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Rights belong to individuals, but not to governments.

The worst kind of criminals in the world are criminal ideas.

Governments exist not to perpetuate themselves, but to perpetuate the rights of the people.

The Papacy maintains that not freedom of conscience, but the religious dictation of a Pope, is for "the greatest good to the greatest number."

To say that a man has no natural, inalienable rights is only another way of saying that the civil power may properly step in between an individual and his Creator.

It is easier to determine what is for the greatest good of the individual than what is for the "greatest good of the greatest number," and when the former problem is taken care of the latter will take care of itself.

"We have a law, and by our law he ought to die" has ever been the bulwark of intolerance.

The time to protest against an invasion of rights is when the principle is assailed. He who waits until his own rights are actually invaded will find himself placed at great disadvantage.

JESUS CHRIST died not to save men by governments, or by nations, or *en masse* in any other way, but as individuals; which means that individual welfare is the true basis of human welfare.

THE PASSING OF THE DOCTRINE OF NATURAL RIGHTS.

LAST week we called attention to the ground taken by a leading American journal, the *Outlook*, edited by Lyman Abbott, in declaring the straight National Reform doctrine that the proper basis of civil government is not the consent of the governed but the law of God. And now comes another leading American journal, the *Independent*, and declares that the doctrine of natural rights must be set aside as an outgrown tradition; that, in fact, it is "likely to gasp out its last breath in the pending campaign," and that the only rule that can be followed in government is that of "the greatest good to the greatest number."

Such avowals from leading American journals are startling, and would be so to Americans everywhere but for the teaching assiduously put forth by influential Americans the past two years, leading away from the ideals of republican government.

"One of the theories which has suffered most in these critical days," says the *Independent*, "is that of

'natural rights.' It is true that it has been reiterated in very recent times and by a man conspicuously learned and able, the philosopher Spencer. And yet," affirms the *Independent*, "though buttressed by so eminent a name, it has failed to make any distinct impress on the age, and the revolt against it grows apace." The *Independent* seems not to recollect that this doctrine of natural rights has all through the century been standing in the Declaration of Independence, than which there has been no higher political authority for Americans, and is strangely oblivious to the fact that the Declaration of Independence has during this whole century most profoundly affected the political ideals and ambitions of men throughout the civilized world.

No Such Thing as a Real Right.

"The fundamental principle in social conduct, according to Spencer," continues the *Independent*, "is this: 'Every man has the right to do that which he wills, provided he infringes not the equal freedom of any other man.' So stated," says the *Independent*, "it meets with well nigh universal approval. But," it says, "the moment it is sought to determine what constitutes infringement, there arises a world of interpretations so diverse and numerous that if order is to be maintained on the planet, organized society, the state, must step in and compromise. As for particular 'rights,' to be fundamental, to be *real* rights, they must be of universal applicability." Then the *Independent* inquires, "Can any one point to a postulate of a 'right' which for any considerable time, by any considerable number of men, has been held to be absolute, unqualified by time, place or circumstance?" The conclusion is that there is no such thing as a "real right." "What one man declares to be a 'right,'" it says, "another declares a wrong; that which one generation holds to be natural and inalienable, the next generation considers unnatural and promptly alienates." "No society finds it possible to acknowledge an 'inalienable right' to life. * * * In every part of the world society finds it necessary to determine the conditions under which its members shall live, *not* on the basis of universal moral law, but on that of social justice, which is but another name for social expediency. 'Rights' thus resolve themselves into postulates born of particular times, places, and conditions." Such is the *Independent's* conclusion, which amounts to saying that there is no such thing as a natural

right; that is, a right which a person has by virtue of his creation.

The doctrine of government by consent of the governed, the *Independent* finds, very naturally, to be equally far from being a "self-evident truth." "Examined judicially," it declares, this principle "is seen to be impossible, since it violates the fundamental assumption of every state—the assumption of power to determine what is best for the continuance of its own life. Examined historically, it is seen that no people has ever acknowledged it in practise." The *Independent* does not believe that "the fathers who promulgated it" could have "entirely meant it." If they had been of "an exacter turn of mind," they would have specified many exceptions to the rule, as in the case of females, minors, slaves, inhabitants of the territory not yet admitted into the union of states, etc.

A New Basis of Government.

From all this the *Independent* arrives at the conclusion before stated, which it puts as follows: "This absolute generalization regarding consent, disregarded by its formulators, and practically disavowed by every state that has ever existed, is likely to gasp out its last breath in the pending campaign. The progressive democratic philosophy of to-day is building the coming state in the light of considerations of social ends. It postulates nothing, it analyzes and decomposes old principles and theories, it concerns itself not with 'rights' but with duties, with social adaptations, with an ideal of 'the greatest good to the greatest number,' as that greatest good may be determined by experiences of fact."

This sweeps aside at once the whole system of American republican government set up a century ago upon the Declaration of Independence and the Constitution, and which has continued unquestioned by Americans down to the time of the capture of Manila. No more natural rights, no more consent of the governed, neither in the Philippines *nor in America*, but only the principle of "the greatest good to the greatest number," to be operated according to the dictates of expediency,—such is the basis to which American free government is being rapidly shifted before our eyes.

How will this affect the American people? This is simply to ask how it will affect an individual to deny that he has any natural rights, that his consent is necessary to his government, and to hold every interest that he may have subject to what men may

consider "the greatest good to the greatest number." Let us consider a case for illustration.

An Illustration.

Here is an individual who observes the seventh day as the Sabbath, according to the specifications of the fourth commandment. A committee of his neighbors, headed by a clergyman, visits him and informs him that he must keep Sunday.

"But," he says, "my conscience tells me that the seventh day is the Sabbath, and I can not keep two days in the week. I can not sanctify the seventh day without regarding the other days of the week as working days."

"The Christian Sabbath is not the seventh day of the week but the first day," is the reply; "and you must observe it. This is a Christian nation and you must observe the rest day fixed upon by the majority of the people. That is the law of the land."

"But it is my right," says the seventh-day Christian, "to be guided by my own conscience in the matter of Sabbath observance. The constitution of the State declares that 'every man has a natural and indefeasible right to worship Almighty God according to the dictates of his own conscience.'"

