

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

*The Complete Separation of
the Church and the
State*



*The Emancipation of Religion
from the Dogmatism of
Modern Science*



DOMINICAN MONASTERY, CONSTANCE, GERMANY.
Here Huss was imprisoned during his trial. See article on page 20

Published Quarterly

Price, 10 cents

Washington, D. C.

685

Religious Liberty Association

DECLARATION OF PRINCIPLES

Scriptural Basis: "Render to Caesar the things that are Caesar's, and to God the things that are God's." "The powers that be are ordained of God."

1. The Bible is the Word of God, and Jesus Christ the Saviour of the world.
2. The ten commandments are the foundation of all morality, and comprehend the whole duty of man, both to God and man.
3. The religion of Jesus Christ, being founded in the love of God, needs no human power to support or enforce it. Love can not be forced.
4. It is the right, and should be the privilege, of every individual to worship, or not to worship, according to the dictates of his own conscience, provided that in the exercise of that right he does not interfere with the equal rights of others.
5. Civil government is of divine origin, designed for the protection of men in the enjoyment of their natural rights. It is ordained to rule in civil things, and in this realm is entitled to the respectful obedience of all.
6. The civil power is not authorized to enter the realm of religion, enacting legislation to define or to enforce any religious dogma, ritual, or observance. Coercion in matters of religion always means persecution.
7. All religious legislation on the part of the state, and all movements tending to unite church and state, are subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
8. It is proper, therefore, for all to protest against, and use every laudable and legitimate means to prevent, religious legislation, or the union of church and state, in order that all may enjoy the inestimable blessings of religious liberty.
9. The warfare of modern science and modern theology upon the Word of God is a warfare upon the liberties of men, which are defined and guaranteed by that Word.
10. The liquor traffic is a curse to the home, to society, and to the nation, and a menace to civil order, and should be prohibited by law.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, K. C. Russell; corresponding secretary, W. A. Colcord), or any of the affiliated organizations given below:—

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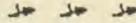
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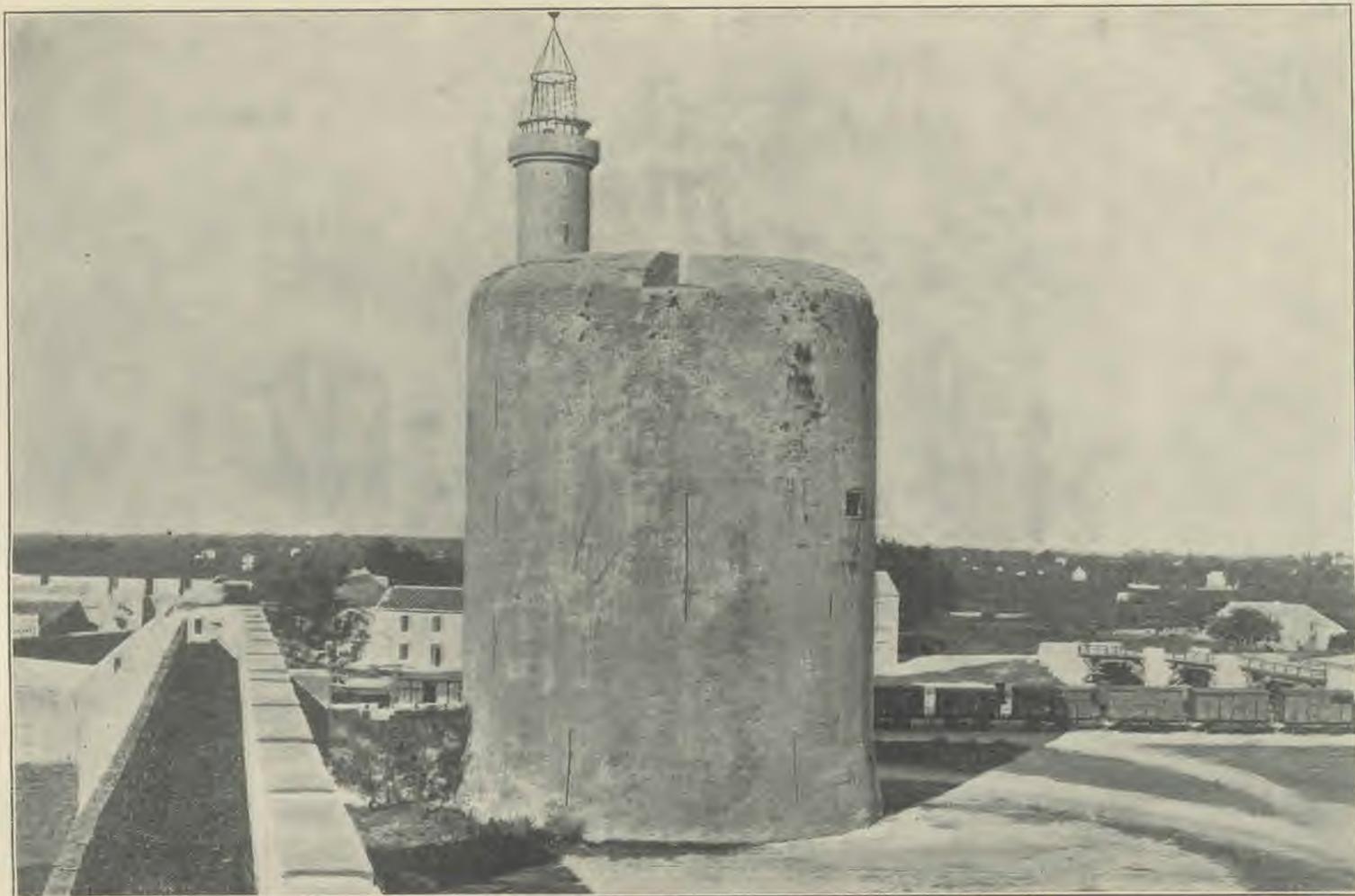
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TOWER OF CONSTANCE, AIGUES MORTES, FRANCE

In this prison tower were incarcerated, during Reformation times, hundreds of the victims of the Inquisition

LIBERTY

*Proclaim liberty throughout all the land unto
all the inhabitants thereof. Lev. 25:10.*

VOL. V

FIRST QUARTER, 1910

NO. 1

Editorial

THE less piety the more politics; the less love, the more legislation; the less faith, the more force.

LACK of piety in the church is not a disease that can be remedied by politics, no matter how vigorous the application.

THE present effort in this land to make religion a matter of law, harks back to the experiences of the Middle Ages, on which the great Neander was thinking when he wrote: "The truth itself forced on man, otherwise than by its own inward power, becomes falsehood." Truth can stand upon its own foundation. It is only error that needs the prop of human law.

WHY did the Author of the Sabbath never authorize men to pass laws enforcing that institution upon mankind? — Because the Sabbath is a divine institution, and a divine institution, backed by a divine law, must be entirely outside the realm of human legislation. Such an institution can not be affected in any manner by a human law; and when such a law is passed regarding such an institu-

tion, it is a plain imputation that God himself is unable to establish and perpetuate his institutions without human aid.

"THEY are no true representatives of Jesus of Nazareth who seek to mislead governments as to their proper sphere, and ask for the aid of the state to bring about reforms which are worthless unless first accomplished in the realm of conscience."

Missing Her Mission

"To obey is better than sacrifice," said the prophet of God to the king of Israel who had laid out a piece of work of his own of which God did not approve. He would go contrary to the explicit direction of Jehovah, and then seek to appease him by offering a great sacrifice. God is not pleased with such a course. Saul missed his mission and lost his soul. The great churches of this world are standing in the same dangerous position that Saul of old occupied, and the same admonition is applicable. "To obey is better than sacrifice." Christ commissioned his church thus: —

"All authority hath been given unto

me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28: 18-20.

To teach, to baptize, to make disciples of, individual men and women — that is the church's business, as laid out for her by him who is the head of the church. That is her mission. She may say: "Lord, we found another great work which you overlooked; that is, 'to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social conditions of the people;' to 'organize a force that law-breakers and lawmakers will respect,' so that 'with overtowering strength we can compel this government to take higher ground.'" We can almost hear the Saviour saying, "Who hath required this at your hand?" "To obey is better than sacrifice, and to harken than the fat of rams."

A Protestant Christian Nation

THAT is what a National Reform speaker at the recent National Reform convention at Boston, Mass., declared the United States of America to be. The speaker was Rev. J. M. Foster, long associated with that organization. We wonder how such a conclusion was arrived at. If there is any division of the religious element in this country whose influence is dominant above another in the affairs of the nation, whose power is catered to, and whose patronage is sought above any other, that division is the Catholic division. Where have our National Reform friends been during the last ten years that they have failed to hear the rumbling of the Roman chariot wheels in the national capital? Does it signify nothing that so many important Catholic

functions in Washington must be graced by the presence of our honored President, his cabinet, military officials, and all the members of the diplomatic corps? Does it signify nothing that the only Thanksgiving service attended by the President was that held in a Roman Catholic church? We are not criticizing the President; but merely stating a fact which shows the growing influence of Rome. Is there no significance to the fact that when our government was on the point of joining England's protest against atrocities in the Kongo, the intervention of the American Federation of Catholic Societies changed the purpose of the government, and prevented the protest? A "Protestant Christian nation," and yet prevented from protesting where a protest was so sadly needed! This is not only not a Protestant Christian nation, but it is not a Christian nation; first, because the Christian religion never has been adopted as the official religion of this nation; and second, if it should be, the impossibility of a human government taking to itself true religion and then forcing that unforceable true religion upon all its inhabitants would make the designation a misnomer in any true sense of the term. But to declare it a Protestant Christian nation is to misrepresent it both in fact and in form.

The Purpose of a Federation

THERE is one federation in which every Christian must have a part, and that is, federation between himself and Jesus Christ. Any federation which interferes with that he must dispense with. Truly federated with Christ, it will be impossible for him to join any federation whose purpose it is to do something which Jesus Christ did not authorize. He is the head, the leader, and not the one to be led. He said: "All authority hath been given unto me in heaven and on earth." He who federates with some

power or organization to do a work not authorized by Jesus Christ, breaks from his federation with his Master, and operates without warrant from on high. That is what has been done in that federation known as the Federal Council of the Churches of Christ in America. Honestly believing, no doubt, that the kingdom of Christ can better be advanced by such a federation, they have banded together "to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life." — *The Constitution of the Federal Council, Sec. 3, Art. 4.* But there is no such object set before the disciple of Christ by the Head of the church in the great commission or anywhere else — no authority for such a project from him to whom all authority was committed. To secure a combined influence for accomplishing ends is to use force and overlook the matter of individual choice; and that is a plan of operation which Jesus distinctly disapproved. Said Dr. Dickey: "We will organize a force that law-breakers and lawmakers will respect." But that will not be a Christian force. Said Justice Brewer of the United States Supreme Court, when the federation was formed: "With overtowering strength we can compel this government to take higher ground." But compulsion is outside the gospel, and there is no warrant for it in the gospel commission. The purpose of that federation is to bring about certain ends through force of numbers and influence. It furnishes a basis for Christian work wholly materialistic. It drives where Jesus invites; it compels where he persuades; its effect is rather that of the hurricane than of the leaven; the overflowing deluge that destroys rather than the gentle rain that brings the grain to maturity.

Public Office by Religious Test

WHEN citizens of this republic begin demanding political patronage because of religious or denominational affiliations, it is proof positive that they are entirely out of harmony with the spirit of American institutions. They have either misread the Constitution of the United States or are at war with the principles it enunciates. One of its most important principles is that religious tests shall not enter into men's qualifications for any office or public trust. What right, then, has any body of Christians to complain because government clerkships have not been apportioned on the basis of the numbers belonging to that denomination? If the officials of the government were to take a man's religion into account in appointing him to public office, they would be doing what the Constitution declares they must not do. The Catholic journal *America*, in its issue of Dec. 4, 1909, while admitting this fact, and deploring the fact that "only a very small percentage of the government employees of the Indian service are Catholics" (see page 205), proposes to remedy that defect in this way: "We [Cardinal Gibbons, Archbishop Ryan, and Archbishop Farley], the incorporators of the Bureau of Catholic Indian Missions, earnestly appeal to Catholics to enter this department of the government service. We earnestly request all bishops to make this, our desire, known throughout the pulpits of their respective dioceses." This is a proposition for filling at least that branch of the government service with officials made such because of their religion. That provision of the national Constitution is nullified by such an arrangement, and it opens the door for an undignified denominational scramble for governmental positions — by religious test, each denomination demanding patronage according to its numbers. Will it come? — It has come already.

A Laudable Divorce

WHETHER union is a good thing or not depends upon what the things are that are united. When it comes to the matter of separating the church from the state, we have divine sanction for such a separation in the words of the Master himself, so frequently quoted in this magazine. Things that ought not to be joined can not be expected to work for good when they are joined. The *Herald-Democrat*, of Leadville, Colo., dated Oct. 9, 1909, dealing editorially with the diversity of functions of the church and state, speaks wisely and well upon this matter. We quote:—

The function of religion, as we interpret it, is to reach the individual through moral and spiritual agencies. It deals with those profound problems of man's spiritual nature which affect his relations with the unseen power that rules the universe. In these matters widely divergent views have swayed the masses of mankind, and as religions have grown and crystallized, there have grown up ecclesiastical hierarchies closely connected with the temporal government which undertook to regulate the opinions of the people with reference to their theology.

The wise patriots who shaped the framework of this government sought the establishment of the principle of the entire divorcement of church and state. It was certain that religious ideals as such had no place in the business of governing. The questions involved in statecraft are purely secular. There is no question as to the importance, the value, the necessity of religion. The man who faithfully seeks to order his life along religious lines should be a good citizen. But the moment that man seeks to impress his religious convictions on others by force of law, he becomes unjust and tyrannical.

The discussion of this question becomes of absorbing interest in view of the published program of the Federated Churches of America to bring combined pressure to bear upon the lawmakers of the country for the shaping of legislation in harmony with their demands. The

souls of men are not in need of legislation, but of the gospel of Christ; and when those commissioned to give that gospel which the soul needs, supplant that work with legislation, which the soul does not need, the purpose of God is thwarted and his vineyard laid waste.

There Is Blame Somewhere

THE common schools of the United States have been declared godless by certain Protestant denominations because they do not provide for the reading of the Word of God. They have been given the same designation by Catholics because they do not teach definite religion, under the control, of course, of the Catholic Church; and that church has held the threat of excommunication over her members who should permit their children to attend the public school when they could attend a parochial school. It is interesting, therefore, to read a Roman Catholic priest's and editor's estimation of the male portion of the product of parochial schools. Rev. D. S. Phelan, editor of the *Western Watchman*, says this of the young men of his parish and of the country in which they live:—

Our young men are going to destruction; our Catholic young men are often the worst in the land. That is not a theory, but a sad condition. In every great city of the United States the Catholic young men are too often the worst in the city. . . . Take all the notorious so-called gangs of this city and they are made up in great measure of boys born of Irish Catholic parents. . . . Our boys have the bad pre-eminence of the worst criminals in the land. . . . A boy must go out, he must find company. You can not prevent it; but O, watch him! He needs watching, because he is liable in one year to unlearn all that he has learned in school and in church. . . . They are the best burglars, they are the best pickpockets, they are the best politicians, they are the best rogues in the world. . . . It is almost impossible to be bad in Ireland. Ireland is an island of saints. And the

Irish boys and girls come over here; and they do not know they have left holy Ireland; and they do not know they have come into a devilish country, a country that has no religion, a country that has no standard of morality. . . . Ireland is an island of saints. This is a country of devils.

It is not the magazine LIBERTY that is making this declaration concerning the male portion of the product of parochial schools and the country in which they busy themselves. It is the editor of a Catholic weekly, himself a priest, who lays bare the situation. Having his information at first hand, we can not call it in question; and we can not help wondering how much of the blame for this condition rests upon those "best politicians" of whom he speaks.

