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THE LITTLE RED SCHOOLHOUSE
The foundation stone of our educational system. (See article, page six.)



The Emancipation of Religion
from the Dogmatism of
Modern Science

The Complete Separation of
the Church and the
State



LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

Religious Liberty Association

DECLARATION OF PRINCIPLES

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

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

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FOREIGN OFFICES

Australia: Office, "Elsnath," Burwood St., Burwood, N. S. W., Australia; secretary, L. A. Hoopes.

Great Britain: Office, Stanborough Park, Watford, Herts, England; secretary, W. T. Bartlett.

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Who "spake as never man spake," and taught as never man taught

LIBERTY

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

VOL. VI

SECOND QUARTER, 1911

No. 2

Editorial

CHARACTER can not be hammered out on the anvil of human law.

RELIGION is, and must be, outside the purview of just civil government.

RELIGION bereft of divine power, turns to the state as its patron saint. That it could come to a place where it could make such a choice, explains the reason why heaven had withdrawn its power.

INSTITUTIONS are the servants of men. Laws made to protect institutions at the sacrifice of human rights rest upon a basis artificial, unwise, and iniquitous. A law forbidding labor on Sunday rests on such a basis.

THE incivility of an act is not determined by the day upon which it is done. To decide that acts which are civil on Monday or Thursday are uncivil on Sunday, is to make a mockery of law, and to "fix" the balances of justice in which are weighed the rights of men.

THE discussions found in this journal are not academic. The principles of American freedom are not visionary, but fundamental and vital. The attack upon those principles by great and influential organizations is the sufficient reason for this journal's existence.

IF the government has the right to tax men one seventh of their time on account of religion, it has the right to tax them a portion of their income for the support of religion. The latter proposition was long ago repudiated. It is high time the former should be likewise disposed of.

TO make special laws for Sunday is to place that day in a class by itself, and the only possible reason for the distinction is a religious one. But the government has no right to distinguish between either days or men on account of religion. It can not do so without, in effect, establishing the religion which it thus favors, and that our national Constitution wisely and justly forbids.

RELIGION is the only "employment" that is not "worldly." When any law is enacted by the government which prohibits "worldly" business or "worldly" employment on Sunday, it is prima facie evidence that the law is religious in character. It ought not to take any discussion to make such a proposition clear.

To make labor an outlaw one seventh of the time in order that a religious custom may be fastened upon all the people whether they desire it or not, stigmatizes labor, and brings no glory to the religion of which that custom is a part. It is to the glory of true religion that it needs no human force behind it to make it master of human lives.

WE are still constantly confronted by that fallacious proposition that the liberty of rest for one demands the law of rest for all. It never was true and never will be true. But he whose conscience is smaller than his salary will always be found advocating it. The others will invariably take their rest on the day they believe God has appointed and hallowed.

INDUSTRY is the foundation of a nation. Idleness is any nation's curse. It is better to be secularly active on Sunday than to be hypocritically religious any portion of the time. He who is forced to be idle on a religious day when he is not religious will certainly get no benefit from his enforced idleness. Such idleness is a devil's opportunity par excellence, and he will make the most of it.

To force men to refrain from all that is "worldly" is tantamount to compelling them to do only that which is religious. That is compulsion in religion; and "all compulsion in religion is irreligion." This shows how it is that laws which forbid "worldly" employment on

a certain day are inimical to the best interests of true religion, and why it is that religion so often suffers in the house of its professed friends.

WHILE "the law of the Lord is perfect, converting the soul," the Author of that perfect law has never sought to force men to yield to its converting power. But the human, in his own estimation, seemingly, wiser than God himself, has not hesitated to enact laws to bind the consciences of men and force compliance with human mandates even in religious things. Such wisdom is not the wisdom of God, and such a procedure can never have the smile of heaven's approval.

To promulgate the worship of God is the business of the church. It alone bears the divine commission for that holy calling. Swords, bayonets, prisons, police, and legal restrictions or requirements, are as much out of place in that work as were the strange fire and foreign incense in the sanctuary of ancient Israel. The God who forbade that and punished those who disregarded his command, looks with equal disfavor upon any attempt to bring in the reign of righteousness by compulsion of human law.

