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LIBERTY

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

VOL. IV

FOURTH QUARTER, 1909

No. 4

Editorial

WHEN I am unwilling to grant to my neighbor what I ask for myself from him, I write myself less of a Christian than I ask him to be.

GOD holds each individual accountable for his own choice; and he who attempts to choose for another in religious concerns and enforces his choice upon that other, interferes with the whole plan and purpose of God's government; and that is what is done wherever state and religion unite.

THE National Reform Association holds, as expressed in its recent convention at Winona Lake, Ind., that the rule of the people must lead to "political despotism and religious intolerance," and that "not the will of the majority of the people," but the law of God as interpreted by the clergy, must be "the supreme law of the land." The Papacy has held that position for hundreds of years, and still holds it. Both these organizations, through their advocacy of laws that oppress conscience and take toll from conscientious Christians because of their religious convictions, do literally, as the revelator declares, make "merchandise" of the "souls of men." Rev. 18:

11-13. The National Reform Association berates the result of the Papacy's work, but advocates the very principles upon which the Papacy was working when it produced the results they deprecate.

PUTTING the name of Christ in the Constitution will not make the nation Christian any more than putting a pure food label on a basket of partially spoiled fruit will make the fruit pure. One has said: "To be converted does not mean to be whitewashed, but to be washed white." Without the complete transformation of individual hearts, any labeling of this nation as "Christian" is a misrepresentation of the facts.

LET no one get the idea that because we are opposed to Sunday laws, we are opposed to the Sabbath institution. The Sabbath institution is a religious institution; and as such, has behind it a power greater than the state, and needs, therefore, no human statute to make it binding upon men. Moreover, being a religious institution, it is entirely outside the purview of civil legislation. Jesus Christ himself put a sharp line of separation between religion and the state;

and no follower of him can be blameless while refusing to recognize and follow the example of his Master in this regard. Every Christian should keep the Sabbath; but he has no commission from on high to compel another to go and do likewise. That other must settle that matter with the Lord of the Sabbath, and not with man.

THE article in this number entitled "Undermining the Foundations of American Liberty" is the first of a series, which we can promise our readers will be intensely interesting. There is much involved in the re-editing and censorship of our public school text-books by a great religious organization unfriendly to the genius of American government and unwilling that her own record should be written plainly for all to read.

ON our first cover page appears a cut of the monument of President William McKinley which stands in St. James' Park, San Jose, Cal. On the last page of the cover of this issue we reproduce a portion of the speech which Mr. McKinley made on that spot on May 13, 1901. A portion of what appears on that page was engraved upon the pedestal of the monument. That speech is of special interest just now in view of the demand that is being made throughout the country for a complete transformation of the national Constitution.

ON the second cover page will be found the principles of the Religious Liberty Association. It is our hope that every reader of this journal will familiarize himself with those principles. There is much in them worthy of study. They are the principles of equality, justice, and liberty. If followed out by the people of every nation, it would be utterly impossible for religious persecution ever

again to lift its ugly head. On those principles we stand, and we invite every reader of this magazine to step upon the same platform.

RECENTLY the city of Chicago witnessed a remarkable and very unique parade. It was a temperance parade, and there was much in it to illustrate in a picturesque manner the terrible fruits of the liquor traffic. In that particular the parade was commendable, and we trust may do good as an object-lesson. But as the chief purpose seems to have been to show the iniquity of the Sunday saloon only, rather than of the saloon institution, it is very evident that the preservation of the Sunday sabbath was the real purpose of the demonstration rather than the elimination of the saloon business. If a one-day saloon is dangerous, is a six-day saloon a safe and charitable institution? We have little faith in the sincerity of the philippics launched against the Sunday saloon. A one-day-in-seven compromise with the forces of the liquor traffic is not a victory for temperance. It is merely a stand-off with a six-sevenths advantage in favor of the saloon, and the cloak of legality thrown over the whole business into the bargain.

THE steady decline of the moral tone of public life and the increase of corruption lead men to cast about for some remedy for a situation which is growing more and more appalling. Those who have not given careful study to the principles involved, or whose views upon this subject are fundamentally wrong, are inclined to feel that it is due to the fact that religion and government have to a large degree been kept separate in this country, that political life has become corrupt. This view of the case finds expression in the following para-

graph taken from one of our exchanges:—

It is for the want of a healthy infusion of religion into the politics of the country that corruption has become so widespread as to be a menace to the nation, and it is only by a return to its teachings that a genuine reform, worthy of the name, can be accomplished. The crying need of the times is for an awakened conscience in public affairs, and nothing will contribute to this so quickly and so surely as a recognition of God and his unchangeable laws, not less in politics than in private life.

The only way to secure "an awakened conscience in public affairs" is to arouse the conscience of the individual, and this is done, not by uniting religion with politics, but by bringing religion into the individual life. Purity of life can not be secured by act of Parliament; neither will an official recognition of God and his law by constitutional amendment or by public proclamation cleanse the soul temple from evil or transform the conduct of the politicians. The place for religion is in the heart; the fruit of it will then appear in a life in harmony with the law of God.

The Golden Rule—or Rule Alone?

THE whole program of National Reformism turns around the central idea of such a change of the national Constitution as will make that document a foundation for a national Christianity. The nation, say they, "must declare its faith." To do that it must become a partizan in religion. It can not do that without establishing the religion it favors, and frowning upon all others. To adopt such a policy, the nation must perform a complete metamorphosis. Instead of standing for absolute equality between man and man, it would then throw the mantle of favoritism over the professor

of Christianity, and by such an act, put itself as a nation upon the same plane as the nations that have favored and established other religions. Some have even declared that when the desired change had been brought about, the nation must set up the moral law, and lay its hand on any religion that did not conform to it. Are we, then, to pattern after the heathen nations that have laid violent hands on the ambassadors of Christ? Are we to do to others what they have done to us? or set them the better example of doing by them as we would have them do by us? Which is better, the Constitution as it is, permitting and encouraging the principle of the golden rule in these matters, or the Constitution as they would have it, permitting or compelling the performance of acts at complete variance with that principle, and aiming to establish the gospel by law?

Will Italy Follow France?

NOT since the days of the Reformation has the Catholic Church suffered so great a humiliation as that which befell her through the dissolution of the French concordat. True, she is at the present time declaring that the condition of the church in France is better than it was before the event took place. But that she would rather have the concordat than the better conditions is evident from the bitter spirit manifested by her toward France and toward the men who were instrumental in putting an end to that historic union. Now a similar movement is being agitated in Italy, the home of the Papacy. During the month of August last, reports from Rome indicated that the Italian Chamber of Deputies was involved in bitter controversy over the question of a wider separation of church and state. The leader in the separation movement is Don Romolo Murri, who is a priest. For his activity in this

matter the church has launched against him her pronouncement of *major excommunication*, the most terrible weapon in her armory. It does not look as if the better conditions in France, following the separation, are much appreciated. If they were, she would hardly excommunicate one of her priests for attempting to bring about the same conditions in Italy. Don Romolo Murri is advocating a law similar to the French law of separation for the distribution of ecclesiastical estates under the care of the state to the religious associations; and proposes further that the state shall guarantee freedom of instruction. Freedom of instruction, freedom of the mind, freedom of the conscience — these are a trio which no state-fostered church was ever known to welcome. The very agitation of such a question within the precincts of the Papacy's old homestead should cause Americans to think for a moment upon Rome's declared program for this country; that is, to "make America Catholic," and to "do for America" what she "has done for other nations."

An Important Lesson

THOSE professed ministers of the gospel of Christ who are clamoring for recognition in the political field, and who often show themselves partizans in politics, should read and ponder upon Canon Fausset's clear statement of the principles involved in this question:—

The refusal of our Lord to intermeddle with the affairs of this life as a judge, carries with it a great lesson to all religious teachers. Immense indeed is the influence of religious teachers in the external relations of life, but only when it is indirectly exercised; whenever they interfere directly with secular and political matters, the spell of that influence is broken. If they take a side,—as in that case they must do,—those on the opposite side can not help regarding them as adversaries, and this necessarily

diminishes, if it does not destroy, with such at least, their professional influence or the weight they would otherwise carry in their own proper sphere. Whereas, when the ministers of Christ keep themselves aloof from secular and political parties, abiding within their proper sphere, all parties look up to them, and they are often the means of mollifying the bitterest feelings and reconciling the most conflicting interests. Will the servants of the church of God weigh this?

Our Guaranty of Liberty

THE right to believe what appears to us worthy of belief and to withhold credence from that which appears to us unworthy of it, are the most fundamental rights of intelligent beings. Deprived of such rights, man's condition is no better than the animals the Creator put under man's control. Deprived of such rights, the formation of character is impossible. He has no character who must do as another bids him, and refrain from following the leadings of his conscience because some human power forbids his doing it. By yielding to such control, he becomes a mere marionette, performing at the behest of another. By his ignoble surrender of his birthright of manhood and liberty, he dishonors his Maker and closes the treasury of heaven against him. And all this is the legitimate fruit of a union of religion and the state so ardently urged by so large a portion of the people in our own day. It is not a mere matter of academic discussion. The threatened invasion of fundamental and unalienable rights has taken shape, and the forces that propose to do the invading are in actual process of mobilization for the attack. It is a time to act and act wisely, to stand for principle and stand firmly. The framers of the Declaration of Independence and of the Constitution of the United States understood these matters as well as we, if not

better. They had just emerged from a condition of priestly dominance over the consciences of men that was as obnoxious as the stamp act; and the Constitution was a veritable declaration of independence from that soul-binding régime. A study of the history of those times makes any argument unnecessary to prove the statement. The new government was a protest against soul-thralldom as well as against taxation without representation.

Therefore, knowing the injustice of state interference in matters of conscience, the framers of the national Constitution gave the nation the best possible guaranty against the recrudescence of spiritual slavery in the New World. The Constitution is a shield which the nation can not materially alter without the greatest danger. As President McKinley said: "It is a sacred document, and it is a sacred trust, given to us to see to it that it is preserved in all its vigor and in all its virtue to be passed on to the generations yet to be."

Startling Comparison

ALTHOUGH this nation has not been in existence a century and a half, it has yet passed through an experience which has often filled the history of many centuries in the case of some other nations. The transformation which has been wrought in the comparatively brief period of time since the founding of the nation has been well stated in this paragraph:—

The America of to-day is no more the America of Washington and Franklin "which so forcibly impressed all Europe with its marvelous simplicity and strength," than the Rome of the three bosses, which Ferrero's third volume on "The Greatness and Decline of Rome" describes, was the Rome of Cincinnatus. It is true that we have created an extreme concentration of wealth, and with it much poverty and a highly differen-

tiated social structure. We have "acquired an unbounded taste for luxuries," and "the luxuries necessary to satisfy that taste."

This view of the present condition of things in this country, which will appeal to every one familiar with the facts, is of much significance in its bearing upon the fulfilment of prophecy and the events of the near future. In its declining days the Roman republic sought the aid of the church to insure its stability, and the union brought ruin upon both the state and the church. The same course on the part of the American republic will bring the same result.

An Imperial Sunday Alliance

FOR several years past vigorous crusades have been carried on throughout Great Britain in behalf of better Sunday observance. As a result of these efforts an Imperial Sunday Alliance has been organized, the object of which, according to its constitution, is "to promote federated action throughout the empire in safeguarding the Christian Sunday for all sections of the community." By a letter signed by the Archbishop of Canterbury, the Roman Catholic Archbishop of Westminster, and the Rev. J. Scott-lidgett, the Imperial Sunday Alliance has been commended to the people of the United Kingdom as competent to lead wisely in the matter, and to deal effectively with the problem of securing a better observance of Sunday.

A Great Truth in Few Words

THE following conversation is said to have taken place between Dr. William Carey, the distinguished missionary, and the governor-general of India:—

Governor-General of India: "Do you think, Dr. Carey, that it would be wrong to force Hindus to be Christians?"

Dr. Carey: "My lord, the thing is impossible. We may indeed force men to

be hypocrites, but no power on earth can force men to be Christians."

This noble sentiment expressed by Dr. Carey should be burned into the heart and mind of every religious leader and statesman in the world, especially in these times when such strong efforts are being exerted to secure an enforcement of laws of a religious character. It seems difficult for many so-called reformers in these times to see that the enforcement of any religious tenet is the same as forcing a Hindu to be a Christian. Christianity consists of various religious rites, such as prayer, communion service, baptism, Sabbath observance, etc. The doing of any of these simply in an outward way, without the real spirit of Christ in the heart, can be but a dead form, lacking the real elements of Christianity. Its effect upon religion is to make common and spectacular that which is sacred and should be devoid of show. A woe is pronounced by the Saviour upon such as do this. He says: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. 23: 25-28.

All outward show of Christianity, without the spirit of Christ, is hypocrisy, and justly merits the woe denounced upon it by our Saviour. It must follow then that for a state to enforce upon its citizens any religious duty is to compel them to act the part of hypocrites. Every law that enforces the observance of Sunday or any other religious institution upon those who have not been con-

verted by the regenerating power of the Holy Spirit, is a law that fosters bigotry and hypocrisy, and tramples upon conscience. No person can keep the Sabbath, only as he does it from a heart surrendered to God and obedient to the dictates of the Holy Spirit.

The Sabbath is a spiritual institution, and therefore can only be observed spiritually. Thus it is impossible for any human power to enforce more than its outward form.

In sweet accord, therefore, with the teachings of Christ are the words of Dr. Carey: "We may indeed force men to be hypocrites, but no power on earth can force men to be Christians.

K. C. R.

How to Argue With a Protestant

THE following, which is taken from *World Wide Missions* well illustrates the methods of the Roman Church in silencing the arguments of her opponents:—

It was in the south district of Chile and in the village of Perquenco, where the parish priest was holding an open-air service at the occasion of a public feast. Recently we had held a number of services in that place, which apparently gave the priest an occasion for alarm. He therefore considered it his duty to warn his flock of the danger coming from contact with the deadly heretics, and this is the way he did it. Said he: "My beloved flock! there have been some signs lately of a disease that breaks out every once in a while, called Protestantism. The men who follow this old but dying heresy are very cunning in their ways. They will come to you with arguments of their own and with a Bible of their own, wishing to deceive even the elect among you. I warn you, dear children, of this danger, and tell you what you ought to do. When you see a Protestant coming to your home, do by no means begin to argue with him; he is sure to do you harm. Do not even ask him as to the purpose of his coming. When he is near your door, just take hold of the 'tranca' [the heavy beam

with which they close their doors at night-time], and hit the corner on the head with it, for that is the only effectual way of arguing with a Protestant."