There is blame somewhere for the condition of which Editor Phelan speaks. Does it rest upon the "godless" public schools which those swift-straying young men do not attend? We hardly think so; for the products of both systems can not be worst, and in any case we can not blame one system for the product of another. We will not place the blame; but we will say this: that a system of education which makes no pretense of teaching religion but does educate eye, ear, hand, and brain to a high plane of usefulness, leaving religion to those divinely commissioned to teach it, produces better results than the results laid bare in the above quotation.

An Eminent Baptist Clergyman on Sunday Closing

THE oft-repeated arguments of the champions of Sunday legislation that an open Sunday is more demoralizing than enforced idleness on that day, receives a strong rebuke from an eminent Baptist clergyman, the late Dr. G. C. Lorimer. Dr. Lorimer, who was for several years pastor of the Fremont

Temple Baptist Church in Boston, and later pastor of John D. Rockefeller's church in New York City, once said:—

Many eminent churchmen have rejoiced during the past few years because of the opening of the art museum and public libraries during a portion of Sunday, yet this boon was the result of years of agitation, and the men and women whose unrelenting demands secured the privilege were denounced as heretical persons who were planning the general wreck of Christianity. . . .

When the Sunday evening concert was tolerated in Boston, the amusement places were crowded every Sunday by non-going church people, and the streets kept clear of that mob of aimless persons who always throng the public streets during an idle day. Certain churchmen concluded that the Sunday concert was responsible for the small attendance at the evening church service, and acting upon this impression, they demanded the police to interfere. What was the immediate result? Every hotel and brothel in the city became crowded, and the churches did not gain a respectable increase. Under the Sunday concert plan men were able to go to work on Monday morning, while under the present arrangement they are unable to do so, owing to the debauch of the Sunday evening.

If Sunday be made a day of gloom in this State, the inevitable penalty will be loss of commercial importance and the creation of a class of human beings who will be skilful in evading the penalty of law, while indulging in a state of lawlessness which will endanger Christianity.

Churchmen should learn that the more effective way to attract men and women to divine service is by the force of love and a Spirit-filled message, and not by closing up every other avenue so that there is no opportunity to exercise the power of choice.

The Author of Christianity said: "No man can come to me, except the Father which hath sent me draw him."

K. C. R.

A Notable Hearing

TWENTY-ONE years ago last month, Dec. 13, 1888, occurred a notable hearing in Congress on the famous Blair Sunday Rest bill. At this hearing both the friends and the opponents of the bill were heard; and many strong arguments for and against the measure, and for and against Sunday legislation in general, were made. Much interest was manifested in the hearing, and much hung upon the issue—whether Congress would disregard the principle so clearly set forth in the Constitution in its provision prohibiting the passing of any religious law. Through the arguments made at this and a previous hearing held April 6, and a monster petition alleged to represent over fourteen million people, the friends of the measure sought to bring tremendous pressure to bear upon Congress to secure its passage.

The bill, however, failed to receive the approval of the committee to which it had been referred, and died with the Congress in which it had been introduced. In an amended form—with some of its more glaringly conspicuous religious features and terminology left out—it was reintroduced Dec. 9, 1889, but again failed to get out of committee.

The hearing made one hundred fifty-one pages of closely printed matter, and was published as a public document and widely scattered throughout the country. During an argument against the proposed legislation, by Mr. A. T. Jones, continuing some ninety minutes, Senator Blair, the chairman of the committee, interrupted the speaker with questions and remarks no less than one hundred sixty-nine times, or on an average of nearly twice a minute, but three times was forced to confess that he was "logical all the way through."

The friends of religious liberty and of the principles underlying the national Constitution have reason to be grateful

that notwithstanding the fact that about fifty measures of this kind have been introduced into the national legislature since then, Congress has not yet yielded to the demand from the misguided church element for legislation of this character and passed a compulsory Sunday law.

W. A. C.

Persecution a Good Thing

ON the occasion of a recent semi-annual dinner of a popular church club in one of our Eastern cities, there were in attendance leading churchmen and distinguished jurists. The meeting was held for the purpose of encouraging the church to become a greater force in the realm of civil law.

The gathering was a significant one, when we consider the fact that such eminent representatives of both the church and the state were assembled for the purpose of discussing an issue that unmistakably tends toward a union of church and state in this country. Mention is made of only those who made addresses, except to say that all the members of the state judiciary were present, save one. Here were the commonwealth's chief justice and his associates on the judicial bench, the Episcopal bishop of the State, a number of doctors of divinity, the president of a mission college in China, an "honorable" from the nation's metropolis, etc., etc.

The most striking feature at this gathering was the address made by a chief justice. From the press report of the gathering we quote:—

This distinguished jurist began his address with the remark that "one ought to feel safe where the law and the gospel meet." The speaker characterized the church as one of the greatest forces for good in civilization, as well as in law. He thought the persecution of the early church was for the good of the present generation, since the persecution of the church had brought to America many

persons who to-day are among those who have the highest regard for the law.

Such an utterance, proceeding from the lips of one who sits as chief interpreter of civil law in a great commonwealth, should be a cause of alarm. It is difficult to understand how any one who is acquainted with the history of the Inquisition and the awful persecutions that were inflicted upon the early church, could say that it resulted in good, and that its influence upon the people produced the highest regard for law. Conceive, if you can, the terrible cruelty associated with the casting of innocent, godly Christian men, women, and children into the arena to be devoured by wild and ravenous beasts; and then try to conceive how that can be looked upon as "a good thing," and as "producing the highest regard for law."

Again: imagine you can see yonder those helpless victims bound to a stake, where they are burned for no other reason than their loyalty to their Saviour. How can a man so warp his conscience and his judgment as to consider that "a good thing"? Think of the thousands of saintly men and women who have been placed upon the rack and had their very bones drawn from their sockets. Think of the thumbscrew, of the boring of tongues with red-hot irons. Is it possible that Satan has so blinded the eyes of men in this generation that they have forgotten the measureless cost of the liberties which have been handed down to us by our forefathers as a sacred heritage? When we come to look upon such terrible doings as beneficial, we shall be ready to advocate their repetition in our own day.

Nothing could be further from the truth than the statement that persecutions produced the highest regard for law. It was because of awful intolerance and horrible persecutions that the French Revolution swept France with the besom

of destruction. That nightmare of riot, ruin, and revenge stands forth in bold relief as an exhibition of the greatest disregard for law the world has ever known. Other illustrations might be cited to emphasize this fact, but this will suffice.

Not to persecution are we to look as the cause of any good that has ever come to the church or the world in any generation. That God is able to make the wrath of man to praise him does not argue for the beneficial influence of the wrath of man. The good has come because of the wonderful examples of unyielding fidelity and devotion to Christ which demonstrated God's power to sustain men and women when subjected to the horrible persecutions already indicated.

It was because of morally necessary disobedience to laws that invaded the rights of conscience that persecution came upon the early church. Because God's people have been compelled by conscience to disregard unjust laws, persecutions have been visited upon them in all ages. The Hebrew children were cast into the fiery furnace because they disobeyed the decree of the heathen king Nebuchadnezzar. Daniel was thrown into the lions' den because he disobeyed an iniquitous law. And of Christ it was said, "We have a law, and by our law he ought to die."

So long as the state continues to legislate upon things of a religious character, as this eminent jurist advocates, so long will Christian men and women be found walking in the footsteps of the martyrs.

With a power-hunting church seeking the aid of the civil law, and many civic officials willing to grant her demands, the inevitable result is persecution. This condition will be speedily brought about when jurists and churchmen are so blinded that they believe persecution a good thing, and productive of the highest

regard for human rights and civil law.

It is not difficult for one to forecast the decision that would be rendered by a judge controlled by the foregoing principles, when a conscientious Christian happened to be arraigned before him for violation of a Sunday law. Persecution of those who regard another day than Sunday as the Sabbath is certain where such sentiments prevail among leading jurists and churchmen.

K. C. R.

The Intolerant Spirit Rising

THE Sunday laws in the following twenty-four States of the United States contain clauses exempting observers of the seventh day, or of "some other day than Sunday," from some or all of their provisions:—

Arkansas, Connecticut, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Jersey, New York, North Dakota, Ohio, Oklahoma, Rhode Island, South Dakota, Texas, Virginia, West Virginia, and Wisconsin.

But the demand now is for Sunday laws without such exemptions. In this is shown the intolerant spirit that is rising. No Sunday law, means religious liberty. A Sunday law with an exemption, means religious toleration. A Sunday law with no such exemption, means intolerance.

The recently enacted Canadian Sunday law contains no exemption for seventh-day observers. Shortly before this act was passed by the Dominion Parliament, the London Methodist Conference of Canada, on the night of June 5, 1906, passed the following resolution, which was at once sent by telegraph to Ottawa, to be presented to the government:—

London Conference of Methodist Church of Canada, consisting of five hundred electors, representing two hundred thousand Methodists, most emphatically protests against any Jewish or

Seventh-day Adventist exemptions from the restrictive clauses of the Lord's day bill.

As a result, the proposed exemption clause was defeated a few days later, June 27, 1906, and none of the drastic features of the measure were eliminated from it.

In a report of the work done the past year by the Federation of Sunday Rest Associations of the United States, published in the *Literary Digest* of Oct. 3, 1908, appeared the following striking announcement:—

Among other things attempted was to secure a Sunday law for the District of Columbia, which would prohibit unnecessary business, such as the selling of candies, cigars, etc., as well as labor, and *that no exception be made on account of religion.*

This last expression shows plainly the intolerant spirit that is wrapped up in this whole Sunday-law movement, and is but a prophecy of what may be expected when its promoters secure from governments what they wish,—laws by which to dictate to men in matters of religion, and power to coerce the conscience. The fact that an exemption for observers of another day than Sunday appears in the third District Sunday bill introduced by Senator Johnston at the last session of Congress is not due, therefore, to the Federation of Sunday Rest Associations of America, but rather to humanitarian feelings and to generous impulses on the part of the senators themselves.

These laws may be demanded as humanitarian measures, and defended as mere police regulations and civil enactments; but after all is said and done, they are religious, and contain the deadly evil of a union of church and state. The seer of Patmos faithfully pictured the scene when he said: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

We warn all not to be deceived as to the real character of this movement. Sunday laws are not Christian, but rather an agency for intolerance and oppression.

W. A. C.

A Reformers' Conclave

DURING the second week of Congress, Dec. 12-17, 1909, there was held in Washington, D. C., a grand temperance convention, in which a number of the national temperance organizations of this country united in a joint convention. Among the distinguished delegates who participated in this convention were Mr. John G. Wooley; Prof. Samuel Dickey; Hon. H. W. Blair, ex-senator from New Hampshire; Mr. Clinton N. Howard; besides many other prominent temperance workers from all parts of the country.

Rev. Wilbur F. Crafts, Ph. D., superintendent of the International Reform Bureau, had the general charge of the convention, it having been chiefly through his efforts that such a meeting was held.

While the chief question discussed during the convention was that of prohibition, yet a number of other reforms were considered by the delegates, among which were anti-race-track gambling, the white slave traffic, the restraining of the vicious use of cocain and opium in this and other lands. In defense of all these reforms the magazine LIBERTY stands, and it will most heartily unite with those who are legitimately seeking to suppress these things which invade the rights of our citizens.

One of the most interesting sessions took place the last afternoon of the conclave, when the question of Sunday legislation was discussed. Rev. T. W. Grannis was appointed to lead out in this discussion, but as he was absent, a prominent secretary of the International

Reform Bureau, Rev. Dr. G. L. Tufts, of California, was invited to occupy the time. He spoke in part as follows:—

This movement [Sunday legislation] is on in our country. It began in this city twenty-one years ago when a hearing was held on the Blair Sunday Rest bill. This encouraged the foes of the sabbath to continue their warfare down to the present time. And so at the New York State legislature twenty-one bills for the repealing or the weakening of the Sunday law of that State were introduced at the last session; and so seven or eight other States of our Union. And to-day there is a movement going over our country by the foes of the sabbath to destroy our Sunday laws. These foes are in various forms. They came up in our legislature in California when we had our bill introduced at the last session for a better observance of Sunday, in three forms: one was wholly within the church, the next was without the church, and the next was partly within the church and partly out of the church. The first, which was in the church, was the Seventh-day Adventists. They sent their strongest ministers to represent that church, lobbying against the bill. They got that inspiration twenty-one years ago in this city. And now they have their plant here, near by this city, from which they are sending out literature all over our country, against our Sunday laws, and trying to break them down. We found that was true in our fight in the State of California; for at the hearing before the committee having this bill in charge, in answer to a question asked those ministers and delegates of that church, whether they would oppose a law that applied simply to the closing of saloons on Sunday, and nothing else, they answered in the affirmative. And so I could give another State in that line.

And there was another foe wholly without the church, the liquor element. And so it seems to be rather inconsistent to see these ministers of the gospel united with the royal arch-enemy in trying to secure the rejection of that bill.

Following the address by Dr. Tufts, opportunity was given for a number of five-minute speeches. Dr. D. H. Kress, superintendent of the Seventh-day Ad-

ventist Sanitarium of Washington, D. C., spoke as follows:—

I wish to say I am in favor of prohibition. Reference was made to Seventh-day Adventists which would lead one to think they do not favor prohibition. I am a Seventh-day Adventist. Now, I think that a wrong impression may have been conveyed, not intentionally; but



DR. D. H. KRESS, REPRESENTING WASHINGTON (S. D. A.) SANITARIUM AT REFORMERS' CONCLAVE

since we can not read each other's motives, misunderstandings sometimes arise. Some time ago an intoxicated man entered a street-car. He fell asleep, and at the end of the line the conductor found it necessary to put the man off the car. A scuffle took place, and the conductor was thrown and killed. The question arose, Who killed the conductor? It was not the intoxicated man, nor was it the liquor seller; it was the people who licensed the saloon and granted the right to the saloon-keeper to sell the drink. It does not matter whether the drink is sold on Sunday or upon some other day of the week; the people who legalize the liquor traffic are responsible for the crimes committed by those who become intoxicated.

I favor total prohibition, and I am certain I voice the sentiment of every mem-

ber of our church when I say that it favors total prohibition. The prisons are filled with murderers and robbers in spite of the fact that we have laws prohibiting murder. Suppose we should say we can not have laws which totally prohibit murder: let us have laws framed that will prohibit murder on Sunday, or on the Fourth of July, or after ten o'clock at night. That would weaken the law. We recognize that the sale of intoxicating liquors makes criminals. In fact, the sale of liquor itself is an unjustifiable wrong. If this is so, then we ought to deal with this traffic as we do with murder and with theft—we should strike for prohibition on every day of the week. If this is done, and this question of Sunday legislation laid aside, every Seventh-day Adventist will stand shoulder to shoulder with those who are working for the enforcement of laws prohibiting the sale of drink.

It seems to me that it would weaken the cause of prohibition, and that it would be wrong, to suppress drink merely upon Sunday; for we would thereby be legalizing this evil on the other days. Let us ask for total prohibition and the closing of saloons on all days. In that Seventh-day Adventists can heartily cooperate. I am anxious that this shall be brought about, so that together we may strike heavy blows at this infamous traffic, which is responsible for so much misery and crime.

At the conclusion of Dr. Kress's remarks, Dr. Crafts took the floor, and spoke in part as follows:—

I am sorry I did not hear Dr. Kress's remarks. I have some thoughts along that line. Some of my Seventh-day Adventist friends—for I am counting them friends—work with us on eleven points out of twelve. I have been speaking very frequently lately in their sanitariums on both sides of the sea, and have invitations to speak at still others. And I want to say, Dr. Kress, that one of the best signs of the times in my mind in all this matter of harmony, is that these invitations have come. People who know me and have thought of me as the very signal for battle, are asking me to come and speak on the very topics on which we do agree, holding any topics on which we do not agree in abeyance.

I spoke this summer at The Hydro; I spoke recently at Battle Creek, with the Seventh-day Adventists introducing me, on these general reforms. I have an invitation to speak at Takoma Park, and at Hinsdale, Ill.