THE Holy Spirit is promised "to them that obey *Him*;" but there is no promise of reward in all the Book of God to those who yield obedience to men in things pertaining to God. "We ought to obey God rather than men," said the inspired apostle; and whenever a human law is enacted that aims to control the conduct of men in religious things, it is certain to run counter to the requirements of God in some particular, and its promoters are deserving of the rebuke which Peter administered to the agents of the Sanhedrin of ancient Israel.

CALLING a religious law a "police regulation" can not alter its character. More than that, it looks bad, in two ways at least, for the religion which urges such a law. Religion ought not to need police regulation. If it be true religion, it will keep far inside the bounds beyond which the state could rightly interfere. And the religion which looks to the police for any sort of power confesses, in so doing, the lack of divine power. The divine Author of religion is the only one who can properly regulate religious things, and the only one who can legitimately energize religious activities.

THE stream can not rise higher than its source, nor human laws be more perfect than they who frame them. This fact ought to make it apparent to every sincere Christian that should he favor or urge or enact a law bearing upon religious things, he might be found to be even fighting against God. Every human law for the enforcement of a sabbath is a law that deals with religion, and ought never to be advocated by a Christian. It seeks to regulate what God alone has the right to regulate — religion — and it carries the inference that God is either derelict in his duty or has not the power to protect and maintain the institutions of his planting.

Boldly Admitted

At last one has been bold enough to urge in so many words the enactment of a law compelling people to attend church and to contribute of their means for the support of public worship. The author of this remarkable proposition is Rev. Joseph Colby Lappeus, pastor of the Calvary Baptist church, of Binghamton, N. Y. He says:—

Since what is manifestly for the best good of all temporally, morally, physically, and spiritually, does not suffice to bring people to the public worship of the Creator, or to observe one day in a man-

ner manifestly most conducive to the highest good of men, then there should be enacted and enforced laws (call them "blue" laws or any other color that you like or don't like) compelling people between certain ages to attend public worship and Bible school in some church, and to contribute a certain percentage of their income to the support of some church.

This utterance appeared in the *Binghamton Press* of Nov. 26, 1910, over the author's own signature. That such a declaration could be soberly made in our day is genuine cause for wonderment. That is going back to colonial days and to medievalism with a suddenness that is truly startling. From that it is only a short step to the hanging and burning of "heretics" and the cruel business of the Inquisition.

A Forceful Trio

THE agitation for a stricter compulsory observance of Sunday is increasing in England as well as in Canada and the United States. One of our exchanges, which calls itself the *Sunday Guardian*, comes to us from London with its sixteen pages filled with pleadings for compulsory Sunday rest. It voices the purposes of the Imperial Sunday Alliance, the Sunday Law Movement, the Central Sunday Closing Association, and the Lord's Day Alliance of Scotland. It proposes to bring about a combination of the forces of religion and labor for the compulsory observance of the Sunday institution. Steps have been taken to secure the co-operation, in all possible ways, of the Roman Catholic clergy and laity. The Anglican Church, the Roman Church, and the non-conformist churches form in this undertaking a powerful trio, humanly speaking, and there is no question but that their influence, with the co-operation of the labor element, will soon bring about the object which these organizations have set themselves to accomplish.

A Contrast With a Meaning

THE criminal statistics for the Dominion of Canada for the year 1908 were recently published, and contain food for thought. From those statistics it is seen that crime in the Dominion has increased one hundred eighty per cent during the last ten years. A glance at the record for Prince Edward Island, where an actual decline of forty-two per cent in crime for the same period is shown, raises a query as to the cause of the great difference in this respect between Prince Edward Island and the rest of the Dominion.

The secret lies in this, that Prince Edward Island is prohibition territory, and the rest of the Dominion is not. Says the *New York Weekly Witness*: "The main cause of its [Prince Edward Island's] comparative freedom from crime must be found in the banishment of the liquor traffic. The number of convictions for serious crimes was over seventeen for every ten thousand of population throughout the Dominion, but was less than one and a half for every ten thousand in Prince Edward Island." This is an argument for prohibition which can not be refuted. When logic, fact, and common sense unite as they do here, in such an argument, the exponents of license must acknowledge defeat.

