTION REGARDS THE CONSCIENCE OF THE JEW AS SACRED AS THAT OF THE CHRISTIAN, AND GIVES NO MORE AUTHORITY TO ADOPT A MEASURE AFFECTING THE CONSCIENCE OF A SOLITARY INDIVIDUAL THAN THAT OF A WHOLE COMMUNITY.—Report of House of Representatives on Sunday Mails, 1830.

In the pagan mind, religion was a function of life that could be legitimately exercised only under government supervision. The individual existed for the State and belonged to the State. Therefore all his functions must be under State control. That united religion and the State; and religion being the soul of the church, it necessarily united the State and the church.

#### A Disastrous Experiment

The church organization, in taking that step, began an experiment that has been attended by results more disastrous than any other experiment which the annals of the world record. The Inquisition was the logical result of such an experiment, and it was duly inaugurated. It is impossible for the human mind to conceive the sum of the distress and agony which the race endured while that terrible institution was grinding out its grist of human wo. The church and the State had become a wedded pair; politics and religion were one; the State had become a sword in the hand of an organized religion of form and ceremony; and all who were even suspected of opposition to that unscriptural union, suffered the vengeance of that unholy alliance. He whom the church professed to serve, had declared: "If any man hear My words, and believe not, I judge him not;" but this union of civil and religious affairs, heedless of the principle so plainly enunciated by the Master, adopted the policy of not only judging but of con-

demning also, and that even to the death, all who chose to worship God according to the dictates of their own consciences. As a result of that policy, Europe was drenched in the blood of her most conscientious citizens. No one pretends to know how many millions of conscientious Christians went down under the cruel wheels of that terrible Juggernaut. We find the population of Bohemia alone reduced from 4,000,000 to 80,000.

"Against the reformed doctrine and its adherents the House of Austria directed, almost exclusively, the whole of its immense political power. In France the Reformation had kindled a civil war which, under four stormy reigns, shook the kingdom to its foundations, brought foreign armies into the heart of the country, and for half a century rendered it the scene of the most mournful disorders."—*History of the Thirty Years' War in Germany*, page 5.

"From the interior of Bohemia to the mouth of the Scheldt, and from the banks of the Po to the coasts of the Baltic," that policy of church-and-state union "devastated whole countries, destroyed harvests, and reduced towns and villages to ashes."—*Ib.*, page 6. The country over which that despotism held sway has never been able to rally from the result of its rule.

With that cruel and costly experiment the founders of the American nation were familiar. They had seen the blood, they had heard the groans, they knew of the wasting and the blighting of that régime. It would seem that the power of inspiration had caused the founders of the new nation to take a panoramic view of that awful holocaust, and erect in the wilderness of America an effectual barrier against its work of ruin here. "The real source of the Constitution," says one American writer, "is the experience of the American people."—*Historians' History of the World*, volume 23, page 294. But that experience was not due to what their eyes had witnessed in America alone. It was bound up also in what their fathers had fled from and what their fathers' fathers had endured; and they read it in history as well as in personal experience.

Moreover, in America the Bible was unchained. Men were taught to reverence its sacred teachings, and were at liberty to dig deep into its exhaustless mine of treasure; and it could not be otherwise than that the liberty which it teaches in the things of God should find an echo in the vital national document which they produced. They had seen the character of Jesus Christ in Holy Writ, the world's pattern in religious liberty; and they saw that He, with all the power of heaven at His command, had refused to use any force other than reason and

#### CONTRARY TO CHRISTIANITY

Report of House of Representatives, 1831

That all legislative interference in matters of religion is contrary to the genius of Christianity; and that there are no doctrines or observances inculcated by the Christian religion which require the arm of civil power either to enforce or sustain them.



spiritual persuasion to influence the hearts and minds of men.

**What Needed**

Thus it came about that after having established a government which guaranteed civil liberty to its citizens, and after having incorporated in that government's fundamental law the guarantee that "no religious test shall ever be required as a qualification to any office or public trust under the United States," the nation's founders were made to realize that there was still something lacking, and they went to work at once to supply that lack. That is why the very first amendment to the Constitution was a guarantee of freedom in religion. It reads:

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

The national Government did not by this provision, of course, prohibit the various States' passing such laws; but the weight of the nation's example was thrown in that direction, and State after State, through the influence of those constitutional provisions, incorporated similar provisions in their constitutions. The result of that influence in making religious laws unpopular, and thus holding back persecution, it is impossible to estimate. Those two provisions of our national Constitution are in perfect accord with the "Bill of Rights" enacted by the Virginia Assembly, and do in themselves constitute the bill of rights of the American citizen. Through those provisions the conscience of the American citizen—temporally speaking—lives and moves and has its being; which is to say that without those provisions the conscience of the individual would be an outlaw and a vagabond in the eyes of whatever religious party had secured control of the Government and was enforcing the tenets of its faith upon the people.

All the woes that Europe and the American colonies suffered in the line of persecution for conscience' sake, came as a result of domination over the civil power by a religious combination. Some religion secured control of the government, and used that power to the furtherance of its own ends. But religion never could do that without combination. The founders of the nation, realizing that, adopted the first amendment to the Constitution in order that it might be forever impossible for any church to attain to a position in this country where it could compel the Government to do its bidding and could make the practise of any other religion a penal offense. When Congress was estopped from establishing any religion, religion was estopped from dominating and domineering over the consciences of the people.

**The Evil Seed Still Germinant**

But not all the people were converted to

If the legislature have the authority to appoint a time of compulsory rest, we would have no right to interfere with it, even if they required a cessation from toil for six days in the week, instead of one. If they possess this power, it is without limit, and may extend to the prohibition of all occupations at all times.—Chief Justice Terry.

the idea of granting freedom of conscience to all individuals of whatever belief. The roots of that ancient error, that the magistrate ought to regulate the religious practise of the people, were not wholly eradicated from American soil—and are not yet. It is like the old Canada thistle; it matters not how many times the soil is turned over with the plow, the thistle will spring up afresh if its roots are left in the earth. But little time elapsed from the adoption of the Constitution till the church-and-state element were seeking, through Congressional legislation, to have that pestilential principle adopted by the new nation. But the majority had evidently come to think with Benjamin Franklin that "when religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."—Letter to Dr. Price.

Familiar to the people also was the declaration of Thomas Jefferson: "Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and mean-

his own religion, and to enjoy it freely without molestation. . . .

"Among all the religious persecutions with which almost every page of human history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our Government the power of defining the divine law. . . .

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence. . . .

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

The following year Mr. Johnson, being in the House, and chairman of the House Committee on Post-offices and Post-roads, presented another report dealing with the same matter. That report was another unanswerable argument against the passage of a Sunday law by the national legislature. A few excerpts must suffice:

"If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue. . . . The principles of our Government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow man. . . . If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which follow, involving the dearest rights of all—the rights of conscience."

Those principles are as applicable to-day as they were in 1829 and 1830, and the dangers which threaten now are just as real and just as great as the dangers which threatened then. What would have meant a union of Church and State then would mean a union of Church and State now. To enact a Sunday law and carry it into effect, is to open a Pandora's box of evils to afflict the people of State or nation through all the days to come. When the precedent is once established of legislating upon religious things, the door is opened for all sorts of interference with the religious concerns of men. But let the principles of the Constitution stand in all their vigor and all their meaning, and the freedom of the people, religious as well as civil, is guaranteed for all time.

C. M. SNOW.

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It is the way in which a man decides little things, no less than great ones, that indicates what he is made of.—President Hadley.

**PROVOKE EVIL**

Positive enactments against irreligion, like positive enactments against fanaticism, provoke the evil which they were designed to prevent.—George Bancroft, the historian.

**POWER IN RELIGIOUS OBSERVANCES**

United States Senate Report, 1829

Our Constitution recognizes no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence, by Christian meekness, by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant, to relieve the widow and the orphan, to promulgate to the world the Gospel of their Saviour, recommending its precepts by their habitual example; government will find its legitimate object in protecting them. It can not oppose them, and they will not need its aid. THEIR MORAL INFLUENCE WILL THEN DO INFINITELY MORE TO ADVANCE THE TRUE INTERESTS OF RELIGION, THAN ANY MEASURE WHICH THEY MAY CALL ON CONGRESS TO ENACT.

ness, and are a departure from the plan of the holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do."—Virginia Act for Establishing Religious Freedom, 1785.

**How Congress Spoke Then—**

Nevertheless the demand for religious legislation in the form of a Sunday law continued to increase, until in the year 1829 Congress itself spoke through the Committee on Post-offices and Post-roads, in the report submitted to the Senate by Col. Richard M. Johnson, of Kentucky. Colonel Johnson, in presenting his report, stated that he believed the efforts put forth to secure a Sunday law from Congress "were but the entering wedge of a scheme to make this Government a religious instead of a social and political institution." This report was one of the most striking and forceful documents ever presented in Congress. It was an admonition to the people as well as a report to Congress. Note these vital principles which it voiced:

"It is not the legitimate province of the legislature to determine what religion is true, or what false. Our Government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose



## California and Religious Liberty

By John Orr Corliss

### California's Unique Position Compared with Other States

**U**NTIL February 14, 1912, when Arizona was proclaimed a State of the American Union, California was the only State in the Federal combination of States without a Sunday law. It can not, however, be too often repeated that notwithstanding this unmatched condition, the citizens of this great State have, as a rule, paid as much honor to the Sunday institution as any other commonwealth of the great American federation.

The reason for this is easily assigned. No civil restraint having been imposed requiring a formal observance of the common day for church attendance, each individual has been left entirely free to attend to that day's duties as his conscience and best judgment dictated. The result has been freedom from neighborhood animosity and religious wranglings such as have attended in other parts where strict Sunday laws have regulated the religious prejudices of the people.