When a Seventh-day Adventist came to me a little while ago and said, "I am not content that we should oppose you in the matter of the Sunday saloon," he asked me to tell him the line of my thought. I said: "The closing of the Sunday saloon is not an essential part of the Sunday question. It is a part of the closing of the Sunday saloon on the leisure day. Liquor and leisure never meet but for mischief. Some of the States now prohibit the sale of liquors when a man has a whole day of leisure; when he has a whole day on his hands, many a man goes down." And so the principle is that the leisure day is the day to be especially protected against the demands of the saloon. On that ground I think that Seventh-day Adventists should stand with us; on the ground that it is not distinctively and essentially a problem of Sunday, but a problem of defense on the leisure day. And so I think that if that one point should be made clear, we should find that that point could be overcome.

Furthermore, I think it is coming to be felt that when we agree on eleven points out of twelve, we can afford to think together.

The reason advanced by Dr. Crafts why the saloon should be closed on Sunday is not a tenable one. If it is closed for the reason that he alleges, why is not an equal effort made to close it on the Fourth of July, Washington's birthday, Christmas, or on other holidays; for certainly if the saloon should be closed on Sunday because it is a day of leisure, it should also be closed on all holidays. It might be argued that the state does prohibit the sale of intoxicating liquors on election day. This is true, but not because it is a day of leisure. It is for the purpose of preventing voters' being intoxicated when they cast their ballot.

Let me ask, Who is responsible for Sunday's being a day of enforced leisure?

Are not those responsible who sought and made the law? It must be evident, then, that those who are seeking for compulsory observance of Sunday are accountable for the lawless condition that prevails as the result, and not those who believe in granting the same liberties on Sunday that are permitted on other



DR. W. F. CRAFTS, SUPT. INTERNATIONAL REFORM BUREAU, WASHINGTON, D. C., CHIEF ADVOCATE OF SUNDAY LAWS

days of the week. We have always protested consistently against legislation that makes Sunday a day of enforced idleness, and now shall we be classed with non-reformers because we will not step quickly into the breach their folly has made, and assist them to obviate the difficulty they still insist upon perpetuating?

That enforced idleness is the cause of much of the evil that prevails on Sunday will be seen from the following statements of prominent Sunday advocates. Dr. W. W. Everts, a prominent Baptist clergyman, in "The Sabbath, Its Defense," says:—

It were better no Sabbath were given

to the poor than that they should spend it in dissipation: uninterrupted toil is not so debasing to the body, mind, estate, or character.

Dr. Albert Barnes says, on this question, in his "Practical Sermons:"—

If the Sabbath is not regarded as holy time, it will be regarded as pastime; if not a day sacred to devotion, it will be a day of recreation, of pleasure, of licentiousness.

Rev. W. F. Berry, secretary of the

A Christian Feature Expressed

AN influential Christian body in this land has long and earnestly sought to have nationalized or established in "the fundamental law of the land" certain "existing Christian features," such as Thanksgiving, Sunday-keeping, etc.; and has pleaded and still pleads that this is necessary to the welfare of the nation, of the individual Christian, and essential



WASHINGTON (S. D. A.) SANITARIUM, TAKOMA PARK, D. C.

Civic League of the State of Maine, says:—

The general cessation of industrial toil on Sunday makes it a specially favorable day for greed and selfish pleasure. They eagerly seize it, and crowd it with every amusement that promises to serve their ends. They rob the day of its blessings, and make it largely a physical, moral, and, as a result, a civic curse. Men and women return to their toil on Monday with a physical system depressed below its Saturday level, and with a lighter regard for the law both of God and man.

The Sabbath can be properly observed only by those who are truly converted to God.

K. C. R.

to the full establishment of the kingdom of Christ among the people. It is the firm and unyielding conviction of the publishers of this magazine that there is no such necessity; that whenever an attempt is made to transform gospel principles into human laws, the interests of true religion are jeopardized; that religion is something which can not be legislated into men; that the establishment of the everlasting kingdom of righteousness is governed by its own law, and can not be advanced by human legislation; that the conversion of individual souls is the business of the church, and not the

shaping of the destinies of temporal states and kingdoms.

More than that, we maintain that whenever any "Christian feature" is made a state or national institution, the cause of the adversary is served. We can demonstrate that by a concrete example. We have tried to show for many years that the proclamation of a religious service (Thanksgiving) by the president of the United States was not in harmony with that fundamental principle of this government, the separation of church and state, and that therefore no good would come from it. If the leaders of the various denominations wished to appoint a general day of thanksgiving to Almighty God, once a year or more frequently, that would be their prerogative and a fitting thing to do; but done by the one chosen by the *whole people* to stand at the head of the nation, it indicates to that extent a union of the civil and the ecclesiastical which was repudiated by the founders of the nation. Such a proclamation is, to just that extent, a repudiation of the Christian principle of rendering to Cæsar that which belongs to him, and to God that which belongs to him. Being such, we have constantly and consistently held that it could work no good.

Last November President Taft, in accord with the custom of presidents for several decades, proclaimed a day of fasting and prayer for the people of this nation—that is to say, Thanksgiving. The Roman Church saw an opportunity to make much of it. Accordingly an elaborate ceremony was provided for by the Catholic clergy of Washington, D. C. The proclamation of the President was to the people of the United States; but this Thanksgiving service was turned into an international affair under the leadership of the Roman Church. The following quotation from the Catholic journal *America* describes the function:—

The first Pan-American Thanksgiving

service was held in Washington on Thanksgiving day. St. Patrick's Church was the scene of the solemn religious ceremony. Mgr. Diomedo Falconio, the apostolic delegate to the United States, Cardinal Gibbons, and other prelates took part. President Taft, accompanied by Captain Archibald Butt, U. S. A., his military aide, attended the services and occupied a front pew. Beside him sat Señor Nabuco, the Brazilian ambassador, who is dean of the diplomatic corps in Washington. The other guests included Secretary-of-State Knox, Secretary-of-the-Interior Ballinger, the ministers of Costa Rica, Bolivia, Argentine Republic, Guatemala, Salvador, Chile, Honduras, Panama, Haiti, Cuba, Venezuela, and Nicaragua; Associate-Justices Day, McKenna, White, and Brewer, of the United States Supreme Court; Mr. John Barrett, director, and Francis Yanes, secretary, of the Bureau of American Republics; Brigadier-General O'Reilly, U. S. A., retired; Rear-Admiral Ramsey, U. S. N.; Sir Horace Plunkett, and Frederick W. Carpenter, secretary to the President. The Rev. Charles M. Bart was celebrant of the mass. The Rev. Dr. William T. Russell, rector of St. Patrick's, who originated the idea of the service, preached a sermon on peace and good will among nations, which the President listened to attentively, following the celebration of the mass, with the aid of a souvenir pamphlet containing the prayers and responses in Latin and English. At the luncheon in the rectory at which most of the guests were present, Secretary-of-State Knox suggested that a day of thanksgiving be observed in all the republics of the Western hemisphere. The republic of Chile already has such a day. At a conference of the hierarchy, September 18 was selected for a solemn annual thanksgiving service in the spirit suggested by the Secretary of State.

The President's proclamation of a religious ceremony opened the way for the Catholic Church to get glory to itself by heeding the proclamation and then making the attendance of the head of the nation and his associates and the plenipotentiaries of all Latin America a part of the program. More than that, she was quick to grasp the suggestion of the

Secretary of State, because in that was another opportunity to exalt herself in the eyes of all the Western world. She did not wait for the President of the United States to proclaim the Pan-American Thanksgiving day; but did it herself. And she appointed, not the usual day, but one of her own selection. That day, September 18, will be from now on one of the great days of the church in this hemisphere, a day on which the dignitaries of all the Western nations will assemble around the papal altar in obedience to her call, to bow the knee or the head or both, while she pronounces her benediction and glories in her increasing exaltation. The *Catholic Standard and Times*, in its issue of December 4, sets forth its estimate of that event in these words:—

Thanksgiving day of 1909 will long be remembered in Washington, because of the unique way in which the celebration was honored. For the first time in American history all the American republics were represented in one building, with the President of the United States at the head, assisting at the celebration of a mass of thanksgiving in honor of the day. This spectacle was witnessed in the national capital, the edifice being St. Patrick's Church. It is intended to have a series of such reunions of the republics, and the fact that it was the Catholic Church which was chosen to be the first thus distinguished speaks trumpet-tongued for the estimation in which it is now held in the greatest of all republics.

It would be a courageous president who would refuse to follow the precedent established on last Thanksgiving day. "The ceremony," says the journal last quoted, "marked an epoch also in the history of the Catholic Church in America." It also marks an epoch in the history of the United States. Nothing that has ever occurred in the history of this country has given such glory to the Church of Rome.

Out of that one infraction of the principles laid down by the founders of the

nation this result has come, and Rome is able to turn every such infraction to her account. Therefore we say that every attempt to nationalize or establish by law Christian ceremonies or practises jeopardizes the best interests of true religion, militates against the establishment of the kingdom of Christ in the hearts of the people, and will in some way exalt that spiritual power that aims to subjugate the kingdoms of this world and build its foundations thereon. C. M. S.

Shall We Have a National Sabbath Law?

At a meeting of the National Reform Association, held on Oct. 19, 1909, in Park Street Church, Boston, the above question was one of the chief topics of consideration. One of the principal speakers upon that topic was Rev. O. P. Gifford (Baptist), of Brookline, Mass., who made this point against the necessity for such a law:—

If these gentlemen present think we ought to have a national sabbath law, I would advise that you all get out and evangelize the masses, and bring them where they will *want* to keep the sabbath, and then they *will keep it*, law or no law. I doubt if even then legislation would be advisable. We would not dare legislate on New Testament truths—we could not if we would. The Bible lays down no law concerning Lord's day observance. The only Sabbath law we have was given to the Jews.

There is much in little here. When a man's conscience is educated to the point where he sees his obligation to keep the Sabbath, there is no more need for a human law to make him keep it than there is for a human law to make the grass grow, the birds sing, the rivers run, or the sun rise and set. More than that, he will keep it even if the law is against his doing so and is enforced by the heaviest penalties. That fact is patent to all. It has been demonstrated again

and again. Human laws against the performance of religious duties have had but two results. Of moral and religious weaklings such laws have made hypocrites; of men strong in moral and religious convictions such laws have made martyrs. There is no middle ground, no twilight zone, between these two results in which such a system might work for the common good of the masses. He who obeys a human religious law which is contrary to his religious convictions is not obeying God, but merely obeying the power which made that human law. He has not the courage of his convictions; he is a coward morally, and religiously he is a hypocrite. It need hardly be said that the world has a plethora of such already, and therefore is in no need of legislation to increase the supply.

Jehovah declared, "Thou shalt have no other gods before me." Whoever sets up a human law regarding religious things and compels men to obey that in opposition to God's law, is setting up another god — a human one — and compelling religious weaklings to make idolaters of themselves. No one else will be affected by it; for no one else will obey it. The true Christian can not obey it; to do so, he would have to transfer his spiritual allegiance from his Lord to that human power or human being which made the law in question, and that he will not do. As the human ruler has no power to save the soul or grant eternal life, it has no right to step in between the soul and the only power that *can* save the soul and *can* grant eternal life. The one who gave his life for the ransom of the soul has a right to demand the allegiance of that soul in spiritual matters, and allegiance can not be divided. Therefore, of all the unnecessary and incongruous legislation enacted by human lawgivers, that which attempts to enforce religious duties and practises is the most unnecessary and the most incongruous.

More than that, it is an imputation that divine institutions rest upon a human basis, and must be supported by human law or fall to the ground. Such work, instead of building up the kingdom of God in the earth, blinds the eyes of men as to what the kingdom of God really is and the foundation upon which it stands.

Dr. Gifford spoke truly when he declared that "the Bible lays down no law concerning Lord's day observances;" for there is no command in the Bible for the keeping of the first day of the week as a sabbath. Whatever authority there is for it is wholly outside the Bible. This being true, the institution itself is outside the Bible. The Bible being the revelation of God's will and purpose concerning man, whatever is outside the Bible is outside the will and purpose of God concerning man. The Sunday-sabbath institution is therefore outside that will and that purpose: and when enforced by a human law in opposition to an institution which does have a divine command for its existence, we see at once that there is an open warfare between an institution of man and an institution of Jehovah. It seems peculiar, to say the least, that eminent divines do not see the logic of the situation.

To be sure, for centuries the religious world has been taught to believe that in some way, which neither the Bible nor history ever explained, the apostles, through authority from the Lord Jesus Christ, substituted the first-day sabbath for the seventh-day Sabbath, that the resurrection of Jesus from the dead might be fittingly commemorated, and no inconsiderable number through the passing centuries have appealed to the clergy to have the promptings of their consciences soothed into quietude over this lack of direct divine command for continually disregarding a divine institution and putting into its place one which has no seal

of divinity upon it. It is one of the most perplexing questions the clergy have to deal with. If they take the position that the Lord authorized his apostles to change the day in commemoration of his resurrection from the dead, they are at once confronted with three troublesome propositions.

First, there is no record of such delegation of authority, but much Scripture proof that God's entire law is unchangeable, immutable.

Second, the apostles never taught any one that there was a change of the day, and they themselves taught the keeping of "the commandments"—and kept them. Paul's conduct in this regard and John's admonition to the early church (Acts 18: 1-11; 28: 17; 1 John 2: 3, 4) should be sufficient proof of this. If Paul had been keeping Sunday instead of the seventh day, the Jews could have successfully contradicted him to the face when he declared that he had done "nothing against the people, or customs of our fathers." It was the most distinctive custom of the Jewish "fathers" to keep the seventh day of the week as the Sabbath of Jehovah. Paul was not out of harmony with them in that regard. He kept the day they kept. More than that, history shows that there was no change on the part of the general church body in the matter of sabbath-keeping until long after the death of the apostles.

Whence came the change? The Catholic Church answers the question by declaring "the Christian sabbath" (Sunday) to be "the genuine offspring of the union of the Holy Spirit with the Catholic Church, his spouse."—*Catholic Mirror*, Sept. 23, 1903. The same writer further declares, in the same article, "The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday." The leaders of that church dis-

tinctly repudiate the idea that the New Testament teaches the change of the day of the Sabbath or that Christ or his apostles ever intimated that there was to be a change. The Catholic Church did it, and declares she had the right to do so.

Third, there was already established one sufficient ordinance to commemorate the resurrection of Jesus from the dead—the ordinance of baptism. Whoever follows his Lord in that ordinance, declares by that act his faith in the resurrection of his Lord. Wherever that ordinance is performed, Christ's resurrection is commemorated, and men declare to the world their faith in its efficacy. Had the resurrection required another ordinance of commemoration, it would have been the province of the Lord himself to say what it should be; and it is not supposable that he would have been compelled to destroy his own divinely appointed memorial of creation in order to find a suitable memorial for the resurrection. Neither did he. Jehovah's memorial of creation, the Sabbath of the decalogue, has never been abrogated. It is binding upon Christians to-day. Said the Methodist Episcopal bishops in their Pastoral of 1874: "The Sabbath instituted in the beginning and confirmed again and again by Moses and the prophets, has never been abrogated. A part of the moral law, not a jot or tittle of its sanctity has been taken away." Then it is surely incumbent on all Christians everywhere to keep it; and it is impossible to do that by substituting another sabbatic institution for the one divinely ordained.

But there is one statement in the above excerpt which should not go unnoticed, and that is that "the only Sabbath law we have was given to the Jews," the inference being that it is therefore not binding upon Christians. If that be true concerning the Sabbath command, it is equally true concerning every other com-

mand of the decalogue. They were all given to the Jews; but we are not to suppose, therefore, that they are not binding upon Christians. It will be freely admitted that a man can not be a Christian and worship other gods, take the name of God in vain, dishonor his parents, lie, steal, commit adultery, kill, and covet. But all these commands and prohibitions were given to the Jews, and the Sabbath command was written in the midst of them. They stand or fall together. Then, too, we have our Saviour's own declaration that "the Sabbath was made for man." Mark 2: 27. That includes the human race, and not the Jew only.