This is an excellent testimony to the unanswerableness of the arguments which the Protestant missionaries had been using in his territory. Unable to maintain the soundness of the doctrine he taught, the priest's only alternative was to put the seal of death on the lips of the missionary. That is Romanism where she dares display herself; it will be Romanism here when she is strong enough to put her precepts into practise.

Worthy of Emulation

THE Danville (Va.) *Bee* of June 21 says that Chief Burgess Harvey, of Lansdale, Pa., tendered his resignation to the town council, of his office as chief burgess, rather than enforce the old Sunday blue-laws of that State. His letter of resignation is as follows:—

GENTLEMEN: I hereby tender my resignation as chief burgess of the borough of Lansdale, the same to take effect upon the appointment of my successor. I take this action only after very careful consideration of a petition placed in my hands, signed by various voters, women, and children, praying me to enforce what is commonly called the blue-laws.

Since issuing a proclamation dated June 16, 1909, calling for a limited enforcement of the law, I have been reliably informed that every ice-cream parlor and soda-water fountain, fruit and candy counter must be closed on the sabbath if the law is to be consistently administered. That is a task I am unwilling to undertake, and was not contemplated by me when I asked the support of the voters for the office. Hence I step aside very cheerfully, I assure you, to make room for any one who feels equal to the emergency.

While I believe in keeping the sabbath as a day for worship and rest, I can not persuade myself that it is a part of my duty as a good citizen to hold an office where I am expected to prosecute

citizens who may differ from me in that particular.

This noble act of Chief Burgess Harvey is worthy of emulation by other officials, where similar conditions exist and similar demands are made. It would be far better for any official of the state to resign his office than to enforce a law that would invade the rights of conscience.

All Sunday laws are unconstitutional, because they deal in matters of a religious nature; and uncivil, because they interfere with the equal rights of men. They should therefore be repealed wherever they exist, that conscientious officials may not be under the necessity of resigning their positions or enforcing laws that mean religious intolerance and persecution to innocent and law-abiding citizens.

K. C. R.

The Crime of Crimes

GOD has given to each mind one human body to control; and he holds that intelligence responsible for the control it exercises or fails to exercise. Never has he commissioned one mind to control two mature bodies. One of the most vital rights of the human being is the right to worship the Author of his being. When another power steps in between that being and its Maker, there is a usurpation of power, a trampling upon rights most sacred and most vital to the welfare of both body and soul. It is a savage and reckless disruption of divine intent. If it was reckoned a great sin in days of old for unauthorized feet to enter the sacred rooms of God's tabernacle, what shall we say of the attempt of human organizations in our day to enter unbidden the audience-chamber of the Almighty, the sanctuary of the soul, and there set up the altar of compulsion where had been the altar of God's love? There is no greater crime than the forcing of human consciences through fear

of corporal pains and penalties. And such crimes have been the necessary concomitant of a union of religion and the state wherever there has been a joining of the two.

The state is the embodiment of force. It takes hold of things for one of two purposes, either to force them into active being or to force them out of existence. When it takes hold of religion, it is either to prohibit it or to compel its acceptance and the performance of its ceremonies. But it can not do either without dealing with individuals, for only individuals are religious. Therefore, when a state prohibits a religion, it prohibits individuals from following the principles of that religion. And when the state takes hold of a religion for the other purpose, the enforcement of that religion, it is still dealing with individuals. To compel the acceptance of a religion, it has to compel individuals to do the accepting. In doing so, it interferes with those individuals' right to reject that religion if its principles do not appeal to them. This is fundamental and vital.

The state is the people in their corporate capacity; but the people of no civilized state have ever been known to be unanimous in the matter of religion. Therefore when any state enforces any religion, it is not the whole people who do it, but a majority of the people. So we have the anomaly of one portion of the people forcing their religious practices upon another portion of the people. That is, they worship God as they see fit, and, in addition, compel other people to worship God as they *do not* see fit. The result is, in reality, that their own worship is nullified by their unchristian conduct toward the other class; and the other class, by yielding to their compulsion, worship, not God, but the power which prescribes the ceremonials of their religious performances. The entire performance on the part of those who com-

pel and those who permit themselves to be compelled, is a blasphemous travesty on true religion. It accomplishes no purpose but an evil one. It makes slaves of free-born men and women. It interferes with the benign purposes of Jehovah, and mocks heaven itself. Where God demands character, it puts apeing and mimicry. Where God demands pearls and diamonds, such a system puts glass and rotten stone.

Character comes by loyal obedience to God's Word, a faithful following of a heaven-enlightened conscience. In the program of a state-fostered religion there is no place for this. Fawning sycophancy takes its place. The image of God is blurred and blotted out, and naught remains on which heaven can set its seal.

The crime of crimes is the forcing of conscience; and that arch crime is impossible save where religion and the state are joined; and wherever these two institutions are united in any degree, that iniquitous program is either in active operation or is held in check, as were the waters of the Johnstown flood, only by a fickle dam of shale and straw, liable to burst upon the people at any moment. Moreover, wherever the state yields to the demands of clerical politicians and legislates upon matters that have to do with religion and religious dogmas or ceremonials or customs, the camel's head is within the tent, and no one but the camel can tell when his body will follow. There is no guaranty in this world against the superstitions and darkness and persecutions and martyrdoms of the Dark Ages unless the fundamental principles of the nation are maintained "in all their vigor and in all their virtue" as humanity's blood-bought heritage. America can not maintain that heritage and yield one iota of the principles on which the nation was founded. With the state attending to the temporal af-

fairs of men, and the church dealing only with that which pertains to the kingdom of God, the liberties and consciences of men are secure. But with either interfering in the affairs of the other, there can be no safety, no security of fundamental rights, no assurance of purity and acceptance in religion, while all that is antagonistic to manhood, to character, and to religion will flourish like weeds in a sluggard's garden. C. M. S.

American Ambassador and Sunday Racing

THE Washington Post of June 22, 1909, says:—

It is a fact known to all diplomats at Paris, but regarded by them as a confidence not to be violated, that Ambassador White never attends races on Sunday with the president. The Paris press also guards the information zealously.

President Fallieres regularly sends the American ambassador an invitation to attend all the famous events of the running turf; but as almost all of the big races are run on Sunday, Mr. White believes it is not befitting his station, as a representative of the United States, to grace the occasion with his presence, because Sunday horse-racing is generally disapproved in his country.

He tells his intimate friends that he has no conscientious scruples about witnessing races on Sunday or any other day, but he considers that his presence at the course on Sunday might be construed as an official act of the American ambassador, and so give offense to his countrymen.

Now, the question as to whether Ambassador White attends horse-races on Sunday is a matter of his own concern; but when he refuses to do so on the ground that he is a representative of the United States government, that course must be open to question. Had he been sent to France as a representative of the inter-church federation organization, or any other religious body of this country, his refusal to attend the Sunday races

would have been proper, as he would then have been a representative of these bodies that regard Sunday observance as a recognized religious institution. The fact that this government is based upon the principles of the total separation of church and state, as is voiced in the First Amendment of the United States Constitution, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," would preclude any ambassador from claiming that he was representing the United States government by refusing to attend horse-races on Sunday.

The question as to whether Sunday or any other day of the week is the Sabbath is not a proper one for the state to determine, because that question is a religious one, and is therefore wholly outside the jurisdiction of the state.

The United States government has not yet passed a compulsory Sunday law, and has therefore, up to date, maintained the principle, in this particular, that was recognized by the founders of this government.

This incident, however, does reveal the fact that there is a tremendous influence being exerted by the religious organizations of this country in behalf of enforced Sunday observance. It also emphasizes the fact that Sunday is becoming a distinguishing mark of religion, even though those who observe it personally have no "conscientious scruples" in attending horse-races and other like sports and diversions on that day. K. C. R.

How National Reform Principles Work in Russia

A UNION of religion and the state in this country is the goal of every National Reformer's ambition. In Russia those theories have been worked out to a demonstration. How such a condition affects

the evangelistic work of Christian missionaries will be seen by the following recital of experiences passed through by a Christian colporteur, G. Perk, as related at a convention held in Washington, D. C., on May 17. He had been assisting a minister of the gospel in conducting a series of meetings, such meetings as are held by evangelical Christians in all parts of this country without the least suggestion of interference by the civil authorities or protest from the people. But under a union of religion and the state, all the religious affairs of the people are considered the legitimate concerns of the civil authorities, and the government is not slow to "lay its hand on any religion that does not conform to" its arbitrary dictates in the matter. Mr. Perk had been acting as agent for the British and Foreign Bible Society, and in 1886 took up the work of an evangelistic colporteur. He said:—

At that time I was receiving good wages from the Bible Society; but this message was of such importance to me that I was willing to sacrifice in order to bring others to a knowledge of Bible truths. In view of this, I agreed to meet Brother L. R. Conradi in Odessa. Together we traveled through the Crimea, visiting, among others, some who were expecting Brother Conradi, and were longing to hear more of the truth for our time. He held a number of public meetings, and I did what I could to invite the people to attend.

For a number of weeks, officers of the Russian government had been searching over quite a large district in Crimea, in the hope of finding us. After we had held about nine meetings, we were arrested. Four persons—one from the Brethren Church, a Baptist, a Lutheran, and a Roman Catholic—who ordinarily were very unfriendly toward one another, agreed to bring an accusation against us before the authorities, and so they all went together in a wagon to the county-seat, Sempferopol, and told the officials where we were. They brought a policeman with them. He took our passes, and took notes, in which it was written that

we had made Jews out of Christians, and that we had rebaptized two persons. The next morning we were taken to Perekop with a team, and brought before the chief of police. He placed us in prison at once. As we entered, there was a man who was being smitten in the face. He was struck on the right side of his face, and then on the left; but without a word, he took off his shoe and spat the blood into it so as not to get it on the floor. That was the first scene we witnessed in that prison, and we thought perhaps all were treated like that.

We had to change our clothes, and they were searched very carefully. They took our money. At our earnest request, they finally allowed us to keep on our waistcoat and pantaloons, but we had to take the Russian mantle, and put it over them.

We stayed there forty days. The first night we could not sleep at all. The boards were too hard, and there were too many vermin. We had to use our boots as pillows.

We had the same thing to eat every day,—black bread and sour soup, made of scraps of bread that had become stale. At one time a butcher brought a number of sheep heads and intestines to the prison, because he wanted to do something good for the prisoners. It was a great privilege for the prisoners to have a little flesh to eat. In ours there was nothing but the entrails.

But to-day we can even rejoice over that experience. The time would not have seemed so tedious to us if it had not been said, "You are going to Siberia." Finally we could not eat the food any longer, and they allowed us to have something else; but of course we had to pay well for it. We were thankful to the Lord that we were not sick during this time. The hardest punishment we had was to try to sleep on those hard boards; we could not sleep more than five or ten minutes without changing our position.

We finally received our liberty from the religious censor in Sempferopol, which had been given by order of the czar through the minister of the interior.

I came very near getting into prison the second time while circulating our literature in Odessa. I was only allowed

to go free because I promised to go over the boundary; and I had to arise in the middle of the night and flee. I have never returned to that place since.

The experience of this Christian colporteur and Bible distributor is similar to that of a multitude of others. These men were not condemned for seditious teaching, the circulation of immoral literature, or the stirring up of strife among the people; and yet their acts in the furtherance of the gospel were considered indictable offenses. Why?—Because religion and the state were united, and one sect of professed Christians was using the machinery of the state for its own purpose—to promulgate its own faith and repress all others. Under such a system the favorites of the state-favored religion enjoy the patronage of the public offices, and enforce with scrupulous fidelity the will of that church. Whenever religion and the state have been united, it has worked in that way, and it will always so operate. The feeling on the part of the founders of this nation that a union of the sacred and secular here “would lead us back to the Church of Rome,” was a feeling that had the best of reason for its existence; and in nothing did they show their wisdom more than in their efforts to prevent such a union.

C. M. S.

The National Reform Idea in Korea

WHEREVER laws are passed that deal with religion or the enforcement of religious customs and usages, there always do we find manifest the spirit of persecution. A missionary, writing from Korea to the mission board under whose direction she was laboring for the promulgation of the gospel in that land, says:—

In one village where a woman had started to observe the seventh-day Sabbath, a native preacher told her she

might as well give it up, for the time would come when laws would be made, and they [the observers of the seventh day] would be killed. We were startled as we realized that in a heathen land, which the gospel is just entering, we are required to give the people the light in reference to the question of a union of church and state.

The idea that the cross of Christ can be advanced by human laws that force conscience is entirely out of harmony with the spirit of the gospel or the example of its Master. The religions of heathendom have always depended for their propagation upon the laws of the land. Such constituted their authority. True Christianity was established upon a surer foundation, a better principle, a higher authority. It needs no human law to preserve it or assist in its propagation.

The Better Support

I AM ashamed of some Christians because they have so much dependence on Parliament and the law of the land. As to getting the law of the land to touch our religion, we earnestly cry, “Hands off; leave us alone!” Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. Let our members of Parliament repent of the bribery and corruption so rife in their own midst before they set up to be protectors of the religion of our Lord Jesus. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of on the living God. Let the Lord’s day be respected by all means, and may the day soon come when every shop shall be closed on the sabbath, but let it be by the force of conviction, and not by the power of policemen; let true religion triumph by the power of God in men’s hearts, and not by the power of fines and punishments.—*C. H. Spurgeon.*

Contributed Articles

Church and State in Modern Greece

W. E. HOWELL

ON the wall of the captain's room in the largest Greek steamer that sails from Piræus, the port of Athens, to New York, there hangs a large white cross within a frame, embroidered on a silk background. On the left arm of the cross, worked in bright-red letters, is the Greek word *πίστις* (faith); on the right arm, the word *πατρίς* (country).

This simple design fitly symbolizes the modern Greek's conception of his whole duty; for if he has one watchword, one national and racial cry, one shibboleth, in time of peace or of war, that one is *πίστις-πατρίς*, that is, Our Faith—Our Country. To the Greek the emblem on the wall of the captain's room comprehends not only the whole sense of moral obligation on the part of the individual, the two arms of salvation, but it also represents the close relation to be sustained between religion and patriotism, between the church and the state. These two institutions constitute a pair of Siamese twins, the life-blood of the one flowing freely through the veins and arteries of the other, to sustain the existence of this preternatural hybrid. The hand of force is incongruously paired with the hand of love. Instead of the right hand's not letting the left know

what it doeth, as the Saviour taught, the right hand can do nothing without the consent of the left, nor the left perform its noble duties without the concurrence, the permission, and even the direction, of the right.