It is not just to affirm that the last named conditions are exceptions, confined to narrow areas and to irresponsible peoples. True, such conditions have been specially marked in rural districts of some Southern States, such as Tennessee, Maryland, and Arkansas. But the course of some religionists in highly intellectual and eminently refined Massachusetts, together with other New England States, has seemed fully as vicious as that of Maryland, or any part of the South where Sunday laws have been enforced.

#### Intolerant Everywhere

If the request be made for definite statements regarding the bad effect of Sunday-rest laws in the States named, the history of the last thirty years might be cited to reveal the rancor which such religio-civil statutes engender, and the power they place in the hands of narrow-minded and intolerant people, with which malignantly to pursue those who differ with them in religious opinion.

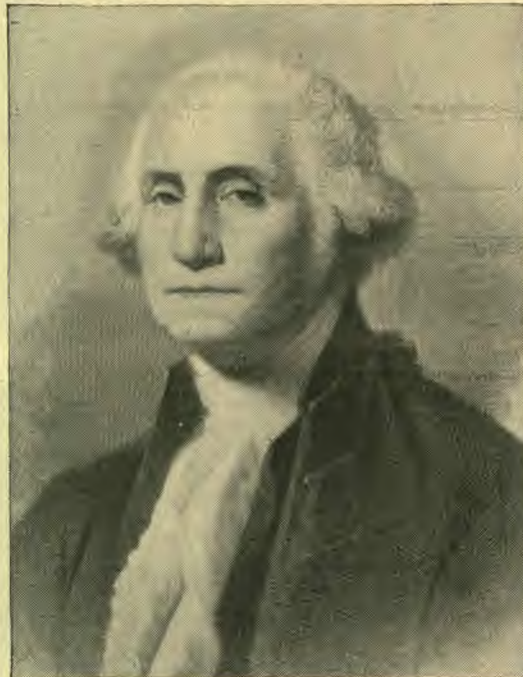
#### Cases in Illustration

A few cases out of the many on record must suffice to illustrate the point in hand. In 1884 two seventh-day keeping ministers organized a church of their order in Springdale, Arkansas, as the result of a series of meetings there held. Mr. Scoles, one of the ministers, donated the work of painting their newly erected house of worship, and being pressed for time, thought to paint on Sunday a small unfinished strip at the rear of the building. The job was finished in two hours, and the man returned to his home, but was early indicted for his alleged offense.

Mr. J. A. Armstrong, of the same place and communion, was summoned before the Grand Jury. Upon being asked if he knew of any violations of the Sunday law, he said "Yes." Asked to state the guilty parties, he mentioned the Sunday railroad-trains, the hotels, drug stores, barber shops, and livery-stables. But, said the questioner, "Do you know of any Seventh-day Adventists who ever work on Sunday?" The answer was in the affirmative, with the result that he and four others, including Mr. Scoles,

were indicted. Conviction followed, as it was sure to do, and these, with many more, were heavily fined, or sent to languish in the county jail.

Of course the railroads, hotels, livery-stables, and barber shops were not troubled, but the seventh-day people were penalized to the fullest extent permissible. For instance, Mr. Armstrong was fined \$26.50, Mr. F. N. Elmore was fined \$28.95, William L. Gentry \$28.80, and so on through seventeen other cases. In one case, that of Z. Swearingen and son, one of the farm horses was taken and sold at public auction, but not bringing enough quite to pay the legal demand, father and son were remanded to prison, and charged \$21.25 in addition for jail board, for which the remaining horse, harness, wagon, a cow, and calf were levied on to meet the bill. All this for having done a little quiet Sunday work, and that, too, in the face of a former exemption clause in



George Washington, who wrote to the Ephrata Community (seventh-day Christians) as follows: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his conscience."

the law for those who observed the seventh day.

Such treatment of people because of mere prejudice, shows what a State Sunday law enables intolerant people to do in the way of persecution. Commenting on these cases, the *St. Louis Globe-Democrat* of November 30, 1885, said:

#### Of the Dark Ages

"They have been from the first apparently an industrious and God-fearing people, the chief difference between them and other Christian bodies being that they observe the seventh day as the Sabbath, according to the commandment. But it seems that sectionalism can not lay down its arms even when the sacred precincts of religion are entered. . . . It is a little singular that no one else has been troubled on account of the law, with perhaps one minor exception, while members of the above denomination are being arrested all over the State. It savors just a trifle of the religious persecution which characterized the Dark Ages."

Ten cases of a similar nature soon followed in Tennessee, which resulted in the death of

one victim, R. M. King, from undue exposure while in prison. In the case of the last named person, the court records show that the attorney-general, in prosecuting the prisoner, brought forward the assassin Guiteau as an example of villainy, and said he "took a pistol, and shot down the ruler of the nation, and they hung him; and that is what they ought to do with all these fellows" (referring to Mr. King and his fellow believers).

Continuing his foul and utterly mendacious utterances for the purpose of prejudicing the jury, the prosecuting attorney said, "Not satisfied with working on Sunday, and keeping a half dozen women, they come down here and want to save us." This character stab, with others of like nature, seemed very amusing, it is said, to visitors in the court room, the jury, but especially to some of the leading witnesses for the prosecution, who were devout church-members.

These few cases are cited solely to show what opportunities are given to, and how such might be used by, viciously inclined persons. The same disreputable results naturally follow in the wake of all Sunday laws, but in most cases are prevented simply by mother pride, which recoils at the thought of undue neighborhood notoriety. But let such a law obtain in California, and the momentary passions of men, necessarily indifferently informed, become inflamed by fiery partizan address, and in a little time members of general society would be engaged in a mutually destructive war of religious foment.

#### Lessons of the Past

The certain workings of human nature over religious controversy have been well determined by past history. In Virginia Baptists were frequently arrested between the years 1768 and 1775 for advocating the tenets of their faith. In his "Life of Thomas Jefferson," Mr. Parton refers to these, and describes the defense made by Patrick Henry in behalf of three of these unfortunate victims of religious bigotry. The crime charged against them was that of disturbing the public peace. Mr. Henry's eloquence secured the discharge of his clients, but the historian said of that time, "It was not till the Revolutionary War absorbed all minds, that Baptists ceased to be imprisoned."

When permitted by law to plead a disturbance of one's peace in order to prosecute an opponent, it is a dangerous official deed to undertake. This may be better appreciated by reviewing this comparatively recent bit of history:

In 1887 an ordinance of the city of San Francisco carried this form of prohibition: "No person shall in any place indulge in conduct having a tendency to annoy persons passing or being upon the public highway, or upon adjacent premises."

#### Savors of Tyranny

The intention of this ordinance was well enough, had not some unprincipled person seen fit to take advantage of its provision. It seems that one Ferdinand Pape, for distributing circulars on the street, was arrested for "annoying" some one to whom he handed a circular. He applied to the Superior Court for a writ of *habeas corpus*, on the ground that the offense charged did not constitute a crime, and that the ordinance making such action as his an offense



was invalid and void, because it was unreasonable and uncertain.

In the report of the case the judge declared that the terms of the ordinance were too vague and uncertain to lay down a rule of conduct. Because of this, the ordinance was liable to be made tyrannical, simply because its enforcement depended solely upon the humor of the complaining party. "Any condition of the law," said the judge, "which allows the test of criminality to depend on the whim or caprice of judge or juror, savors of tyranny."

The danger must lurk in a Sunday law, if foisted on the fair State of California, because such a law would remain inoperative, as in other States, unless some creed-bound zealot should consider himself disturbed by the work done by another, and complain of the alleged offender, as one who should not be permitted at large until he submit to reform his ways.

#### Because They Think It Wrong

An incident of just this character came up some years ago at Lewiston, Maine, and the case was tried before Judge Walton of that city. The defendant was charged with drawing cord-wood through the streets on Sunday to the disturbance of the public peace. In his charge to the jury the judge said his impression was that the complaint could not be maintained, since the defendant had quietly and in an unobtrusive manner hauled the wood, without coming into the immediate neighborhood of a meeting. The prosecuting attorney suggested that it might have been where people were returning from church. But the judge decided that even then there could be but a bare mental operation, a matter of mind, of conscience, because they thought the act wrong, or that it did not look right to them. "For my part," said he, "I do not see why any one driving quietly along with his load on one day of the week should cause any more disturbance than on any other day of the week. It only disturbs people merely because they think it wrong."

This, too, is the basis of all Sunday legislation. People just think Sunday work to be wrong, and are therefore disturbed because everybody else does not believe just the same as they do in the matter. But if mental disturbance constitutes a civil offense, then the preaching and publishing of opinions diverse from those of the majority could also be made a civil offense, and thus become indictable in the courts of the State. Let California re-enact a Sunday law, and those now clamoring for it would soon demand another step to be taken to make all mental disturbance on Sunday a crime. Such a course would quickly deprive a minority of the people of every religious right in civil procedure.

The danger is in taking the first step. Let those who so desire, enjoy their Sunday rest, which is now their perfect right, without any civil enactment enforcing others to observe the day. The morals of California now average with those of States having Sunday-rest laws. It is better to let well enough alone; and if the churches desire larger attendance at Sunday services — which seems to be a motive for the present demand — let the clergy go forth and do more personal work in behalf of the fallen.

J. O. CORLISS.

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"CHEERFULNESS has been called the bright weather of the heart."

## Christ Came Not to Judge, but to Save

By H. W. Cottrell, President of Western Oregon Conference



WHEN Christ Jesus was on earth, He said, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

John 12: 47.