Finding no command in the Word of God for the setting apart of Sunday as a sabbath, the church to-day is appealing to the state for a law enforcing the observance of the day. It is a most striking anomaly that the modern Protestant church, professing to represent her Lord and Master Jesus Christ, should attempt to create an institution designed to supplant an institution of which he himself declares that he is Lord. Said Jesus: "The Son of man is Lord of the Sabbath." Luke 6: 5. Is it not a paradox that the professed representatives of Jesus should seek to abolish and sup-

plant an institution of which Jesus is Lord? Yet wherever a national or State Sunday law is proposed, that is what is involved in it.

Verily, there is no need for a national sabbath law. The divine institution is able to stand upon its own law; and the human institution, being in opposition to



MARTIN LUTHER MONUMENT, WASHINGTON, D. C.

No one can command or ought to command the soul except God, who alone can show it the way to heaven. It is futile and impossible to command, or by force to compel, any man's belief. Heresy is a spiritual thing, which no iron can hew down, no fire burn, no water drown. . . . Whenever the temporal power presumes to legislate for the soul, it encroaches.—*Martin Luther*

the one which God established, is not deserving of the support of either Christians or non-Christians. "Every plant which my Heavenly Father hath not planted," said Jesus, "shall be rooted up." The human sabbath is such a plant, and as certain as the Word of God is true, that institution will not be found in the new earth.

C. M. S.

Contributed Articles

For God and Liberty in the Days of Old

W. A. SPICER

WHO in a powder-magazine would think of discussing, as a factor, the personal character or religious opinions of a man who was recklessly playing with matches? Who cares whether it be priest or presbyter, Protestant or Catholic, believer or unbeliever, who is working to secure power to enforce by law religious observances or institutions? The danger is in the evil principles and in human nature, not primarily in the man.

We hear, for instance, from many a platform to-day, and from professedly Protestant platforms, the very principles enunciated against which John Huss bore his testimony for God and liberty in the days of old, in beautiful Constance. The men who were foremost in condemning him were genial men, scholarly reformers, — like Gerson, of the University of Paris, and Pierre d'Ailly, the "Eagle of France." These men were out-and-out for reform. Society, they said, was going in a bad way, the church itself was corrupt, and these leaders meant to secure reformation by proper legislative processes. They condemned three rival Popes at the Council of Constance, and said worse things of the chief of them than Huss had ever presumed to say.

But Huss stood for personal liberty to believe God according to the dictates of his own faith and conscience; here was the mortal offense, in the minds of those who regarded it the duty of the state to enforce religion according to the majority decisions of a church council.

"But," you say, "no one thinks that way now."

Here is a quotation, not from the records of that council by Lake Constance, in 1415, but from the report of a council at Winona Lake, Ind., last August, 1909. The general superintendent of a Protestant clergymen and laymen's reform

movement, the National Reform Association, declared in their convention:—

"It is 'up to us' to say what the religion of this country shall be. In a country where the majority of the people are Christians, it seems to me we must decide in favor of the Christian religion."

Again, he said:—

"I am not afraid of persecution or infringement upon the rights of individual citizens under a Christian administration. The state would have to be the interpreter of the law of God as it applies to men, and it might make mistakes. They have been made in the past; but on the whole, I think that is the best we can do."

But this was all that the men asked who gave their decision against Huss. In the calling of the Council of Constance, as Bishop Creighton says:—

"Once more the old imperial pretensions were revived, and the rule of Christendom, by the joint action of the temporal and spiritual power, was set forward."

It was "up to" the majority in the church to say what the religion of the empire should be, and the business of the state to interpret and enforce it.

But John Huss found it impossible, in the light of his conscience, to allow the state to be "the interpreter of the law of God" to his soul. Bishop Creighton, of England, in his history of those times, says:—

"Huss asserted against authority the rights of the individual conscience, and removed his cause from the tribunal of man to the judgment-seat of God. A new spirit had arisen in Christendom when a man felt that his life and character had been so definitely built up round opinions which the church condemned, that it was easier for him to die than to resign the truths which had made him what he was."

The council's answer was the stake. But that life laid down for soul-liberty

wrought profoundly in the history of Europe and of modern liberty. * The chief glories of Constance are the memorials of the man who witnessed there his good confession — the little house by the Schnetzthor from which Huss was illegally dragged to prison; the Dominican monastery, by the bright-hued Rhine stream, in whose dungeon he nearly lost his life during the months of trial; the council hall; the cathedral where they sought to degrade him, and where Sigismund the emperor blushed with shame as a servant of the King of kings reminded him of the promised safe-conduct; and last of all, the ivy-covered stone in the meadow, just outside the city, which marks the place where the faggots were piled.

We look at it all, and read the story over again, of that time long ago; and we say it was not that the times were so evil, not that men were more wicked then, that such things could be. The wicked principles of compulsory religion were believed in, and genial, kindly men were turned into agents of cruel persecution, and thought they did God's service. Now, what shall we say of these same principles being enunciated by the children of the Reformers, who are calling for civil laws to back up and enforce religious observances?

"If we had been in the days of our fathers," said the church leaders of Christ's day, "we would not have been partakers with them in the blood of the prophets."

Government and the Individual

W. T. BARTLETT

A DESPOTIC government leaves to its subjects as little liberty as possible; a constitutional government leaves them as much as possible. It is the duty of government to protect all its citizens in the enjoyment of their individual liberties.

Supposing it had been proved necessary in the interests of the public health that people should rest one day in seven,

it would be a legitimate exercise of authority for the government to demand of all its subjects that they refrain from labor to that extent. But when the government specifies what day that day of rest shall be, it has unwarrantedly interfered with the individual liberties of its subjects. The government must leave the individual free to select the day for himself, otherwise it is bound to trample upon the most conscientious convictions of many of the people.

If any of the citizens regard the first day as a sacred day, and desire to keep it holy, they should be protected as fully as possible in so doing; on the other hand, if any do not so regard the first day of the week, they also should be permitted the fullest possible freedom in acting on their conviction; always provided that the individual liberty of one does not abridge the individual liberty of another. Each should be required to pay all due respect to the other, and to abstain from whatever would be a limitation of the freedom of the other. No one should be permitted to compel an employee to work on a day that the employee regards as sacred, and no one should be permitted to compel another to cease working on a day which that other does not regard as sacred.

Protection for all and compulsion for none but evil-doers should be the principle guiding the government in its dealings with its subjects.

If one day in seven be a sacred day, which it is the spiritual duty of every one to keep holy, and a certain proportion of the community do not keep that day holy, the task of convincing them of their duty does not rest with the government, but with those who are themselves persuaded of the sacredness of the day. In their attempts to persuade the non-observers of their duty, they are entitled to the protection of the government, and the non-observers are equally entitled to the same protection. All that the government has to do is to keep the peace among its subjects, so as to insure to every man unrestricted individual free-

dom to act out his own harmless convictions.

It is indeed strange that, with all the lessons of history to teach them better, and with the Scriptures pointing them consistently to a more excellent way, so many Christians should be engaged in efforts to compel men by law to do what they (the Christians) think is right. Even a good act, when performed under compulsion, loses its virtue. Nothing would be gained for the cause of true religion by compelling people to act as if they were Christians when they are not. Christ never asked his disciples to bring in converts by any such means. "Go ye into all the world," he said, "and preach the gospel to every creature." He relied upon the converting power of truth to extend his kingdom. They are no true representatives of Jesus of Nazareth who seek to mislead governments as to their proper sphere, and ask for the aid of the state to bring about reforms which are worthless unless first accomplished in the realm of conscience.

The Injustice of Sunday Laws

M. C. WILCOX

THERE are many men who will not plead for mercy who will plead for justice.

It is Addison who said, "There is no virtue so truly great and godlike as justice." So strong a hold does this virtue have upon the true man, that, as the same author again remarks, "Justice discards party, friendship, kindred, and is therefore represented as blind." And the eminent Burke declares, "Justice is itself the great standing policy of civil society; and any eminent departure from it under any circumstances, lies under the suspicion of being no policy at all." A society or state thus organized or administered is without a foundation, and is bound to fall. And therefore in the language of Sidney Smith we may say of justice, "Truth is its handmaid, Freedom its child, Peace its companion, Safety walks in its steps, Victory follows

in its train; it is the brightest emanation from the gospel; it is the attribute of God."

Let me reason with my readers on the application of this important principle to the question of Sabbath laws, Sunday laws, or any other class, or religious, legislation; for assuredly we all believe that justice is not a matter of classes, religious or political, not a matter of majorities, not a matter of nationality, not a matter of wealth or power or influence. True and simple justice knows none of these distinctions.

Let me say, further, that the writer and his associates in the advocacy of religious liberty sympathize with every true effort to save men and preserve society. We deplore the crime, the wickedness, the sin, wrought upon all days. But to attempt to correct or suppress these things by law upon only one day of the week is not to oppose the wrong, *per se*, but to oppose certain things upon a certain day. Such legislation is never in behalf of the man, but always in behalf of the institution. And the merest tyro in history knows that laws in behalf of institutions instead of men, have always resulted in inequality and injustice. Such a law exalts the institution and not the state. It labels as "loyal" and "patriotic" those who support the institution,—wrongly fostered by civil law,—and labels as "unpatriotic," "dishonorable," "recreant," those who conscientiously oppose it, but who are equally good citizens.

It needs not to be said to every just and thinking man that such a law is inequitable, and its enforcement is bound to work injustice, whatever the motives of its supporters.

Such a law will destroy the boasted equality of Americans. It will designate the class which favors Sunday laws as friends of the government and the nation; and it will seek to place those who oppose them in the position of the nation's enemies. And yet the opposers of a Sunday law may be as good citizens, as pure patriots, as conscientious Chris-

tians in every respect, as those who favor the law. All the difference is created by legislation respecting a religious institution with which civil government has no right to meddle.

Consider Its Workings

One class of citizens religiously observe Sunday, as they have a perfect right to do, so far as man is concerned. Another class religiously observe the seventh day, which they have an equal right to do. The numbers in either class have no bearing upon the question; for religion is not a matter of numbers, but of man's personal relation to his God.

The seventh-day man may keep his day, but he has no right to coerce the first-day keeper to keep the seventh day also. Has the Sunday-keeper the right to coerce his seventh-day neighbor?—Certainly he has not. Yet he seeks to do that very thing in securing a Sunday law.

The seventh-day keeper has the same rights before God and under a constitution establishing and conserving equality, to observe *his* day, as the Sunday-keeper has to observe *his* day; but the Sunday law now steps in and demands that the seventh-day observer, after he has conscientiously observed one day, shall observe another, not only contrary to his conscience, but against his temporal interests.

The Sunday law therefore demands one sixth of the seventh-day observer's time, or *sixteen and two-thirds per cent of his income*, which it does not demand of the first-day observer. And it demands this not because of any relation he may sustain to the state or to his fellows, but solely because of the other man's religion, solely to honor the other man's religious day. A tax of sixteen and two-thirds per cent is thus laid upon men to support a religious institution held by a class. Is this just? Nay; is it not the rankest injustice? Can any truly just Sunday-observer stand for such a law?

Statutory enactments in behalf of religious institutions or doctrines, unless

the law becomes a dead letter (which religious bigots would never permit), inevitably result in making the vacillating and insincere hypocrites, and in persecuting the brave and conscientious opposers. The Sunday law of whatever form is therefore inequitable and unjust. He who believes himself theologically right can afford to be legally fair and just. In the ultimate, religious legislation always works out inequality, injustice, tyranny, oppression, persecution.

Mountain View, Cal.

All Men Created Equal

L. A. SMITH

IN the days when the Declaration of Independence was given to the world, it was accepted as a self-evident truth that "all men are created equal." But there has come a falling away from the principles of the political gospel delivered to our forefathers, and it is now commonly asserted that all men are not created equal. The statement is denied and ridiculed. A sample utterance of this character, emanating from a college professor, runs like this:—

"How any one who knows anything of human life can say that all men are created equal, passes our comprehension. The one great fact which strikes the most superficial observer, and which overwhelms the most thoughtful, is the enormous inequalities to be found among men born in the same land even, not to say those born in different lands. They are unequal in physical strength, in mental gifts, in the possession of wealth, in the number of friends, in all their surroundings."

All this is, indeed, evident to the superficial observer; but more than this is evident to one whose observations are not of the most superficial character. The Declaration does not consider the question of equality of circumstances, but of rights. And the very fact that men are unequal in circumstances—that some possess much more power than others—is the very reason why the doctrine that

all men are equal in the possession of natural rights needs to be embodied and upheld in civil government. The weak need protection from the aggression of the strong. The privilege of all classes to share equally in the benefits of the government, which is afforded by a "government of the people, by the people, and for the people," will do most to restrain that abuse of power which, even under the best governments, is so prolific a source of national ills. A realization of the inequalities under which the people live, many of which are more or less directly due to political injustice, should move us not to agitate for the removal of the only governmental barrier against them, but to give to it our strongest support. Now, more even than in the infancy of this nation, the people need to uphold the doctrine of the equality of all men before the law.

Thomas Jefferson, John Hancock, Benjamin Franklin, and the others who affixed their signatures to the Declaration of Independence, were more than superficial observers. They did not come before the world with foolish assertions in justification of the act of separation from Great Britain. The foundation of this great nation was not laid in "blatant folly." On the contrary, it was by the doctrine that all men are created equal that this nation became great; and only as it upholds this cardinal American doctrine will its greatness be maintained, and the liberties of its people be guaranteed.

Nashville, Tenn.

THE time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but a time will come when it will be spurned as an insult.—*Lord Stanhope, in 1827.*

Martin Luther

IN the early dawn of an October morning, in the year 1517, a young man in the garb of a monk, and carrying a hammer in his hand, walked up to the door of an old cathedral in a little German



DESCENDANTS OF THE SIGNERS OF

This photograph was taken on the porch of the Jefferson mansion

city, and nailed a placard on it. The blows of his hammer scarcely disturbed even the most restless of the sleeping burghers, but they were loud enough to resound throughout the whole civilized world, to awaken a nation to life, and to send down the centuries echoes that have not yet been stilled.

Save in his native land and in the churches that bear his name, the work of Dr. Martin Luther is almost overlooked by the busy world of the twentieth century. Yet had it not been for the daring and the faith of this man, the twentieth-century would have been far different.

his act which gave to the whole world the priceless boon of religious liberty. Without religious liberty no such thing as political liberty could ever have drawn its breath. So that when, on October 31 last, the mind of the nation was fixed upon the approaching election, it is most

surprising that the celebration, on the part of a few churches in our land, of the event which made that election possible was nearly overlooked.

Before Luther broke the chains which bound the Bible to the cloister, and gave it to the world, Germany was not a nation, but a conglomeration of peoples held together by geographical lines and the sword. It had no language; it had no binding ties other than the tie of blood. Out of the fundamental materials of the Germanic tongues he, virtually unaided, built up a language, translated a book into it, and gave the language, with the book, to the people. It is the only case in human history where a man wrote a book in a language that was not yet born. From that day the German people became a nation, capable of intercommunication, sympathetic ideals, and political development.

When Luther nailed his ninety-five theses, denying and defying the abuses of the church, on the door of the old church at Wittenberg, he was the voice of all future mankind declaring humanity should not take its creeds from the sword and from the inquisitorial fire. Before his

day, man had to believe what men decreed he should believe, or die. It has not been many steps to this day, when man may believe what he pleases, and account to no man for it. This was the great revolution of the Middle Ages. [It required the American Revolution to give birth to a nation



DECLARATION OF INDEPENDENCE

ticello, on April 13, 1909, the anniversary of Jefferson's birth

Not to Hermann of the Cherusci, nor to Frederick Barbarossa, nor to Otho the Great, who were before him, nor yet to Bismarck, of later date, do the Germans owe their national existence, but to Martin Luther, the monk of Wittenberg. A still greater claim to fame, perhaps, remains to this poor monk in that it was

founded upon the principle wrought out in the great Reformation—the separation of church and state.—ED.]