The Nations and the Vatican

REPORTS from Germany indicate that the relations between that nation and the Vatican are in a condition of unpleasant irritation. The Pope is requiring that all Catholic teachers and priests subscribe to the anti-modernist oath. The German government objects to this requirement so far as the university professors of theology are concerned. The ground of the government's objection is that to subscribe to the anti-modernist oath would deprive these professors of their independence as teachers. It was

thought that the Pope had yielded the point; but not so. He declares, in a letter to the cardinal archbishop of Cologne, that only cowards would not take this oath. The British government finds similar cause for irritation in the Pope's pronouncement upon mixed marriages in Ireland, especially in view of the sorrowful results which immediately followed the publication of the papal decree. This condition of irritation in Germany and England, taken in connection with the strained relations existing between Spain and the Vatican, and the entire rupture of relations between France and the Vatican, Portugal and the Vatican, and Italy and the Vatican, prove plainly enough that the Pope is active in the affairs of nations; but it can hardly be said that his activities are adding anything to the peace of the peoples affected by his decrees. But these conditions have always characterized the activities of religious organizations that have sought to dictate to rulers and lawmakers. If the Vatican can not rule the nations, she will make herself a thorn in their sides to the end of time.

As to This Issue

THE promulgation of religion is in the hands of the church, and in that work the state can have no part; but from the promulgation of education the state can not properly be disbarred. Education and religion should be true yokefellows, not antagonists. While the church in America is busy with its great burden, it is to the honor of the several States of this Union that they have not left it with individuals or societies to see to it that the people are educated. The beautiful cuts that adorn the pages of this issue of LIBERTY bear eloquent witness to the value placed upon education by the people of America. Not all the States responded to the invitation to be represented in this issue, and of those which did respond our space has permitted us

to give reproductions of but one or two of the buildings comprising the splendid groups that stud their campuses.

From the foundation of the nation onward, education has been counted one of its greatest concerns. So long as nations continue, it will be true that the glory of a nation lies in the intelligence and morality of its people and the justice of its laws. Education and the unalloyed gospel of Jesus Christ are the two mightiest factors in bringing these conditions into being.

We believe that every teacher and every preacher into whose hands this issue of the magazine falls will find in the articles contained in this number principles worthy of their most thoughtful consideration. Principles which mean much to our nation are tersely grouped in these special articles. Let us study them together. The editor will be glad to hear from any who wish to follow further the lines herein discussed.

A Matter of Conscience

REV. U. G. B. PIERCE, President Taft's Washington pastor, spoke wisely when he said:—

I shall refuse to take up an attack on people who entertain on Sunday, because I believe the matter rests entirely with them, and no one should interfere. It is a question for a man's conscience to decide, and not for any other man to decide for him.—*Washington Post*, March 6, 1911.

Sound Principles Boldly Stated

IN a sermon by Rev. J. J. Taylor, D. D., at Knoxville, Tenn., on March 12 some vital principles were stated in unequivocal language, and yet the principles and the language were strongly objected to by the majority of his ministerial associates. The doctor was preaching upon the importance of the Sabbatic institution, and the inconsistency of at-

tempting to enforce it upon men. He said:—

"The Sabbath was made for man, and not man for the Sabbath." This clear and concise utterance from the King lifts the Sabbath day above town councils and state legislatures, above crowned heads and all forms of earthly authority, and sets it among the things of God which can not be shaken.

In all the Scriptures of both Testaments there is not the slightest hint of what modern Sabbatarians are pleased to call a secular sabbath; and the idea seems to arise out of an adroit desire to get in some religious legislation, and yet evade the fundamental law of the land which forbids such legislation.

The state has no religious functions whatever, and if there is any joke in that statement, it is a joke on the brother who has reached man's estate without learning that rudimentary truth. In its own affairs the state is supreme, but it is not a religious institution, and it has no religious affairs. There is no Christian state, though there are states in which Christian sentiments prevail, and such states are never oppressive. True religion does not take up the sword in its own behalf, or make any appeal to civil law beyond protection in its right to worship or not to worship God according to its own conscience. . . . The state can not repeal or amend, annul or enforce the eternal laws of God, or compel men to worship him or respect his institutions. Through agony and blood this country at least has learned the lesson, and in its fundamental law it expressly disclaims all right to regulate religion.

God enacts his own Sabbath law, and he needs no county official, however devout, to help him enforce it. He hallowed the Sabbath; he tells us how to keep it holy.

In his assertion that "through agony and blood this country at least has learned the lesson," the doctor is somewhat more optimistic than the facts warrant. Would that this country had really learned the lesson of what religious legislation means; for then she would not be mapping out for herself a course which must result in leading the nations

that pattern after her ways back to the bitter experiences of religious oppression. But the principles he states in the above excerpt are sound and worthy of serious consideration.