These words only provoke a mocking laugh. "Ho, ho, here is a man who clings to that old theory of natural rights! Why, my friend, that theory is all out of date. The progressive democratic philosophy of to-day has exploded those old notions of our fathers about natural rights and the consent of the governed. They were well enough in theory but they weren't capable of application to existing conditions in this government. If men were allowed to claim that they have natural, inalienable rights which the government must respect, some men would claim one thing and some another, and society and the government would be thrown into hopeless confusion. We have got to be guided now by what is expedient."

"And," adds the clergyman, "the constitution of the state is wrong in allowing that men may do as they please in matters of religion. That was the work of political atheists and it must be changed. Civil government, it is now recognized, rests not upon what men may will, but upon the law of God."

"But," persists the observer of the seventh day, "I am bound by the law of God, which says that the seventh day is the day to be observed as the Sabbath."

"The seventh day is not the Sabbath," rejoins the clergyman, sharply. "In this country it is settled that the first day is the Sabbath; public opinion and practise are overwhelming upon this point. The courts have declared it, Congress has declared it, and you can not be permitted to set up your opinion against the authority of the nation. You can not be permitted to teach anarchy."

"But my conscience—have I no right to that?" exclaims the one thus addressed.

"You have no right to set up your individual conscience against the national conscience," is the reply. "As we have said, it is not a question of your rights. That doctrine can not justify you, for it has had its day and been set aside. What must be secured in this nation is the greatest good to the greatest number. All are now agreed upon this, and the greatest good to the greatest number requires that all observe the first day of the week. We must have uniformity in this matter. So I repeat, you must hereafter observe the first day of the week. The public good demands it, and the state must see that this rule is firmly enforced."

So, instead of being able to claim the individual right of conscience in the matter of Sabbath observance, the dissenter from popular religious custom has nothing left to stand on but "the greatest good to the greatest number," and when he can prove that his freedom in religion is for the greatest good of the greatest number he will be allowed to worship differently from the majority *and not before*. But how long will it take an individual to prove that it is for the greatest good to the greatest number that he be allowed to observe the seventh day of the week instead of the first, in the face of popular teaching and custom touching this point?

As the result of such teaching as that we have quoted from the *Outlook* and the *Independent*, the fundamental American doctrine of natural, individual rights is being swept from under the feet of the American people; it is passing rapidly away before our eyes, and who is amazed or alarmed at the spectacle? It is high time indeed that the people everywhere should see and know what these things mean.

s.

THE spirit of liberty is not merely a jealousy of our particular rights, but respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged.

"ON BENDED KNEE."

ACCORDING to the *Chicago American*, of October 20, Hon. Howard Ferris, judge of the Probate Court of Hamilton County, Ohio, expressed himself recently in favor of adopting a uniform naturalization ceremony calculated to suitably impress the candidate for American citizenship. The judge is reported as saying:

"I think that there should be a ceremony accompanying the matter of naturalization. It ought to be of the most impressive character possible. The man ought to be impressed so that he will never forget the fact that he was on that day the recipient of an honor the like of which was never conferred upon him before.

"Legislative action along that line is not possible for the reason that the Federal statute leaves such a wide discretionary power with the court administering the oath, and seeing to it that the conditions of naturalization are present, that it is entirely within the discretion of the trial judge as to what ceremony, if any, shall accompany the oath.

"My idea is that inasmuch as the applicant for letters of naturalization is required to take upon himself the oath of allegiance, the oath should be explained to him. It should be made plain that hereafter the country from which he comes has no claim upon him whatever, and that he now swears fealty to new institutions, that he will follow a new flag.

"In New York and in other States the ceremony accompanying the taking of an oath makes it necessary for one to kiss the Bible to impress upon the party taking the oath the sacredness of the obligation. I see no reason why an obligation of the character in question should not be impressed upon the party in every possible manner, and if in token of sincerity and of love it would add the slightest to the impressiveness of the entire ceremony that one should kiss the flag, I see no reason why this should not be insisted upon.

"It would be a beautiful and patriotic thing for everybody to kiss the flag occasionally. When I administer the oath I give the subject a talk to the effect that that blessed symbol of freedom is the flag of his adopted country. I explain its meaning, and it should be impressed upon him on bended knee that his allegiance to the flag necessitates love, admiration, and respect under all circumstances, and that wherever that flag floats he may be assured of the fullest protection in every right.

"I hope to conceive a ceremony simple and patriotic, which will more fully impress upon the recipient the ideas expressed above. I am not a

stickler for kissing the flag, but I would like a simple act adopted that would show reverence to the country's banner."

The thoughts thus expressed by Judge Ferris are right in line with the flag salute introduced in many places in the public schools. In this salute the pupils are required to say: "We give our heads and our hearts to God and our country! One country! one language! one flag!"

In some respects this salute goes even further than the naturalization ceremony suggested by Judge Ferris, for the salute requires each pupil by repeating the words of the salute to make a profession of conversion, for giving the heart to God means that if it means anything. But while the contemplated naturalization ceremony does not, like the salute, propose to require a profession of conversion, it does propose to require the candidate for citizenship to pay divine honor to the flag. Bending the knee in reverence is an act of worship; hence it is an act that might very properly be refused on religious grounds.

The Romans held that the state was divine; indeed, the Roman state was the chief divinity from which all the other gods of Rome derived their dignity; but God forbid that a like idea should ever attach to this Government in the minds of American citizens, either of such as are to the manor born, as it were, or of those who become citizens by naturalization.

There is nothing divine about the flag. Only as the flag stands for liberty and justice is it worthy of respect. Blind devotion to one flag as the symbol of governmental power merely is no more praiseworthy than is blind devotion to another flag. If it is the power that is to be revered, then the flag that represents the most power is worthy of most devotion. Estimated in this way, Russia's might easily stand at the head of national emblems, but estimated from the standpoint of correct principles how different would be the conclusion.