No work of man has been of greater moment since the legions of Cæsar brought Rome's civilization across Europe. In the galaxy of humanity's most powerful figures, that of Dr. Martin Luther stands easily among the first ten.—*Editorial in Washington Post of Nov. 6, 1909.*

Discharging an Obligation to the Roman Catholic Church

W. W. PRESCOTT

It is a fundamental doctrine among Roman Catholic writers upon the subject that although a distinction (not separation) is to be recognized between the church and the state, there is yet the same intimate connection and relation between the two as between the soul and the body. History demonstrates that wherever it has been possible to do so, the Roman Catholic hierarchy has put this principle into practise, and has either, through the instrumentality of concordats, established the exact nature of this relationship or has assumed a sort of protectorate over the state by virtue of which the civil authority was made subject to ecclesiastical control. The recent experiences in France growing out of the annulment of the famous Concordat which had been in force for a century, illustrate the tenacity with which the Papacy clings to emoluments which it has secured from the state, and the turmoil which it is capable of creating when it is deprived of state aid.

In any country where Protestants are in the majority, the Roman Catholic Church never urges a concordat; but, adopting that principle of expediency which has characterized this organization from its beginning, it freely consents to the separation of the church and the state. In such circumstances this policy results more favorably to the Roman Catholic interests and prevents

Protestants from gaining those supposed advantages which arise from an alliance with the state. As the power and influence of the Roman Catholic Church increase in any country, their tendency to exert a controlling influence in the affairs of state becomes more prominent, and their use of the solidarity of the Roman Catholic Church as a political power becomes more apparent. The members of all other denominations unite with political parties as individuals, and they look for political rewards, not on account of church connection, but as citizens who have served well their party. In marked contrast with this is the Roman Catholic method. As indicating the difference and as an illustration of the present Roman Catholic aggressiveness in political matters, we submit a portion of an editorial in the *Western Watchman* (Roman Catholic) of December 16, in which the appointment of Mr. Richard Kerens as ambassador to Vienna is discussed. We invite attention to these utterances:—

“At the close of the November election, when it became evident that Mr. Kerens was not to be senator from Missouri, we demanded for him, in the name of the hundreds of thousands of Catholics who had supported Mr. Taft, because of his honorable course on every question where the Church was concerned, that he should reward him with a first-class ambassadorship. We were bold in making this demand, first, because the Catholics of the country deserved recognition from the President; and, secondly, because we were sure that the new President was conscious of the obligation. We assured him that he could in no better way discharge that obligation than by honoring with a first-class foreign appointment a man whom every Catholic, lay and clerical, in the land loved and honored. . . .

“There was not one bishop in the United States who did not desire Mr. Kerens's appointment, and some of them so assured the President. . . .

"We rejoice at it [Mr. Kerens's appointment] for several reasons. We feel that Mr. Kerens has suffered very much politically for his pronounced and uncompromising Catholicity. He would be senator from Missouri to-day if he had been less of a Catholic. If there are any honors which a public man can receive because of his devotion to the Catholic Church, we feel it our duty to try to secure them for him. Then Mr. Kerens had deserved very well of the whole Catholic Church. He had given largely of his ample means to promote her charities and activities in all parts of the country; and always in the silent, modest, and unostentatious way characteristic of the man. . . .

"He has many strong friends in and out of his party. But if his personal worth and the support of his friends proved inadequate to save him from neglect, the Catholics of the land came manfully to the front and saved the day."

The reasons given for demanding the appointment of Mr. Kerens and the frank avowal of the cause of the success of the effort in his behalf are worthy of note: (1) "The Catholics of the country deserved recognition from the President;" (2) "The new President was conscious of the obligation;" (3) All the bishops of the United States favored this appointment, "and some of them so assured the President;" (4) "Mr. Kerens had deserved very well of the whole Catholic Church;" (5) When considerations of personal worth and the support of his friends were not likely to prevail, "the Catholics of the land came manfully to the front and saved the day."

In view of these remarkable declarations we are led to inquire: (1) For what reason did Mr. Taft feel conscious of any obligation to the Catholics of the country, unless he was conscious that the hierarchy had used their influence over their communicants to furnish a large block of votes for the Republican candidate for the presidency? (2)

Why should the opinion of a bishop of the Roman Catholic Church be desired or sought concerning the appointment of an ambassador to a foreign court? (3) What bearing do the donations of Mr. Kerens to the Roman Catholic charities have upon the question of his fitness to represent the United States at the Austrian court? (4) How could Catholics save the day for Mr. Kerens unless they appealed to the power of the church as a voting factor in political contests? (5) Has it already come to this that the Roman Catholic Church in the United States can openly demand political favors and insist upon their being granted in return for the influence of the church in a presidential election?

Those optimistic writers and speakers who have no forebodings of evil because of the rapid growth of the Roman Catholic Church in America may find food for profitable reflection in this latest outburst of politico-religious zeal, and this self-confessed mixing of the Roman Catholic Church with politics. It forcibly suggests what we may expect in the future.

A Groundless Fear

Roger Williams's Great Simile

C. E. HOLMES

DURING the time of the French Revolution, liberty was carried to a fanatical extreme. No law was respected. Anarchy ruled supreme. There are some to-day who fear that those who are advocating civil and religious liberty, or an entire separation of church and state, are opposed to civil law, and are seeking the liberty which will bring on conditions similar to the Reign of Terror. Such a fear is groundless, both in regard to the purpose of those who are laboring to keep religion and state separated in this country, and in regard to the result of their work.

The legitimate and binding force of properly constituted civil government is not only to be desired, but actually to

be prayed for. The Bible admonishes Christians to pray for rulers. The stand taken by Roger Williams in favor of absolute freedom of the conscience aroused a spirit of opposition because it was thought he maintained "that it was blood-guiltiness, and against the rule of the gospel, to execute judgment upon transgressors against the private or public weal." Williams did not approve of such a subversion of civil authority, and illustrated his position by the following ingenious simile, found in the records of the city of Providence:—

"That ever I should speak or write a tittle, that tends to such an infinite liberty of conscience, is a mistake, and which I have ever disclaimed and abhorred. To prevent such mistakes, I shall at present only propose this case: There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth, or a human combination or society. It has fallen out sometimes that both papists and Protestants, Jews and Turks, may be embarked in one ship; upon which supposal I affirm that all the liberty of conscience that ever I pleaded for turns upon these two hinges—that none of the papists, Protestants, Jews, or Turks be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers or worship, if they practise any. I further add, that I never denied that notwithstanding this liberty, the commander of this ship ought to command the ship's course, yea, and also command that justice, peace, and sobriety be kept and practised, both among the seamen and all the passengers. If any of the seamen refuse to perform their services, or passengers to pay their freight; if any refuse to help, in person or purse, toward the common charges or defense; if any refuse to obey the common laws and orders of the ship, concerning their common peace or preservation; if any shall mutiny and rise up

against their commanders and officers; if any should preach or write that there ought to be no commanders or officers, because all are equal in Christ, therefore no masters nor officers, no laws nor orders, no corrections nor punishments; I say, I never denied, but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel, and punish such transgressors, according to their deserts and merits. This, if seriously and honestly minded, may, if it so please the Father of lights, let in some light to such as willingly shut not their eyes."—*Life of Roger Williams,* by Elton, page III.

Genealogy of Sunday Laws

1. *Younger States of America.*—"In Sunday legislation we have followed the example of the older States."

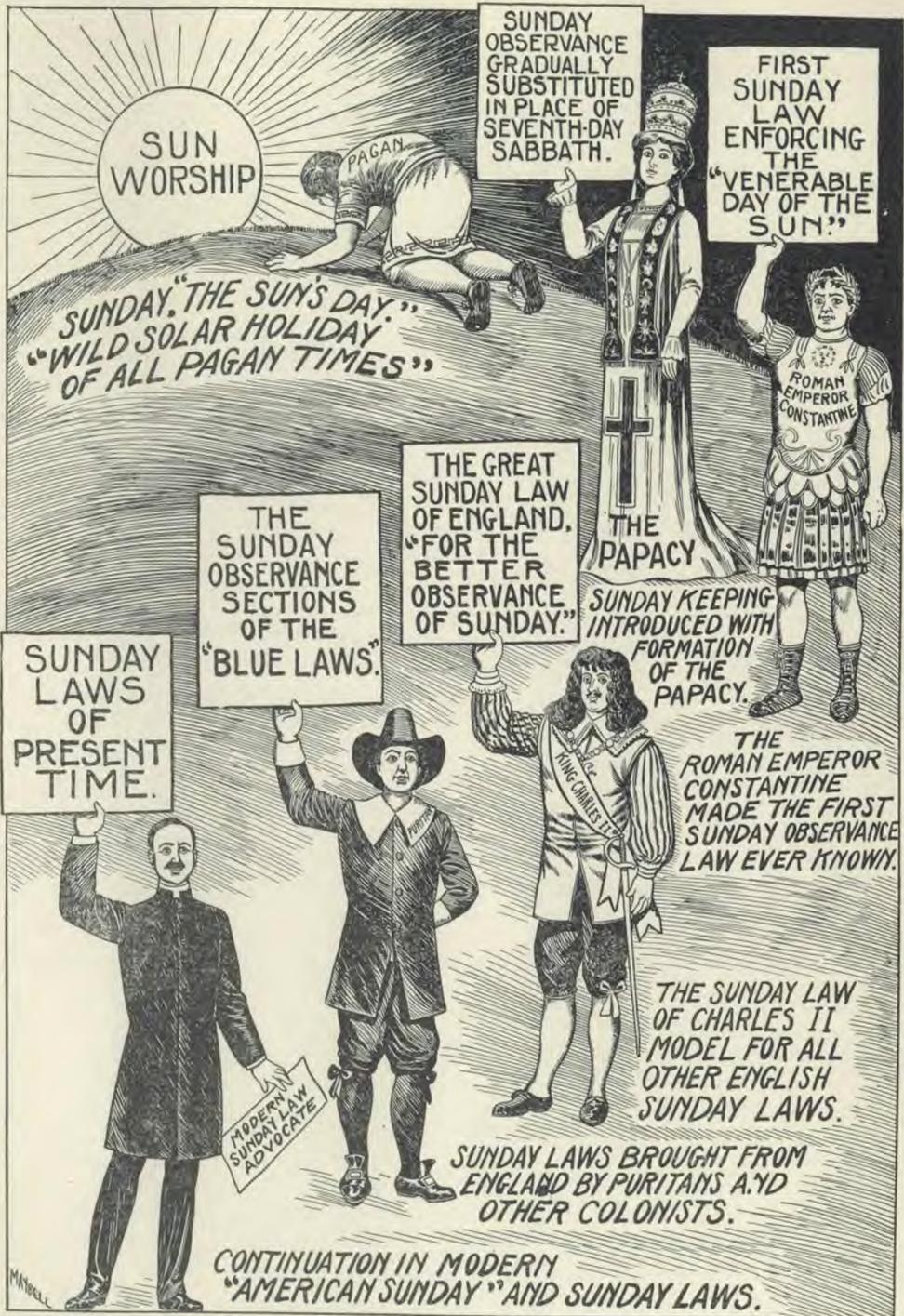
2. *Older States.*—"In Sunday legislation and judicial decisions we have followed the example of the oldest States."

3. *Oldest States.*—"In the matter of Sunday legislation we have followed the example of the original colonies."

4. *Original Colonies.*—"In the matter of Sunday legislation we have followed the precedents and example of old England, which had an established religion and a church-and-state system."

5. *Old England.*—"In the matter of Sunday laws and religious legislation, they are the relics of the Catholic Church, incorporated among us when that church was the established church of the empire. When Henry VIII, about 1544, renounced allegiance to the Pope, we retained, and are still cherishing, these papal relics."

6. *Catholic Church.*—"Sunday laws and religious legislation were incorporated in our church by the craft, flattery, and policy of Constantine and the ambitious bishops of his time, together with the decrees of the Popes and councils of later date, by which we transmuted the 'venerable day of the sun,' the 'wild solar holiday of all pagan times,' into the Christian Sabbath."



HOW SUNDAY LAWS WERE HANDED DOWN

Sunday observance traced to its origin. Constantine found to be the father of "The American Sunday"

The Institution or the Man

M. C. WILCOX

THE government which regards the rights of its subjects will not exalt institutions above men, but men above institutions. The institution may be honored if men will, but its observance will never be compulsory; not only this, but a just government will not subject the individual man to the arbitrary demand of the many. Man surrenders no inalienable right to society or to government. If the government be a just government, it conserves and guards the right of each one, and protects each one in his rights; and when each person is protected in his rights, all are protected in their rights. As long as each man is protected in his rights, so long can no person or class suffer from the infringement of their rights. That which should be protected, therefore, in a just and permanent government is the individual man and his inalienable rights, whether he be Jew or Christian, infidel or believer, Roman Catholic or Protestant. For only in the conservation of the rights of the individual are the rights of all conserved.

*A Century's Retrospect of Religious Liberty Work*¹

FRANKLIN BLISS

A CENTURY carries us back to an exceedingly interesting period in American history as it stands related to efforts for the maintenance of religious liberty. It succeeds the stirring years closing the eighteenth century, during which many things were secured and settled by the people of this favored republic. The "disestablishment of the church in America," which began with the Declaration of Independence, was completed in next to the last decade of that century, through the heroic efforts of Washington, Jefferson, Madison, and others. From that time on for a quar-

ter of a century the usually perennial agitation for a return to the conditions of colonial intolerance had been quite quiescent; but lovers of Sunday sacredness were aroused anew by an act in Congress, April 30, 1810, which directed that every post-office receiving daily mail should deliver a daily mail. This brought to Congress floods of petitions against such profanation of the "holy day," notwithstanding the Postmaster-General had been sufficiently sympathetic with the popular demand to rule that post-offices need on Sunday deliver for but one hour, and that hour to be kept clear of the church-service time — though the department doubted its having the right under the terms of the act to deny any citizen the privilege of obtaining mail at any time of any day.

On Jan. 3, 1812, Chairman Rhea of the House Committee on Post-Offices and Post-Roads, submitted to Congress a report adverse to the demands of those who were insisting on Sunday closing of the post-offices, which report met the approval of Congress and was adopted.

Though threats of war with England were everywhere ominous at the time of this renewal of religious-legislation activity, and the necessity for prompt delivery of mail every day was constantly increasing, yet these agitators continued to press Congress for compliance with their demands. This drew out another adverse report from the same congressional committee on June 15, which, like the former, was adopted. During the entire progress of the war this agitation continued unabated, and early in 1815 both houses of Congress and the Postmaster-General felt compelled to take no uncertain stand against these petitioners and memorialists. This put something of a quietus upon this type of activity for a decade.

During that time of quiet, from 1815 to 1825, the literature and history of this subject were enriched by a brilliant and weighty series of contributions from Jefferson, Madison, Monroe, John Quincy Adams, Edward Livingston,

¹ Read at the late religious liberty institute at South Lancaster, Mass.

Edward Everett, and others, setting forth the reasons why the government should hold itself aloof from all intermeddling with religious matters.

The above-mentioned contributions to our literature drew attention anew to the masterly examination Jefferson had previously given to the oft-repeated claim that "Christianity is part of the common law,"—a claim peculiar to English judiciaries, but also freely reiterated in America. In this examination Jefferson discovered the fraud which as early as 1613 had been perpetrated in the most audacious manner upon British jurisprudence, since which time jurists friendly to state-churchism have freely availed themselves of Finch's maliciously dishonest interpretation of *Prisot* in a matter which has through all subsequent time balefully influenced the administration of English law touching religious matters. It can not here be entered upon with sufficient detail to make it plain, but it is of vast importance, and will amply repay investigation. "American State Papers" gives it an excellent exposition.

On March 3, 1825, Congress enacted some post-office legislation that proved another spark for the Sunday-law advocates' train, and the agitation for closed post-offices on Sunday took on aggravated forms. So numerous and insistent were the memorials and petitions to Congress, that, finally, on Jan. 19, 1829, Col. Richard M. Johnson of Kentucky, to whose committee in the United States Senate, that on post-offices and post-roads, these petitions had been referred, came forward with that masterly report which, together with that of the same gentleman in the House of Representatives the following year, has become justly celebrated, and helped to reveal those qualities of statesmanship which later made him vice-president of the United States.