Christ's mission here was to save men through the Gospel of love, by persuasion, but not to judge. The mission and work of His followers is to preach the saving grace of Christ, the powerful Gospel of His love. It was not His work when on earth to judge. It is not the work of His followers, or of any man, combination of men, or civil court to judge in religious matters; for religion is spiritual, prompted by heart motives, which

stance. To do so would be for man to judge men in religious matters, a thing which the Master declined to do. "I judge him not."

Christ's purpose was to present to all people life, light, power, Sabbath rest, soul liberty, and multiplied grace and peace, in the gift of Himself. The eternal, spiritual, and religious features of these gifts, the individual must receive from Christ, for in Him only are they to be found. They can not be imparted to a nation, State, community, or individual by civil legislation, even tho that legislation were brought about by a union of the professed church and the State. The State is not spiritual, but civil, hence it can not decide spiritual questions.

#### No Power in the State to Save

Of the great Teacher it is said, "He came unto His own, and His own received Him not." John 1: 11. He judged them not. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Verse 12.

The church and the State may form an unholy alliance, enter the realm of conscience, legislate on religious questions and other questions of conscience, and judge men in such matters — a thing which Jesus disdained to do; but it can not bring to a single individual in the mines, factories, or elsewhere, the power to become a child of God. Then why legislate, and judge religious men, in religious matters, or religion-less men in matters of religion, or conscience? Said the great apostle to the Gentiles, "We persuade men." Paul knew the only way to save men was by the Gospel of love, through persuasion: that salvation could not be accomplished through civil legislation — force — but of individual choice.

It is contended by the Sunday-law advocates, that it has been scientifically demonstrated that men should have one consecutive twenty-four-hour day of rest in every week, for the lengthening of life and for his moral good. Their further contention is, of course, that the day must be Sunday. By what scientific rule this supposedly scientific conclusion has been reached, has not as yet been given out to the public. The Sunday-law advocates maintain that all citizens shall be under penalty to obey the proposed law, except such persons as sacredly observe another day of the week for rest and worship. From such deduction it is clearly evident that the proposed civil legislation for a civic sabbath, is civil legislation for a religious sabbath; and he who conscientiously violates such religious law because of his religion, or he who violates it because he is irreligious, must be judged and punished by man, either on account of his religion, or because he is religion-less. The example set His ministers by Jesus was, "If any man hear My words, and believe not, I judge him not." "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6.

Christ's mission on earth was to tender to all people grace to observe His Sabbath and all other Christian duties, without being forced so to do through civil legislation, and render them to God, and not to civil government, nor to God by the way of civil government, but by the individual direct to God, with conscience untrammelled.



Statue of Thomas Jefferson, author of the Declaration of Independence. Jefferson stood for "equal and exact justice to all men, of whatever state or persuasion, religious or political." Can we stand for less?

realm civil government should not even seek to enter.

Man may judge and punish for crime, but God holds the exclusive right to judge and reward for sin. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." His ambassadors therefore "persuade men." 2 Cor. 5: 10, 11. True ambassadors of Christ "persuade men" to accept the ordinances and rights of the church, such as the Sabbath, baptism, and the Lord's Supper, but can not of divine right compel men by civil law, or other means of force, to observe them, or any one of them, the Sabbath day for in-



Christ came to His own people—the church; but not being in experimental touch with Him, “they received Him not.” He made no effort to force either Himself or His doctrine upon them, altho He knew there was “none other name under heaven given among men, whereby we must be saved.” Acts 4:12.

As time passed, conditions changed. The multitude followed Him. He was in the majority. They would declare Him king. Then, if He had chosen, He could have directed civil authority to enter the realm of conscience, and by force compel all men, religious or irreligious, to obey civil law in religious matters, under penalty of fine or imprisonment or both, and thus increase the membership of the church. But no! He rejected the humanly proffered kingship, recognized not the rights of the majority above the equal individual rights of the minority in matters of religion, but pressed His way onward, teaching the Gospel of love by persuasion.

### Gifts of Goodness Divinely Imparted

The pretense of the supporters of the religio-civil sabbath law is that it will not only tend to lengthen the life of the laboring classes, but will enhance in them goodness—godliness. But Peter, speaking by inspiration, says that everything pertaining to life and godliness is a gift from the divine Christ, and can be obtained by the individual “through the knowledge of Him that hath called us to glory and virtue.” Seeing all these gifts are from God, any proposal to impart them to the individual through civil legislation can be but counterfeit. It rests, therefore, with the individual to choose whether he will receive the Sabbath and godliness from God’s divine power, whence only it can be obtained, or from civil government through religious legislation, which is but mockery.

If it be contended that the proposed Sunday law does not deal with a religious question, why exempt a class of religionists who “sacredly” observe another day?

Sunday legislation is religious legislation, and religious legislation must result in judging men in matters of religion, and still other men when perchance they are conscientiously unreligious. This the Master forbade. “I judge him not.” It is also the introduction of a religio-civil gospel, which is “another gospel,” which, even “tho we, or an angel from heaven, preach,” presents but a false hope. Gal. 1:6-8.

Paul, referring to religious matters, queries: “Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.” Rom. 14:4. “Who art thou that judgest” in matters of religion, when God is able to make him stand? is a question which every man who advocates religious legislation must answer before the heavenly tribunal. “Let us not therefore judge one another any more.” Rom. 14:13.

The fair State of California is not committed to the evil of religious legislation. It is the golden key to a golden condition—liberty of conscience. Every citizen in the State of California, and those in every State, who wield the ballot, should favor only such legislation as will assure liberty of conscience, not such legislation as will invade conscience. The ministers of the Lord should keep in mind that their work is

like His,—to save men, not to judge them in religious matters. “I,” saith the Lord, “came not to judge, . . . but to save.”

H. W. COTTRELL.

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## Principles of Toleration

*From Macaulay’s Essay on “Civil Disabilities of the Jews”*

THERE is another argument which we would not willingly treat with levity, and which yet we scarcely know how to treat seriously. Scripture, it is said, is full of terrible denunciations against the Jews. It is foretold that they are to be wanderers. Is it then right to give them a home? It is foretold that they are to be oppressed. Can we with propriety suffer them to be rulers? To admit them to the rights of citizens is manifestly to insult the divine oracles.

We allow that to falsify a prophecy inspired by divine wisdom would be a most atrocious crime. It is therefore a happy circumstance for our frail species, that it is a crime which no man can possibly commit.



Oliver Cromwell, who said, “Liberty of conscience is a natural right, and he that would have it ought to give it.”

If we admit the Jews to seats in Parliament, we shall, by so doing, prove that the prophecies in question, whatever they may mean, do not mean that the Jews shall be excluded from Parliament.

In fact it is already clear that the prophecies do not bear the meaning put upon them by the respectable persons whom we are now answering. In France and in the United States the Jews are already admitted to all the rights of citizens. A prophecy, therefore, which should mean that the Jews would never, during the course of their wanderings, be admitted to all the rights of citizens in the places of their sojourn, would be a false prophecy. This, therefore, is not the meaning of the prophecies of Scripture.

But we protest altogether against the practise of confounding prophecy with precept, of setting up predictions which are often obscure against a morality which is always clear. If actions are to be considered as just and good merely because they have been predicted, what action was ever more laudable than that crime which our bigots are now, at the end of eighteen centuries, urging us to avenge on the Jews, that crime which

made the earth shake and blotted out the sun from heaven? The same reasoning which is now employed to vindicate the disabilities imposed on our Hebrew countrymen, will equally vindicate the kiss of Judas and the judgment of Pilate. “The Son of Man goeth, as it is written of Him; but wo to that man by whom the Son of Man is betrayed.” And wo to those who, in any age or any country, disobey His benevolent commands under pretense of accomplishing His predictions. If this argument justifies the laws now existing against the Jews, it justifies equally all the cruelties which have ever been committed against them, the sweeping edicts of banishment and confiscation, the dungeon, the rack, and the slow fire. How can we excuse ourselves for leaving property to people who are to “serve their enemies in hunger, and in thirst, and in nakedness, and in want of all things;” for giving protection to the persons of those who are to “fear day and night, and to have none assurance of their life;” for not seizing on the children of a race whose “sons and daughters are to be given unto another people”? We have not so learned the doctrines of Him who commanded us to love our neighbor as ourselves, and who, when He was called upon to explain what He meant by a neighbor, selected as an example a heretic and an alien.

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## A Moral Right

THE State, then, can not give the person the right to liberty, nor can it deprive him of that right. True liberty is not a boon conferred on us by our fellow citizens, having its origin in sentimentality or utilitarianism, and withdrawable on a change in the mood or calculation of the ruling section; it is, as already insisted, the expression of our moral nature. True, even a State wholly given over to utilitarianism might allow numerous liberties to its citizens, but as it would not allow the “right” to liberty in general, or to any liberty in particular, the citizens, or sections of them, would hold their freedom on a most insecure tenure. Moreover the right to liberty not being allowed, liberties would be granted to which the recipients had no moral right—as the world rightly uses the term at present—and withheld where, as we at present should say, such right emphatically existed.

The effect of denying that personal right is the inspiration and constraining and directing force of the legislative activities of the ruling section of the nation, is to leave the nation and all the individuals composing it at the mercy of the doctrine that might is right,—a doctrine to be modified, tho hardly improved, by the introduction of an element of unprincipled sentimentality and hysterical humanitarianism.—*From “The Foundations of Liberty,” by E. F. B. Fell.*

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## Only Experience Can Tell Us

“A LITTLE boy was born blind. An operation was performed; the light was let in slowly. When, one day, his mother led him out-of-doors and uncovered his eyes, and for the first time he saw the sky and earth, ‘O, mother!’ he cried, ‘why didn’t you tell me it was so beautiful?’ She burst into tears, and said, ‘I tried to tell you, dear, but you could not understand me.’ So it is when we try to tell what is in the Bible. Unless the spiritual sight is opened, we can not understand.”