Instead of being required to kiss the flag or to swear allegiance to it on bended knee, the candidate for American citizenship should be required to familiarize himself with the Declaration of Independence and the Constitution of the United States, and to swear allegiance to the principles of equality and justice therein set forth. Were this done, and were the Government ever true to these principles, there would be no lack of devotion to the flag of the

country, and no necessity to require an expression of it in meaningless forms or idolatrous acts. Judge Ferris' suggestion is full of mischievous possibilities. He should advocate a policy of education, not one of meaningless form and hollow profession. B.

THE DOCTRINE OF EXPEDIENCY.

"AND one of them, named Caiphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." John II: 49, 50.

In these words the doctrine of expediency was proclaimed upon a certain notable occasion in the past. The argument seemed very conclusive to those who heard it then, but to us its heinous character is made manifest by the fact that it was spoken by an enemy of Jesus Christ for the purpose of justifying his crucifixion.

Yet the same wicked sophistry, in different words, is repeated over and over to-day. "It is *expedient* that *one* man should die for the people, and that the *whole nation* perish not." What is this but one way of stating the doctrine of "the greatest good to the greatest number"?

To be sure, it was not for the good of the Jewish nation that they crucified Jesus Christ; and it is not actually for "the greatest good of the greatest number" that one person should be deprived of his God-given rights. But this is not the point. The Jews *believed* that the welfare of their nation demanded Christ's death, and they acted on their belief, and people to-day will act on their belief, just as did the Jews in the time of Christ. They will be led to believe that in some cases, comparatively few, the individual must surrender what has been considered his natural rights in order that anarchy may not break in upon society and that the whole nation perish not.

The doctrine of expediency has its place, but it is wholly out of its place when it is used to deprive a person of his natural right to life, liberty, and the pursuit of happiness. The law of God knows nothing of expediency, and as surely as every man is amenable to that law so surely has he the inalienable right to that freedom necessary to the development of righteous character. In the sacred domain of conscience the individual stands alone with his God; the rest of mankind are necessarily and rightfully excluded. This sacred domain must

be preserved inviolate, and if through any theory of government it is not so preserved, then the greatest harm to the greatest number will be the inevitable result. S.

RELIGIOUS LIBERTY; WHAT IS IT?

According to Webster's International Dictionary, "religious liberty is the free right of adopting and enjoying opinions on religious subjects, and of worshipping the Supreme Being according to the dictates of conscience, without external control." The Standard's definition is "freedom of religious opinions and worship as one's conscience may dictate."

Mr. Madison's memorial to the General Assembly of Virginia in 1785, protesting against "A Bill Establishing a Provision for Teachers of the Christian Religion," sets forth this: "We remonstrate against the said bill: 1. Because we hold it for a fundamental and undeniable truth, 'That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.' The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate."

The "Act Establishing Religious Freedom in Virginia" passed after the defeat of the act against which Mr. Madison and hundreds of Presbyterians and Baptists protested, provided, "That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested or burthened, in his body or goods, nor shall he otherwise suffer on account of his religious opinions or beliefs; but all men shall be free to profess and by argument maintain, their opinions in matters of religion, and the same shall in no way detract, diminish, or affect their civil capacities."

Again, in the memorial already referred to, it is said: "Whilst we assert for ourselves a freedom to embrace, to profess, and to observe the religion which we believe to be of divine origin, we can not deny an equal freedom to them whose minds have not yielded to the evidence which has convinced us."

These quotations show clearly that religious liberty means not only the right to hold, and to observe one's own religion, free from all restraint and compulsion, but likewise freedom from all compulsion touching the religious views, institutions and usages of others. B.

THE EVIL OF MISUSING WHAT IS GOOD.

There are no worse evils in the world than those which arise from the perverted use of that which is good.

The tendency to pervert the use of what is good seems to be inherent in human nature. Men are prone to forget that the excellence which anything may possess in itself may be no justification at all for the use they have in mind to make of it.

Religion is the best thing in the world, in itself, but this is no reason why religion should be joined with the state. When used to serve the ends of politics, religion becomes a curse to mankind instead of a blessing. History is full of illustrations of this truth.

Lucifer was an exalted angel in heaven; he was perfect *in his place*, but he got out of his place and all his perfection counted for nothing. He put himself to a use never intended by his Creator, and from a perfect being of the most exalted type he became the worst of all beings—the devil.

The law of God is a perfect law; must it not therefore be the proper basis of civil government? Must not that government be the best which conforms to the perfect law of the Almighty? Clearly this must be so, and, therefore, men have reasoned, the law of God and his revealed will, the Bible, ought to be made the fundamental law of the land. Men are so reasoning to-day and they are actually leading the nation to this conclusion. But was the law of God ever designed to be enforced upon men by civil governments?

The law of God performs an indispensable office in the government of God, but when men try to make this law the basis of human governments they pervert it to a use from which only untold evil can result. The law of God can be administered only by its Author. Civil governments are administered by men, and in such governments the law of God would be wholly out of place. This is not to say that civil governments must be contrary to the law of God, but only that finite man is incapable of doing justice when he tries to use other than finite means. Man's law is finite and suited to the uses of governments administered by man. God's law is infinite and suited only to a government which God administers. When the finite and erring hand of man attempts the task of administering the government of which the divine law is the basis, the result can only

be the direst failure, and out of that failure arises the rankest forms of injustice. The evil which follows from the perversion of an institution is in direct proportion to the importance of that institution to human welfare in the place its Author has assigned to it.

The church, religion, and the law of God have their proper place in the divine economy, but that place is the government of God and not the governments of men. Men must receive the benefits of religion through their connection with the divine government and not through their connection with human governments. Human governments are not designed to make men better in character, and when they attempt to do this they only pervert the instrumentalities of the divine government and work havoc in the spheres both of civil government and of religion.

Let civil governments then keep in their appointed place and leave the moral welfare of the world to the care of those spiritual agencies which pertain to the government of God. And let it be remembered that the more essential to human welfare an institution is in its proper place, the more dreadful are the consequences of perverting it from its appointed purpose. s.

A TRULY CHRISTIAN UTTERANCE.

Present Truth, London, England.