This report gave such a powerful setting-forth of reasons for non-interference by Congress in matters religious that these agitators felt that the only

argument now available against it would be the fullest possible showing of numerical strength—popular sentiment. This brought to Congress so many petitions that the friends of liberty rallied, and even State legislatures took action in the matter, memorializing Congress as such,—notably Indiana, Alabama, and Illinois,—praying the national law-making body to take heed how it entered upon the dangerous course of religious legislation. Numerous cities did the same, as did also various social organizations—till it was possible for Colonel Johnson in his report of 1830 to remind the pro-petitioners that the counter-petitioners were "equally respectable" with theirs.

This repulse in Congress so exasperated the friends of Sunday sacredness that they forgot their traditional opposition to the violent methods of so-called Christians through all the bloody history of religious intolerance, and themselves went so far as to forcibly and in mob-like madness obstruct the passage of the government's mail coaches in Philadelphia, by stretching chains across the street and padlocking them. But this reacted against them, as such methods always do, and the matter of an open post-office on Sunday was accepted as a settled American policy.

From 1830 on for a number of years there was almost unbroken congressional quiet upon these matters, and had it not been for prosecutions of seventh-day keepers for "Sabbath-breaking" in a number of States, there doubtless would have been no agitation of a religious liberty character; but on the occasion of the assembling of the Seventh-day Baptists in their general conference in September, 1846, at Shiloh, N. J., a committee was appointed to formulate an address "to the people of the United States," setting forth the sad state of their people and the unfairness of their treatment, after having fought so valiantly for American political liberty. Although political liberty had been achieved, yet these people were so des-

titute of religious freedom that in one State alone (Pennsylvania) eight of their members were languishing in jail for their obedience to God's holy law.

Zeal for "the sacred day" on the part of Sunday-keepers went so far as to interfere with the free actions of even antislavery workers in the North, where they had always had the freest hand, and Rev. C. C. Burleigh was arrested in Pennsylvania and thrown into jail for selling the literature of that propaganda on Sunday. Such things greatly aroused and incensed some of the most eminent Americans, and one of the immediate results was the celebrated Anti-Sunday-Law Convention in Boston in 1848, called by William Lloyd Garrison, Theodore Parker, Parker Pillsbury, James and Lucretia Mott, C. C. Burleigh, Wendell Phillips, and others. The addresses at that gathering and the resolutions adopted have rung down through the decades since in thunder tones.

Fifteen years now went by rather uneventfully from the religious liberty standpoint, but other forces of a most fateful character had been working, and the horrifying political and social cataclysm known as the Civil War spread its black and desolating pall over our fair land. In view of the terrible affliction of such a struggle, it would seem as if our devoted country might have been spared the additional calamity of a renewal of agitation looking toward the establishment of that greater slavery—the slavery of the mind and conscience; but in February, 1863, a gathering of the representatives of eleven of the Protestant denominations of America met at Xenia, Ohio, ostensibly for "prayer and Christian conference over the state of the country." Out of this gathering grew what has since been known as the National Reform Association, whose vital aim has always been the securing of a religious amendment to our glorious Constitution. At its meeting the next year it took definite steps toward invading the halls of national legislation, and

from that time to this there has been no cessation of its insistent thunderings at the doors of religious liberty's hitherto impregnable citadel—the Congress of the United States.

A splendid counter-movement took fair form in 1876, when the amendment to the Constitution, proposed by James G. Blaine the December before, looking toward a constitutional frame that would absolutely forbid any State's enactment of the least religious law, came before Congress and received the splendid vote of one hundred eighty to seven in the House, but failed of the required two thirds in the Senate.

Another period of quiet ensued, to be broken by action initiated again in the halls of national legislation. This time it was Senator Blair, of New Hampshire, who on May 21, 1888, introduced the far-famed bill "to secure to the people the enjoyment of the first day of the week as a day of rest and to promote its observance as a day of religious worship." This bill received elaborate and deserved attention in committee, but it was so palpably and unblushingly religious in its nature that it never came to vote in either legislative chamber.

The next year, however, the same gentleman brought it forward again, greatly changed, to hide its real religious character. It was still too stiffly conscience-affecting, and died in that Congress.

Four days after the reintroduction of the bill, there came up in the House for the first time in congressional history a bill looking toward legislation on the "Sabbath" in the District of Columbia. The hearing on this bill was elaborate and interesting, but so powerful were the reasons urged against it by seventh-day people, chiefly Adventists, that it was killed with its running mates—the Blair Sunday-Rest and the Blair Christian Education bills.

From the time of the failure of these efforts to the World's Columbian Exposition was another period of quiet in these matters; but in connection with

that most interesting enterprise the advocates of Sunday laws saw another occasion for activity.

That agitation, taking frequently the

recent a matter as to be fairly fresh in the memories of at least the middle-aged among us.

As soon as it was fairly decided that



If it is right to force a man by law to take one religious step, why not all?

form of direct threats of bombs, mobs, and armies,—not to speak of the divine wrath that was freely predicted as being invited by such wicked temerity,—is so

expositions must not open on Sundays, Congressman Breckenridge, of Kentucky, introduced a bill into Congress providing “that no one should be com-

pelled to work on Sunday," but as there was no such thing as compulsion along that line anyway, the very terms of the bill readily enough wrought its undoing, especially when in committee subjected to the search-light of examination by those who stood for the principles of Christian liberty.

But now came a more important and serious thing. Senator Frye, of Maine, came forward with that legislative desideratum of Sunday-law advocates—"God in the Constitution." That was in the second session of the Fifty-third Congress, which sat from Dec. 4, 1893, to Aug. 23, 1894. Strangely enough, notwithstanding the victory with which the agitators were flushed over their exposition contest, thus, as it might be feared, opening the flood-gates for an inrush of religious legislation, nothing came of this God-in-the-Constitution effort, as it secured no committee report to the House.

The simple titles of the bills that have, since that date, been introduced into Congress, designed to enforce some phase of religion by law, would cover pages in the simple recital. It is very interesting to the lover of religious liberty, but probably would not best consume our space in an elaboration.

There is still another class of bills that have been of frequent recurrence during the last two decades in the national halls of legislation, whose important nature will be suggested by their titles. Here are two or three samples: "An amendment to the Constitution prohibiting sectarian legislation;" "Prohibiting legislation establishing religion or interfering with the free exercise thereof." Such bills have of late years been repeatedly introduced; but, important and needed as they are, they have never been able to get beyond committee reference.

Another thing, perhaps worth time and space to mention, is the fact that Congress is on record as having legislated one "open" Sunday in the District of Columbia. In the third session of the Fifty-eighth Congress a bill was

introduced "to allow business houses in the District of Columbia to remain open on Sunday, March 5, 1905." This passed both houses readily enough, and one has to take but the second thought to see the object, though the only instance in our history; it was "inauguration-time" Sunday.

Takoma Park, D. C.

The Foundation of Liberty

L. A. SMITH

RELIGIOUS freedom, like every other boon which mankind enjoys, is a gift from God. Apart from him, it would rest on no enduring foundation. The atheist may champion the cause of religious liberty, but his philosophy will be searched in vain for any teaching which justifies the doctrine of inviolable individual rights.

The signers of the Declaration of Independence—the men who founded this nation—understood this truth, and in justifying the separation from Great Britain based their appeal in behalf of their rights, upon the relationship of man to his Creator. "All men," said they, "are created equal," and "are endowed by their Creator with certain inalienable rights."

Take out the doctrine of man's creation by a Supreme Being, and the doctrine of man's inalienable rights is lost, and the whole foundation of the Declaration of Independence is swept away.

Over against the doctrine of inviolable individual rights, asserted in the Declaration, is set up the doctrine of "the greatest good to the greatest number," which means the sacrifice of individual interests, however sacred, when it is considered that the good of the majority demands it. This doctrine, though much advocated by church-members, is not Christian at all, but wholly atheistic.

If there were no God, and men sustained no relationship save to each other, it would only remain for them to settle

every question by the principle of majority rule. There being no higher authority and wisdom than man's, whatever the majority might decree, would have to be accepted as right. No individual could set up his own judgment against that of the many; the minority could not set up its judgment against that of the majority. Individual rights could not exist at all. They would have no ground to stand upon. The individual would have only such privileges as might be allowed him by his fellow men, from whose decisions he could make no appeal. Such is the attitude of atheism toward individual rights, and such is the attitude of every consistent atheist.

But happily, individual rights do not depend for maintenance upon the logic of atheism. The gospel proclaims a higher human relationship than that of man to his fellow man; it sets before the world the great fact of a Creator, and of man's relationship to him. Here, in this relationship, is found a firm ground for individual rights, and this was recognized by the signers of the Declaration of Independence. Only Christian men could have given that sublime document to the world. Man's relation to his Creator exists independently of the will or opinions of his fellow men; hence, there is a sphere of his being into which no majority, however great, can rightfully intrude. There is a domain in which he is independent of the civil authority. He must not only render "to Cæsar the things that are Cæsar's," but "unto God the things that are God's;" and it is no concern of Cæsar's how he discharges his duty to God. For this he is answerable to God, and he must answer for himself individually. No company of his fellows, no organization, no government, can answer for him.

History joins with Scripture in giving to Christianity the credit for the assertion and maintenance of individual rights. It was the Reformation of the sixteenth century, proclaiming the doctrine of justification by faith, which asserted man's right to *think* for himself,

and as a necessary sequence, his right to *act* within the domain of faith, independently of Pope or of king. It was this which awoke mankind from the mental and moral slumber of the Dark Ages, and gave birth to the movement for modern republican government.

Jesus Christ died for each son and daughter of Adam, individually. And this infinite price has been paid by heaven for the individual only, and for nothing else on this earth. A human soul, therefore, is of greater value than a human government. God made man, but man made civil government. Christ died to save the individual soul, but he did not die to save any government, and no human government will survive the wreck of this earth at the day of God.

Man, made in the image of God, is alone destined through the provisions of divine grace, because of his infinite value in God's sight, to survive the coming wreck of earthly things.

This nation began with an acknowledgment of God as the Creator. Upon the assertion that "all men are created equal" and "are endowed by their Creator with certain inalienable rights" was based the justification of its separation from Great Britain and of its existence as an independent government. That was an acknowledgment of God in harmony with the principles of Christianity, which stands for individual liberty. Shall we not prefer this true acknowledgment of the Deity to that now so loudly called for by some, which, while it will profess to acknowledge God, will in works deny him, by denying to his creatures those rights with which he has endowed them? Let the atheist, true to his belief, stand for the subordination in government of all individual interests to the will of the majority, on the principle of the "greatest good to the greatest number," but let every Christian assert the rights which every individual possesses independently of state or church, by virtue of having been made in the image of God.

Nashville, Tenn.

Religion and Science

The Creation Week

MRS. E. G. WHITE

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." The Bible recognizes no long ages in which the earth was slowly evolved from chaos. Of each successive day of creation, the sacred record declares that it consisted of the evening and the morning, like all other days that have followed. At the close of each day is given the result of the Creator's work. The statement is made at the close of the first week's record, "These are the generations of the heavens and of the earth when they were created." But this does not convey the idea that the days of creation were other than literal days. Each day was called a generation, because in it God generated, or produced, some new portion of his work.

Geologists claim to find evidence from the earth itself that it is very much older than the Mosaic record teaches. Bones of men and animals, as well as instruments of warfare, petrified trees, etc., much larger than any that now exist, or that have existed for thousands of years, have been discovered, and from this it is inferred that the earth was populated long before the time brought to view in the record of creation, and by a race of beings vastly superior in size to any men now living. Such reasoning has led many professed Bible believers to adopt the position that the days of creation were vast, indefinite periods.

But apart from Bible history, geology can prove nothing. Those who reason so confidently upon its discoveries, have no adequate conception of the size of men, animals, and trees before the flood, or of the great changes which then took place. Relics found in the earth do give

evidence of conditions differing in many respects from the present; but the time when these conditions existed can be learned only from the Inspired Record. In the history of the flood, Inspiration has explained that which geology alone could never fathom. In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history; but men, with their vain reasoning, fall into the same error as did the people before the flood,—the things which God gave them as a benefit, they turn into a curse by making a wrong use of them.

It is one of Satan's devices to lead the people to accept the fables of infidelity; for he can thus obscure the law of God, in itself very plain, and embolden men to rebel against the divine government. His efforts are especially directed against the fourth commandment, because it so clearly points to the living God, the Maker of the heavens and the earth.

There is a constant effort made to explain the work of creation as the result of natural causes; and human reasoning is accepted even by professed Christians, in opposition to plain Scripture facts. There are many who oppose the investigation of the prophecies, especially those of Daniel and the Revelation, declaring them to be so obscure that we can not understand them; yet these very persons eagerly receive the suppositions of geologists, in contradiction of the Mosaic record. But if that which God has revealed is so difficult to understand, how inconsistent it is to accept mere suppositions in regard to that which he has not revealed!

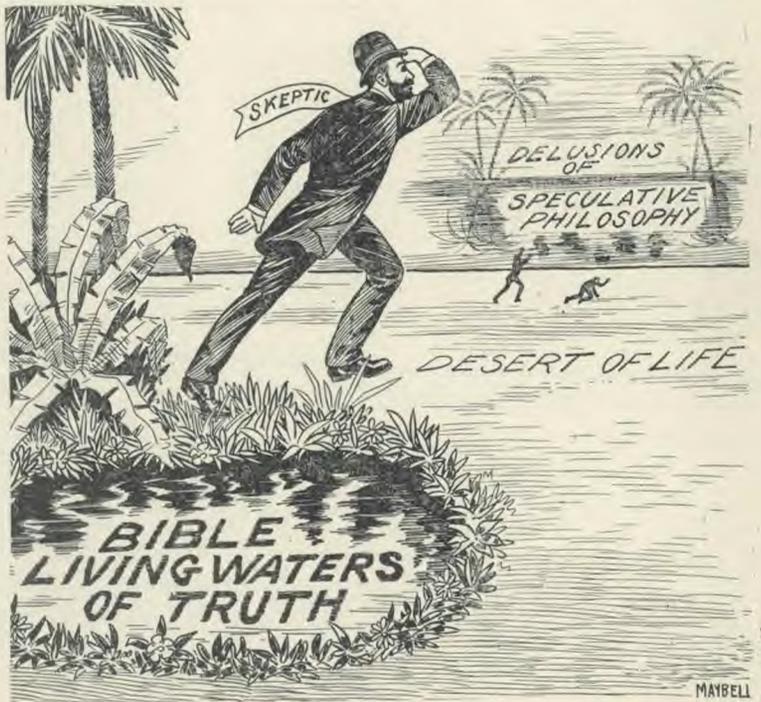
"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our

children forever." Just how God accomplished the work of creation he has never revealed to men; human science can not search out the secrets of the Most High. His creative power is as incomprehensible as his existence.

God has permitted a flood of light to be poured upon the world, in both science and art; but when professedly scientific men treat upon these subjects from a merely human point of view, they will assuredly come to wrong conclusions. It may be innocent to speculate beyond what God's Word has revealed, if our theories do not contradict facts found in the Scriptures; but those who leave the Word of God, and seek to account for his created works upon scientific principles, are drifting, without chart or compass, upon an unknown ocean. The greatest minds, if not guided by the Word of God in their research, become bewildered in their attempts to trace the relations of science and revelation. Because the Creator and his works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step further, and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity.

These persons have lost the simplicity of faith. There should be a settled be-

lief in the divine authority of God's Holy Word. The Bible is not to be tested by men's ideas of science. Human knowledge is an unreliable guide. Skeptics who read the Bible for the sake of caviling, may, through an imperfect comprehension of either science or revelation, claim to find contradictions between them; but rightly understood, they are in perfect harmony. Moses



THE THIRSTY TRAVELER IGNORES THE OASIS IN PURSUIT OF THE MIRAGE

wrote under the guidance of the Spirit of God; and a correct theory of geology will never claim discoveries that can not be reconciled with his statements. All truth, whether in nature or in revelation, is consistent with itself in all its manifestations.