The incongruity of such a union is forcibly depicted in our first illustration—



A GREEK PRIEST
Leader of a band of Greek soldiers in Macedonia

the head of a priest upon the body of a soldier, the messenger of life armed with the weapons of death, the law in the members warring against the law of the mind, and, alas! bringing the whole man into captivity to the law of sin which is in the members. See Rom. 7:23.

It may serve to elucidate the matter if we note some of the fruits of this unlawful union of church and state in the kingdom of Greece. When the government was organized on a constitutional basis some sixty-five years ago, one department of the king's advisory cabinet was devoted to education and ecclesiastical affairs. Through the secretary of this department the established church makes its appeals for state aid to religious enterprises, for the appointment and removal of leading church functionaries, for the raising or lowering of the salaries of church dignitaries paid by the state, for the approval of decisions made by the Holy Synod when important issues are at stake in ecclesiastical af-

fairs, etc. When the state thinks that the church is remiss in its duties, it communicates its reproofs and threats through the same channel, and the holding of the check-book of the ecclesiastical exchequer in her hands gives considerable pith and point to the state's injunctions.

The ecumenical patriarch of the Greek



OLGA, QUEEN OF THE GREEKS

Catholic Church, residing at Constantinople, is not only the spiritual head of all Hellenism, but is also invested with political power to represent at the Sublime Porte all the civil interests of the millions of Greeks within the Turkish empire. With the state of unrest and violence that prevails almost continually in the land of the Turk, the patriarch is employed to a greater extent, perhaps, with civil than with religious affairs.

The church and the government in Greece are united in prohibiting the translation of the Bible, especially the New Testament, into modern Greek. Thus the masses of the churchgoers, who

include the whole population in a country where every man, woman, and child is a Christian because baptized into the church when an infant, can not read the Bible, and are ruled by the priests and tradition. The text of the decision of the Holy Synod on this matter, approved by the civil authority, reads thus:—

“The Holy Synod of the Church of Greece . . . rejects and disapproves and condemns as sacrilege, every change or alteration by translation into simpler Greek language, of the original text of the sacred gospel, not only as superfluous, but also as a violation of the usages of the church, constituting an offense against the conscience, and a distorting of its (the gospel's) divine import and teaching. It is commanded you (bishops) and through you all the clergy, in the name of the Synod, to exhort continually your flock through paternal admonitions and persuasions, that no one at any time read any translation of the sacred gospel whatever, as forbidden and condemned by the church.”

For the maintenance of the perpetual existence of the church, regardless of any



PARLIAMENT HOUSE IN ATHENS

Here stormy sessions were held in 1901 over the question of permitting the Bible to be translated into the language of the people

decline or apostasy that may take place in its teachings or practise, all proselyting is forbidden by an article of the original constitution. The propagation of any views that can be construed as inimical to the interests of the established church, is punishable by the civil authorities.

Thus a country which guarantees freedom of the press, places an embargo upon the printing of the Book of books in the language of the people. One of Greece's



MR. TRICOMPES

Mr. Tricompes, as Secretary of War, ordered the return of the Testaments donated to the army by an English lady

greatest statesmen, while at the head of the war department, ordered the return to the donor of one hundred fifty copies of the Greek New Testament translated into the modern tongue, which had been distributed gratuitously to one of his regiments, the soldiers of which had demonstrated by previous efforts that they could not read understandingly the New Testament in the original Greek. The populace break down doors and windows, and commit other forms of violence, to obtain and destroy supplies of the translation whenever they learn of their existence and their whereabouts.

A country which boasts of freedom of thought, forbids the introduction or propagation of teachings not in harmony with certain limited, arbitrary doctrines prescribed by an unprogressive, spiritu-

ally decadent church. The common people stone and otherwise maltreat those who attempt to preach the gospel according to the clear, simple teachings of the Scriptures.

On passing through the streets of Athens one morning a few months ago, the writer was surprised to see in the front window of every leading store in town the following notice: "This store closed on Sunday." It is thus demonstrated that the world-wide Sunday movement finds an echo in the classical capital of modern Greece, and that a nation can have strict Sunday observance while knowing little or nothing of the spirit of the gospel of Christ.

Church officials obtain and maintain their positions through shameless intriguing and political chicanery. Ambitious and unscrupulous politicians use the power of the priesthood and the church over the people, to accomplish their own ungodly ends. The church is in a pitiable state of worldliness and apostasy. The state has stooped to the belittling and undignified course of trampling upon the fundamental rights of the people, and of placing unconsecrated hands upon the sacred things of religion. In short, the things that are God's and the things that are Cæsar's are so deplorably mixed that it is impossible for either to serve their legitimate purpose.

Athens, Greece.

Baneful Fruit of State Religion

C. S. LONGACRE

OUR legislatures would like to drive the church out of politics, but many of the clergy hang on with a tenacious grip, as if even a partial surrender of their hold on the state meant their funeral knell; as if the future hope and salvation of the church depended upon the aid they are now receiving from the state.

The only basis upon which the civil officers and churchmen can get along agreeably and fulfil their respective offices in the state and church justly, peaceably, and impartially to all alike is

to adopt the only wise and safe platform as enunciated by the great Galilean Prophet and the greatest Teacher of all men, when he said, "Render to Cæsar



G. THEOTOKIS

Mr. Theotokis was Prime Minister of Greece in 1901, and was mobbed because of his efforts to keep order. He resigned under pressure of the opposition, but is now holding the same official position

the things that are Cæsar's, and to God the things that are God's." There are things that belong to Cæsar alone, and things that belong to God alone, and these must be kept forever separate. That is the only basis upon which the two can operate agreeably without staining their garments with innocent blood.

All that Rome ever did in her palmiest days of persecution was simply to incorporate the religious tenets and observances of the most popular church in that day into civil enactments, and then enforce the law, with its attendant penalties, upon non-conformists and dissenters. They did not call it persecution then, not even when the rivers of Europe

flowed crimson with the blood of martyrs. They said they were simply enforcing the law.

That is all that King Nebuchadnezzar did when he cast the three Hebrews into the fiery furnace. That is all that King Darius did when he cast Daniel into the lions' den. "The law of the Medes and Persians . . . altereth not." But God altered their laws when he vindicated his servants; and that was written for our learning. All that was said to justify their course in crucifying Christ was: "We have a law, and by our law he ought to die." They did not think they were persecuting.

The Roman Catholic Church of the days of mediævalism, and the Protestant churches of the days following the Reformation, carried on bloody persecution. But the people back there were just as sincere as those of to-day. There was a cause back of that bloody history. That cause was a union of church and state,—of religion and politics,—and the results were terrific. And now while Russia, Turkey, Italy, and France are divorcing the church and the state and abolishing persecution, we in America are uniting the two again by committing our legislatures to religious legislation, and because of that fact persecution is again raising its venomous head in this country.

The principle of total separation of religion and the state was the orthodoxy of the founders of this nation of ours. If there is any one thing that they did above another, that made this nation great, it was to take the flatfooted, fair, and firm stand they did for an absolute separation of church and state, and a government where all, both Jew and Gentile, citizen and alien, might worship God according to the dictates of their own consciences.

They were opposed even to the mention of the name of God or Christ in the Constitution of the land, not because they were hostile to God, to the church or religion, but because they knew that every page of history in the government of other nations where religion was es-

tablished by the state, was stained with the blood of martyrs.

George Washington, when urged by a committee of churchmen at the time of the drawing up of the terms of the treaty of peace with Tripoli, to insert into the fundamental law of the land a statement that this was a Christian nation, had the committee purposely insert the following statement: "This nation is not in any sense founded upon the Christian religion."

Upon another occasion he said: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." It is not the province of the state to see that every man is a good Christian, but a good citizen; not that he acts religiously, but civilly. James Madison, the father of the Constitution, said: "Religion is not in the purview of human government. Religion is essentially distinct from human government, and exempt from its cognizance. A connection between the two is injurious to both."

In ages past when religious tyranny influenced and swayed the civil scepter, millions sacrificed their lives upon the altar of oppression to give birth to liberty for the benefit of their posterity. Let us stand fast in the liberty which they have purchased for us at so costly a price. Those grand old documents, the Declaration of Independence and the Constitution of the United States, are pregnant with the noblest sentiments of liberty, of inalienable rights, of freedom, of religion to be enjoyed by each individual under their jurisdiction. Never before in any nation was such a code of laws evolved. The principles enunciated in those documents are the principles set forth by Jesus Christ when he relegated to Cæsar alone the things that belonged to Cæsar, and to God alone the things that belonged to him.

Thank God, the national government has never yet enacted a national Sunday law, and it never can enact a national

Sunday law unless it utterly repudiates the Constitution and apostatizes from its lofty principles. For one hundred thirty years our central government has not had a single Sunday law, and it has not yet succumbed.

When an irreligious person is forced to be idle, the flood-gates of crime are opened to him. An irreligious man is safer when he is busy than when he is idle. Sunday laws encourage criminality. London has the strictest Sunday laws of any city in the world, yet statistics show that it has far more criminals to try on Monday morning than any other city in proportion to its population. Scotland as a nation has the strictest Sunday laws, yet she exceeds other nations in the birth of illegitimate children. Enforced idleness means profligacy for Scotland. When you force a man to be religious against his will, you make him either a criminal or a hypocrite.

The supreme court of California decided that Sunday laws were religious laws, and therefore unconstitutional. The year following this decision, the legislature repealed every Sunday law upon the statute-books, and for twenty-five years the State of California has been without a Sunday law, and her moral status compares well with any State that has Sunday laws. You can not induce the citizens of California to re-enact Sunday laws in the State. Last year a Sunday bill was introduced by the National Reform Bureau, and the bill was defeated by an overwhelming majority in the House of Representatives.

The early Christian church, a mere handful of men, opposed and assailed on every hand by heathen nations, managed to convert multitudes in one pagan nation after another for the first three centuries without a single human Sabbath law. How did they do it? How is it that Seventh-day Adventists manage to double their numbers every ten years, as they have done the last sixty years, without the aid of a civil sabbath law in their favor — yea, in the very face of a rival day that is legalized? All that is needed to support a divine institution is a di-

vine law. Right here is where the mischief comes concerning the first day of the week. It has no divine law to support it, and it must lean on human support. As human laws do not take hold of hearts and consciences, institutions that lack divine sanction must have coercive human laws to insure their maintenance. This sacrifice of human consciences to the formalism of a state religion can be nothing less than abhorrent to him who created the mind and the conscience.

South Lancaster, Mass.

Undermining the Foundations of American Liberty—No. 1

Modern Attempts to Suppress the Truths of History

A. J. SAXBY BOURDEAU

LIBERTY is the birthright of every human being. As beautifully expressed by Thomas Jefferson, "The God who gave us life, gave us liberty at the same time." The preservation of this birthright, however, is dependent upon two conditions. These were clearly defined by Daniel Webster in a speech made June 3, 1834, in which he said: "God grants liberty only to those who *love* it, and are always ready to *guard* and *defend* it."

How, then, shall this love of liberty, and the desire to guard and defend it, be preserved in this or any other land?—Chiefly through a correct and sympathetic understanding of the great and inspiring lessons of history. There is a German proverb which reads to the effect that "whatever is to appear in the life of a nation must first be put into its elementary schools." In other words, the children of to-day will be the rulers of to-morrow, and the sentiments which they imbibe from their school studies will be those of liberty, indifference, or bigotry, according to the instruction received.

Teachers as Molders of Public Opinion

School-teachers, therefore, may be counted as among the chief molders of public opinion, present and future. How

important, then, that the truths of history be properly taught in all schools. For, in the words of Lincoln: "He who molds public sentiment, goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed. Public sentiment is everything. With public sentiment, nothing can fail; without it, nothing can succeed."—"Lincoln and Douglas Debates," page 191. And, to teach properly the lessons of history it is essential to bear in mind this guiding principle laid down by Macaulay: "No past event has any intrinsic importance. The knowledge of it is valuable only as it leads us to form just calculations with respect to the future." Or, as Patrick Henry expressed it in his famous speech of March 23, 1775, before the Convention of Delegates of Virginia, in behalf of liberty: "I know no way of judging of the *future* but by the *past*."

France Learns the Lesson

After the defeat of Catholic France by Protestant Germany in 1870, a learned Frenchman pointed to the educational system of his country as "the explanation of the disgraceful catastrophe." He also stated that the souls of the French people had been "emasculated by the teachings of the Catholic schools," whose text-books were "full of ecclesiastical legends," which "fitted the peasantry to be more the subjects of the church than of the state." "That is the reason," said he, "why we are disgraced as a nation." And, speaking of that same period, Bismarck is reported to have said that "the saddest sights he saw in France, during its invasion by the German armies, were not battle-fields covered with the dead and the dying, but mutilated, misleading text-books on the children's desks in Catholic schools."

The foregoing doubtless explains much of the recent controversy between France and the Papacy. For its own preservation the French government has been obliged to take the education of its youth out of the hands of the Catholic priests and nuns. These religious teachers

were making of their pupils not loyal French citizens, but young royalists and antirepublicans. This is proved by the words of one Hilda Millet, a writer for the Boston *Transcript*,—a Catholic who had herself been a pupil in one of these schools. She writes:—

What were the children taught in the convents and monasteries? What was the feeling which surrounded hundreds of the coming generation of France at the very age when they were most impressionable? That feeling was strongly royalist.

In the convent where I was at school, and which I have found to be no exception to the general rule, the republic was positively reviled. We were told that it was a punishment sent by God—and that in due time the kings of France would rule once more.

Little things often show conditions more clearly than big ones. The national holiday in France is July 14, the day when during the French Revolution the Bastille was demolished and the republic was born. Government schools and buildings are closed, and it corresponds very nearly to our fourth of July. No mention of it was made at the convent, our lessons went on as usual, and Anne de Gabriac, who sat next me, showed me the day marked out in black ink on her calendar. No country can prosper with such a condition of things.

Another reason which necessitated a change was the incompetent instruction in schools kept by the religious orders. The teachers were not obliged to pass any examinations, and the result was that their standard of education fell far below that of the public schools kept by the government. The girls in my school, which was considered the best in Touraine, learned religion, sewing, and the literature, geography, and history of France. Outside of France they were absolutely ignorant, and one of the educated nuns thought that Americans had a language of their own, quite different from English.