WHAT was indeed a most remarkable address was delivered recently at Hamburg to the General Protestant Missionary Association by Professor Adolf Harnack, of Berlin. Deprecating the idea of crusades in China, and protesting against the invoking of secular assistance by missionaries, he said:

“Protection should neither be asked by missionaries nor given to them in certain lands. It must be recognized that missionaries give up their rights as subjects of their own countries. The missionary ought not to go to regions where he feels he can not remain during times of persecution. If the course of political events makes the prosecution of missionary work impossible the missionaries must withdraw, even if they lose all they had gained. State churches, as such, should never engage in missionary enterprise. This should be a private undertaking. Missions should leave no doubt in the mind of the Chinese that they are a purely spiritual power. They should never be recognized as identified with worldly power. They should make it clear that they do not represent the interests of Europeans or Americans, but the interests of the natives.”

Sad to say, Professor Harnack stood alone in this view. The association passed a resolution in favor of the full protection of missionaries by the secular arm, and sent a telegram to the Kaiser asking his assistance. Thus the members deliberately classed themselves as emissaries of the state and not messengers of God.

SUNDAY ENFORCEMENT A STUPENDOUS FRAUD.

A Scene in Court.

JUDGE BAILEY (addressing the prisoner): You have been summoned here, Mr. Jones, to answer to the charge of violating the Sunday law. Do you plead guilty or not guilty?

MR. JONES: I confess, your honor, to having labored on Sunday, the first day of the week, as charged in the indictment, but I deny having labored on the Lord's day, or of having committed any crime against any of my fellow-citizens.

JUDGE: This is no place, Mr. Jones, to discuss fine-spun theological distinctions, but we are here to see that the laws enacted by our legislature are obeyed and to punish the transgressor.

MR. JONES: Do you claim, your honor, that it is your duty to enforce a law that punishes an innocent man?

JUDGE: I am not here to decide as to the justice or injustice of the law. The lawmakers are responsible for the character of the law. If the enforcement of the law imposes pains and penalties upon innocent persons it is the duty of the people to petition the legislature to change or abolish the law. So long as the law remains upon the statute books it is my duty as judge of this court to see that it is obeyed.

MR. JONES: Then I understand, your honor, that if you knew that a person who had broken the Sunday law was innocent before God, and that he had not trespassed in the least degree upon the rights of his fellow-citizens, you would punish that man by fine and imprisonment.

JUDGE: I am not convinced, Mr. Jones, if it is proven that you have violated the Sunday law that you are innocent before God and that you have not trespassed upon the rights of others. Perhaps if I were convinced that the law was wrong, and to enforce it would impose unjust punishment upon an innocent man I might act differently. I certainly would feel loth to punish an innocent man.

MR. JONES: Would you be willing, your honor, to listen to the reasons why I believe that I am innocent of the charge brought against me; not so much that I may escape the punishment you might inflict on me, but that justice and right may prevail and the people of this community may see the injustice of Sunday laws.

JUDGE: Of course, Mr. Jones, that is what we are here for; to try your case and see whether you are guilty or not; and as you prefer to plead your own case you are at liberty to do so. However, we would like you to state your reasons as briefly as possible, as our time is limited.

MR. JONES: Thank you. I will endeavor to be as brief as I can.

When the officer arrested me I was digging some potatoes in my garden. Does your honor believe that the act of digging potatoes is in itself a crime against the state? Would you consider it such if done on any other day of the week?

JUDGE: Of course, no one thinks that domestic labor is in itself a crime against the state.

MR. JONES: Then, your honor, if there *is* any crime in Sunday work it is not in the work itself, but because of the character of the day on which the work is done, and you will agree with me that there is nothing in which the Sunday differs from other days of the week except in its *religious* character. If the day differs from the rest of the days of the week in its religious character, and *that only*, then for the state to compel the observance of that day is forcing the religion that is in the day upon the people and *nothing else*. And this is positively contrary to the spirit of our free institutions. The national Constitution provides that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;" and in harmony with this provision nearly every State constitution contains, seemingly, ample guarantees of liberty of conscience.

JUDGE: But, Mr. Jones, there is a civil phase to this question, and that is what the legislature had in mind and not the religious phase. I can hardly think that our legislators would intentionally make laws enforcing religion upon the people in direct opposition to the Constitution of the Government.

MR. JONES: As to the motives the legislators had in passing the Sunday law I can not say. But this I do know, that if the religious element of the country had not urged it upon the legislature they never

would have thought of making such laws. But that it was at the solicitation of the clergy and the church leaders that they passed the Sunday law can be proven beyond a doubt. However, you must see, your honor, that there can be no such thing as a civil Sunday law. You understand, of course, the meaning of civility and incivility. To be uncivil is to disregard or trample upon the rights of another. But you admit that to do common labor on any day of the week is not trampling upon the rights of another, and therefore can not be uncivil; and if the mere act of labor on Sunday is not uncivil, then how could a law punishing a man for doing a civil act be a civil law?

JUDGE: Go on, Mr. Jones; we will consider that point later on.

MR. JONES: In regard to my being innocent before God, your honor will agree with me, that the Sabbath commandment says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work." Now, if God commands me to keep the seventh day under pain of the second death, has any legislative body any right to step in and say that I shall not keep that day?

JUDGE: Oh, no, Mr. Jones, the legislature does not claim the right to say that you shall not keep the seventh day. No such thing is contemplated in the law. Far from it. And, further, Mr. Jones, if you are conscientiously convicted in your own mind that you ought to keep the seventh day as the Sabbath, I honor you for doing so. I hold that it is every man's duty to act out his conscientious convictions, so long as his convictions do not prompt him to interfere with the rights of another.

MR. JONES: I am glad to hear your honor so decide. It is an evidence to me that you desire to be just in your rulings. But please bear with me. You admit that because the commandment says "the seventh day in the Sabbath of the Lord thy God; in it thou shalt not do any work," no legislative body has any right to override the authority of the great God and say that I shall keep it.

JUDGE: Indeed I do, Mr. Jones, and I should be the last man to decide otherwise.