## The United States a Subject of Prophecy

By A. O. Tait, Author of "Heralds of the Morning"



HERE are reasons why it should naturally be expected that the United States of America would be a subject of Bible prophecy. It is one of the mightiest nations of all history, and it has had as much to do as any previous nation in advancing the cause of Gospel liberty, by placing on a firm basis the principles of true freedom. It is the only nation of consequence in the history of the world that has not had some form of union between the State and religion. In this respect it is unique among the world powers of both ancient and modern times. And because this Government has affirmed and maintained, up to the present, that there shall be no union of the church and the State, there has been an ideal condition for the highest development of the mind and the fullest and most untrammelled promulgation of the Gospel.

In view of the foregoing, and many other things that might be suggested, including the fact that the other great nations have been brought under the view of the prophet, we ought to expect to find this nation mentioned also.

For almost forty years this paper has been in the field, and prominent in its teaching for all that time has been the thought that verses eleven to eighteen of chapter thirteen of the Revelation apply directly to this United States Government. And for a longer period than the existence of this journal, the people it represents have held to and taught the same thing. A brief outline of some of the arguments we have used in advancing this doctrine, is all that can find space in this connection.

Protestants have quite unitedly taught for more than three hundred years, regardless of denomination, that the beast having the body of a leopard, the feet of a bear, and the mouth of a lion, mentioned in the first part of Revelation thirteen, applies to the great system of church-and-state domination that has oppressed the world during all the ages from Babylon's time down. The Papacy was the last and crowning head of that beast, and it was this head that received the "deadly wound," or the "death stroke." The power that was used in giving this "deadly wound" to the Papacy, was the Reformation that had its great outburst in the sixteenth century. The Reformation broke the power of the Papacy, and took one part of the world after another from beneath the oppressions of church-and-state rule that was so general. The culminating act in giving this "death stroke" was in 1798, when the French under Napoleon took the pope prisoner, and the world and the Church of Rome for nearly two years were without a reigning papal head.

It seemed in that time that the power of the Papacy was forever broken. But the scripture already alluded to not only said that this power would receive the "deadly wound," but it also said that "his deadly wound was healed: and all the world wondered after the beast."

### Another Beast

At the time (1798) when the papal beast received this "death stroke," the prophet beheld "another beast coming up out of the earth." Here we are shut up to one conclusion. The only power worthy of mention

in all the world that was "coming up" in 1798 was the United States. This country had just previously declared its independence, and had established that independence by its successful Revolutionary War, and by organizing itself into the original States, and by the adoption of its Constitution.

But the identification of the symbol with the United States is not left alone to its "coming up" at precisely the right time. In its characteristics also this nation fits the figure used by the prophet. Beasts are used by the prophets to symbolize earthly governments.

### The Horns

This "another beast" "had two horns like a lamb." Rev. 13:11. These horns, by the very nature of the expression, represent the character of the power,—the horns of a lamb. You can not think of a lamb without thinking of the mildest and most gentle creature conceivable. And there being two horns, we must find a twofold nature in this Government, and both of them distinctly and conspicuously lamblike. And when we come to consider the nation from this view-point, we find that the utmost freedom was given to all its citizens in their secular matters, and furthermore that they were left just as free in matters of religion. Here is a distinctly twofold nature. Perfect freedom in all secular affairs and no interference at all in religious matters—here are surely the two horns of the lamb. Nothing like it has been seen before in history. Rome gave freedom to her subjects within a certain sphere, but she prescribed the religion of all. And thus it was with the other great nations both ancient and modern. They have had each their State religion. But here we have freedom to the utmost—freedom in everything. And while we have had freedom, we have also had government. The lawless element has been restrained, and all peaceable and law-abiding citizens have been protected in their inalienable and constitutional rights.

### The Voice

But the time must not be taken to expand upon the "lamblike" glories of this Government. Any one born and reared in America, under its free institutions and among its liberty-loving and liberty-protecting citizens, can find no place to stop when he begins to voice his praises of the great republic. But while all these things have been true in our history in the main till now, still we can not avoid noting in the prophecy that the "he had two horns like a lamb," yet "he spake as a dragon." And not only is he to speak as a dragon, but "he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:12.

Then according to this prophecy, a "dragon" voice is to be heard in this land that has been so lamblike. And all the power of the first beast is to be exercised, and that beast is the papal power that is to be healed from the "death stroke." Such are some of the startling things that are called for in this prophecy.

It will not be necessary to give place in this article to tell of the progress made in

the fulfilment of this prediction. But reference may be made to the articles that we have given during the last few weeks, that tell of the advancement the Papacy is making in this great Protestant country. This has been recognized as one of the greatest Protestant powers of the world. But it is already claimed by the Papacy. The claim is boldly advanced that the nation was started by the Papacy, and that it has grown into its present greatness under the fostering care of Rome. This nation is looked to by the Papacy as the great field where it is to gain a footing that will swing it back into world power. An abundance of fact has been given in recent issues to show the wonderful strength gained in this nation by the Church of Rome.

### Forces Operating

And not only is Rome gaining here in her own organization, but the Protestant element of the nation is rapidly swinging toward the principles of church-and-state union. Witness what the Federation of Churches is doing in this respect, also the Men and Religion Forward Movement, two mighty organizations that embrace practically all Protestant America so far as numbers are concerned. These mighty forces have been working in a truly marvelous way during recent years to bring into one federal union all the religionists of the nation. They are all united in making one great ecclesiastical civil body that shall control things, not alone in the field of religion, but they are aiming to dominate the State as well. They openly and repeatedly affirm that when they are all united, they will speak to the lawmakers, and their voice will have to be obeyed.

These united movements form in embryo all that the church-and-state régime of the Dark Ages ever was. A church-and-state policy puts the church at the head of the State, and all the intolerance and narrow bigotry of churchmen dominates the arm of civil law. It seems sad to think that such conditions are before us to be enacted again; but such is the prophecy, and we see how movements are shaping, and with what powerful momentum and rapidity, to fulfil what the prophets have said.

To sum up the case, let it be stated in a paragraph that the "deadly wound" of the Papacy—that system recognized by the State—is to be healed, and it is to become a world power again. "All the world wondered after the beast." And furthermore, the lamblike America is to be one of the mightiest factors in healing the "death stroke"—she is yet to speak with the dragon's voice.

Watch this prophecy closely, for it is the last link in the great prophetic chain that ends with the second coming of Christ. Men will be so intense in these modern religious movements, and will think that they are doing such big things for God and humanity, that they will not stop long enough to see that they are going over the ground exactly that built up the Papacy of the Middle Ages, and that instituted the Inquisition, and all the tortures that had their climax in the burning at the stake.

These are times of awful intensity. Movements form quickly, and with an intoxicating power they carry men to very great lengths in an exceedingly short time. Never was there an age when men needed so much as now to consider carefully the steps they were about to take.

A. O. TAIT.



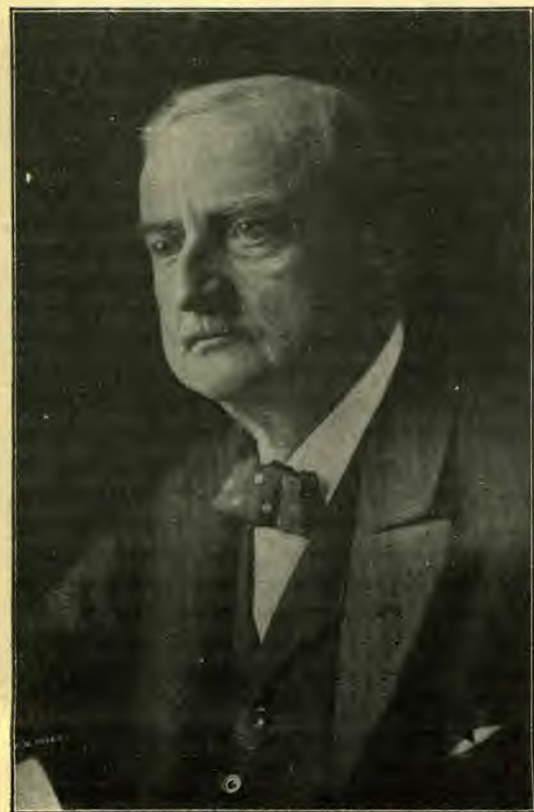
## Our London Letter

By Our Own Correspondent

### The Coal Strike

**W**E have lately passed through a history-making crisis in the United Kingdom. The great coal strike had been heralded long before; but it was not until the astonished nation found itself in the strangling grip of the mighty movement, that it fully realized the peril. At first it was expected that terms of peace would be quickly arranged; but as the days lengthened into weeks, and one industry after another stopped, and the life-blood of commerce flowed more and more slowly in its veins, the nation began to see and acknowledge that the worst was possible. As the colliers felt their power, a large section of extremists among them seemed determined to push their advantage at any cost. But fortunately, counsels of peace prevailed after all; and after lasting five weeks, throwing eight hundred thousand miners out of work, and inflicting compulsory idleness on over a million toilers in other trades, at a loss of \$55,000,000 in wages and an estimated loss to the nation of \$180,000,000, the men returned to work the second week in April. But they had gained what they came out for, and a new chapter was opened in the story of capital and labor.

The contention of the colliers was for a minimum daily wage. They had been paid solely by results; and when they reached a "fault" in the seam of coal, or, through a fall of roof or some other cause beyond their own control, had been compelled to work for many hours without getting much coal, they received little or no pay. The masters contended that the price paid to the colliers took into



Mr. John Redmond, M.P., the Irish Nationalist leader

account these possibilities, and was sufficient to pay a good man a fair wage after allowing for an average proportion of abnormal places. They also declared that the piece-work system was the only possible one, since it was impracticable, in a coal-mine, to keep hewers under the supervision of foremen. Sixty per cent of the colliery proprietors, however, were willing to agree to a minimum daily wage, and the public generally was in sympathy with the demand for this. It was on the basis that a minimum wage should be paid to every collier, that the dispute was finally settled by the passing of a government bill, altho

the labor members voted against this, because it did not go far enough. The act is to be in operation for three years, and the minimum rate is to be fixed in the various districts by boards, representing equally the colliers and the mine owners.