In the Word of God many queries are raised that the most profound scholars can never answer. Attention is called to these subjects to show us how much there is, even among the common things of every-day life, that finite minds, with all their boasted wisdom, can never fully understand.

Yet men of science think that they can comprehend the wisdom of God, that which he has done or can do. The idea largely prevails that he is restricted by his own laws. Men either deny or ignore his existence, or think to explain everything, even the operation of his Spirit upon the human heart; and they no longer reverence his name, or fear his power. They do not believe in the supernatural, not understanding God's laws, or his infinite power to work his will through them. As commonly used, the term "laws of nature" comprises what men have been able to discover with regard to the laws that govern the physical world; but how limited is their knowledge, and how vast the field in which the Creator can work, in harmony with his own laws, and yet wholly beyond the comprehension of finite beings!

Darwin or the Bible

IN the *Bible Student and Teacher* for December appears an article by Rev. E. J. Gwynn, D. D., Ph. D., entitled "Darwinian Evolution or Genesis—Which?" The article was written as a reply to an address before the Ministerial Association of Philadelphia, delivered by Dr. H. G. Kribs, of the University of Pennsylvania. The object of the article was to show the baselessness of the evolutionary arguments from homology, which furnish no rational explanation of the intellectual and moral faculties of man. In his introduction Dr. Gwynn adverted to the ten-year search by two eminent scientists (Dallinger and Drysdale), with a microscope of five thousand diameters, for the origin of the evolutionary process and the discovery of the first steps in that process. But that microscopic search did not prove the "open sesame" to the secrets of an auto-creation. Concerning what they expected to find, Dr. Gwynn says:—

"If it were true, the God that could hide me so far back that it would require an eye five thousand times larger than my present eye to see the house in which my babyhood was nursed and rocked, and

from which his hand would pull me and trail me through living slime, along the albuminous substances of the ocean bed; on fin and tail hastened through waters dank and deep; and through air and with horizontal spine on the earth; and then erect and with a higher head than any beast—if it were all true, I still would make my journey to the grave upon my knees to worship at the shrine of a Deity in wisdom so transcendently matchless. But it makes one dizzy to think they lived so far back, and that such long and weary years expired ere man reached his present goal. What we know and see and feel and anticipate makes us exceeding sad that the Deity detained us so long at the intermediate stages. It goads and pricks exalted nature to reflect on the long, sporadic state; the fetid, slimy crawl; the prolonged swim; the airy flight and song as lark or mocking-bird; the lowly writhings in the jungles; that for ages we gibbered in apedom: and out of all this eventful ancestry flowered into manhood; and at last entered into companionship with a God who did it all! . . . Do Dallinger and Drysdale and others regard themselves to be beings of such exalted and excellent stuff that it required three hundred millions of years to manufacture them and put them up in their present shape; that every existence in nature's realm had to add a higher quality, to take off a tail and put on a fin, or take off a fin and put on a wing, or take off a wing and put on a foot, and softened down the bark and growl until it ripened into a voice that would vibrate like a harp strung with Apollo's golden hair?

"Solomon asks, 'Is there any taste in the white of an egg?' 'But a more pregnant question is, Is there any structure in the white of an egg? No human method has ever detected a structure; yet, by the application of nothing save heat, the most elaborate structure is wrought out of it along lines rigorously predetermined, the mold of every new organ and development being *implicit* in the germ; and that can only be true in the transcendental sense in which we can

affirm that every germ must have come from some great primal Source and Fount of life.' . . .

"Not long since loud stress, shorn and void of mental pressure, was laid upon *the homology existing between the lower arm of man and monkey*. This fact is not denied; but we advance over that position, and note but a slight difference between the hand itself of a monkey and that of a man as revealed on the dissecting table; 'but in that slight variation lies the whole difference between an organ used in climbing trees and plucking fruit, and an organ which is so correlated with man's inventive genius that by its aid the earth is weighed and the distance of the sun is measured,' and invested with such artistic skill that untold millions may be plucked from cheap canvas, cheap paint, plus genius."

Between those two hands there is a gulf wider than the seven seas, and between the two brains back of these two hands there is a still wider gulf. Dr. Gwynn illustrates the absurdity of the argument put forth by evolutionists to the effect that the relative volumes of the brains of man and the gorilla prove the relation of the two species. He says: "Professor Huxley observes that some Hindu skulls have but 46 cubic inches of cranial capacity, while the skull of the largest gorilla yet measured contained nearly 35 inches. But the skull of Isaac Newton attained 114 cubic inches, or 68 cubic inches over the Hindu." If the 11 inches excess of brain in the Hindu over the gorilla measures the distance between an irrational brute and a human being, what can be said of the 68 cubic inches of brain found in the skull of Newton over that found in the cranium of the Hindu? Would not that prove that Newton was more than six times as far above the Hindu as the Hindu is above the gorilla? If that were true, there would be opportunity for the discovery of several missing links between the specie to which the Hindu belonged and the specie to which Newton belonged. This ought to demonstrate the impossibility of the

homology argument as a working scientific basis to prove the ape the ancestor of man — to prove evolution.

Science itself has recently been whitening away at the Darwinian evolutionary hypothesis. Science itself "has swept away the evolutionary postulate of vast time." Darwin, for instance, computed that a period of 306,662,400 years spanned the chasm between the monkey and the man, and this he called a "mere trifle" in the great sweep of geological time. Other equally great scientists have been cutting down that time until a "mere trifle" of Darwin's long period remains. The nebular hypothesis of La Place has been discarded by no less an astronomer than Lord John Rosse, who declares the nebulae to be far distant clusters of stars. So, says Dr. Gwynn, "longer telescopes cure one of the nebular hypothesis, as a longer faith will cure one of Darwinian evolution. . . . Is it not more likely that the monkey is a deflection off from man, rather than that man is a deflection off from the monkey? If natural selection be true, then the species should be on the increase: and, as the common man actually does ask, Why are we not seeing monkeys becoming men NOW. . . . The Duke of Argyle has said with truth, 'Man, so far as we know, has always been such as man now is,' for no one has ever seen the origin of species."

It is sometimes not amiss, in order to show the ridiculousness of a proposition, to view it with the humorous eye which its own incongruities provoke. Dr. Gwynn has done this, and we can not resist the temptation to let him speak here. He had been speaking of the Hebrew word *bara* (meaning to create) which is used in the first chapter of Genesis. Now he says:—

"I do not propose to pass from this word *bara* until we have seen the significance of the Darwinian conception of the term. A whale is desired. An absolute creation is not necessary to produce it! Far out in this nameless sea of nameless stuff of somewhat, an animated globule

floats aimlessly. It feels the pangs of hunger and wants a mouth; *bara* grips the stuff out of which the wish is woven and appends a pucker on the forward end; the pangs of hunger are intensified, and the smaller pucker is taken off and a larger pucker is put on; and so pucker after pucker is taken away and larger ones put on until at last a mouth sufficiently large is put on so that a Jonah was taken in by it—and *others*. But at no point was an absolute creation necessary according to natural selection, to produce it.

“Then, you ask, if it be true that God interposed, where do these learned doctors stand? They don’t stand anywhere: this rules them all out.”

One of the strangest anomalies of the evolutionistic situation is that ministers of the gospel, whose Book of truth evolution squarely contradicts, still continue to exploit the evolutionary hypotheses when eminent scientists are giving them up, or admitting the hypotheses unproved.

C. M. S.

A Scientific Soul

HE is a “scientist.” His name is Fournier d’Albe, and he is secretary of the Dublin Society of Psychical Research. He says that the soul is “an aggregation of psychomeres inhabiting the cells of the human body.” That is, the soul is made up of soul-particles, for that is what *psychomere* means. If it is physical, as he says, of course it is made up of parts. He goes on to say that it probably weighs about one-thousandth part of the weight of the human body. He ought to leave no probability about that. Take the case of a small man who weighs a hundred pounds; his soul would weigh one and six-tenths ounces. That can be tested by weighing a man before and after death, say by electrocution, and seeing if he has lost that much weight in dying. He should try it on men, but first on dogs, for dogs have some sort of a soul, something that thinks. The whole thing is not worthy

to be called a theory or even an hypothesis; it is a bare bit of imagination, guesswork, and nonsense. After death, he tells us, the psychomeres unite and form a soul-body, which resides in the air-space above the earth—say two hundred miles, a space which is thickly peopled with souls; and after thirty thousand years the souls are transformed and move into interplanetary space, ending in a final cosmic union of all souls of all ages. The reporter tells us that Mr. D’Albe is no obscure dreamer, but a genuinely scientific man. This is no dreaming; it is insanity. Dreams have more sense.—*Selected*.

The Reliability of the Book

“BUT abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.” 2 Tim. 3: 14-17.

These words give what Inspiration has to say with reference to the creditability of those writings which we call the Bible. There is not the slightest hint of unreliability, but an absolute assurance of their entire creditability and authority, and effectiveness when applied to the life. Those books which Timothy studied were the sacred writings, namely, the Old Testament, and this Old Testament had made him “wise unto salvation.” So Paul says that every scripture inspired of God will do this.

If the Old Testament, the Sacred Writings, that is, the Scriptures then in existence, which had been inspired of God, could do this for Timothy and others in his day, they will certainly do the same for those who follow them as he did.

L. A. REED.

Temperance

Francis Murphy

W. A. COLCORD

FRANCIS MURPHY, the noted temperance worker, recently deceased, was once a saloon-keeper and a drunkard. From prosperity and a pleasant home, he fell to poverty and the loss of everything,—money, manhood, wife, home, happiness, and all. He therefore knew well the results of intemperance, and with this, how to sympathize with those who are tempted to drink or to sell drinks.

Rescued himself in prison by the prayers and earnest efforts of Christian workers, he was led to devote his life to the same blessed work. Taking as the motto of his temperance reform movement, commonly known as the "Blue Ribbon movement," the words, "With malice toward none, and charity for all," he went forth into the world to battle against the evil which had blighted and ruined his own early life. His work was uplifting and far-reaching, and was crowned with large success. It is said that he was instrumental in inducing more than three million persons to sign the temperance pledge.

The following story illustrates his geniality and warm-heartedness, and is characteristic of the man. Going into a saloon with a friend, on one occasion, in a Western State where he was laboring, and finding a number of men about to drink, he said, "Hold on, boys, hold on! Drink with me!" Upon being asked by the saloon-keeper what he would have, whether wine, whisky, gin, or rum, Mr. Murphy replied, "No, give us lemonade all around," and the treat was prepared as ordered.

He was an ardent foe of intemperance, but friendly toward the intemperate. He opposed the saloon business, but did not believe in railing on the saloon-keeper. While he was lecturing in Australia, we once heard him say that he never spoke on the subject of temperance in such a way that he could not go out on the

streets the next morning and be greeted in a respectful and friendly manner by the saloon-keepers of the place. His was a noble example of distinguishing between the sin and the sinner, between the crime and the criminal.

Liquor and Poverty

INTEMPERANCE is generally regarded as an important, if not a chief, source of poverty and pauperism as well as of the conditions that lead to them. Intemperance and poverty are mutually cause and effect; men take to drink to drown their sorrows and sufferings over the loss of property, or to gain a temporary escape from the thralldom of a poverty that has been lifelong. On the other hand excessive use of drink has always been one of the greatest sources of destitution; even when drink can be said to be the result, rather than the first cause, it is the aggravating source of further deterioration and an effectual bar to recovery from the submergency. At best it is a vicious circle of action and reaction; drink is an active first cause of poverty; poverty finds relief in drink. . . .

The actual figures showing drink as cause are not so large as have been at times supposed. The Committee of Fifty has made one of the most careful and extensive investigations; it gives drink as producing 25 per cent of poverty. 37 per cent of the pauperism within almshouses, and 45 per cent of the destitution of children, as due directly to the personal use of liquors or to their use by some one else. But the committee is very conservative, not attributing any case to drink "unless it was obviously the principal and determining cause." Prof. A. G. Warner attributes 28.1 per cent as due to it directly and as a contributory cause. In London, Mr. Charles Booth found 25 per cent out of 1,447 cases chargeable to drink. The Massachusetts Bureau of Statistics' investigations are

very reliable, and cover a large number of cases and conditions, fairly average in America. This report shows 39.44 per cent of poverty due to personal use of alcoholics, and five per cent more to their use by others, a total of 44.44.

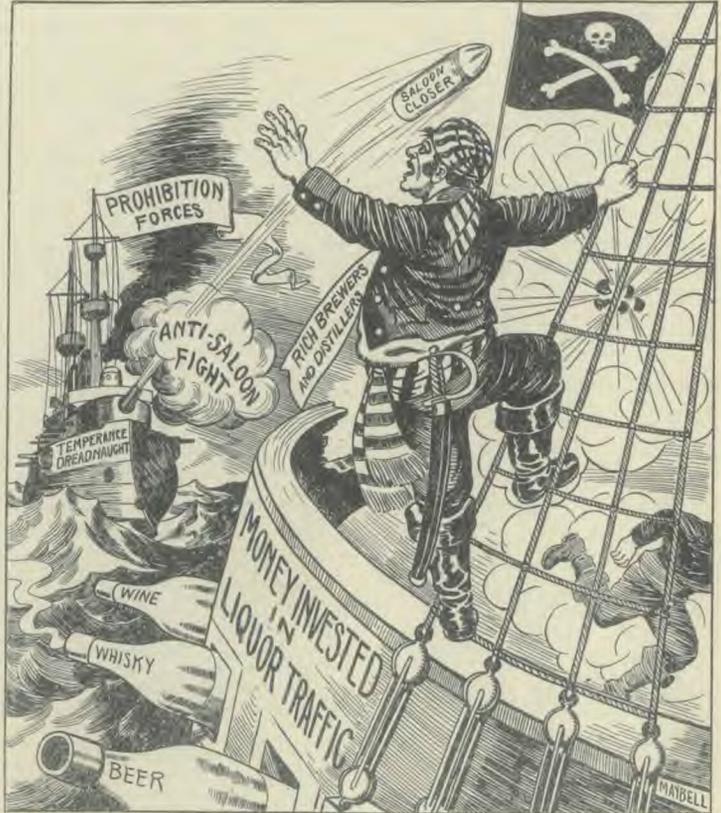
But it is not among paupers that alcohol gets in its worst work. A vast host of people, just on the verge of becoming dependents, who support themselves but never lay aside a cent for the future, were brought there and are held there because of the margin of wages that goes to the saloon. They might have been financially successful and even been able to buy a little home, were it not for the excessive drink burden they bear. "The ravages of intemperance are most plainly to be traced in classes distinctly above the pauper class. It is among artisans and those capable of earning good wages that the most energy is spent for alcohol, and the most vitality burned out."

—Warner, "American Charities," page 61. Mr.

Booth well summarizes the needless share that drink had in poverty, as follows: "Of drink in all its combinations, adding to every trouble, undermining every effort for good, destroying the home, and cursing the young lives of children, the stories tell enough. It does not stand as apparent chief cause in as many cases as sickness and old age; but if it were not for drink, sickness and old age could be

better met."—Booth, "Pauperism and the Endowment of Old Age."

The heaviest burden cast by drink upon society and the individual, the cost in money and capacity to those just above the line of dependence, can not even be estimated. It is the earner of good wages who suffers most and who, thus saving nothing, is ready when overtaken by a slight misfortune or sickness,



LIQUOR PIRATE CHIEF: "DON'T SHOOT; YOU'LL DESTROY VALUABLE PROPERTY"

to drop below. This burden on the individual, on the family, and on society, must certainly be greater than the more direct one caused by actual poverty and pauperism. Being paid through the ordinary channels of business, in reduced earning and consuming capacity, it is not noticed as are the more direct burdens paid through taxation and philanthropy.