MR. JONES: Very well, your honor. Does not the same God in the same command say, "Six days shalt thou labor and do all thy work"?

JUDGE: I believe He does.

MR. JONES: Then, when God says, "The seventh day is the Sabbath; in it thou shalt do no work," no

legislative body has any right to say I shall not keep the seventh day, and if my conscience tells me it is my duty to keep the seventh day I should do so regardless of any human intervention to the contrary. Then when the same God says in the same command "Six days shalt thou labor," what right has any legislative body to say I must rest the first day, and thus deprive me of one day's income contrary to the command of God?

JUDGE: I do not understand, Mr. Jones, that that clause of the divine law is imperative, and that every one is compelled to work six days. We all know that many good people are unable to work. Therefore we understand that the clause to work six days is only a permission to labor if we are able and desire to do so.

MR. JONES: Very well, your honor, we will accept your understanding of that clause in the commandment. But is it not true that the law gives me a *divine right to work six days*; and, if so, has any legislative body the authority to prevent me from exercising a *divine right*? Would not that be putting human authority in place of the divine, and thus exalting man above God?

JUDGE: We must confess, Mr. Jones that your reasoning is logical throughout. Do you wish to make any further defense in your case?

MR. JONES: There are many more reasons I might lay before your honor, but I will not occupy any more of your valuable time, but, thanking you for granting me permission to state my reasons, and hoping you will consider them in the light of truth and justice to all men, I close.

JUDGE: As it is about time to adjourn this court for to-day, and as I wish some time to consider your case, you can go, Mr. Jones, and await our decision.

A Private Conversation Next Morning.

STATE'S ATTORNEY: Good morning, Judge.

JUDGE: Good morning, Mr. Marsh.

ATTORNEY: Well, Judge, what do you think of Jones's defense yesterday?

JUDGE: Think of it! The man doesn't live that can pick a flaw in a single point he made. The principles of civil and religious liberty as presented by Jones in his defense are the principles advocated by all the noted jurists and statesmen since this Government was founded, and for years before.

ATTORNEY: That is my opinion exactly, Judge, and I have about made up my mind that Sunday

legislation and Sunday enforcement are, on the whole, a stupendous fraud, and if continued will work evil and result in persecution to some of our best citizens. But what will you do, Judge, with this case?

JUDGE: You may depend upon it, Mr. Marsh, I will never play the role of a Pontius Pilate and condemn an innocent man, for I am fully convinced that Jones is no more guilty of a crime against the state in lifting out some potatoes in his garden on Sunday than I was in examining some legal papers in my office on the same day. If the church leaders want to impeach me for refusing to sentence an innocent man, I am willing to step down and out. I realize that I am to be summoned before a higher court than I have presided over, and I do not want the blood of innocent men found on my garments.

ATTORNEY: Good; I honor you, Judge, for the noble stand you take and will stand by you.

JUDGE: Thanks; good day.

J. F. BALLENGER.

FOR AN ILLINOIS STATE SUNDAY LAW.

In line with what was said in these columns last week touching the prospect for a Sunday-closing law in Illinois is the following from the *Chicago News* of October 16:

"A wide interest in Sunday closing was awakened last year in different parts of the city, and the good effects of the movement are still in evidence, as shown by the agitation of the grocers, butchers, milkmen, and other tradesmen in favor of a State law enforcing Sunday rest. Several meetings for this purpose were held at various places in the city last Sunday afternoon, and the various clerks' and retailers' associations propose to appeal to the pulpit in aid of their plans, and also to distribute handbills and notices calling upon people to patronize only stores that observe Sunday closing.

"Logically this movement for a State law is the only hope for anything like a permanent and satisfactory solution of the Sunday question. It is extremely difficult at times to procure the assent of all retailers in a given neighborhood to an agreement for Sunday closing, and as long as there are exceptions their numbers are likely to be increased by recruits from Sunday closers who fear rivals will gain their trade. * * *

"Laboring men and clerks and small retailers are especially interested in this Sunday question, aside even from any religious scruples or beliefs they may have. The rich man can rest when he pleases. The poor man, under conditions that are in danger of hardening into custom in many great cities, is often

compelled to work seven days in the week or 'lose his job.' As wages now are generally adjusted to the labor week of six days, labor would simply add to its toil without increasing the remuneration, should the seven-day week become the custom. It would also by this act cut off all opportunity for social converse, moral and religious instruction and development, and, in general, make life a monotonous vista of working days, broken only by a rare holiday. * * *

"Whether, therefore, the enforcement of Sunday rest be regarded from either the Christian or the pagan point of view there is the authority and custom of practically all the past history of the world in its favor. Man is not a machine. He needs periodical rest to recuperate and to store up vigor for work. As a matter of fact, in the long run, any man will do far more and far better work working only six days in the week and resting the seventh than he will working all the time. Illinois should follow the example of many other States and enact a Sunday-closing law, and having enacted it should see that it is enforced."

TROUBLE AHEAD.

From the *Flaming Sword*.

The signs of the the times, when accurately read and scientifically interpreted, indicate that the great culmination of the age is at hand. The world entered a vortex of war when war was declared between America and Spain, when the United States stepped into recognition as a world power and began action upon the Oriental stage close to the mouth of the dragon. We have passed through an age of war; and the age must culminate in war and revolution—the curse must ultimate in woes. The whirlpool widens in its sweep and must ultimately involve every element of the old order—every church and state, every organization, every great power, every civilized nation, and every department of industry, commerce, and political economy. We see millions of soldiers drilling for war, and hundreds of warships ready for action; we see the massing of capital for the purpose of protecting its interests against organized labor, and we hear the threats of the labor leaders that ere they surrender their cause they will command upon the field of action the millions of working-men. The affairs of the world are reaching the critical stage; the storm is approaching and its force is irresistible. There is no hope of escape from the destruction of the present order of the world; it is inevitable, for the way must be cleared for the new world!

News, Notes . . . and Comment

THE progress of the agitation for Sunday closing in this city is indicated by the following, printed in the *Record* of October 22:—

“The fight for a state Sunday-closing law was formally opened yesterday in various parts of the city. In front of many churches pamphlets and circulars were distributed urging people to uphold the efforts to secure the passage of the law. Counter pamphlets and circulars were handed out at the same places, some containing the statement: ‘We sell goods on Sunday.’