A good deal of satisfaction has been expressed over the fact that from first to last the strike was attended with very little rioting or violence. It is questionable, however, whether this is altogether a matter for congratulation. The absence of violence was due to the strength of the unions, which included seventy-five per cent of the colliers. The non-unionists, however much they might have desired to continue working, realized the risk of attempting to do so. Wherever there was any disposition manifested to go to work, the strikers soon showed their teeth, so that the real explanation of the absence of violence is probably the solidarity and determination of the miners, rather than their pacific spirit.

### The Last Experiment in Human Government

Sir W. Robertson Nicoll, editor of the "British Weekly," sees the meaning of the situation, and has set it out in the following words:

"When Mr. Gladstone passed his great franchise bill, democracy came really into power. Men saw that democracy had arrived, that it would be strong, that it would be gifted with enormous strength, and clad in enchanted armor. Since then the people have been in power, but they have not known it. Now they know that they have all the power, and they propose to use it, and to use it for their own ends. Whether they will call themselves Tories or Radicals or Laborists we can not tell. What we may be sure of is that under any name they will be intent on the same purpose.

"Nor is there going to be any substitute for democracy. Every other instrument of power has been exhausted and thrown aside, and from the judgment of the people there is no earthly appeal.

"Very much may be said and has been said about the evils and dangers of democracy. But while it is easy to criticize democracy, it is by no means easy to answer the argument that democracy is necessarily the righteous form of government.

"In any case, Demos is not going to abdicate. What he has gained by long labor and travail he is going to keep.

"He was never so fully conscious of his own strength and right as he is to-day.

"Are we to say, then, that Demos can do no wrong? On the contrary, all through the course of history the people have erred. As an able critic has said, 'Tho they have chosen great rulers, they have often stoned great prophets,' and there is yet little conclusive evidence that Demos will possess the *morale* which will alone make his strength or his wisdom safe. He may be warlike, he may be selfish, he may love money and ease. He will certainly be liable to make many blunders, and to fancy that the world can yield more happiness than it is capable of yielding. *But the fact that confronts us is that democracy is the last experiment, that there will never be another.*

"The only hope for Demos is that Demos should be Christian. A people's impulses are often capricious. Israel, Athens, Rome, and England all show that the people have had cowardly and blood-thirsty fits as well as moods of magnanimity and faith.

"Take away Christianity, extinguish public worship and private prayer, reduce the Bible to a book like any other book, give us a faithless world, and we shall have the inevitable end of black despair and bitter spite."

### Naval Rivalry

In face of this internal danger, the country to a considerable degree lost interest in the naval rivalry with Germany. Lord Haldane, head of the War Office, went to Berlin on a mission of conciliation, and it was understood

that an amicable spirit was prevailing in official quarters. It has since transpired, however, that Germany has asked for some territorial concession in Africa in return for the abandonment of her immediate plans for naval extension. The British government was not willing to sacrifice some material possession for the sake of a mere provisional reduction in the German navy, but the discussions are continued along other lines. Germany, it is evident, does not intend to be second in any



Sir E. H. Carson, K.C., M.P., leader of Ulster Protestants

respect to any power on earth so long as her present prosperity continues. She is planning a still further increase in her already colossal army.

### Home Rule for Ireland

The unsettled condition of affairs in Europe, and the feeling that before long England will probably be engaged in a struggle for existence with a powerful rival, is the main argument employed against the bill for granting home rule to Ireland. This measure, however, is making progress in Parliament. It has been heartily accepted by Mr. John Redmond, the Nationalist leader, and by all sections of the Irish Party in the House of Commons. It has also been adopted by a great national convention in Ireland. Expressions of approval have been received from many leading statesmen in the British dominions. Surprise has been expressed in some quarters that the Irish Nationalists should accept so restricted a measure of home rule; but they profess themselves well satisfied, and tho they think the safeguards it provides are unnecessary, they have no objection to these.

The bill gives a full measure of local self-government, but withholds everything that would impair the supremacy of the Imperial Parliament. The lord lieutenant, who may be in future chosen without regard to his religious persuasion, has a power of veto over legislation, and so has also the Parliament at Westminster, in which forty-two Irish members are still to sit. The Irish Parliament is to consist of two houses, a House of Representatives with 164 members, and a Senate of 40 members, the latter to be nominated in the first instance by the imperial executive. The term of office for a senator is eight years; and as they retire by rotation, their places are to be filled by the Irish executive. Disputes between the two houses are to be settled in joint session. Six years after the passing of the act, the control of the police, the royal Irish



constabulary, is to be transferred automatically to the Irish executive.

#### Establishment of Religion Prohibited

The provisions of greatest interest are those that affect religion. The Irish Parliament is prohibited from passing any law, directly or indirectly, to establish or endow any religion, or to prohibit the free exercise of it, or to give any preference or privilege or to impose any disability whatever on religious grounds, or on account of ecclesiastical status. Further, it



Christian X, the new King of Denmark, who succeeds Frederick VIII. Christian X is fifty-two years old.

is prohibited from making any religious belief or any ceremony a condition of the validity of marriage. This last provision is aimed directly at the papal decree *ne temere*, about which so much has been heard lately. Under the provisions of the Home Rule Bill, this decree can never come into legal effect in Ireland. The Protestants of England are quite generally satisfied with the safeguards, and some of them are even inclining to the view that home rule will mean a weakening of Romish influence in the country; but the Protestants of Ireland declare that the safeguards will prove worthless, and they are positively refusing to be made subjects to an Irish Parliament. Sir Edward Carson is the leader of the Ulster Protestants, and on several occasions he has encouraged his followers to be prepared for violent measures rather than accept the domination of an Irish Parliament. Here is a specimen utterance representative of the spirit of the Orangemen of Ulster, taken from the Belfast "Northern Whig":

"Mr. Asquith has had fair warning that we in the north of Ireland will ignore the very existence of a Dublin Parliament. Mr. Asquith's so-called safeguards would not preserve religious liberty, personal security, or public credit, and therefore we shall never submit to home rule while there is a Protestant left in Ulster strong enough to strike a blow against it."

Orangemen are drilling in large numbers, and equipping themselves with firearms, with a view to making good their words.

#### Disestablishment in Wales

Parliament has also entered upon the work of satisfying the demands of Welsh national feeling by the disestablishment of the Church of England in that principality. This means the separation of four bishoprics from the see of Canterbury. The alien standing of the church has been so open and notorious a fact that little attempt has been made to urge its retention as a State church. The principal struggle has been over the proposals for disendowment. The adherents of the church naturally characterize these as an iniquitous policy of robbery and spoliation, but their op-

ponents retort that the wealth of the church was not amassed without some resort to spoliation. The government measure provides that every existing incumbent shall continue to receive his present stipend as long as he holds his living; so that for a time the present income from endowments, amounting to \$1,300,000, will be untouched. As the present incumbents die off, the income will gradually be reduced until it reaches a minimum of \$435,000 a year. To this may be added the grants at present made to Wales out of a large fund administered by the Ecclesiastical Commissioners of England, amounting to \$500,000 a year, which would bring the State grant in all to \$900,000. The disestablished church is to meet and organize a representative body to which will be transferred all the cathedrals, churches, and parsonages. The sum of \$133,500 now paid for the maintenance of Welsh bishoprics is to be handed over to the University of Wales; and another sum of \$750,000 which is now collected annually in tithes from the Welsh farmers, will be transferred to the county councils for expenditure on charitable objects. One powerful argument used to justify the disestablishment of the church in Wales has been the experience of the church in Ireland. When this was disestablished in 1869 its supporters denounced the step as an attack on Christianity; but ever since, the church in Ireland has grown stronger. The same thing may easily happen in Wales. After it is disestablished, the church in that country will probably meet with a much larger degree of success in soul-saving work among the Welsh people.

#### Unfavorable Religious Statistics

The times are not favorable to religious life, whether in the established church or in the free churches. The Methodists are now lamenting another year of decline, the sixth in succession. The national drink bill has gone up by \$25,000,000 in the past year, amounting now to \$810,000,000. Social troubles are filling the minds of men; and the churches, instead of waiting on God for the spiritual power they lack, are seeking rather for increased popularity with the world, and finding that it does not come that way.

The loss of the Titanic has made a deep impression upon the public mind in England. All other matters have been overshadowed by this appalling disaster. The circumstances were well calculated to impress. The very name of the vessel suggested the Heaven-daring impiety of the mythological giants of old. Everything that could minister to the pride of wealth and the lust after luxury was to be found in the Titanic. It represented man's boast over the forces of nature, at last, assuredly conquered. This vessel was on her maiden voyage, and had been sent on her way amid many congratulations. Then came the news of an accident, but the first reports spoke of every life saved, and the ship, which was unsinkable, being towed to the nearest port. A few hours later brought the fearful truth. The suddenness and completeness of the catastrophe suggested an awful stroke of divine judgment. The prayers of the doomed, the playing by the band of the well-known hymn, "Nearer, my God, to Thee," appealed to the religious sense of men. The "Methodist Times" gives expression to it in these words:

"If there was one thing above another that ancient piety shrank from, the futility and fatality of which great religious literature displayed, it was the insolent self-confidence that flaunted the littleness of man before the omnipotence of God. And who that gages the temper of the present age, its lack of reverence and humility, can fail to recognize that this is our besetting sin! Shallowness, frivolity, and thoughtlessness—these are the dark shadows that overcast the secular progress of mankind. 'As it was in the days of Noe,' so now. It is high time that this warning should be heard, with its call to seriousness and simplicity. Let the

whole world, in this season of sorrow, listen to the refrain, 'Nearer, my God, to Thee.'"