In the words of M. Georges Clémenceau, the late premier of France, there was presented to every lover of liberty the spectacle of "the church trying to forestall and to monopolize public instruction," and "the Roman cardinals taking their place in public ceremonies before ministers of the French republic, in order to show the inferiority of civil power." See the *Cosmopolitan* for November, 1905.

Similar Conditions in America

With the same religious orders in charge of the parochial schools of the Catholic Church in America, using the

same methods and text-books, conditions similar to those in France naturally prevail. Let us take a brief look into the text-books used in these schools in our own land. In the great majority of the catechisms, histories, and even the geographies will be found almost numberless adaptations and even perversions of the truths of history, to say nothing of doctrinal errors, with which the present article is not concerned. In all of them the noble heroes of the great Reformation of the sixteenth century—Wyclif, Huss, Jerome of Prague, Luther, and others—are branded as apostates, libertines, or outlaws. These "memorable men," to use a phrase of Eugene Lawrence, the historian of the Papacy, "who have lived and died for religion and knowledge," these "heroes who died that men might be free," are daily held up to the ridicule of thousands of American children, and their achievements for the human race are misrepresented and pointed at with scorn. (See "Historical Studies," by Eugene Lawrence, Harper and Brothers, New York, 1876, for valuable sidelights.) Can it be possible that such education is developing in these thousands of children a spirit of devotion to American liberty, the product of the Protestant founders of our government?

To illustrate: one of the many Catholic text-books is "A Doctrinal Catechism," by Rev. Stephen Keenan, bearing the imprimatur of John Cardinal McCloskey, archbishop of New York, and published in 1899 by P. J. Kenedy, "publisher to the Holy Apostolic See." In chapter I, page 17, of this work, Martin Luther is called "an immoral character—an apostate, a wholesale vow-breaker," and "a sacrilegious seducer." This is a book of 395 pages.

Another text-book of the Roman Church is "A Catechism of Perseverance," by Abbé Gaume, translated from the French by Rev. F. B. Jamison, and published in a fiftieth and enlarged edition by Thomas B. Noonan & Co. It is approved by four Catholic bishops, and

dismisses the great subject of Protestantism thus:—

In order to show that Protestantism is a false religion, or rather no religion at all, it will be sufficient simply to bear in mind: (1) That it was established by four great libertines; (2) that it owes its origin to the love of honors, covetousness of the goods of others, and the love of sensual pleasures, three things forbidden by the gospel; (3) that it permits you to believe whatever you please and to do whatever you believe; (4) that it has caused immense evils, deluged Germany, France, Switzerland, and England with blood; it leads to impiety, and finally to indifference, the source of all revolutions past and future. We must, therefore, be on our guard against those who preach it, and cherish a horror for the books which disseminate it.

It would, indeed, be difficult to pack more misrepresentations into one paragraph of so-called "history." Recall, for a moment, the terrible persecutions and wars caused by the Papacy-inspired Inquisition during the Dark Ages. Think of the millions of innocent, inoffensive, and industrious Protestants slaughtered by Rome in Italy, France, Holland, and elsewhere.

As to Protestantism having deluged Europe with blood, General Lafayette expressed the truth of the matter in a letter written about the year 1824 to Rev. P. I. Van Pelt, an eminent Dutch Reformed clergyman. He said:—

"It is my opinion that if the liberties of this country—the United States of America—are destroyed, it will be by the subtlety of the Roman Catholic Jesuit priests, for they are the most crafty, dangerous enemies to civil and religious liberty. *They have instigated most of the wars in Europe.*" (Quoted in letter

to Prof. Samuel F. B. Morse, inventor of the electric telegraph. See *American and Foreign Christian Union* for July, August, and October, 1855.) The Franco-Prussian War of 1870 is but one of the many modern wars caused by the Papacy. See Mr. Bolton King's "History of United Italy," William Arthur's "The Pope, the Kings, and the People" (London: Hodder & Stoughton), or "The Programme of the Jesuits," by W. Blair Neatby, in which the author refers to this sanguinary struggle as "a mighty convulsion which was, after all, *but an incident in the great drama of Vaticanism.*" He further states that "the Jesuits, who brought France to the verge of ruin in 1870, seemed on the very

point of completing their work of destruction a year or two since; and he would be a very bold man who would dare to say that the peril had passed even yet."

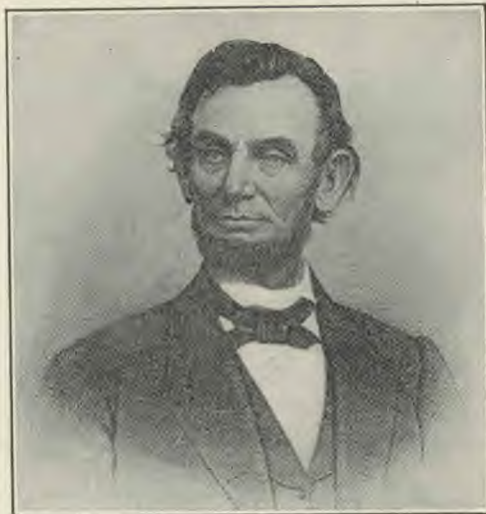
—*Preface, page 5.*

A third text-book, written by Bishop Gilmour, of Cleveland, is entitled "A Bible History for the Use of Catholic Schools in the United States." Among the several recommendations in the forepart of this work is one from Pope

Leo XIII. The following statement, found on page 298, is worthy of note for its glaring misstatement of facts:—

To Catholics is due the discovery of nearly all the valuable inventions we have. Carefully examined, it will be seen that with the exception of the steam-engine and the railroad, little that is really new has been discovered except by Catholics.

These statements are so far removed from the truth that even a tyro in scientific knowledge would be able to refute them. The warfare of science has al-



ABRAHAM LINCOLN

"He who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions"

ways been waged against the Church of Rome. As Lord Macaulay has said:—

Throughout Christendom, whatever advances have been made in knowledge, in freedom, in wealth, and in the arts of life, have been made in spite of her [Rome], and have everywhere been in inverse proportion to her power. The hardiest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and into intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into flourishing gardens, and can boast of a long list of heroes, statesmen, philosophers, and poets.

Printing, the greatest of all modern inventions, was discovered in 1423 by Laurence Coster, a Hollander, and could hardly be credited to Catholicism. On the contrary a perpetual antagonism has existed between popes and printers. "We must destroy printing," said a Catholic vicar of England, "or it will destroy us." And, after denouncing the printers in 1535, and burning twenty of them within six months,—one a woman,—the Sorbonne (university) of Paris, "the council of the papal faction," obtained, in 1535, a decree from the king of France for the total suppression of printing. Lawrence also states that in France at that time "almost every eminent artisan or inventor was a Huguenot."—*"Historical Studies,"* page 249. It may also be asked how many inventors are being recruited at the

present time from the Latin masses still under the papal régime. Let the records of science answer the foregoing Catholic perversion of facts by pointing out Protestant lands as the most productive of modern inventions, thanks to the freedom of mind existing where the Reformation principles have prevailed.

In all of these Catholic text-books the massacres of the Inquisition are explained, excused, or "whitewashed." The students are also taught the principles of the union of church and state, the undesirability of free speech and a free press, and many other anti-American doctrines, diametrically opposed to the Constitution and the spirit of our laws. For instance, on page 133 of "A Manual of Christian Doctrine," published in Philadelphia in 1909, by John Joseph McVey, are found several propositions bearing directly upon the union of church and state. Note the difference between the principles therein set forth and the principles of the American nation as expressed in its fundamental law, the Constitution:—



POPE LEO XIII

"It is in no way lawful to demand, to defend, or to grant promiscuous freedom of thought, of speech, of writing, or of religion"

The Constitution

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press.—"First Amendment."

Pope Leo XIII

It is in no way lawful to demand, to defend, or to grant promiscuous freedom of

thought, of speech, of writing, or of religion, as if they were so many rights which nature had given to man.—“Encyclical on Liberty,” issued June 20, 1888.

Pope Pius IX

condemns in his Syllabus of 1864, eighty “errors,” among which are these: “Every man is free to embrace and profess the religion which he believes to be true.” “The church ought to be separated from the state, and the state from the church.”

Catholic Text-Book on “Christian Doctrine”

Question 120.—Has the state the right and the duty to proscribe schism or heresy?

Answer.—Yes, it has the right and the duty to do so.

Q. 122.—May the state separate itself from the church?

A.—No, because it may not withdraw from the supreme rule of Christ.

Q. 123.—What name is given to the doctrine that the state has neither the right nor the duty to be united to the church to protect it?

A.—This doctrine is called “Liberalism.” It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

Q. 124. Why is Liberalism to be condemned?

A.—1. Because it denies all subordination of the state to the church. 2. Because it confounds liberty with right. 3. Because it despises the social kingship of Christ, and rejects the benefits derived therefrom.

Fundamental Principles

In thus declaring, at the very beginning of our national existence, for the complete separation and emancipation of the state from the church, and for the right to untrammelled utterance of opinions, the founders of our government proclaimed a fundamental principle of Protestantism, or liberty. Rome recognized this, and clearly understood the nature of her task to convert America to Catholicism. “If the American republic is to be sustained and preserved at all,” said the *Catholic World* of September, 1871 (page 736), “it must be by the rejection of the principle of the Reformation and the acceptance of the Catholic principle by the American people.”

In a future article I shall present some interesting selections from the censored and “revised” editions of some of the most prominent public-school text-books, in parallel columns, showing the omitted portions and other changes made to meet the demands of the Catholic Church.

All lovers of American liberty would do well to examine carefully the materials that enter into the education of their children, that the rising generation may, indeed, learn to love, guard, and defend the sacred, blood-bought heritage of freedom.

Compulsion or Transformation

THE motive power of the gospel of Jesus Christ is love. Love can compel only as it wins and molds and changes. When a man yields to the power of love, he is a different man, transformed by love. He who yields to force may be, and generally is, of the same opinion after he yields as before. But he who yields to love is changed in the yielding. . . .

God’s gospel is diffusive. It is for this reason that those who have followed truth in all ages, who have been faithful to the world, have been zealous in giving to the world the gospel. Old established religious bodies have ever been prone to find fault with those drinking of the new wine of advanced truth; they cast them out of the synagogues, or turn them out of the churches, denounce them as proselyters, fanatics, troublemakers; and invoke against them prejudice, prohibition, and persecution. So Elijah was treated, and so were other prophets of God in Israel. So Jesus, the Light of the world, was treated by those who should have received him gladly. John Huss, John Wyclif, Martin Luther, John Wesley, Roger Williams, were all rejected by the majority of their contemporaries, and their message was despised.

Men celebrate their birth now, build monuments to their memory, yet despise and reject the principles which made these men all they were, the principles of believing God and following all the light which was seen.—*Signs of the Times Monthly*.

GIVE me the liberty to know, to think, to believe, and to utter freely according to conscience, above all other liberties.—*Milton*.

Against the Government

National Reformism, as Self-Expounded in Annual Convention, Declares Its Purpose to Revoke the National Constitution and Overturn the Entire Foundation of the Government

THE EDITOR

ONE of the most persistent opponents of the American idea of government and the American form of government is the National Reform Association, which

declared in the exact words. They professed opposition to a union of church and state; but plainly declared their purpose to establish a religious state, a national religion, a theocracy. To those uninitiated into the mysterious mazes of the reasoning there used, it was impossible to determine where the distinction lay hidden.

The first address given contained an attack upon the national Constitution because it did not contain the name of



LILY POND, WINONA

held its annual convention, or institute, at Winona Lake, Ind., from August 9 to 20. The institute was in charge of Rev. J. S. Martin, general superintendent of the association, and prominent officers of the association were present to expound its doctrines and purposes.

The general theme of the institute was the re-formation of this nation along National Reform lines, its transformation into a theocracy, and the enthronement of Christ as its ruler. Through every address ran that thread, not hinted at, nor inferentially deduced, but plainly

God, Creator, or Jesus Christ. "That omission," said Dr. J. S. McGaw, "has told tremendously on the religious tone of the civil life of the nation ever since. It has mightily assisted in the prevalence of the secular theory of civil government, and has made possible the existence of the legalized sins of our day. The call of the hour is for a nation-wide revival of our national religion, that the nation may be brought to the feet of Christ in repentance, and may openly acknowledge him as her King. America must be brought to Christ. . . . America

must lead the march of the nations of the world toward the kingdom of Christ."

Every speaker at the convention declared and emphasized the same idea, and yet all declare they are opposed to a union of the church and state. To the ordinary individual it seems conclusive that if the nation is to "be brought to the feet of Christ in repentance," the nation and church are united, just as much as the individual who is "brought

in the fundamental law of the land, else there could be no proscriptions of other religions.

Over and over was the declaration made that "this is a Christian nation," those who made the declaration seeming to forget that if such be the case, then the nation is joined to the Christian Church; for the Christian Church is, or professes to be, the Christian religion in its organized capacity. But every city in the country is, in every department



ASSEMBLY GROUND

to Christ in repentance" is united to the church, which is his body on earth. And to have a "nation-wide revival of our national religion," means nothing short of an establishment of the Christian religion; for no advocate of the National Reform program will admit the right of any religion but the Christian religion to exist in this country. In fact, they go so far as to declare that this nation must "lay its hand on any religion that does not conform to" the law of God. That again presupposes that the Christian religion is to be established

of its activity, denying the statement that this is a Christian nation. "Jesus Christ is this nation's Ruler," say these reformers; and, by saying that, charge him with responsibility for all the corruption and injustice and oppression that is swarming in the land. No one has a right to bring such an accusation against our Lord, and especially is such a declaration without excuse in view of Christ's own declaration: "My kingdom is not of this world."

Said Dr. McGaw, "Our political creed is Christian, and the Constitution should

express it." Now, with a nation, as a political institution, adopting in its fundamental law a "Christian" creed, what have we, and what can we have, but a union of church and state? And when we have that, we have just what New England had in colonial days when she wrote on the bleeding backs of many a good Christian some chapters of history that we blush to read to-day.

Dr. J. S. Martin explained the position of the organization upon this question, as follows:—

"While I am opposed to the union of church and state, I am just as much opposed to the actual divorcing of the state from religion. You can put the same principle into two institutions without uniting the two institutions at all."