“At Robey and Division Streets retail clerks held a mass-meeting in the afternoon. Druggists joined the ranks of the advocates of the Sunday-closing law yesterday.”



THE “New York State Conference of Religions” will, it is announced, hold a session in New York City November 20–22. In giving the reason for holding such a conference the *Evangelist* says that “the solid front presented by irreligious forces required religious forces to present an equally solid front, and that for this it was necessary to give prominence to our agreements rather than our disagreements.”

Since prominence is to be given to “our agreements,” we may look for prominence to be given to Sunday and to Sunday laws, since this is one of the very few points upon which there is anything like agreement among the various sects. This agreement refers, however, to the question of the enforced observance of the day rather than its authority. As soon as that point is touched there is great diversity of opinion, for since the Bible furnishes no authority for the institution every one must fix up a theory of his own. But notwithstanding this fact there is great unanimity in the opinion that Sunday-keeping ought to be enforced by civil law.



MR. EDWIN D. WHELOCK, in a letter to the *Daily News* of this city, says:

“In the enterprise established by the National Christian Citizenship League at Gull Lake, Mich.,

the purpose is not to build a city, nor establish a colony, nor to found a college. It is simply to conduct a summer school on the definite lines of present-day social problems in the light of the teachings of Jesus of Nazareth. In its physical features it will resemble some of the Chautauquas which are already established.

“The purpose is not to provide a place where a few theorists can withdraw themselves from a ‘wicked world,’ but rather where earnest men and women of all shades of opinion may spend two months of the year in conference, so that they may be the better able to place the imprint of the Nazarene upon public affairs during the other ten months. The teachers in this summer school will include the leading thinkers of this and other countries, the general arrangements in this department being in charge of Prof. George D. Herron, of Iowa.”

This is the same school referred to in these columns in our issue of the 11th ult., as being located at Yorkville, Mich. It means simply a National Reform Chautauqua. We shall doubtless hear more of this enterprise in the future.



ARCHBISHOP IRELAND is credited with the statement recently made that “as a plain matter of fact the only safety which the Catholic Church at the present time has in the Philippines for the possession of her properties and for the lives of her priests is the protection afforded by the American flag, and all this is fully understood and fully recognized in Rome.”

So great is the papal appreciation of the service rendered to “the church” by the Government of the United States that the archbishop was authorized to thank the President in the name of the Pope.

Commenting upon the archbishop’s statement, the Michigan *Christian Advocate* says: “In view of the fact that the Philippine revolt was as much against the abuses of the Roman Catholic Church as against Spanish oppression, all this information is more calculated to gratify Catholics than Protestants.”



EVERY little while we hear something about how Roman Catholics established religious liberty in America, and how “the church has ever stood as the champion of liberty,” etc. But be it known that when a Roman Catholic speaks of religious liberty he does not mean thereby what is generally understood by the term; he means simply liberty for Cath-

olics. In "Faith of Our Fathers," pp. 264, 265, Cardinal Gibbons defines religious liberty thus:

A man enjoys religious liberty when he possesses the free right of worshiping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God."

Of course "a right conscience" is a Catholic conscience. That this is what the cardinal means is evident from the fact that on page 269 of the same book he quotes from that eminent Catholic theologian, Becanus, the statement that "religious liberty may be tolerated by a ruler when it would do more harm to the State or to the community to repress it." "This," the cardinal says, "is the true Catholic teaching on this point."

The cardinal uses the present tense advisedly, for such is still the attitude of the Catholic Church—religious liberty not from principle, but from policy.



"THE Baptists of Germany are stalwarts," says the *Canadian Baptist*. "They have had to suffer persecution, and have in the past had to endure social ostracism. The editor of the *English Baptist* attended their Triennial Conference. He writes: 'There are no "open" Baptists in Germany. We explained the distinctions in England, and were always met at the end of our statements thus: "We, then, are close Baptists."' They have made grand progress in the face of what might appear insuperable obstacles. Baptists who think their principles worth suffering for, ever do make rapid advance."

And it is equally true of any people "who think they have principles worth suffering for" that they will prosper; but, sad to relate, there are many in these days, and some of them Baptists, who, whatever they may think of the value of their principles, are not willing to suffer for them. Thousands and tens of thousands of religionists everywhere must even be protected against a little financial loss or they can't keep the day they profess to believe they ought to keep holy unto the Lord!



A PRIVATE soldier, writing from the island of Panay, one of the Philippine group, to a friend in Portland, Maine, says:

"I enlisted so that I could stop drinking and I have succeeded, but do not think that it is because I can not get it, for the canteen follows the com-

pany wherever it goes, and a soldier can get both beer and whisky. Drinking is killing lots of good men. Taking everything into consideration, I wonder that every man here is not crazy. Last Sunday one hundred barrels of beer came. I had to work all the afternoon helping unload it, and at night I was on patrol. Well, the whole company has been drunk ever since. I'll bet there has been fifty fights. Monday night about 11.30 the captain came over with his pistol drawn to stop one. It's a sight and a shame that they should send beer and whisky into such a country as this. We left camp Meade with 128 men and two months ago we got eleven more recruits, but at present we have only seventy-eight for duty."

These facts are not calculated to make converts to the army canteen.



AN English journal, *Reynolds' Newspaper*, prints the following anent the "glorious victory" gained by England over the late Boer republics, now crown colonies:

"Mr. John Haggert has received letters from his son, Trooper Qs. Haggert, of Bethune's Horse, dated Platrand Station, July 18 and 22, in which he states that a post-office official at Durban has been sentenced to six months' imprisonment for opening letters from the men at the front. He continues: 'Probably you saw in the papers that in one case we ordered the women and children out of their houses and set the buildings on fire. It was a terrible sight to see the women and children looking at their homes being burned down and crying. We read the orders out to the Boer women stating that if they gave food or shelter to the rebel Boers we should commandeer all their stock and burn their houses down. The women are sent down to Natal. I do not care about this job of burning down houses and witnessing the grief of the women and children. It almost makes one shed a tear.'