The world is absorbed in its pursuit of wealth or pleasure; and even the churches, with hearts set on things below, have no ears for the message that makes known the coming of the Lord, and declares that we have reached the last days, that "the hour of His judgment is come." But ever and anon the judgments of God fall heavy on the heedless world, and for a moment men pause in their haste to meditate the meaning of the stroke. In the presence of some great calamity, brought face to face with the solemn realities of eternity, they recognize the true character of the age, and acknowledge that as it was in the days of Noah, so it is now. Significant admission! For "as the days of Noe were, so shall also the coming of the Son of Man be."

W. T. BARTLETT.

#### The Spirit of It

THE minister of the Gospel is not commissioned to use the weapons of the flesh in his work. He has mightier weapons than the sword. He is not asked to call the sheriff to keep men from either play or work on what he regards as the Sabbath day. But of course there is a longing in the mind of man for power with which to do things; and if he does not know this mighty power of the Gospel, he is sure to turn to the power of force and of the sword to try to supply the lack that he feels.

The spirit of the mob that so cruelly took the life of the Christ because He refused to conform to all the religious dogma of that time, is the same spirit exactly that will seek to drive men in these times outwardly to observe Sunday. The thing is under a different guise, but the controlling spirit is the same. Men will see things that are so simple and plain as this if they will only take the pains to think them over carefully and without prejudice.

T.



Alexandrina, Princess of Mecklenburg-Schwerin, wife of King Christian X, now Queen of Denmark.

Liberty, with some persons, means a division of the spoils, the scattering of the wealth of the rich, the division of the lands or their reversal to the State, with a maximum of ease and pleasure and idleness and a minimum of toil, the State a great, indulgent, coddling parent, and the people children, directed in all the affairs of life. The idea is Socialistic. There are many Socialists who have high ideals. They note present conditions, they see the practical working of industrial slavery, and they ardently long for better conditions for themselves and their fellows. They hope by education and evolution and union of effort to accomplish the desired end; but such do not see the true cause, sin, and, in consequence, fail to grasp the remedy, Christ Jesus.



# THE SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE 4, 1912

Manuscripts should be addressed to the Editor

## Making Criminals—A Typical Illustration

JONES and Smith are neighbors. Both are reputable citizens, had in high esteem by all who know them. Both are members of the same political party. Both are believers in religion because of early training and reading, tho not professed Christians. Each of them is worth about \$10,000, and presumably contributes similar amounts toward the support of the Government and public utilities. Jones is engaged in sedentary office work during the week, and finds his best rest in an active, out-of-doors Sunday. He generally spends it in his garden, at golf, or at a baseball game. He feels better the next day for the outdoor exercise. Not so with Smith. His daily occupation is hard, manual labor out-of-doors. He does not want physical exercise Sunday, so he accompanies his wife to church on Sunday morning, and attends a lecture on esoteric Buddhism, perhaps, in the afternoon or evening, or reads the magazines, or plays games,—in every way he can to "take it easy."

Last week they were equals before the law. This week Jones is a criminal. He has changed neither in opinion nor practise. He is none the worse nor the better for the week. Why, then, is he a criminal?—Simply this, reader: this week there is a typical Sunday law in force. Under that law, Jones is guilty. The law, not his choice, has made him a criminal. Last week he was a reputable citizen. To-day, with no change in opinion, character, or action, he is a criminal, simply and solely because a religious class have succeeded in inducing a majority of voters to crystallize their religious opinion into law. Reader, whoever you are, male or female, whatever you are religiously or politically, do you believe in that sort of law? Californians, will you vote to put such a law, or any other law which would lead to it, on the statute-books of the State? A right law bears on all good men alike.

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## The Individual versus the Institution

THE government which regards the rights of its subjects, will not exalt the institution, religious or social, above man, but man above the institution. The institution may be honored if men will, but its observance will never be compulsory.

All the Catholics in a community may with bared and bowed heads adore "the host" as it is carried past in solemn procession; but no Protestant is to be forced to bow his head or remove his hat. All the Protestants of a community may, with reverent air, remove the hat or bow the head when the solemn public act of baptism—immersion—is performed at some lake side; but no Catholic is to be compelled to show reverence. He may not encroach upon the rights of any; he must be civil toward men, but he is not to be compelled to act religious.

A true government will not subject the individual man to the arbitrary demands of the many. Man surrenders no inalienable

right to society or government. If the government be a true government, it conserves and guards the rights of each one, and each one in his rights. And when each person is protected in his rights, all are protected in their rights. And as long as each individual is protected in his rights, so long can no class suffer from the infringement of their rights.

The thing to be exalted, therefore, in a just and permanent government, is the inalienable rights—common to all men—of the individual man, whether he be pagan or Jew, infidel or believer, Catholic or Protestant; for in this only are the rights of all conserved.

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 the civil power, is non-interference or non-intervention, as long as the equal rights of all are not contravened.

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## San Diego and Its Trouble

WE stated some time ago, in noting news from that troubled city, that we would wait for the report of the governor's commissioner, Mr. Harris Weinstock. Mr. Weinstock has reported. The report is a voluminous document, and we can only briefly summarize.

He tells us that the I. W. W. (Industrial Workers of the World) constitute a lawless class growing out of European conditions and imported from Europe; but the vigilantes of San Diego who punished the Industrial Workers were guilty of greater wrongs than they. Mr. Weinstock sums up the doctrines of the I. W. W. as follows:

1. That workmen are to use any and all tactics that will give the results sought with the least possible expenditure of time and energy.
2. The question of right or wrong is not to be considered.
3. The avenging sword is to be unsheathed, with all hearts resolved on victory or death.
4. The workman is to help himself when the proper time comes.
5. No agreement with an employer of labor is to be considered by the worker as sacred or inviolable.
6. The worker is to produce inferior goods, and kill time in various ways.
7. The worker is to look forward to the day when he will confiscate the factories and drive out the owners.
8. The worker is to get ready to cause national industrial paralysis, with the view of confiscating all industries, and taking forcible possession of all things he may need.
9. Strikers are to disobey and treat with contempt all judicial injunctions.

Certainly such teachings as these are seditious, and really call, it would seem, as Mr. Weinstock says, for remedial legislation, State and national. He also declares that excessive brutality was used against these Industrial Workers of the World, and that the representative citizen who has committed these lawless acts against the law and the Constitution, has "in the eyes of the law made himself a criminal—a far greater criminal than those whom he brands as anarchists, revolutionists, and the scum of the earth." He also declares that unless the Industrial Workers of the World are checked by wise legislation, they may grow into a serious menace to the Pacific Coast. He brands their literature as incendiary, and says that the methods pursued by them are strongly condemned by the great body of wage-earners affiliated with the American Federation of Labor, and by the thoughtful and law-abiding Socialistic bodies of the country.

On the other hand, District Attorney H. S. Utley, of San Diego, declares that Mr. Weinstock's statements are libelous.

But since Mr. Weinstock's investigation, the vigilantes of San Diego have taken, without charge or warrant, Dr. Ben Reitman, the manager of Emma Goldman, the anarchist lecturer, from the U. S. Grant hotel in San Diego, to a distance of about nine miles from the city, where he was tarred and feathered, or tarred and rubbished. "I.

W. W." was branded on his back by either fire or a heated wire, and he was warned not to return. We learn this from the Los Angeles Tribune, and have seen no denial of the report.

Messrs. Fred H. Moore and Marcus W. Robbins, who are attorneys for the I. W. W. prisoners, have received notice to leave the city, but they say that they propose to stay. In the name of law and order, the vigilantes have inaugurated a reign of terror.

These conditions against all law and justice are a sign of the lawlessness of the times, foretold in Scripture. See 2 Tim. 3:1-5. Revolution is impending in the Old World and the New. Everything points in that way.

But the real question arises, after all, Are we helping to stay the storm by illegal methods? Sometimes in the punishment of criminals, where men take the law in their own hands, they induce sympathy on the part of thousands, and increase that which they attempt to prevent. Now, above all other times, "be sober."

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## President Taft and the Catholic Church.

In its issue of May 16 the *Independent* has an editorial on "President Taft and the Catholic Church." It frankly says, "It appears to us that both President Taft and President Roosevelt have been careful not to offend Catholic sensibilities, and to give the Catholic Church all they properly could of favor." But the *Independent* does not believe that either of them has meant to do an injustice, or to contravene the established principle of our Government, which separates Church and State. Mr. Taft positively denies that he has shown special favor to the Catholic Church, or acted contrary to the American principle of absolute separation. These are live questions just now. Politicians do not wish to offend the Roman Catholic Church, because the Roman Catholic Church knows how to play politics.

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## Resolutions against Romanism

THE Methodist General Conference at Minneapolis adopted on May 8 the following resolutions:

"Whereas, In all those lands, which form a large part of the missionary field of the Methodist Episcopal Church, the teachings and practises of Romanism deprive the people of the Bible, pervert many of the fundamental doctrines of Christianity, and foster superstition, which alienate the thinking class and bind heavy burdens upon the poor; therefore be it—

"Resolved, That the Methodist Episcopal Church recognizes its plain duty to prosecute its missionary enterprises in Greek and Roman Catholic countries with increasing zeal; and be it—

"Resolved, That it is our duty to oppose the machinations of Romanism, and to counteract its attempts to gain an ever-increasing control of our public schools, to use the public funds for sectarian schools; and finally be it—

"Resolved, That we feel the deepest sympathy, with love, toward the priests and people within the Greek and Roman Catholic churches who are working toward a more spiritual interpretation of the Christian faith."