The King James Bible

THE year 1911 marks an anniversary that is more important to the world than the anniversary of Italy's independence. It is the three-hundredth anniversary of the publishing of the King James Bible—an event that has had more to do, a thousandfold, in liberating men and women from bondage than did the event which Italy is celebrating. The one was important for a nation; but the other radiates its mighty influence from arctic to antarctic, and follows daybreak daily around the world. It brought daylight to a world in darkness, and in the light of that day humanity has progressed centuries in decades.

But the material progress which has followed the breaking forth of that day is not the great desideratum. The spiritual uplift that came to the world with the seed-sowing of the Bible in regions near and far has dissipated superstition and soul-slavery as no other influence could do; and with that gone, the yoke was off the neck of the people, and they stood up as men, looking their former oppressors in the face fearlessly, and laying hold as free-born individuals upon the great hopes of eternity which that Book made known.

But it will do this generation little good to celebrate the tercentenary of the King James Version of the Bible, if we are to turn our backs upon the Book itself. It is of more importance that we value the Book for what it is and what its truths mean for the race than that we celebrate its tercentenary. To know it as the Word of God himself, filled with the imperishable promises of God to man, speaking to the soul with divine, compassionate in-

sistence, bearing fruit in lives ennobled by its influence, fructifying every good purpose of the soul, pointing the way to liberty from the bondage of sin, throwing its bright beams on the pathway to the eternal abode of righteousness,—to know it as that instrumentality, is more important than celebrations or jubilees or conquests of kingdoms. The celebration is not wrong, but to know the Word of God for all it is, is a vastly more important thing. The study of that Book will enrich the mind; but the principles of that Book in the heart will transform a life and put a crown of glory finally on brows once made unlovely by the impress of sin.

Let the blessed pages of that Book of books continue to be multiplied till every corner of the earth has the printed witness of God's purpose abundantly scattered among the people. When that work has been done, it will not be long until the Author of that Book will fulfil his promise to his followers, "He that shall come will come, and will not tarry."

Italy and the Vatican

THE jubilee celebration of Italian unity began at Rome on March 27, with the formal opening, by King Victor Emmanuel, of the International Art Exhibition. On the twenty-ninth an industrial exhibition was begun at Turin, where, in 1861, Victor Emmanuel II, grandfather of the present king, assumed the title of King of Italy. In his address at the International Art Exhibition the king made the following statement, which is full of meaning:—

We can not in a brief time repair the effects of many centuries lived in servitude. Our nation has had to make Titanic efforts to transform debased masses into a free people, jealous of its rights. With Rome as its capital, Italy represents the tranquil coexistence of the churches and the state, the latter guaranteeing full and fruitful liberty to religion as it does to science.

And what more can any religion of right demand? Yet the Vatican has issued its command that no Catholic sovereign shall visit Italy during this year of Italy's celebration of its unity and of its independence. The Pope has gone further, and looking upon this year as a year of mourning instead of a year of jubilee, has practically denied himself to foreign deputations, even of loyal Catholics. The Catholic press of the world has taken up the matter and advises Catholics generally to avoid Rome during the year 1911. The independence of nations from control of the church is not a part of the Vatican's program. It stands, instead, for the subjection of all rulers, all nations, and all individuals to its mandates. The loss of her temporal power is the one wound which that church will neither forgive nor forget. It remains to be seen how many of earth's rulers will brave the Pope's frown and orally felicitate Italy on this fiftieth anniversary of her independence.

Shall Legislatures Regulate Religion?

A Proposition to Do So Now Before the Pennsylvania Legislature

What Is Involved in Such an Undertaking

IN the Pennsylvania Legislature a proposed law is now under consideration which has in it all the objectionable elements that usually appear in religious legislation. That bill proposes to remodel an earlier law which gives burroughs power to regulate certain temporal activities, so that the law shall put into the hands of burroughs the power to regulate what men shall do on Sunday, compelling them to close places of business and cease "worldly" activities on that day. In order, if possible, to insure the passage of the bill, there is injected into this act a proposition to amend another section of the original act so as to give power to the burroughs to regulate and prohibit gambling, betting, etc.

The Proposed Measure Is Religious

Innocent as such a measure appears to many who have not carefully considered the matter, it involves, nevertheless, an assault upon principles which are fundamental to the maintenance of universal justice and the equality of men within the scope of its jurisdiction.