Comment is unnecessary. The simple facts cry to Heaven.



THE archbishop of the state church in Sweden having made charges of immorality against dissenters in that kingdom, especially the Baptists, Peter Waldenstrom, one of the most influential members of the Swedish diet and a prominent Lutheran, has come to the defense of the Baptists against the charges of the archbishop. Among other things, Mr. Waldenstrom states that he visited all the disreputable places in Stockholm, such as saloons, rum

holes, the registry for lewd women, and prisons. On asking how many Baptists there were among the frequenters and denizens of those places, with laughter and surprise, the answer always was: "Baptists here, dear sir? There are no Baptists here! This is no place for them." In the crowds frequenting the low dives they told him if he thought them Baptists they could show him their certificates entitling them to the Lord's supper in the state church.

"Mr. Waldenstrom's letter," remarks the *Canadian Baptist*, "has pulverized the archbishop's charges, and has revealed the corrupt condition of the state church."



THE *Catholic Standard and Times* says: "There were no embitterments between Catholics and non-Catholics until they were begun by Luther in the period which followed the Middle Ages—the Renaissance."

Very true, and that for the reason that, as the same paper says, "there were no non-Catholics." Until the Reformation all Christendom was Catholic. Rome had for centuries kept it so by making it exceedingly unsafe to be anything else. True, there arose in the twelfth century the Waldenses and the Albigenses. Early in the fifteenth century Huss and Jerome dared to dissent from the doctrines of Rome, and just before the close of that century Savonarola gave his life for his faith; but until the "little monk of Wittenberg" led Germany out of the church of Rome almost bodily there were, in a sense, within the bounds of Christendom, no non-Catholics. However much individuals or communities may have desired to be non-Catholic in religion, Rome never recognized them as outside her fold. They were at most "erring children," to be disciplined and subdued by any means necessary. It is in view of this that the *Catholic Standard and Times* says:

"If there were any non-Catholics in those ages capable of doing anything inimical to the established Christian religion, after the downfall of Arianism, then surely we are behind in that grand march of progress to which he so strikingly refers, since we know not of these things.

"The rights of non-Catholics in the Middle Ages are entitled to some respect, if the rights of real Catholics in this one be deserving of little consideration. If the former did not exist, for the plain reason that there were no non-Catholics perceptible to

the naked eye, then surely they might be allowed to repose in the quiet of inconceivability."

And why does the *Standard and Times* talk in this vein? Simply because a Catholic priest has been reminding his coreligionists of some of the history of the Middle Ages, and contrasting that period with the present era of equal rights for Catholic and Protestant. It is to make the contrast less sharp that resort is had to the subterfuge that "there were no non-Catholics." There were none only because Rome suffered them not to continue.

A NEW JERSEY PREACHER AND THE MAINE LIQUOR LAW.

THE story is told by the daily press of the country, of a New Jersey preacher who, desiring to know the real truth concerning the practical workings of the Maine liquor law, recently visited that State disguised as "an up-to-date man of the world." The story is as follows:

The Rev. J. Ward Gamble, pastor of the First Methodist Episcopal Church of Vineland, N. J., has just returned home and resumed the charge of his large congregation, after having successfully accomplished one of the most remarkable undertakings ever devised and executed by a clergyman.

Disguised as an up-to-date man of the world, with swell outing suit, white duck trousers, radiant shirt waist of varied hues, and light russet shoes, he left Vineland about ten days ago, with the purpose of going to Maine to gather data concerning the celebrated law of the Pine Tree State which forbids the sale of intoxicants within its borders. Dr. Gamble adopted this disguise to more easily and effectually collect the information which he desired concerning the law in question.

"I am really glad I made the journey, as I fully satisfied myself that the celebrated Maine prohibition law is a farce," said Dr. Gamble on his return.

"For years conflicting reports have come from Maine as to the enforcement of the liquor law, some stating that the law was fully enforced, others denying it.

Bribes Less than Licenses.

"Finally I became interested in the subject and I made up my mind that I wanted to see how the law was working. There was but one way to accomplish this purpose—by a personal visit to Maine. Of course, I realized the fact that if I went as a minister of the gospel I would return without the desired data. Consequently I determined upon my disguise, which worked like a charm, as I was en-

abled to see for myself the full operation of the law.

"Without fear of molestation I took pains to cover a pretty good range of country, and I believe I got a reliable insight. I did the detective work myself. Some took me for a dude, some for a dunce, and others for a card sharp. I was offered drink by all. I went into hotels, restaurants and saloons, and now I am back home well informed on the subject.

"The result of my discoveries is interesting. I soon discovered that to intimate to the Maine people that the law is enforced draws a smile or a sigh, simply because every one in the State who has taken the trouble to look into the matter knows that it is not enforced and that little or no attempt is made to do so.

"The politicians and officeholders favor the law as it is, because they can say to the good people who want prohibition: 'We are for the law,' while the liquor interests do not object, as the fees and fines they pay to police and sheriff are considerably less than low license.

"Only occasional raids are attempted, and then only for the sake of appearance and to extort money from the saloonists.

Easy to Obtain Liquor.

"Without the slightest show of secrecy I visited a saloon, that is, a saloon in all but the sign above the door, located in a prominent position on State Street, Portland. Upon my arrival from Boston I innocently passed this place at the first glance, never suspecting anything out of the way until my eyes were opened a day or two later, when I finally discovered the true nature of the place and entered it. I asked for a lunch, whereupon the bartender sized me up for a dunce and replied: 'We have none, but I can serve you with anything you want to drink, old man.' 'But you have no right to sell here,' I said. 'O, yes, I have,' he replied. 'How do you work it?' I questioned; 'tip politicians?' 'No, I pay my fines.'

"He spoke as confidently as if a thousand-dollar license hung on the wall. When I left the place two policemen were standing near by and I asked them how often they fined the saloonkeeper in question, but they could give me no satisfactory answer. The place was free and open to all comers. Even women were constantly running in and out, carrying pails containing beer and ale.