But the church is religion personified, religion in action. Religion is the church's very life and breath. Take religion out of the church, and you take the soul out of the body. A church without religion is only a society, a club, a lyceum. Then to take that which is the breath, the life, the soul, of the church and unite it with the state, is to unite the church and the state as truly as union can be formed between any two things; and that fact is more apparent when we consider another fact, which is this: When religion is united with the state, the church, which is the visible expression of organized religion, proceeds at once to dominate the state in all its functions; for who but the church can formulate the religious principles which are to be united with the state? That puts every act of the state under the direct supervision of the church. "It is 'up to us,'" said Dr. Martin, "to say what the religion of this country shall be." How can that be done except by the nation establishing one religion and proscribing all others? And what is that but the Papacy under a different management? And if they can say what religion shall be the religion of the nation, they can also say what branch of that religion shall be established as the religion of the nation. Said the same speaker: "If the state accepts the re-

ligion of Jesus Christ as its religion, and seeks to be governed by the will of God, you can safely trust that state [not to persecute]. . . . I am not afraid of persecution or infringement upon the rights of individual citizens under a Christian administration." He admitted, however, that "the state would have to be the interpreter of the law of God as it applies to men, and it might make mistakes." That admission is fatal. It shows conclusively that their program contemplates in reality a union of church and state. Only where church and state are united does the state ever set itself up as the interpreter of the law of God as it applies to men. There is no denying the conclusion that with the state interpreting the law of God as it applies to men, there is a union of church and state.

The doctor declared that such a state would be "most considerate of the rights of the individual." But no state with an established church has ever shown a clean record in the matter of consideration for the religious rights of men. Find a state that is legally joined to religion, and you find a state that is utterly unable to look with impartial eyes upon all its subjects in matters of conscience. This unfair treatment of men has been characteristic of every nation of the world that has made an alliance with any religion in the world; and the better the religion, the more that mesalliance has crushed the consciences and seared the souls of men; for the nearer true the religion, the stronger the hold it obtains upon the consciences, of individuals, and the more cruel becomes the work of the state in enforcing its religious requirements. No religion in the world when united with any governing power in the world is a safe custodian for the consciences of men. In so far as religion and political power are united, religion becomes drunken with power, and politics parades in the garb of hypocrisy. Each trespasses upon the rights of the other, and both trespass upon the rights of the individual. This is the invariable teaching and the ineradicable record of history.

At this convention Rev. J. M. Wylie had charge of the line of instruction dealing with the return of this nation to the theocratic form of government. He declared that the people were not afraid of a theocracy, but that it was a hierarchy which they feared. He said:—

“The fact that civil government controls the education of our children, the vital question of marriage and divorce, and even the lives of the citizens, demands that it be placed under divine

were his agents; and they made him responsible for all they did. They, too, held that the state must “be placed under divine law,” and they attempted to place it there; and through their attempt to do that there was created not a paradise but a purgatory. God’s spokesmen shall utter his will, said those colonial legislators. They were his spokesmen, they uttered his will (or professed to); and then they placed themselves on the throne of vengeance to execute God’s



GENERAL VIEW IN WINONA ASSEMBLY GROUNDS

law, and that God’s spokesmen shall utter his will. The prophets understood better than the kings the fundamental law of the land, and kings were compelled to consult them. The reformers and the preachers in the early days of our republic were men who had an important part in molding the destinies of the nation.”

What is this but the advocacy of a return to colonial days and methods? The preachers of those days told the state what was “the will of God,” and the subservient state enforced the preachers’ interpretation of that divine will. It mattered not what cruelty it entailed, it was “God’s will,” and they

wrath upon all whom they judged to be disobedient to him or under the frown of his displeasure. God’s spokesmen shall utter his will, say the National Reformers. Will they utter it without putting it into execution?

That it is the design of the National Reform Association to take the government out of the hands of the people, where it has rested so long, was shown by the address of Rev. J. S. Martin at this convention, on August 14. He said:—

“This association proposes that there shall be a recognition made in our nation’s fundamental law that the law of God as revealed through Jesus Christ,

and not the will of the majority of the people, is the supreme law of the land."

That association proposes that the national Constitution shall make that declaration, declaring that the will of the people is *not* the supreme law of the land, but that the law of God, as revealed by Jesus Christ, is the supreme law for the nation. That would at once put the nation under ecclesiastical control; for "the preachers are the successors of the prophets," the expounders of the divine will, the authorized "spokesmen" of God. No law could be formulated without their authorization, or enacted without their approval. From a government by the people, we would then be transformed into a government by the ecclesiastical overlords of the people, who would utter their decrees as the decrees of the Almighty, and enforce them, as they did during the Dark Ages and the colonial period, without pity or compassion.

In reference to our national Constitution, Dr. Wylie declared: "If the present Constitution will not sustain our national [religious] institutions and usages, then it is high time we had a new Constitution, or an amendment to the old one, that will furnish a sure foundation for the pillars of this republic." Dr. J. S. McGaw declared that the evils of the hour in this country could never be eradicated until the national Constitution was treated to "a Christian amendment;" and Dr. Martin, in answering objections, stated that that clause of the Constitution which declared that no religious test should ever be required as a qualification for office, ought to be modified. He did not want an ecclesiastical test, but he did want a religious test for those seeking employment under the government.

Thus is it demonstrated that the purposes and plans of the National Reform Association are diametrically opposed to every fundamental principle of the nation, revolutionary in purpose, and partaking in no degree of that great balancing principle known as the golden rule.

The Model Sunday Law

W. A. COLCORD

THE great Sunday law of England, which has been the model for all of the other twenty-three English Sunday laws, as well as of our own early colonial and present State Sunday laws, and which is still in force in Great Britain, and quite generally throughout the British possessions, is the Sunday law of Charles II, passed in 1676, just one hundred years before the signing of the Declaration of Independence.

This famous piece of religious legislation is entitled "An Act for the Better Observation of the Lord's Day, Commonly Called Sunday." Of course, this is the object of all Sunday laws,—the better observance of Sunday. The title of the Johnston Sunday bill before Congress at its last session was, "An Act for the *Proper* Observance of Sunday as a Day of Rest in the District of Columbia."

Section 1 of this law of Charles II provides that "all the laws in force concerning the observation of the Lord's day, and repairing to church thereon, shall be carefully put in execution." The making of this law was cumulative legislation. It was not the first Sunday law enacted in England, but was passed for the purpose of seeing that these earlier laws were enforced, or, as expressed in the law itself, "carefully put in execution." Like this act itself, these earlier laws were artless and obviously religious. Their object was "the observation of the *Lord's day*, and *repairing to church thereon*." Modern advocates of Sunday legislation are often less frank, and will not admit that there is anything religious about Sunday laws, or any intention of securing church attendance by means of such legislation; but, say what they will, or deny what they will, this is the ultimate object of every Sunday law that was ever enacted, or that ever will be enacted; and therefore there can be no gainsaying the fact that every Sunday law in the world, whatever its terms or phraseology, is religious, and

all such legislation is religious legislation.

A few years ago when this old Sunday law of Charles II was revived in Australia, and men who did not regard Sunday as the Sabbath, for doing a little quiet, honest work on their own premises on that day, were being prosecuted under it, and threatened with its penalty of a "five shilling" fine or "two hours in the stocks," a contributor to the *Melbourne Argus*, signing himself "Oriël," took up his poetic pen, and wrote of this act and its author in the following melodious strain:—

"In the Stocks"

"In the days when Charles the Second ruled the glorious British nation,
It is said, from paths of virtue he habitually swerved;

That he spent his whole existence in repulsive dissipation—

But at least he took precaution that the sabbath was observed.

He was prone, perhaps, to covet the possessions of his neighbor,

Of his neighbor's wife or daughter, or his servant, or his ox;

But he held decided views upon the point of Sunday labor,

And he punished all transgressors by confinement in the stocks.

"Let us cherish the remembrance of a prince so truly pious,

And condone his little pleasures as the follies of a king,

Close our eyelids to his vices, let them pass unheeded by us,

Though in ordinary mortals it would be a different thing.

Let us recognize his claim to take a prominent position

In the calendar devoted to the saintly orthodox,

And insert a special heading in the Sunday-school petition,

'May God bless Charles the Second, and may Heaven preserve the stocks.'

"Let us all become detectives, down on sabbath desecration,

Let us catch the bold offenders in the very act of crime,
That the stocks may never suffer from the lack of occupation,

And the prison and the pillory be going all the time.

And whene'er we find a citizen who tries the Sunday watering

Of his twenty feet of grass plot or his bed of hollyhocks—

Well, we can't resort to hanging, or to drawing, or to quart'ring,

But, all praise to Charles the Second! we can put him in the stocks."

On Trial for Picking Strawberries on Sunday

K. C. RUSSELL

THE trial of four Seventh-day Adventists on the charge of picking strawberries on Sunday, the second day of May, took place in the court-house at Greenville, S. C., Tuesday, August 3, in the presence of two hundred people. It appears that some three years ago Mr. Sullivan Wareham, with his wife and four children, journeyed from the State of Montana to South Carolina, where they located on a few acres of land in a quiet and secluded place on the outskirts of the beautiful city of Greenville, which has an estimated population of thirty-five thousand people. In a humble, quiet manner they have succeeded in supporting themselves by what they have been able to produce from their little piece of land.

During these years they have won the confidence of all their neighbors, with the exception of one person. This man has seemed to be possessed with a spirit of religious bigotry and prejudice since the Warehams became his neighbors, because of their strict observance of the seventh-day Sabbath.

As a result of this prejudice, he has continually hounded the tracks of his innocent seventh-day-observing neighbors by talking unkindly about them, spying about to catch them at work on Sunday, and repeatedly threatening them with arrest.

This venom of religious spite and enmity finally made itself manifest in the securing of a warrant against Mr. Wareham and wife and their fourteen-year-old son, besides six other Seventh-day Adventists, consisting of three women, two men, and a fourteen-year-old girl, for the crime (?) of picking strawberries on Sunday. The warrant was served upon only six of the nine persons against whom it was issued, owing to the fact that the other three had left the community before the warrant was served.



FIVE OF THE INDICTED CHRISTIANS

Back row: Laura Darnell, Benton Wareham, Cannie Darnell
Front row: Sullivan Wareham, Mrs. Annie Wareham

The day of the trial was set for Tuesday, August 3, at 9:30 A. M.

A jury consisting of six Greenville business men was impaneled, and the trial was in charge of Magistrate Samuel Stradley, whose rulings were fair and impartial. There were no attorneys employed by either side. T. H. Jeys and the writer, however, assisted the defendant in trying the case. Three witnesses for the prosecution, including the complainant, his son, and a neighbor, testified that they saw the defendants picking strawberries on the day named in the warrant. It was shown, however, that one of the parties whom they swore they saw picking berries at that time was one hundred fifty miles away. Thus an alibi was easily established in this case. According to the law of South Carolina,

children under fifteen years of age are exempted from the penalties of the law in performing Sunday labor. Two of the children against whom warrants were served were excused by the court on that ground.

In summing up the case, T. H. Jeys showed the jury the weakness of the testimony of the witnesses who testified that they saw the defendants picking berries. The magistrate took occasion to instruct those who were to make the plea, not to discuss any religious or theological question in order to prove which day of the week was the Sabbath, and added that the law of the land had defined that Sunday was the day to be observed. It had been decided that the writer was to make the plea in behalf of the defendants, but the reader can easily imagine the embarrassment under which we were placed in view of the instruction from the court. We must not bring religion into the plea, and yet but for religion there would have been no case to try. We assured the court that we had

no desire to disregard the instructions it had given, but in discussing the question he would observe that the warrant itself had specified that the charge against the defendants was that of "sabbath-breaking," and therefore it was a religious question, for the only authority for Sabbath observance is found in the Bible, which is wholly religious. We showed, further, that the enforcement of Sunday laws upon those who observe the seventh day of the week is out of harmony with the Fourteenth Amendment of the United States Constitution, which says:—

"No State shall make or enforce any law which shall abridge the privileges or immunities of the citizens of the United States."

Sunday laws are also opposed to the

Bill of Rights in the South Carolina constitution, which says:—

“Section 9. No person shall be deprived of the right to worship God according to the dictates of his own conscience; provided, that the liberty of conscience hereby declared shall not justify practises inconsistent with the peace and moral safety of society.”

It was further shown that the enforcement of Sunday laws requires the observers of the seventh day to rest upon the first day of the week in addition to their conscientious observance of the seventh day, and therefore they would have only five days to devote to labor, while those who observe Sunday would have six days. Hence it will be seen that the equal rights of those who observe the seventh day of the week are abridged.

We brought to the attention of the court and jury the fact that the State can rightfully have to do only with civil things, and not with those which are religious. It was shown that the picking of strawberries was not an uncivil act, but a proper and legitimate one; therefore the state can not rightfully prohibit such work on any day of the week if it keeps within its proper sphere. We acquainted the jury with the fact, which was established by the witnesses, that the defendants were good neighbors, and upright citizens. The following statements in reference to Seventh-day Adventists were read to the jury, which show that they are a moral, upright, and law-abiding class of citizens:—

“No other sect can show a better citizenship. They are industrious, frugal, and peaceable. If all other men were no more prone to evil than they, the grand jury would have little to do, and courts, civil as well as criminal, could take a vacation on at least six days of the week, and have little to do on the seventh.”

“It is a fact that nobody who knows them will attempt to controvert that the



JUDGE SAMUEL STRADLEY, WHO CONDUCTED THE TRIAL

members of the religious sect that is designated as Seventh-day Adventists make up a good citizenship. Their cardinal idea is to harm no man, and as a class they are honest, sober, diligent, and frugal. . . . The persecution of the Adventist people . . . is a reminder of barbaric ages when fanaticism ruled in councils of state, and set up the gibbet and the stake at every cross-road to vindicate the gospel of Jesus Christ through tyranny, pain, malice, and murder.”—*Editorials from Washington Post, Feb. 11, 1908, and May 27, 1909.*

A prominent United States senator, in speaking of the Adventists, says:—

“It has been my privilege to live among . . . Seventh-day Adventists, and I can truthfully say they are a very honorable, intelligent, upright class of people. They are patriotic and loyal citizens of the government.”

In the plea we placed great emphasis on the dangers of Sunday laws, because they can be used as weapons by persons who are actuated by a religious prejudice to vent their spite upon God-fearing and devoted Christian people,

merely because they observe the seventh day of the week instead of the first as the Sabbath. We called attention to the fact that these godly women and children had been compelled to come to the court that morning through the mud and rain as common criminals because a neighbor, filled with religious prejudice, could take advantage of the existence of a Sunday law to persecute his neighbors.