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**Not a Cheerful Note.**—The Methodist bishops, in their recent General Conference, report that a half million members were lost during the last four years from the church rosters, who have removed from one place to another without having taken and presented their letters within the year. They say, "We face the patent fact that our distinctive doctrines are not being emphasized as they once were, or, where preached, are discredited for the time by a gainsaying world drunk with vain philosophies and satiated with gluttonous indulgences." But they may expect to see more and more of this as federation proceeds. Every worldly tendency in the church is to hew down the pillars of distinctive doctrines of Christianity. In fact, that is the very object of some of these movements.

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**We plead not alone for liberty for ourselves,** but for each and every man,—for our neighbor, be he infidel or believer, Protestant or Catholic, Jew or Gentile. As long as the liberty of the individual is secured, the liberty of all is safe.



# THE HOME AND FIRESIDE

## A Little More

“SPEAK a shade more kindly than the year before,  
Pray a little oftener, love a little more,  
Cling a little closer to the Father's love;  
Life below shall liker grow to the life above.”

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## The Mother — Her Burdens and Rights

By Mary Alice Hare Loper, M.S.

**S**OME one has beautifully said, “Home is where mother is.” And truly, one can scarcely think of home without thinking of the mother who makes that home what it is to those who share its joys, its sorrows, and its blessings. The mother is the “keeper at home,” the director of the domestic affairs. Upon her especially rest the burdens and cares of the household, while she shares with the father the important duty of so rearing their children that they may become a blessing to the world. But as the father's duties necessitate his absence from home much of the time, the greater part of the child-training rests with the mother. And O, how much patience, kindness, sympathy, and love, and at the same time firmness of purpose, she must have for the proper accomplishing of this her most difficult task in life! The mother directs her household along the lines of refinement, culture, love, and unselfish service, just in proportion to her ability in these directions. The mother who is overexacting in her demands, uncouth in manner, and unkind in disposition, leaves such an impress upon her work that her home is known by these unpleasant characteristics.

The mother should be loving, kind, and generous, and in return, she should be treated with kindness, love, and consideration by the father and children of the household. She should be made to feel that she is truly appreciated, and that home would not be home without her.

The divine purpose in child-training is so to instil into young minds the principle of loving service embodied in the fifth commandment that they will not only render cheerful obedience to parents, but that they will early learn to recognize their obligations to God, and be induced to serve Him gladly through life.

The Christian mother is strictly truthful in dealing with her children. Instead of telling Johnnie not to go away from home, because the bears will eat him, she teaches him from babyhood that the street is not to be his playground, and thus discourages the first lesson in street education. As Johnnie grows older, she teaches him to avoid evil associations, questionable amusements, cigarette smoking, strong drink, bad reading, etc., at the same time directing his mind into proper channels of employment and recreation.

The home reading-room, under Christian parents' direction, is infinitely better for boys and girls than the public reading-room; and it is possible to make home so attractive as to satisfy many youthful longings for entertainment. The wise mother is not arbitrary and tyrannical in the home government. Some way she manages to have things at home just a little more pleasant for her

children than they can find elsewhere — and so they enjoy staying at home. The children of well-ordered homes have well-ordered thoughts. And truly bright is the future of the child whose thoughts are of this character. It is said, “The human face is the masterpiece of God.” It is the mother's privilege so to train the young mind that that masterpiece be not marred by evil; for the face is a revealer of the thoughts.

The Christian mother has many perplexing experiences which impel her to seek wisdom from above, that she may know how to solve successfully the many intricate problems which come to her, upon the proper solution of which may depend the present and eternal welfare of one or more loved members of her household. The morning and evening private devotions, the family altar, and the mid-week prayer-meeting do not always suffice to supply the needs of the Christian mother. She must have other special



seasons of prayer — it may be with one or more of her children, it may be alone.

Mothers largely shape human destiny. There is much truth in the familiar saying, “The hand that rocks the cradle is the hand that rules the world.” The mother teaches the first prayer, the first song, the first step. She kisses the burned finger, she soothes sorrow, she assuages grief, she watches in illness. She enters into all the trials and triumphs of childhood with a sympathy that is born of hope; for the Christian mother never ceases to look to the future with longings for the success of her children, not simply temporal, but eternal. And O, how blessed at any time to be able to say to the Master, “Behold I and the children whom God hath given me”!

The dear, loyal Christian mothers! How their influence permeates the intricate affairs of the world — hidden and obscure, but nevertheless powerful! It is only when a Washington, a Wesley, or a Garfield arises into prominence that the mother's influence is so perceptibly recognized. The mother who gives her best years in loving service to her children, may confidently expect that her children will “arise up and call her blessed.” Such service is not unfelt by the

world, or unseen by Heaven, and no service surpasses it.

But many a mother is only a household drudge. She is the first one up in the morning, the last one to bed at night. “The drudge is only a drudge, and her compensation lies in the fact that she seldom knows it.” Many a mother is so blindly devoted to her children — constantly toiling that they may have ease — that she does not realize she is doing them as well as herself a great injustice. It is the nature of a baby to like to help mother do things. But how easily children outgrow their babyhood, in this respect, and come to look at mother as the one to whom belongs the long list of household duties, from which they are exonerated, unless they have been trained to actual service! And surely it is nothing less than a sin to permit children to grow up in idleness. The self-sacrificing mother rarely looks after her own rights; let both husband and children see that these are regarded, — a right to respect, to love, to time for study and rest, that she may be all a mother ought.

The mother who so rules her household that the children never find higher enjoyment than when seeking to lighten the parental burdens, is fitting them to help lift cheerfully the burdens of the great weary world. Children who are taught to share the household cares, and who take real pleasure in “doing the duty that lies nearest,” and in doing it to the best of their ability, are fitting themselves to perform well the duties which lie beyond their present grasp.

The mother of George Washington was a beautiful character. She was acquainted with the Source of all help, and trained her son so well during his childhood that she was pleased to remember him in later years, as her own good boy. No amount of earthly glory or fame achieved by her son seemed to affect her. She had taught him diligently to be good when a boy, and she looked upon his success in manhood as a mere result. The key-note of her success in conducting the affairs of her home is found in her piety. It is said of her in her later years, “She was in the habit of repairing every day to a secluded spot formed by rocks and trees, near her dwelling, where, abstracted from the world and worldly things, she communed with her Creator in humiliation and prayer.” And Washington's devotion to his mother was one of the most noble characteristics of his life, and no doubt afforded her much comfort in memory during her closing days.

Froebel has given us this loving admonition: “Come, let us live with our children.” The true mother appreciates what this means. She is willing to sacrifice worldly pleasure and social distinction in her efforts to train her children so that they may gain the highest present benefit and pleasure from the hallowed associations of home, and achieve the greatest success possible for time and eternity. And such consecrated efforts bring great results.

—\*\*—

“THERE is no sin so small that it does not pain the heart of divine love; no sin so great that divine love can not blot it out.”



June in All Its Beauty



THE COVER for the June "Signs of the Times Magazine" is a typical scene in California the last week in March. It shows what greeted the eye on every hand in this beautiful valley of Santa Clara where Mountain View is located. As it will reach our readers in the East just about the time the spring blossoms are well advanced, for them it will come in very appropriately for this month of the year. The picture in full color, covering the entire front page of the magazine, shows a prune orchard in full bloom.

The contents of this number of the magazine are unusually good. The following is a partial list:

"Educate the Whole Man." By Prof. H. R. Salisbury. As this is the magazine that opens the scholarship campaign, it is appropriate that we give some consideration to the subject of education. Here is a timely, forceful article from one of our leading men in the educational work. Out of a ripe experience in this country and in Europe, he writes on the great, true principles of the education of our youth.

"Lessons from the Great Titanic Calamity." The terrible wreck of this gigantic steamship points out some of the typical errors of the time. The monstrous ship has gone down. We are helpless in attempting to undo what is done. But if humanity can learn the lessons to be gained from the occurrence, those who perished will not have died entirely in vain.

"What Modern Inventions Mean." We are in an age of unparalleled advancement in the matter of great mechanical improvements. This progress has a prophetic significance, clearly pointed out in this article.

"The Message of the Electric Telegraph." The discovery of both the electric and the wireless telegraph are briefly described, and the meaning of the discovery is explained from the Bible and the prophetic view-point.

"The Significance of International Peace." The great quiet that broods over the earth is explained in the light of the prophetic Word, showing its meaning for our times, and what it shall do for the future.

"Steam Cars and Automobiles in Prophecy." By Frank S. Weston. The prophecy of Nahum is studied under this caption, and the great advance in locomotion used as a demonstration of the prophecy's fulfillment.

"The Advance of Anarchy." Last month, from the pen of the editor, we published an article entitled "The Advance of Socialism," in which a warning was voiced showing one of the great evils that will come out of the Socialistic movement. Already anarchy is a demonstrated fact as a result of one phase of Socialistic propaganda. Still greater trouble may be expected. The article sounds a clear note of warning.

"The Fifth Universal Empire." By Charles L. Taylor. The fifth great empire is yet future. Its territory, subjects, and time of duration are all definitely stated in the prophetic Word. In this article we have a clear setting forth of the whole subject.

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The day of the Sabbath confuses many honest inquirers. What day is it? or is it any particular day? These questions are carefully answered in "The Day of the Sabbath," Apples of Gold Library, No. 50. A copy of this little help, post-paid, 2 cents; \$1.00 a hundred. This office.

An outline of the messages presented in the Revelation, and especially the one mentioned in the fourteenth chapter, is clearly given in Bible Students' Library, No. 188, "The Gospel Message for To-Day." Price for single copy, post-paid, 2 cents; \$1.00 a hundred. This office.