The burden of care and support of the

normal, average product of the saloon, the share of crime and poverty that legitimately may be charged to it — the building, equipping, maintaining, and supporting of the necessary storage granaries, such as jails, penitentiaries, insane asylums, hospitals for inebriates, epileptics, and other defectives, compose a withering answer to the self-centered man's claim that "if you let drink alone, it will let you alone."—*Harry S. Warner, in "Social Welfare and the Liquor Problem," pages 88-91.*

The Flag Over the Saloon

"FOR the first time in its history," writes a correspondent to the *Union Signal*, "a license has been granted in our town. When the saloon-keeper was moving his wares from a near-by town to ours, he had his horses' heads decked with small American flags, and now a large American flag floats over his saloon." The correspondent then asks if there is no law to prevent such desecration. To this the *Union Signal* replies as follows: "How could the government prohibit a person engaged in either the manufacture or sale of liquor from using the flag, when for every gallon of whisky distilled the government receives \$1.10, and for every barrel of beer brewed, \$1 goes into the till of Uncle Sam, and every one who sells liquor must pay \$25 to the government for the privilege?"

Lincoln's Stirring Words

THE demon of intemperance ever seems to have delighted in sucking the blood of genius and generosity. What one of us but can call to mind some relative, more promising in youth than all his fellows, who has fallen a sacrifice to his rapacity? He ever seems to have gone forth like the Egyptian angel of death, commissioned to slay, if not the first, the fairest born, of every family. Shall he now be arrested in his desolating career? In that arrest all can

aid that will, and who shall be excused that can and will not? Far around as human breath has ever blown, he keeps our fathers, our brothers, our sons, and our friends prostrate in the chains of moral death.

To all the living everywhere we cry: "Come, sound the moral trump, that these may rise and stand up an exceeding great army." "Come from the four winds, O breath, and breathe upon these slain, that they may live." If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate and the small amount they inflict, then, indeed, will this be the grandest the world shall ever have seen.—*Abraham Lincoln, at Springfield, Ill., Feb. 22, 1842.*

Prohibition the Only Solution

THERE is no principle proposed for the settlement of this temperance question by any but prohibitionists.

"Ah, but," comes the answer, "there is the principle of license; you surely must admit that."

No: license is not a principle; it is only an exception to the principle — of prohibition.

What is principle?

A fixed, immutable, unalterable, and uniform physical, moral, spiritual, political, or scientific law. It is the same in Massachusetts as in Mississippi, in Kentucky as in Connecticut, in Michigan as in Maryland.

There is nothing fixed, or immutable, or uniform about license, or tax, or local option. And all these are based upon the one fixed, immutable, unchanging principle of prohibition, to which either is an exception, and which is antagonized by all. There must be prohibition of all men, before you can license any man, or tax any man; and even local option builds upon the principle, but allows men to say whether or where it shall be broken.

Every license law is a confession that the principle of prohibition exists, and is

right. Either the State which enacts the law had a right to prohibit the licensed thing, or it has no right to accept the license fee. If the licensed man had a right to pursue his licensed vocation before he paid his license fee, then the exaction of that fee by the State was a license fraud. He either had that right, or the State had right to prohibit it, and later, *if at all*, to confer it for the price he paid.

But had the State any right to confer that right, on his payment of a price? I tell you Nay! "There is no inherent right in a citizen to sell intoxicating liquors by retail," says the Supreme Court of the United States; and in close connection it declares:—

"No legislature can bargain away the public health or public morals."

If there is no inherent right in the citizen to sell, it must be there is inherent wrong in the sale. If there is inherent wrong in the sale, what right have town boards, or boards of excise, or legislatures, or even the people themselves, to say that sales may be made? What right has any man to propose a policy of sale? What right has one part of a people, otherwise a party, to stand for such a policy, to proclaim it, to support it, to perpetuate it? . . .

"Ah, but," comes the rejoinder, "the license policy, in its proper form, is but a tax policy. License means tax, properly interpreted. And you surely will not go so far as to deny the State's right to tax the liquor business?"

Yea, verily, our denial even goes that far, and with good reason.

What is taxation? De Laveleye, the greatest French economist, has declared:—

"It is the price paid by the citizens for the blessings of social order."

In the language of Montesquieu:—

"The revenue of the state is a portion of his wealth sacrificed by each citizen in order to gain security for the rest, or the means of enjoying it more agreeably."

De Laveleye further says:—

"When in exchange for the tax a government gives neither security nor comfort, the tax is mere robbery."

Does it not follow that when the security is incomplete, and the comfort inadequate, the tax is robbery to a certain extent? Do not *partial* comfort and security *prove* partial robbery? If I, a citizen, pay for security not afforded me, has not my money been taken upon a false pretense? Has government any right to take my tax, my payment for security and comfort, and then accept a payment, a tribute, a tax from any other man, for any other business that discounts the comfort and security for which I pay?—*Alphonso A. Hopkins, Ph. D., in "Profit and Loss in Man," pages 218-221.*

Books

THE books reviewed in this column are books which we believe ought to be in the library of every student of religious liberty. The books noticed in our last issue were the following:—

Religious Liberty, by Henry Melville King. Preston & Rounds, Providence, R. I.; price, \$1.

Rhode Island: Its Making and Its Meaning, by I. B. Richman. Putnam's Sons, New York and London; price, \$3.

The Rise of Religious Liberty in America, by Sanford H. Cobb. The Macmillan Co., New York; price, \$4.

Church and State, by A. T. Innes. T. & T. Clark, Edinburgh, Scotland; price, \$1.

Facing the Twentieth Century, by James M. King. Methodist Book Concern, New York City; price, 96 cents.

New Books Received for Review Since Our Last Issue

Foxe's Book of Martyrs: An Edition for the People, prepared by W. Grinton Berry, M. A. Eaton & Mains, New York; price, 75 cents net. It is a real service that editor and publisher have accomplished in bringing out a new edition of "Foxe's Book of Martyrs," leaving out many details that render the unabridged work too bulky for ready reading, and giving us in bright, readable form, the story of those wrothies of old who refused to deny their Lord or change their religion at the command of men. It is the story of the age-long protest against a religion of civil force, and of the triumph of those who over-

came "by the blood of the Lamb, and by the word of their testimony," loving not their lives unto the death.

The Trend of Scientific Thought Away From Religious Belief, by Horatio Oliver Ladd. Richard G. Badger, The Gorham Press, Boston, Mass.; price, 75 cents. This short treatise of twenty-nine pages, in two divisions, makes plain, beyond the possibility of question, that the trend of scientific thought is away from religious belief and largely agnostic in nature. With the author's conclusion we must agree: "There can be no reconstruction of religious beliefs on the basis of scientific materialism."

Garibaldi and the Thousand, by George Macaulay Trevelyan. Longmans, Green & Co., 39 Paternoster Row, London; or New York City; cloth, well illustrated, 395 pages; price, \$2.25. The experiences of this great liberator and unifier are told in a most interesting manner. The reader's attention can not lag during the perusal of this work. Perhaps never in so short a time were events of so great importance to a nation crowded in upon one another so swiftly. It will abundantly repay thoughtful perusal. A clue to the author's estimate of the Papacy is given in these words: "Finally, we witness the success of the most hazardous enterprises; the fall of kingdoms and principalities; the dismemberment of the most ancient and terrible theocracy of the Western world."

Liberty of Conscience Under Three Tsars, by Robert Sloan Latimer. Fleming H. Revell, 158 Fifth Ave., New York City; or 80 Wabash Ave., Chicago; cloth, well illustrated with half-tones and maps, 244 pages; price, \$1.50 net. This work covers the period from 1856-1909. The struggle for religious liberty in Russia during that period, marked by intense devotion and sacrifice, during which men, women, and children have suffered the keenest persecution, counting not their own lives dear unto themselves, is replete with incidents which awaken the largest sympathy for, and admiration of, those who have sought to be true to conscience. The record is often most tragic, and can but awaken sympathy for the new movement now in progress in that land so long barred against the light of the open Bible. No one can read this account of that terrible struggle without getting a new understanding of what liberty of conscience means, and a new appreciation of the soul-rights of his fellow men.

Islam, A Challenge to Faith, by Samuel M. Zwemer, secretary Student Volunteer Movement. Published by Student Volunteer Movement, New York; cloth, 295 pages; price, \$1. This book is well worth the careful study of Christians; for the marvelous spread of

Mohammedanism in nearly every land presents one of the most formidable forces confronting Christianity known in our world to-day. The Moslem does not consider himself an atheist, neither an infidel, nor a heathen. He is a worshiper of Allah, the one great God; he has what is to him a true prophet, Mohammed; and he has his Bible, the Koran. To all of these the Mohammedan manifests no little devotion, often outstripping in zeal the Christian. But few Moslems have ever been won to Christianity. Surely here is a challenge to the faith of the follower of the meek and lowly Christ to take the gospel of peace into the strongholds of Islam's devotees. This book contains a wealth of information upon a subject which is practically a closed book to the great Christian world, but an important and interesting subject, and one upon which Christian leaders will soon find it necessary to inform themselves.

Spain of To-day From Within, by Manuel Andujar, a Protestant Christian minister, native of Spain. Fleming H. Revell Company, New York City; cloth, 220 pages, illustrated; price, \$1.25 net. This is an interesting, entertaining, and instructive work by a Protestant clergyman who is not afraid to tell the truth about the conditions he finds in priest-ridden Spain. What he has seen of Rome in his study of conditions in Spain, Cuba, and Porto Rico leads him to say this of the system: "Romanism is rather a political than a religious system, whose object is to wield power, and have exclusive dominion over men's consciences and bodies, in the name of religion." The book tells many interesting things with reference to the past history of Spain as well as of present conditions there. The facts brought out in this book will help in refuting the claim of the hierarchy as to the fostering of morality, education, and temporal and spiritual progress.

Pope or Christ, Giving Plain, Undisputable Facts to Prove Many of Rome's Doctrines and Practises to Be Unchristian, Contrary to the Bible and to the Early Apostolic Church, With Proofs That the Pope Is Not Infallible, by Rex E. Doyl, Howell, Mich. Paper covers, 224 pages; price, 25 cents. Order of R. B. Neal, Pikeville, Ky. This little work is a veritable hand-book of ready reference for use in meeting the claims of the Roman hierarchy.

The Struggle for Religious Liberty in Virginia, a documentary history, by Charles F. Jones, D. D. Review and Herald, Washington, D. C.; 272 pages; price, \$1.25. This is an authentic history of the experiences of the people of Virginia under the church-and-state régime, and also of the valiant efforts which finally resulted in freedom of conscience in that State. It is specially valuable because of the large number of quotations from original documents.

The PROTESTANT MAGAZINE

PROTESTING against ecclesiastical error and promoting gospel truth.
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CITING Rome's present ruling power.
PREDICTING the time when Rome will again rule the world.
NAMING the present contending forces that will finally be victorious.

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From the contents of the fourth issue of the "Protestant Magazine" it will be clearly evident that any one who abandons the plain teachings of the Word of God and adopts a church creed, the teaching of some commentator, or the mere customs of the majority, is really repudiating one of the fundamental principles of Protestantism.

The Protestant Magazine - *Washington, D. C.*

The National Health Journal

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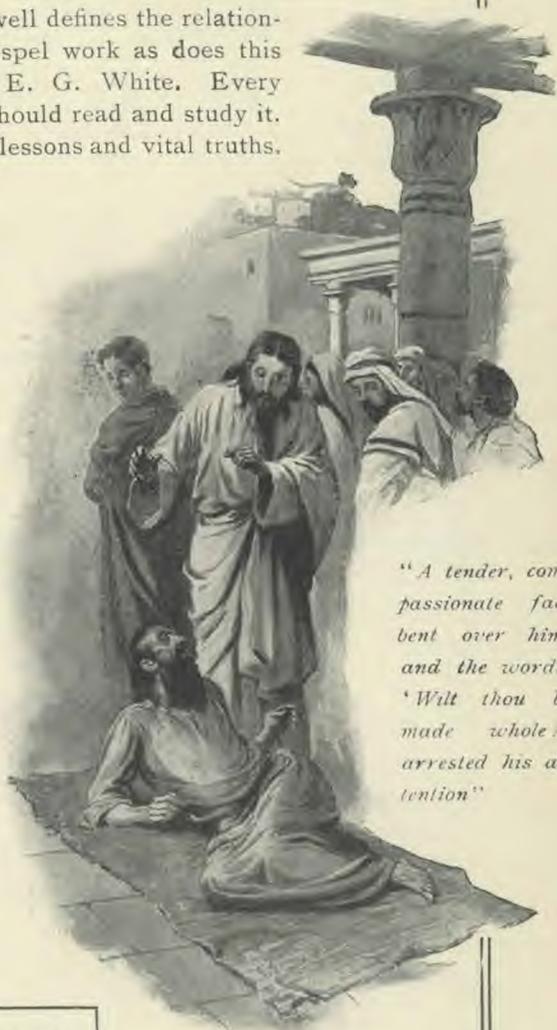
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TAKOMA PARK - - WASHINGTON, D. C.

LIBERTY

A Magazine of Religious Freedom

*Set for the Defense of the Rights of Conscience, and
therefore opposed to a Union of Church and State
in name or in fact*

WASHINGTON, D. C., FIRST QUARTER, 1910

Subscription Price - 25 cents a year
No Subscriptions accepted for less than one year

Organ of the Religious Liberty Association

Published Quarterly by

REVIEW & HERALD PUBLISHING ASSN.
Takoma Park, Washington, D. C.

C. M. SNOW - - - - - EDITOR
K. C. RUSSELL { - - - - - ASSOCIATE EDITORS
W. A. COLCORD }

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Entered as second-class matter, May 1, 1906, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

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If it is wrong to take away from men their property and their lives, can it be right to license a business which does that very thing? In other words, is the one who casts his ballot for the license of the saloon guiltless of the murders and robberies which the saloons cause? A corporation is responsible for the acts of its agents. Is not the licensed saloon the active agent of the one who licenses it?

A CONSIDERABLE number of excellent books, invaluable for religious liberty workers and students, are given review notice on pages 44 and 45. Order through Review and Herald Publishing Assn.

GOD has business with every soul in the world. He transacts that business with each soul direct. "Ye will not come to me, that ye might have life," is divinity's recognition of the right of choice in each individual. No soul believes unto eternal life or chooses eternal life through the belief of some one else or the choice of some one else; and when one attempts to choose for another or force his belief on another, he is attempting to rob that other of his God-given rights, and, if he succeeds, he robs God also of what is his due—the true, acceptable worship of that soul unrighteously coerced. Freedom in Christ Jesus means the emancipation of the soul from the slavery of enforced religion as well as from the slavery of sin.

THE warfare of the National Reform Association against freedom of religion in this country, and against the fundamental principles of the government itself, was clearly set forth by themselves in their summer convention at Winona Lake, Ind., a report of which was given in our October issue. The danger does not lie in the numbers belonging to that association, but in the fact that the principles enunciated by that organization are being adopted and acted upon by other great religious organizations. And the danger is not to individuals alone, but to religion itself; for religion has inevitably lost in purity and spiritual power where it has been enforced under corporeal penalties. Truly did James Madison speak when he said: "Religion flourishes in greater purity without than with the aid of government."

The Perfect Law of Liberty

"He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." James 1: 25, A. R. V.

"Proclaim liberty throughout the land, unto all the inhabitants thereof." Lev. 25: 10.

MAN'S DUTY TO GOD

I.

"I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

II.

"Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving-kindness unto thousands of them that love me and keep my commandments."

III.

"Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain."

IV.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it."

MAN'S DUTY TO MAN

V.

"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee."

VI.

"Thou shalt not kill."

VII.

"Thou shalt not commit adultery."

VIII.

"Thou shalt not steal."

IX.

"Thou shalt not bear false witness against thy neighbor."

X.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

"On these two commandments the whole law hangeth, and the prophets." Matt. 22: 40.

These precepts wrought out in human lives are the surest guaranty of human liberties.

The Gettysburg Speech



FOURSCORE and seven years ago, our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure. We are met on a great battle-field of that war.

We have come to dedicate a portion of it as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense we can not dedicate, we can not consecrate, we can not hallow, this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or to detract.

The world will little note nor long remember what we say here, but it can never forget what they did here.

It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced.

It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.—*President Abraham Lincoln, on the Battle-field of Gettysburg, Nov. 19, 1863.*