After the plea, the magistrate read a short charge to the jury, and they retired. The jury, after being out for half an hour, returned a verdict of *not guilty*. This verdict was received with almost universal satisfaction and approval by those present. We feel certain that the prosecuting witness in this case is not a representative citizen of Greenville County, South Carolina. This

case, however, illustrates the malicious character of all religious legislation.

A Righteous Decision

S. B. HORTON

DURING the early part of August a Seventh-day Adventist doing a store business near Murfreesboro, Tenn., was arrested on the charge of violating the Sunday law of the State. The case was set for trial before Justice of the Peace Ransom, August 31. On that date the writer went to Murfreesboro to assist the defendant, Dan S. Brown, Jr., at the

trial, which was fixed for 5 P. M. of the day mentioned. We appeared at the time, but the prosecuting witness was not on hand. The magistrate proceeded to take up the case, and referred to the charge against the defendant, to the ef-

fect that he had violated the "sabbath law of Tennessee by opening his store and selling goods on Sunday." We asked to be confronted with the accuser, the prosecuting witness, and maintained that this was an essential element to the trial. The justice overruled the point, stating that the presence of the prosecuting witness was not necessary, and that he (the justice) appeared as prosecutor. We submitted that it would be a departure from American jurisprudence for a magistrate to sit as a judge and act as prosecutor and ac-

cuser at the same time.

The magistrate admitted that he did not know of his own knowledge that the defendant had violated the law, but relied upon an alleged confession of the defendant, at some previous time, that he had opened his store and sold goods on Sunday. He then said that he would read the law, and if there was anything in that law that would benefit Mr. Brown, he would be glad to have the same pointed out, as he disliked very much to make it unpleasant for him. The particular law referred to is as follows:—

"3029. If any merchant, artificer,



THE GREENVILLE (S. C.) COURT-HOUSE,
WHERE THE TRIAL WAS HELD.

tradesman, farmer, or other person shall be guilty of doing or exercising any of the common avocations of life, or of causing or permitting the same to be done by his children or servants, acts of real necessity or charity excepted, on Sunday, he shall, on due conviction thereof before any justice of the peace of the county, forfeit and pay three dollars, one half to the person who will sue for the same, the other half for the use of the county."

The justice, while manifesting a feeling of regret over the fact that he had an unpleasant task to perform, clearly indicated that he was disposed to terminate the case at once, and impose the penalty prescribed in this law. At this point we submitted that the law itself called for a "due conviction," that there was lacking the essential element which is necessary to precede a conviction; namely, the presence of an accuser, and the giving of testimony under oath in the presence of the accused. We held that no man can be deprived of life, liberty, or property without due process of law; that this is a fundamental principle in American jurisprudence; and that to repudiate or set aside this inherent right would be tantamount to a repudiation of all that was contended for by our forefathers. We therefore felt warranted in asking that the case be dismissed.

The justice was apparently open to conviction, and seeing the righteousness of the principles for which we stood, decided to dismiss the case without costs.

Nashville, Tenn.

The Civil Sabbath Fallacy

C. S. LONGACRE

THE religious organizations that are seeking the enactment and enforcement of human sabbath laws in this country tell us that they do not want a religious Sunday law, but a civil sabbath or Lord's day. It is a deception. There can never be such a thing as a civil sabbath or Lord's day. One might as well speak of a civil Lord's supper, or a civil Lord's

prayer, or a civil Lord's baptism, as of a civil Lord's day. Any institution that bears the Lord's signature is religious and belongs to him and not to Cæsar. The whole civil-sabbath propaganda is a deception. What is being sought is aid from the state to enforce the religious features of a religious sabbath. We already have statutes that require every man to act civilly all the time, and laws that require men to act civilly all the time certainly cover their acts on Sunday. All this proves that special legislation to make a man act civilly on Sunday is unnecessary, as that is already provided for by other statutes that are of universal application.

Religious Liberty Principles Before the Inquisition

W. A. SPICER

IN the days when the Inquisition was applying the principles of compulsory religion with a relentless hand in the Netherlands, a godly Baptist, Jacques D'Auchy, was put to death at Leuwarden. It was in the year 1558. On one occasion, when brought before the Inquisitor, the following colloquy ensued:—

Inquisitor.—I tell you it is no new thing to issue proclamations and edicts commanding heretics to be put to death; it has been so upwards of fourteen hundred years.

Jacques.—But it remains to be seen whether the Emperor Theodosius, whom you have mentioned, did right, and performed any act that was pleasing in the sight of God, in issuing such an edict.

I.—Most assuredly, for he knew well that they were heretics.

J.—Sir, in his opinion they were heretics; but in the opinion of those who laid down their lives for their faith he was himself a heretic and a tyrant.

I.—How do you know that?

J.—It speaks for itself; for they who put us to death for our faith are to be esteemed as no better than heretics and

tyrants; this matter can not be judged of but by the Spirit of God.

I.—No, no; you ought not to think that so many learned doctors as there then were in the Catholic Church would have allowed it had it been wrong to put heretics to death.

J.—I will not rely on the instructions or wisdom of men. I adhere to the teaching of Christ and his apostles, who continually admonished us to separate ourselves from false prophets, and to avoid heretics; but not pursue or persecute them to death.

I.—My son, do you know why they did not put them to death?

J.—In my judgment, because it was not pleasing to God.

I.—No, no; it was because they had not sufficient power, and had neither king, nor prince, nor magistrate.

J.—Christ had power enough; he had at his command more than twelve legions of angels; and the apostles had power enough by the Holy Ghost; but they were called to be a flock, to be as sheep and lambs, harmless as doves; converted as children.

I.—It is very true that it was so at that time.

J.—Must the children of God, now, sir, be of a different nature from what they were then? Ought they to have the nature of the wolf?

I.—Certainly not; I did not say that.

J.—Yet, sir, it seems to me that they who now boast of being the children of God have the true nature of devouring wolves. ("He looked hard at me," wrote Jacques.)

I.—Why do you say that?

J.—Because, sir, Christ calls his people sheep and lambs; and it is the nature of a flock of sheep that when they see beasts approaching, and perceive a wolf among them, they will take to flight, even if there were a thousand sheep to one wolf. They do not rend and destroy a wolf and shed his blood; but they who boast of being the flock of Christ do just the contrary; from whence do they then derive their nature?

I.—The simile does not hold, it answers no purpose as a proof: the flock of Christ is not like a flock of sheep.

"Perceiving he rejected this," says Jacques, "I asked him, Must not the children of God be born of God, as John testifies, and must they not be of the same nature and disposition as their Father, the Lord?"

I.—Yes, but why?

J.—Because it is written that the Son of God was led as a lamb to the slaughter, and opened not his mouth. His children, then, must be of the same nature and disposition, seeing they are born of God.

I.—So? That was appointed to come to pass.

J.—Why?

I.—That the Scriptures might be fulfilled.

J.—In like manner must the Scriptures be fulfilled in his children.

I.—What scripture?

J.—This: "If they have persecuted me, they will also persecute you. Remember the word that I said unto you; a servant is not greater than his Lord."

I.—He said that to his apostles.

J.—I understand that he spoke of all his children, and that the same is written for our learning.

I.—No, no, my son; you ought to know that the apostles were sent to proclaim and preach the gospel to every creature, and the Lord predicted that they would experience many sufferings, and be put to death; but after they had gained over a prince to the faith, then they would have rest, and might put the heretics in their country to death.

J.—Sir, Christ did not say that, nor am I able to comprehend how it can be the nature of the sheep to kill a wolf and destroy him; for your people say that you are the flock of Christ, and that we are destroying wolves, and you kill us; that does not seem to me right.

"Hereupon," says Jacques, "he asked me laughingly, 'Jacques, was not Peter one of Christ's sheep, and did he not kill two persons?'"

J.— Whom?

I.— Ananias, and Sapphira, his wife.

J.— Sir, let not honor be given to man, as if he could do it by his own power; they were struck dead by the Spirit of the Lord. Nor was it for the same cause that you now put people to death; it was because they lied to the Holy Ghost.

I.— Well, Jacques, my son, this does not help us forward. Consider well, and amend and turn to the faith in which your parents believed. Believe, therefore, as a good Christian is bound to believe, without undertaking so many things.

J.— "Faith," says Paul, "is the gift of God."

I.— Yea, verily, it is a gift of God.

J.— Men, then, can not give it.

I.— Certainly not; we must pray to God for it.

J.— How comes it, then, that men will force me to believe; threatening me with death?

I.— They give you time to repent.

J.— Sir, what time, six, seven, or eight days, as I have seen in Brabant?

This closed the colloquy, and the Inquisitor gave him twenty-one days to give his final answer. The Inquisitor was Lindanus, a learned man and author, afterward bishop of Ghent. The simple Baptist believer, however, had but to call attention to the teaching and spirit of Christianity to expose the wickedness and sophistry of the arguments for compulsory religion. It should be noticed, also, that the Inquisitor himself seemed a kindly man, but having committed himself to the evil principles, he could talk about putting heretics to death as coolly as he would discuss any proposition in the class-room. The Baptist wrote out the report of this interview just after it occurred, and later sealed his confession of principles with his blood. The record is taken from Van Braght's "Martyrology of the Churches of Christ Commonly Called Baptists."

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

The Fall of the Church

C. E. HOLMES

FOR over two hundred years after the ascension of the Lord, the primitive church remained comparatively pure. In spite of bloody persecutions, the church grew and multiplied. Earthly powers were against her; but heavenly strength and vitality were granted, and she needed not nor desired the unholy affiliation of imperial legions to do her appointed task.

But a time of greater peril came. Persecution ceased. The church was invited to join hands with the civil power. Paul in his day had continually warned the church that there would come a time when there would be a falling away. Already it was taking place. The Judas kiss of pretended love was offered the bride of Christ by one not her bridegroom. She left her first love, and took the hand of a servant, the state. There she fell.

Dr. A. J. Gordon, in his book, "*Ecce Venit*," expresses himself on the fall of the church in the fourth century, thus:—

"When the church under Constantine became enthroned in the world, she began to be dethroned from her seat 'in the heavenly places in Christ Jesus.'"—*Page 96.*

It must be plainly evident that all the church can hope to obtain by a recognition in civil matters is the power of the government to enforce with penalties the church's dogmas. But God, who foresaw the necessity of civil government, and also the danger of its abuse by men in power, clearly made a distinction between man's jurisdiction in human affairs and the prerogative of God in the realm of conscience.

In the beginning the Creator gave man six days in which to attend to his personal matters, but he reserved one day for himself, in which he was to be especially recognized. Here a difference is made between God's requirements and man's wishes. When the Creator himself walked upon earth as a man, he made use of every opportunity to de-

monstrate what divinity intended to teach to sinful men concerning the relation between man's kingdoms and God's kingdom. Prof. John A. Kern, of Vanderbilt University, in "The Idea of the Church," page 124, succinctly explains an incident in Christ's life in which the Saviour distinctly shows the demarcation between the two powers:—

"The King of men, standing, accused and derided, before the Roman court, which represented the judiciary of the civilized world, averred: 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.' 'Thou couldest have no power against me, except it were given thee from above.' John 18:36; 19:11. Here, then, we may catch a glimpse of two great truths, as truth is in Jesus: first, Christ's kingdom is not to be established by force; second, the secular government is a divine ordinance.

"Accordingly in the New Testament the church is seen, in the person of its Founder and its inspired teachers, using as its one weapon the word of truth, and at the same time honoring the state as an institution of God, counseling obedience to its laws, save where conscience toward God may forbid, claiming its protection, praying for its rulers." If men to-day would follow the principles of primitive Christianity as revealed in the lives of Christ and his apostles, we would be spared the sad spectacle of men praying to God to save them from the bloody hand of a professed Christian brother. This is true in some countries at the present time. But there are those in this country who are advocating the adoption of principles which, when put into practise, will bring persecution to honest men and women who do not agree with them in things religious. What a travesty on justice and true Christianity will it be if it becomes necessary to rewrite the record of cruelty as given by Paul in Heb. 11:36:—

"And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were

tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth."

What men suffered then, for their faith, men will bear to-day, if necessary. After John Locke, one of England's sons and philosophers, had been driven from his home by an intolerant, established religion, he wrote from Holland the following, born of sad experience:—

"For no man can, if he would, conform his faith to the dictates of another. All the life and power of true religion consists in the outward and full persuasion of the mind; and faith is not faith without believing. . . .

"That any man should think fit to cause another man, whose salvation he heartily desires, to expire in torments, and that even in an unconverted estate, would, I confess, seem very strange to me, and, I think, to any other also."

"Confiscation of estate, imprisonment, torments, nothing of that nature, can have any such efficacy as to make men change the inward judgment that they have framed of things."

"If any one have ever so true a claim to all these things [antiquity and orthodoxy], yet if he be destitute of charity, meekness, and good-will in general toward all mankind, even to those that are not Christians, he is certainly yet short of being a true Christian himself."—*Letters on Toleration,* pages 2-6.

While men who labor for the union of the sacred and secular may disclaim any desire to force the consciences of any, it remains a fact that once religion is made a matter of civil legislation, a machine has been set in operation which their kindness can not, or at least does not, control; and the religion that is supposed to represent the very love of God, becomes a tyrant, bitter, cruel, merciless. What proved the ruin of the church in the days of Constantine will not prove its salvation in the days in which we live.

Takoma Park, D. C.

Constitutional and Statutory Contrarities and Contra- dictions

FRANKLIN BLISS

It is an American boast that we have demonstrated to the world the possibility of a "state without a king, and a church without a Pope;" that we have proved the feasibility of absolute separation of church and state; that we have established a stable government, with self-taxation, the submission of the military to the legislature; and that we have settled not a few other governmentally problematic things, on account of which remarkable accomplishments we are receiving the world's congratulations with no small satisfaction, but of course with becoming modesty.

Our constitutional and statutory "codes," "digests," "revisals," etc., are numerous, ponderous, and wonderful; but their contents are sometimes truly startling, when we consider how generally we have somehow come to regard seriously all our national claims as incontrovertible facts.

Let us, for instance, cast a casual glance at our church-and-state claim:—

The Constitution heroically says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and for many decades that body stood very deferentially by that palladium of our religious liberties. It is true that in connection with the world's fairs our Solons infringed that provision, and lately the House has passed a Sunday law for the District of Columbia, but the Senate allowed the time to pass without its approval; and it is to be hoped that the day of open violation of the First Amendment has not yet dawned.