By the passage of the proposed act, the State of Pennsylvania would enter the realm of religion, where the Almighty and his church are alone supposed to operate. That the proposed measure is religious and is designed to promulgate religion is easily demonstrable. It is proved in the act itself. The proposal to prohibit "worldly employment or business on the first day of the week, commonly called Sunday," demonstrates the purpose of the bill. The term "worldly" is the key which unlocks that purpose. It is used only in opposition to that which is religious. It is the secular as opposed to the sacred; the profane as opposed to the holy. To prohibit all that is worldly upon that day is equivalent to permitting only that which is religious.

But the observance of that day is a part of the religion of a portion of the Christian community, and to just the extent that any religious ceremony or ordinance is enforced upon the people, religion is established by law, and that is forbidden by the national Constitution.

A Judge Admits the Contention

That is why the national Congress has refused for a full century to enact a Sunday law. Judge Woodward, in the case of *Johnston vs. the Commonwealth of Pennsylvania*, while upholding the Sunday laws of the State, made this conclusive admission: "Our duty requires us to construe the statute so as to accomplish its purpose, which was to enforce an observance of Sunday. . . . Rest and the public worship of Almighty God were the primary objects of the institution both as a divine and a civil appointment."

The judge, therefore, in order to ac-

compish the purpose of the makers of the law, must enforce not only Sunday rest but also the "public worship of Almighty God," because that was one of the two "primary objects" which he asserted the makers of the law had in view. But is the enforcement of the "public worship of Almighty God" the business of the government of the United States, or of the individual States, or of the municipalities within the State? — Most assuredly not. That God should be worshipped we grant and maintain and urge;

nance does rest upon a religious basis; and that one of the Sunday law's two purposes is the promulgation of the worship of Almighty God. That, we hold, is not the legitimate occupation of any civil government. Jesus Christ never commissioned any nation or state or municipality to enforce his gospel upon any people. When the state goes into the business of promulgating religion, it finds itself with no power but force with which to accomplish its purposes. That is why there can be no union of religion and



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but the promulgation of his worship is the business of the church and not of the state. When the state takes over the work of promulgating the worship of Almighty God, it takes over the chief business of the church, and assumes the right to carry on a work for which it has received no divine commission.

Not Merely a Police Regulation

Some will still argue that a law compelling the cessation of worldly employment on Sunday is a mere civil measure or a police regulation, and has no religious purpose in it; but here, in the foregoing, is a judicial precedent for other judges to follow in holding that it is more than a police regulation; that the ordi-

the state without persecution of the people. And that is what is involved in this for all those who rest and worship upon a day other than Sunday. They are made criminals because a law has been passed which outlaws conscience and requires of them the observance of a religious ordinance in which they do not believe. But the business of government is to prevent real crime, not to create criminals.

What Accompanied the First Sunday Law

Constantine made the first Sunday law in the year 321, and he indited a prayer to accompany its observance which his soldiers were compelled to repeat. He was the high priest of religion as well as the ruler of the realm, and it was only

consistent that he should assume the right to enforce the saying of prayers if he assumed the right to enforce the keeping of a sabbath. See Duruy's History of Rome, chap. 102, part 1. From Constantine's day onward, religion has been wrapped up in Sunday legislation.

Religion Enforced by the Sunday Law of Charles II

The first section of the law of Charles II, passed in 1676, after which our colonial and State laws are patterned, compels both cessation from worldly labor and attendance at church. It was enacted supposedly in the interests of religion, and it does not seek to disguise that fact. Says that law: "All persons shall, on every Lord's day, apply themselves to the observance of the same by exercising themselves thereon in the duties of piety and true religion, publicly and privately."

This Act Also Religious

It is equally true that the proposed act for the State of Pennsylvania deals with religion, and that its chief promoters consider it to be in the interests of

be prohibited on that day. Why is this? The answer is, Because they are worldly; that is, because they are not religious. But the government, to be true to the purpose for which it was established, must leave the propagation of religion to the institution divinely ordained to promulgate it. The state can enter the realm of religion only to compel; but "all compulsion in religion is irreligious," and can only lead



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FOUNDED 1805, S. C. MITCHELL, PH. D., PRESIDENT

to hypocrisy on the one hand and persecution on the other. When government takes hold of any ordinance of any religion to enforce it upon the people, it becomes a partizan in religious controversies and can no longer represent the interests of all the people, but only of that portion of the people of whose religion the enforced ordinance is a part.