Second Coming

"Heralds of His Coming," Apples of Gold Library, No. 85, gives an outline of the unmistakable signs of the nearness of Christ's coming. Increase of riches, of crime, of knowledge; last-day scoffers; signs in sun, moon, and stars; peace and safety cry; preparation for war; great spiritual declension,—are some of these evidences. This popular tract, a copy, 3 cents, post-paid; a hundred, \$1.50. This office.



# Truth for To-Day

Is the title of the new series of the *Signs*, which is to follow these six special Religious Liberty numbers.

This new series will commence with the issue of July 2, and will continue for 25 numbers.

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"Christ Our Advocate," a pamphlet which can be secured at this office for ten cents, is an invaluable aid in studying the sanctuary question. It explains the building and purpose of the earthly sanctuary, patterned after the heavenly, and pictures the present work of Christ, "Our Advocate," in the heavenly sanctuary. The great prophetic 2,300 day period is thoroly explained, as are also prophecies relating to the conditions in the world during the time that the heavenly sanctuary cleansing work is going on.

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The Apples of Gold Library tract No. 45, "Historical Facts and Incidents Relative to the Sabbath and the Sunday," presents the most vital points from history in chronological order. They are the facts that one longs for in his study of the Sabbath. Single copy, post-paid, 3 cents; \$2.00 a hundred. This office.

Doubtless the tract "Elihu on the Sabbath" has brought light on this question to more earnest inquirers than any other tract published. It is a simple, logical review that we can heartily recommend for your personal study and distribution. Price, \$1.00 a hundred; single copy, post-paid, 2 cents. This office.

### The Law

That question of "Under the law? or under grace?" is a constantly recurring one. Bible Students' Library tract No. 163 gives a careful answer from the Bible. Single copy, 2 cents; a hundred, \$1.00. This office.

### Prophecy

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

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

### Immortality

We would recommend as a brief help in study of the immortality question, "Is Man Immortal?" Apples of Gold Library, No. 86. Single copy, 2 cents, post-paid; \$1.00 a hundred. This office.

Those who are making an investigation of the Bible teaching on immortality should secure the tract "Thoughts for the Candid," Bible Students' Library, 47. Single copy, post-paid, 2 cents; 50 cents a hundred. This office.

### Second Coming of Christ

Thousands believe in a second coming of Christ, but are confused as to how He will come. The sixteen page tract "Manner of Christ's Coming," Bible Students' Library, No. 124, will assist greatly in a careful study of this subject. Single copy, post-paid, 2 cents; \$1.00 a hundred. This office.



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**Southern Pacific**





MOUNTAIN VIEW, CAL., JUNE 4, 1912

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

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

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Human government is a device not to protect the many against the few, but to protect and secure the few against the many; not to protect the strong against the weak, but the weak against the strong. Religious tyranny always reverses this method.

**Love, Not Force.**—True and intelligent Christians will never seek to control the religious or non-religious opinions of even a single man, save by the law of love and the method of persuasion and reason. They know in their own experience that Christ did not compel their allegiance by force; He won it by love. As did Christ toward them, so will they act toward others. And this is the Golden Rule.

It is not a hard thing to wander from God if the soul so desires, but it is a more difficult thing to return. The path is more rugged, the way seems strange, the soul has lost its bearings. Happy indeed is the man if he be not shut up by Giant Despair in Doubting Castle. Happy indeed is he who remembers that no one waits with such earnest longing to welcome his return as does the One against whom he has sinned, Christ Jesus our Lord.

It is not so much the KIND of religion which, connected with politics, causes trouble. It is not so much the particular church which, united with the State, develops intolerance, persecution, and tyranny. The evil is in the intermixture of diverse elements. It is prostituting the divine idea to the low, gross, human element. It is making religion the sport, the play, the shuttlecock of politics. In its attempt to enthrone man as the vicar of God, it degrades God to the human level. And it places a cordon of ecclesiastical policemen between the soul and the Throne that is always accessible to the humble and sincere. There are chemicals which by themselves are innocuous and useful, but when united become powerful poisons or explosives. So it is with religion—Mohammedan, Roman Catholic, Protestant—and the State—empire, kingdom, or republic. But no true republic can live under such union; and from the Christian religion under such alliance, Christ departs.

The expenditure per head for liquor has fallen in eleven years in England from \$23.00 to \$17.50. Certainly that is good.

Mr. William English Walling, a member of the Socialist Party, has an article in the *Independent* of May 16 entitled "A Crisis in the Socialist Party." Will the party stand for internationalism, or will it stand for partyism? Will it stand for all the oppressed of all races, or will it stand simply for the laboring element in the one particular land in which that Socialism is represented? This is one of the things which face it at its soon coming convention, according to Mr. Walling.

Since the recent election and organization of the Review and Herald board, the following editors have been appointed, a noting of which will be of interest to our readers: editor of the *Review and Herald*, F. M. Wilcox; associate editors of the *Review and Herald*, C. M. Snow and W. A. Spicer; editor of the *Youth's Instructor*, Mrs. Fannie Dickerson Chase; editor of *Life and Health*, Dr. G. H. Heald; editor of *Liberty*, W. W. Prescott; associate editor of *Liberty*, C. M. Snow; editor of *Protestant Magazine*, W. W. Prescott.

J. W. Mace was appointed manager of the western branch house, and L. W. Graham manager of the eastern branch. The business manager of the publishing house is E. R. Palmer, formerly secretary of the General Conference Publishing Department. That place is now filled by Brother N. Z. Town.

## In Our Next

Among other important articles in our next are the following:

**California's Noble Stand against Religious Legislation.** By J. O. Corliss.

**Results of Sunday Laws.** By K. C. Russell, former secretary of the International Religious Liberty Association.

**The Beginning of the National Reform Movement; Kindred Organizations.** By C. M. Snow.

**Christ's Kingdom Not of This World.** By W. M. Healey.

**Look and Live.** By Mrs. E. G. White.

**Parents' Attitude toward Children.** By Mrs. Loper.

Our next issue will be a striking number, packed full of interest and information.

No man or set of men is good enough to be entrusted with lordship over another's conscience. The very principle is evil; for God never designed man to be a slave to his fellow man. His design is that His children should be free,—free even to choose evil. But God has appointed no soul to enslave his fellow. His very best instructed and chosen ones said: "Not for that we have dominion [lordship] over your faith, but are helpers of your joy: for by faith ye stand." 2 Cor. 1:24. "Neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:3. "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11. And even Jesus said: "And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:47, 48. He therefore who sets himself to judge men or conscience, sets himself above Christ, and is anti-christ.

**New Catholics.**—The *Oregon Daily Journal* of May 4 says that Methodists, Baptists, and other American communions working in Italy and assisting local Protestants in France, report that there is coming into existence in both countries a Catholic Church that is not papal. Those leading in this movement, it is said, are the younger elements among the better type of families. They wish to get away from historic Catholicism and cope with

modern conditions, with a trend toward liberalism in doctrine. But we may safely say this,—that there will be no movement of this kind of any importance as against the great Catholic Church. It may flourish for a little while.

**Is It Dead Matter?**—*Current Literature*, reviewing a new book, says: "That living organisms can be obtained 'almost at will' from solutions which have been heated in hermetically sealed vessels to temperatures very much higher than that which is known to be their death point, is now asserted by that famous authority on the nervous system, Dr. Henry Charlton Bastian, emeritus professor at University College, London." The media used are mixtures of saline solutions. It is said that in these mixtures, after the exposure of the tubes to light for months, develop organisms, not moving about in the fluid, but "were always motionless." The real question is, after all, whether these organisms are not manifestations of lower forms of life, mineral or vegetable, than have come within our ken. Are not minerals alive until disintegration occurs and the power to crystallize is gone? How do we know the matter was "dead matter"? These are questions of a layman.

It may be a holy office of God's own appointment, worthy of all honor; but it does not make its incumbent holy. Its responsibilities and sacredness may bring to him somewhat of the holiness he ought to possess, but it will not change his heart or make him a holy man. Let us not degrade the office divinely ordained, by confounding it with the unworthy officer, who places the position before Christ. The kingship was important, tho Saul and Ahab and Zedekiah were false to their trust. Apostleship was divinely ordained, tho Judas was false. Only Christ can save and cleanse. Position in His work without Him is mockery.

The San Francisco "News Letter" puts present conditions fairly well when it says: "The bird of peace has anything but a heavenly time in these times of 'armed intervention.' The school children will celebrate Peace Day on May 17, and in every civilized country, according to news despatches, blood is being shed in war, riots, strikes, or forms of anarchy." Surely there is need of peace propaganda. But peace can not come with men at war with God. "There is no peace, saith my God, to the wicked."

**Human government never enforced GOD'S word or law or Sabbath;** it only enforced some man's conception of what God demanded. Men of old professing to be teachers of God, believed that Jesus Christ ought to die because He did not keep the Sabbath in the same way they did. There are teachers now who believe that men who keep the same Sabbath that Jesus kept ought to die because they do not keep a day He never kept. Should such teachers ever be entrusted with the power of Cæsar?

The Portland "Oregonian" reports a sermon by the Rev. Frank D. Findley, of the First United Presbyterian Church, in which he said that "if the dear little child is to be banished from the home to make place for cards, wine, theater-parties, paint, poodle dogs, and the follies and fashions of sin, the home is gone, and the nation may as well prepare to meet the whirlwind. No part of society can strike against God without inflicting upon us national injury." And he speaks truly.

The United Commercial Traveling Men of California, recently in convention assembled, passed resolutions to boycott all hotels, barber shops, cafes, and other places where tipping is not prohibited. Good! We wish it might become general. Employees ought to be paid enough by their own employers, without demanding that the public should aid.