We should note that the Constitution does not say that none of the States shall make laws establishing religion, etc.; and so every State has done so. One, after doing it, repented, and repudiated its former act. Of course in States where religion is a matter of law, there is but

limited religious liberty; and to that extent our church-and-state claim is but an empty boast, for to the extent that we in America enact religious legislation — and all Sunday laws are religious legislation — to that extent there is union of church and state. This is evident from the fact that under certain circumstances — and those in no degree indicating actual wrong-doing — one has but to exercise his boasted liberty to find himself haled into court to answer for his temerity.

One would almost hesitate to say that any talk of liberty along this line that does not extend to the atheist, agnostic, Mohammedan, Jew, etc., is empty, boastful vamping; but this is true, and has been declared so by the most upright of Christian patriots, statesmen, and scholars, though they realized that they would, on this account, be regarded by the rank and file of professed Christians as wantonly throwing wide the flood-gates of oncoming perdition.

So, in spite of the fact that our federal Constitution guarantees full religious liberty, there is not a single American citizen outside of the District of Columbia and California who is not liable to religious oppression, unless he holds the dominant religious views. And, strangely enough, neither is there a State in the Union but guarantees somewhere in its constitution, either directly or by inference, the cleanest-cut religious freedom. It is a striking anomaly, however, that this guaranty is quite generally contradicted or rendered nugatory by some other article in the same document.

An examination of the fundamental laws of Pennsylvania, Massachusetts, Maryland, Arkansas, Mississippi, North Carolina, South Carolina, and Tennessee will reveal the amazing fact that, notwithstanding their splendid "declaration of rights," their brave philippics against conscience oppression, right in the heart of their constitutions they have proscribed "unbelievers," so far as holding positions of official trust in the State is concerned. To hold office in these

States, one must at least "profess." Consistency, thou art indeed a jewel!

Here is the "religious test"—supposedly everywhere in America forever gibbeted—made to serve the behests of state-favored religionists.

South Carolina goes further, and in a sort of paternal way makes these constitutional exhortations to the people of that commonwealth: Let all persons apply themselves to the observation [of Sunday], by exercising themselves thereon in the duty of piety and true religion, publicly and privately, and having no reason of lawful excuse, on every Lord's day to resort to some meeting or assembly tolerated and allowed by this State."

Think of it; Cæsar advising church-going and "piety and true religion"! The state counseling her citizens to "exercise themselves thereon"! "Assemblies tolerated and allowed" in America! What American citizen can calmly contemplate such civil overlordship in a matter that pertains to himself and his Creator only?

Oklahoma, too, says, in Article 1 of her constitution: "Perfect toleration of religious sentiment shall be sacred." She doubtless means well, but we hesitate not to say that her legislators had not the refined sense of the vitality of phrase-

ology which should be one of the prime requisites of constitution-makers, or they would not speak of "tolerating" primary human rights. And this is emphasized by the fact that after incorporating this provision into their constitution, they proceed at once to enact religious legislation.

Notice the constitutional difference be-

tween Ohio and North Dakota. Ohio: "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. . . . No interference with the rights of conscience shall be permitted." North Dakota: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall be forever guaranteed in this State." Submitted to



WILLIAM MCKINLEY

"The Constitution is a sacred document, and it is a sacred trust, given to us to see to it that it is preserved in all its virtue and in all its vigor, to be passed along to the generations yet to come." (See last page of cover.)

American church people for their choice as to wording, we have no doubt that nine out of ten would prefer Ohio's, and doubtless simply because it names "Almighty God."

Dakota means all Ohio does, and vitally more; it gives the Mohammedan and Confucian his "indefeasible right," which Ohio does not—unless her constitution be very liberally interpreted in the light of other expressions. Yet under such liberal guaranties, both States

proceed to such statutory enactments as rob all — even Christians who truly follow the Word of God — of the very liberties these constitutions proclaim.

New Hampshire is, perhaps, the only State whose fundamental law can not be interpreted in the least particular friendly to any religion except Christianity. It is perhaps the most vitally objectionable from the religious liberty standpoint of any American constitution.

Those who can not be pleased unless the name of God is in the Constitution should feel very thoroughly gratified to reflect that his glorious name is in considerably more than half the State constitutions. We can not, however, forbear reminding such that there is, in consequence of this significant fact, no purer morality or spirituality in those citizenships than in the States which have not thus violated the highest American governmental principle.

The intelligent Christian who is observant of the decided human trend toward governmental weaknesses can not but view with disquieting apprehension the fatal mixture of verbal "clay" and "iron" in the otherwise excellent constitutions of the various American States. In almost every instance of the wise absence of any evident preference to Christianity among religions, there will nevertheless be found before the end some phrase-loop-hole through which legal technical bigots could drag an upright non-Christian citizen to an American juggernaut.

There are other very interesting "contrarities and contradictions" in these important instruments, but lack of space precludes their consideration at this time.

No. Cause for Unbelief

THAT a man can be intelligent and yet retain an old-fashioned faith in the Bible is lightly assumed by many to be an impossibility in these days of abounding doubt and weak-kneed surrender. But Dr. James M. Gray, dean of the Moody Institute in Chicago, does not hesitate to assert that no evidence is yet forth-

coming which need weaken the faith of an honest and intelligent Christian in the Word of God. He says:—

"When I was preparing for the gospel ministry, I came face to face with the question whether the Bible was the Word of God. So impressed was I with the vital and primary importance of it, that, laying aside all other studies as far as possible, I gave undivided and concentrated attention to its settlement. Every known difficulty was faced, every doubt analyzed, every inquiry pursued to the furthest point of investigation possible to me. Not only my life-work, but my life itself, depended upon the outcome; and before I could take another step in the direction of what I thought my calling, that question must be settled. Could I have stood in a Christian pulpit, or assumed to preach the gospel to perishing men, with a divided mind or a disquieted heart? The question was settled beyond a peradventure, and permanently settled to the satisfaction of my reason and the deepest necessities of my soul.

"Now I do not profess scholarship in the sense of certain university professors, and as the world commonly understands that term. But I profess to have average intelligence, to be able to read and to think, to analyze and to compare, and to form reasonably accurate conclusions. I also profess to be honest and sincere with my own soul and the souls of others under my spiritual care. I am familiar with the teachings of the higher criticism, I know something of the so-called evolutionary hypothesis, and I am not altogether ignorant of other philosophical speculations concerning the creation of the universe, the religions of humanity, and the nature of man himself. I am not indifferent to criticism, or impervious to the effect of sarcasm and ridicule; and yet in the face of all that has been said to the contrary, so far as I am cognizant of it, I now bear witness that nothing has been discovered or declared by men in all these years, to weaken one iota my conviction of the integrity and authority of the Bible as the Word of God."—*Present Truth.*

Religion and Science

A Fatal Weakness in the Argument for Evolution

W. W. PRESCOTT

THE recent centenary of the birth of Charles Darwin, the eminent scientist, has been made the occasion of a general discussion concerning his teaching and its effect upon current theological belief.

During the half-century since the publication of "The Origin of Species," a change, which is practically equivalent to a revolution, has taken place in the theological world. That the Darwinian hypotheses have been largely responsible for this abandonment of former teachings is the opinion of the *Nation*, whose editorial we quote:—

"The indirect, subtle, and almost unperceived effects of Darwin's teachings are more remarkable than his direct achievements. He wrote very little, explicitly, about theology, yet he modified it from skin to heart. Charles Darwin never figured as a polemic, but his doctrine has, to many a man, been like a sword, piercing to the dividing asunder of soul and spirit. Old beliefs vanished, not because Darwin attacked them, but because they could not live in the mental atmosphere which he created."

The same estimate of Darwin's influence over the religious beliefs of men is made by the *Outlook* in a recent editorial, in which it declares:—

"Darwinism has revolutionized not merely biology, but all the sciences, including theology, which is the science of religion. Traditionalism is not dead, but it is decadent; it no longer dominates the thought of the church. The new conception of life which he gave to the world has entered the Protestant churches, where it is known as the New Theology, and the Roman Catholic Church, where it is known as Modernism."

While the many are eulogizing Darwin, and are renewing their expressions of acceptance of his teachings, some have the insight of mind and the courage which lead them to express dissent from the claims of evolution, and to point out that this theory is as yet unproved, and that it rests upon an assumption which really begs the question. Thus the *London Times*, in its discussion of the subject, declares that the great difficulty with Darwin's theory is the failure to show the evolution of the living from the non-living. The inability to bridge this gap and to explain in any way this remarkable step in development, constitutes a fatal weakness in the whole argument of evolution. To quote:—

"This abrupt interference with continuity is very generally ignored. It is conveniently assumed that we can proceed with our speculations about the evolution of species without regard to the origin of life. Yet a little reflection will show this notion to be untenable. For if life was once brought into being by a special act of creation, *cadit questio*, we have no grounds for limiting such an act to the creation of one very low form of life, to be afterward developed by excessively tedious processes. If, on the other hand, matter contains within itself properties or forces which, in certain conditions, can produce life, it is highly unreasonable to suppose that these conditions existed only once, at one particular time and place, and that the result was only one simple living form. We must, on the contrary, suppose that life was evolved over a wide area, and in many forms corresponding more or less to the great differences we know to exist between different forms of non-living matter.

"It must be obvious, therefore, that we are upon very unsafe ground when we speculate upon the manner in which

organic evolution has proceeded, without knowing in the least what was the variable organic basis from which the whole process started. . . .

"So long as this tremendous hiatus exists in the evolutionary series—so long, that is to say, as we remain unable to explain or even to conceive how the latest form of non-living matter gave birth to the first form of life—we may indeed, if so disposed, deny the possibility of a special act of creation, but we must at the same time admit, if we are honest with ourselves, that we have come to a deadlock. Biological evolution is all in the air, because the beginning of life is not given by inorganic evolution, and we reject the only alternative." That science has been utterly unable to explain the origin of life and how it first appeared, is admitted by its leading representative, Sir Oliver Lodge, in his latest work. He puts the inquiry, and makes the answer in a straightforward way:—

"Granted that the blaze of the sun accounts for winds, and waves, and hail, and rain, and rivers, and all the myriad activities of the earth, does it account for life? Has it accounted for the life of the lowest animal, the tiniest plant,

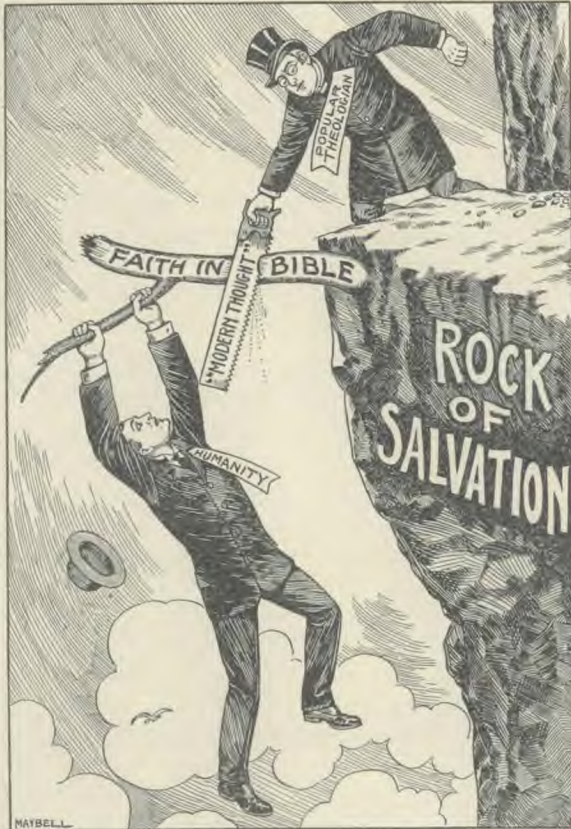
the simplest cell, hardly visible but yet self-moving, in the field of a microscope?

"And science, in chagrin, has to confess that hitherto in this direction it has failed. It has not yet witnessed the origin of the smallest trace of life from dead matter: all life, so far as has been

watched, proceeds from antecedent life. Given the life of a single cell, science would esteem itself competent ultimately to trace its evolution into all the myriad existences of plant and animal and man; but the origin of protoplasmic activity itself as yet eludes it."

So long as there is no record since the dawn of history that the gap between non-living and living matter, or the gap between the vegetable and the animal king-

dom, or the gap between sentient and non-sentient creatures, has ever been crossed, and so long as evolutionists themselves confess that science can give no explanation of the origin of life, so long there is no convincing basis for the doctrine of evolution. Those who believe the Scriptures still stand on safe ground, and it is a pity that religious leaders have been frightened by the unproved assertions of science into a practical denial of the inspiration of the Bible.



WHY THERE IS A CRISIS IN BELIEF

Jesus said: "Hold fast till I come." Rev. 2: 25

Science and Religion

LET not science and religion be reckoned as opposing citadels, frowning defiance upon each other, and their troops brandishing their arms in hostile attitude. Each has its own foundation. These let them unite, and the basis will be broader, and they will be two compartments of one grand fabric reared to the glory of God. Let the one be the outer and the other the inner court. In the one let all look, and admire, and adore; and in the other let those who have faith kneel, and pray, and praise. Let the one be the sanctuary where human learning may present its richest incense as an offering to God; and the other the holiest of all, separated from it by a veil now rent in twain, and in which, on a blood-sprinkled mercy-seat, we pour out the love of a reconciled heart, and hear the oracles of the living God.—*James McCosh, D. D.*

Science and the Creator

TRUE science always leads men up to the unavoidable fact of a Creator. Alfred Russell Wallace said in a recent lecture, which is printed in the *Fortnightly Review*: "Neither Darwinism nor any other theory in science or philosophy can give more than a secondary explanation of phenomena. Some deeper power or cause always has to be postulated. I have here claimed that the known facts, when fully examined and reasoned out, are adequate to explain the method of organic evolution; yet the underlying fundamental causes are, and will probably remain, not only unknown, but even inconceivable by us. The mysterious power we term life, which alone renders possible the production from a few of the chemical elements of such infinite diverse fabrics, will surely never be explained — as many suppose it will be — in terms of mere matter and motion. But beyond even these marvels is the yet greater marvel of that ever-present organizing and guiding power, which — to take a

single example — builds up anew that most wonderful congeries of organs, the bird's covering of feathers. Every attempt to explain these phenomena — even Darwin's highly complex and difficult theory of pangenesis — utterly breaks down; so that now even the extreme monists, such as Haeckel, are driven to the supposition that every ultimate cell is a conscious, intelligent individual, that knows where to go and what to do, goes there and does it! These unavailing efforts to explain the inexplicable, whether in the details of any one living thing or in the origin of life itself, seem to me to lead us to the irresistible conclusion that beyond and above all terrestrial agencies there is some great source of energy and guidance, which pervades every form of organized life."