"This is the state of things in all the large towns of Maine. Of course, if one wants to be blind to the facts and simply walks up and down the streets of the town looking for signs, he can easily go out of the State and still believe that prohibition prohibits in Maine.

Bar in a Drug Store.

"The day after my arrival in the State I began

my investigations unaided and unaccompanied, depending upon my disguise to carry me through. Not a soul was in my confidence except those in my boarding place. My object was to see if a stranger could get liquor.

"As I was anxious to begin my investigations as soon as possible I entered the first restaurant I encountered and asked for beer. The waiter replied, 'We have none, but you can get all you want at the hotel across the street.' I went over there and was accommodated.

"Next I entered a drugstore, so called, and found a bar, with all the usual fixtures of the modern saloon. The bartender, in a nonchalant manner, drew me off a glass of beer, for which I paid five cents.

"Later I entered several restaurants. All had bars, which were conducted quite as openly as if the place had been licensed.

"The Republican party is for retaining the law as a venerable institution and honorable name, The Democrats are for enforcement—at least, that is their platform. They accuse the dominant party of treachery and dishonesty. The Prohibitionists are discouraged and weak, while the church appears to be either indifferent or discouraged and waits to act until there is a better state of things in Maine.

"In conclusion, I might say that I believe that no more flagrant violation of liquor laws can be found in the United States than in Maine. The good old State is dishonoring the illustrious name of her great prohibition reformer, Dow, whose home was in the very town where the laws are most frequently set at naught—Portland."

Mr. Gamble's experience and the facts which he states bear witness that in morals as in other things "a stream can not rise above its source." It is impossible for the people of Maine, or any other State, to make themselves any better by law.

It is likewise true that statutes in advance of the moral sense of the people, cannot be enforced—that is, such laws will not be enforced except spasmodically. There can be no uniform operation of such a law. It is more than likely to be used for purposes of blackmail. It places temptation in the way of officers of the law and so corrupts the administration of justice.

That the liquor traffic ought to be abolished admits of no question, but it is more than doubtful if prohibition can be made effective unless supported by such an overwhelming public sentiment as to make it unnecessary; for a people who are at heart opposed to liquor drinking will not drink. Saloons would starve to death among them. The failure of the Maine law only emphasizes the truth that "there is no help in man."

What is Religious Liberty?



THE importance of a correct understanding of this question, and the principles governing the true relation and attitude of the church and state can not be overestimated.

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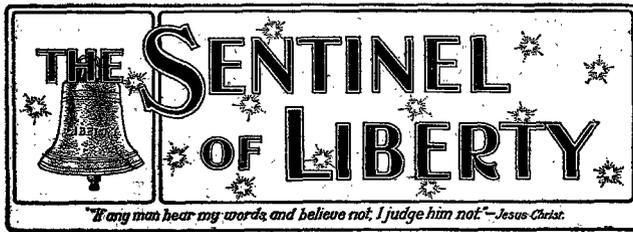
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CHICAGO, NOVEMBER 1, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

MEN talk of the flag as though it were divine, but it is not a god, though in the providence of God it stands as the high-water mark of human liberty. It were infinitely better to preserve it as such rather than to let it become a thing before which to doff the hat while the heart is full of bitterness at the thought of wrongs perpetrated under its ample folds.



IN considering our relations to "the powers that be," it ought never to be forgotten that we must distinguish between the "powers" and the men who are in power. The "powers" are ordained of God, and are always good and to be respected, but rulers are often bad, and demand that which is unjust and unrighteous. The Christian is ever to be subject to the right, but never to evil.



WHEN a colonial policy was inaugurated under this Government, and it was officially proclaimed that self-government is not a natural right of certain people dwelling outside the United States, we said it would not be long until the right of self-government would be questioned as applying to people within the United States. In other words, that this nation could not long deny the principles of the Declaration of Independence abroad and maintain them at home. And now, in confirmation of this, hear this editorial utterance of the New York *Independent*:

"This absolute generalization regarding consent [government by consent of the governed], disregarded by its formulators and practically disavowed by every state that has ever existed, *is likely to gasp out its last breath* in the pending campaign. The progressive, democratic philosophy of to-day is building the coming state in the light of *considerations of social ends*. It postulates nothing; it analyzes and *decomposes old principles and theories*; IT CONCERNS IT-

SELF NOT WITH 'RIGHTS,' but with duties, with social adaptations, with an ideal of *'the greatest good to the greatest number,'* as that greatest good may be determined by experiences of fact." (Italics and small caps ours.)

Where will you stand, reader—what security will you have for life, liberty, and the pursuit of happiness, when the Government under which you live no longer concerns itself with rights—*your rights*—but tries to be guided by the hazy principle of "the greatest good to the greatest number"? What will become of your right to worship God according to the dictates of your own conscience when the Government shall have dropped the theory of natural rights altogether, and the claim is set up that it is for the greatest good to the greatest number that your worship should be directed by the "national conscience" or the conscience of an ecumenical Christian council, or some other conscience not your own? And the *Independent* said this not to present something new and strange, but to sum up the prevailing teaching of the last two years on this vital subject.



WE hear much said at the present time about the "civic duties of Christians." The phrase is misleading: It conveys the idea that there are certain civil duties which pertain to Christians as such. This is not the case. The individual is the unit of civil society, and civil duties pertain not to Christians, but to men. A Christian sustains exactly the same relation to civil society as does one who is not a Christian. In other words, the profession or non-profession of Christianity does not affect one's relations to the civil powers at all. All persons, whether Christians, atheists, Jews, or pagans are equally bound to contribute to the support of the civil power, and to abide by the laws of justice. These are their civic duties, and the "civic duties" of the atheist are exactly the same as the "civic duties" of the Christian.



"If he be a god, let him plead for himself," was the noble answer of Joash to those who were demanding the death of the young man who had overthrown the altar of Baal. This is the answer of the friends of religious freedom to-day to every demand for the enforcement of law in behalf of religion. If a religious institution be not of God it should fall; if it be of God it can not fall. God is able to plead for his own.