Modern Skepticism

IT is the peculiarity of atheism at the present day that it uses a religious nomenclature. It is no longer dry and hard and cold, all matter-of-fact and common-sense, as was the case in the last century. On the contrary, it has become warm in expression, poetic, eloquent, glowing, sensuous, imaginative. The "course of nature," which it has set up in the place of God, is in a certain sense deified. No language is too exalted to be applied to it; no admiration too great to be excited by it. It is "glorious," and "marvelous," and "superhuman," and "heavenly," and "spiritual," and "divine," — only it is "it," not "He;" a fact or set of facts, and not a Person. And so it can really call forth no love, no gratitude, no reverence, no personal feeling of any kind. It can claim no willing obedience; it can inspire no wholesome awe; it is a dead idol after all, and its worship is but the old nature-worship, — man returning in his dotage to the follies which beguiled his childhood, — losing the Creator in the creature, the Workman in the work of his hands.—*George Rawlinson, in "Historic Evidences," page 45, 1859.*

Temperance

Liberty in Prohibition

W. M. HEALEY

By prohibition we mean prohibition of the liquor business by civil law. Has the state a right to prohibit the sale and the manufacture of intoxicating liquor?

It is the duty of the state to protect all its citizens in the possession and exercise of their rights. In order to secure the rights of all, every one must be prohibited from infringing upon the rights of any. All acts and liberties must be related to, and prescribed by, those of other people.

Every one has the right to accumulate wealth, but he has no right to do so by taking that which belongs to another. In so doing he tramples upon another's right, and forfeits his own property and liberty. The murderer destroys another's right to life, and by that act forfeits his own natural right to existence.

A person living far from others may build his house of wood or straw, while, in the city, he may be prevented from using either: for this same reason he is allowed to tear down his house, but not to set it on fire, because of the danger to the property of others. A man may shoot his gun at pleasure within the limits of his large farm, but he is not allowed to shoot that same gun on his own city lot, because the effect of that shooting goes beyond his lot and control.

One may take a bath, or build a pigpen, but not on the public sidewalk, as that infringes upon the rights of others.

No one has a right to be in the presence of others in an intoxicated condition, as he is a nuisance. Common decency and the safety of others must deny him such a right.

No one has a *moral right* to be intoxicated *anywhere*. This goes without challenge from any one able to understand an argument. No one has a *civil right* to be drunk. The first drink is the one to be avoided, for without it drunkenness is impossible.

If one has a right to become intoxi-

cated, then the manufacture and sale of liquor is proper, and right, as contributing to a legitimate end. A man has a right to build a house, and for this reason the manufacture and sale of the material is legitimate. One has no right to make counterfeit money. And the manufacture or sale of stamps or dies for such a purpose is unlawful. There is a fable to the effect that a man, who was under obligation to an evil spirit, was given his choice of three crimes. He could commit murder, break the seventh commandment, or get drunk. He readily chose the latter, "because," he said, "that will injure no one but myself." When he became sober, he found that, while intoxicated, he had committed both the other crimes.

A man wearing a mask, and carrying a dark lantern and a kit of burglar's tools, in a dark night, is arrested, not because he has committed any crime, but because he is *prepared* to do so. A drunken man, having destroyed his sense of right and wrong, and his power of self-control, has *prepared* himself for any crime within his ability to commit. As he has no right to be in that condition, it follows that there exists no right to manufacture or sell liquor for that purpose.

Every one owes it to the family, to society, *to the state*, to live a sober and useful life. They have a right to demand it as a protection to the rights of others. And prohibition of the manufacture and sale of liquor for drinking purposes is for the protection of liberty and right.

Los Angeles, Cal.

A Saloonless State

Who that knows anything of the evils and the evil influences connected with saloons, would not choose to live in a saloonless suburb, city, or town? What lover of sobriety, peace, quiet, order, and home would not likewise rejoice to live

in a State in which he knew there was not a saloon? What a sense of security, what a sigh of relief, what a feeling of satisfaction, would come to one with such knowledge! Should not every lover of mankind, then, labor to make every State a saloonless State? W. A. C.

A Mocker and a Waster

THE EDITOR

FROM time to time we see statements

States some two hundred forty thousand saloons, or about one saloon to every three hundred fifty-four inhabitants. We spend about one billion two hundred million dollars annually for liquor.

That is the money outlay; but the real cost of the terrible depredation on the human race no figures can give. There is no formula for its expression. It means that nearly one and a quarter billion dollars have been turned out of the channel of real service into the channel

of abuse and waste. In hundreds of thousands of cases it means that the craving for liquor has been satiated for a few moments at the cost of the actual deprivation of food and clothing for those dependent upon the wages earned. It means in thousands upon thousands of cases that women who have placed the keeping of their lives and their little ones in the hands of those they loved, have had to stand and see that trust betrayed for the appeasing of an unnatural appetite. It means that children whose very birth is a legal lien upon the producing powers of the parents for their sustenance in many thousands of homes are sent ragged and breakfastless



LITTLE GIRL: "Please, officer, arrest that man. He has taken all my father's money, and ruined our home."

OFFICER: "Sorry, my girl; but I can't interfere. I receive a revenue from his business."

to school and hungry to bed year in and year out. It means that the laws which are for the guarding of life are in effect nullified by other laws which give to this breeder of crime the right to carry on its business at the expense of the peace and the lives of men, women, and children. It means the keeping of jails, state prisons, asylums, and hospitals filled with men and women who, but for the liquor business, would be filling the places designed for them in the affairs of the

in temperance journals, and in journals that are not special advocates of temperance, setting forth the great waste that comes to the nation each year from the use of intoxicants. We look at it in a general way, fail to comprehend the mighty amount set before our eyes, and so fail to appreciate what figures mean to the individual persons whose savings have been swallowed up in the mammoth totals.

For instance, we have in the United

world. It means the outlay of millions of dollars every year in this country for the support of police, lawyers, courts, jails, prisons, and wardens. And it means more than that. It means that every year thousands of young men and woman are taught the way to the pit of death and perdition; that the light in the eyes of the soul is dulled, the hope in the breast of a multitude is chilled, and that the love for the things of God in the hearts of such ones is fast going out or has perished already. There is nothing good the traffic has ever done; there is nothing evil it has ever hesitated to do.

It has never stimulated a holy thought; but it has urged on the kingdom of darkness at a furious pace.

It has built no hospitals, established no foundling asylums or homes for the poor; but it has not hesitated to crowd the walls of all that have been established, as well as the jails, asylums, and penitentiaries, with the ripened fruit of its terrible planting.

It has lifted no burden of debt from the widow or fatherless; but it has pasted mortgages on millions of deeds, and hung the red flag of the auctioneer on the gatepost of many a drink-ruined home.

It has established no schools for the education of the young; but it has set the seal of imbecility on thousands of the unborn. It has clothed the children of its victims in a garb of rags, and turned them into truants and tramps.

That is what it has done generally, and all know it. They read the figures and listen to the speeches, and forget the tragedies that it is enacting in millions of homes, each one with its terrible setting of blasted hopes and cruel heart-aches. Never a home is established that is not built on hope and pleasant anticipation; but never a home has liquor entered that it has not torn hopes and heart-strings like a maddened bull. Once inside, it has never been satisfied until it has strewn the last timber of hope's building upon the ground.

The individual deceives himself into the belief that he is enjoying, at little

expense, a harmless pastime which he can abandon at a moment's notice. Never was there greater deception, and never a captor that continued so long to deceive so great a body of people at the same time.

In very many homes the husband comes to his family at the week's end with every dollar of his wages squandered. The rent is past due, and the landlord obdurate; the grocery bills are unpaid, and the grocer will give no credit; the children are too poorly clothed to attend church or school, and sometimes even to be seen upon the street; the very cheapest food is obtained, and the children cry of hunger. One does not have to draw upon fancy to conjure up a picture of such things as they actually exist in thousands upon thousands of homes in our own land.

"Wine Is a Mocker"

As a waster it has no equal; as a mocker it is beyond comparison. The holiest relations of life it handles with the most ruthless mockery. It laughs at domestic peace, and stirs up discord in its place. It promises the husband a pleasant evening with his friends, and then sends him home to abuse the best and most trusting friend he has. In the glow of the first glass it promises him temporal success; and then when it has wound its coils about him, it takes from him everything he did possess, and turns him and his family into the street. It promises him promotion in his occupation, and then takes from his hands the steadiness and skill that are necessary to enable him even to hold the position he has. It promises him fluency of speech; and then robs him of his brains, thickens his tongue, and gives him the speech of a lunatic. The army general needs it to "steady his nerves;" he takes it, and loses the battle. The soldier needs it to brace him up for a dangerous duty; he takes it, forgets his duty, and is captured by the foe. The orator needs it to give him freedom of utterance; he takes it, and disgusts his audience. The finan-

cier needs it to help him consummate a deal; he takes it, and when the deal is consummated, his fortune is gone, and his friends desert him. The common man has needed it all his life as a stimulant; and while he imagined he was continually being stimulated to greater accomplishments, he was standing still and watching the procession go past; and when he has looked back upon a life now nearly spent, he has found that he was farther back than when he started, and that the grade of his path had been downward day by day. Every year nearly a hundred thousand persons in this country alone can look back upon such a deceived and misspent life; for that many new drunkards' graves each year testify to the wasting and mockery of the demon of drink in the United States.

Because these things are terrible facts, no child should go out from under the parental roof until he has been thoroughly acquainted with the evils of drink. The girls should know it as well as the boys, and be taught to shun the society of those who patronize the business.

The saloon jeopardizes every interest of the home. It can not live without sacrificing those interests. Souls are its victims, and it snatches them from rich and poor alike. There is no satiety to its appetite, no set boundary to its field of operation, no trust too holy for it to violate, no right too sacred for it to trample upon, no child so beautiful that it would hesitate to set the hot brand of ruin upon its forehead.

The Christian must ostracize it as the very embodiment of sin that it is. He can have no fellowship with it without being a part of it. He can not be guiltless before God if he fails to educate his children to look upon it as the leprosy of death, and to avoid it as they would the companionship of the evil one himself, whose advance agent and great-reaper it is.

HE who trades money for liquor, barter his own soul at the same time.

Books

THE following books ought to be in the library of every student of religious liberty:—

Religious Liberty, by Henry Melville King. Preston & Rounds, Providence, R. I.; 124 pages; price, \$1. An excellent treatise on the subject which it discusses, written in a readable and interesting style, and packed full of valuable information.

Rhode Island: Its Making and Its Meaning, by I. B. Richman, introduction by Hon. James Bryce. G. P. Putnam's Sons, New York and London; 560 pages; price, \$3. All the interesting and valuable data and experiences in the history of the establishment and growth of that remarkable little State will be found in this work.

The Rise of Religious Liberty in America, by Sanford H. Cobb. The Macmillan Co., New York; 541 pages; price, \$4. Seldom is so much valuable material placed between the two covers of one book. The progress of liberty in matters of religion is traced not only through the American colonies, but through the ebb and flow of civilization in Europe as well.

Church and State, a historical handbook, by A. Taylor Innes (advocate). T. & T. Clark, 38 George St., Edinburgh, Scotland; 275 pages; price, \$1. This is a very acute and comprehensive monograph upon the relation of church and state. The author deals instructively with the primitive church in its relations with the state, and follows the struggles of the people for freedom of conscience during the epochs of Constantine, Theodosius, Charlemagne, Boniface, the Reformation in Europe and Britain, and the Revolution in America and Europe, with further developments down to 1870.

Facing the Twentieth Century, by James M. King, General Secretary of National League for the Protection of American Institutions. Methodist Book Concern, 150 Fifth Ave., New York City; 640 pages; price, \$.96. The subtitle of this work is, "Our Country: Its Power and Peril." This work, after showing that the power of the country consists in the institutions fostered by its liberal laws, depicts the peril facing the country through the warfare carried on by the Roman Church against those American institutions. It is a remarkable and valuable contribution to the discussion of these important questions.

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in name or in fact*

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POWER is the church's need; but it is not that power from whose embraces she "fled into the wilderness" centuries ago. It is a strange anomaly that the church to-day is seeking union with the same power from which she then fled—the power of the state. The church that appeals to the state for aid is the church that turns her back upon the Bible.

THIS issue of LIBERTY contains the reports of the arrest and trial of conscientious Christian people in two different States for alleged violations of Sunday laws. That the accused Christians are not now lying in jail with common criminals, or working in the "chain-gang," manacled with ball and chain, is not because the Sunday law or its advocates would not put them there, but because in the one case a jury's sense of justice stood in the way, and in the other case the accuser failed to appear. Wherever a Sunday law or any other religious law is passed, a malicious machine is put into the hands of prejudiced individuals to be used whenever they will, to harry conscientious men and women who do not

believe and worship as they do. All such laws are relics of the pagan idea that religion can be regulated by human law, and faith be enforced by threats against life or liberty. Jesus taught the better way.

THE editors and publishers of LIBERTY wish to thank the faithful workers throughout the field whose valiant efforts made possible the circulation of sixty-three thousand copies of our last issue. Without their help it would have been impossible to make this splendid showing. We earnestly hope that every agent who handled any of the last issue will make a special effort with this. If all will do so, seventy-five thousand copies of this issue will reach the people.

THE presidency of the United States is an important position, and one impossible to occupy without criticism. The President must constantly remember that he is not a President of Unitarians or Methodists or Presbyterians or Congregationalists, but of citizens of the United States. If the people also would remember that, it would very often save them from unjustly criticizing their chief executive. He is President of the whole people, of Catholics and Mormons as well as of Methodists and Episcopalians—not because they are Catholics or Mormons, but absolutely without regard to their religious affiliations. If they are citizens, he is their President as well as the President of the others. His oath of office compels him to deal with citizens as citizens, not as members of sects. This nation, be it said to its honor, has not established any religion; but very often the zealous advocate of some denomination speaks, writes, and acts as if it had, and as if the President ought to discriminate between denominations. This lapse of memory or lack of knowledge accounts for the severe criticism of Mr. Taft for speaking recently in the Mormon Tabernacle. From a denominational point of view we might wish he had not done so; but from the point of view of citizens of the United States, we have no more claim upon the President than have they.