Government Must Recognize the Equality of Men

The Sunday sabbath is declared by the advocates of Sunday legislation to be a Christian institution, but the government can no more enforce a distinctively Christian institution without being a partizan in religious matters than it can enforce a distinctively Jewish or Mohammedan institution without being a partizan in religious matters.



UNIVERSITY OF SOUTH CAROLINA (DAVIS COLLEGE)

religion. Labor which is perfectly legitimate on other days of the week, and occupations permitted on other days, are to

Every man is equally entitled to the protection of the law without regard to his opinions or his religious faith.

A Blow at Labor

The proposed act is objectionable in that it mixes that which is admittedly evil (gambling) with that which is laudable (honest labor) in order the more successfully to exalt and establish by law a religious ordinance. No man has a right to put honest toil and gambling in the same category even for the sake of making an ordinance of the church a matter of statutory law. Against any commingling of honest toil with the operations of the confidence man, the gambling device, and games of chance, through the phraseology of the civil law, every son of toil ought to raise his voice in earnest protest. If the Sunday institution can not be maintained without the support of human law, and can not obtain that support without disgracing honest labor by putting it in the same class with gambling and games of chance, it has no business in this world.

The passage of such an act as this would make it possible that honest toilers would be imprisoned for the performance of labor done on a certain day. But to imprison men for labor is to debase labor, to disgrace the laborer, and to put a premium upon idleness.

Government Not to Decide Religious Controversies

Why is Sunday singled out as a day of enforced idleness? — Out of respect for the religion of which it is a part. But there are other religions and other religious customs and ceremonies. Are all men equal before the law here? If so, then the religious customs of other men have an equal right to legal recognition and to enforcement upon other people. Once the government enters upon such a course, there is no end to the trouble incident thereto.

The Fundamental Reason for the Law

It is generally agreed that periods of rest are beneficial to the health of individuals; but it does not at all follow, nor can it possibly be proved that all must take their rest at the same time in order to reap that benefit. Neither is it a safe or defensible postulate that whatever is beneficial to the health must be enforced by law. Laws for the enforcement of rest upon Sunday, stand upon a basis that is not in any proper sense civil. The enforcement of a church ordinance is the fundamental reason for this law.

Government Can Not Justly Enforce Any Sabbatic Period

The fact that every day of the week is observed as a sabbath by the adherents of some faith ought to demonstrate to every one that civil government can not justly and impartially enforce any sabbatic period; for to do so it must favor one class and coerce all others. And the coercion of individual conscience is no legitimate business of civil government. The government itself becomes uncivil in attempting to carry on any such operations.

Such Legislation Destroys Equality of Men

The advocates of a Sunday law hold, in the language of Judge Woodward (26 Pa. 324, 1855), that a "Christian people should have laws to protect their day of rest from desecration." Then must the judge and those who hold with him assume that the Christian has more rights in this country than have others, and that the Sunday-keeping Christian has more rights than the Christian who observes the seventh day. By the passage of such a law the equality of men under the law is destroyed; for it would never be conceded that the Jew and the Christian of the seventh-day school and the observer of Friday should have laws to protect their day of rest from desecration.

All such measures are religious meas-

ures, designed to enforce upon all the people a religious custom observed voluntarily by only a portion of the people. To bring this about, it makes criminals of honest men and penalizes honest toil; it overrides the natural rights of men, and destroys the equality of men under the law, that it may enforce upon all men everywhere a religious ordinance so lacking in divine sanction as to need the power of the police to perpetuate its existence.

Such a law can not be buttressed by equality and justice, and ought not to be spread upon the statute-books of any State in the Union.

Attacking the Foundations

An Organized Movement to Overthrow the Government of the United States

An Old Conflict Reanimated

THERE are now in existence, and in active operation, in this country powerful organizations whose purposes — whose very articles of incorporation — are diametrically opposed to the most vital principles of our government. The complete success of those organizations would mean the complete overthrow of the foundation upon which our government rests. In the attack of those organizations upon the principles of the American government, we are having re-enacted the conflict which took place when the nation was founded.

At that time there was one faction which desired that the church-and-state-union principle should be perpetuated in the new government. The other party, convinced by the bitter experiences of colonial days that to perpetuate church-and-state union in the American gov-

ernment meant to perpetuate trouble, discord, dissension, disunion, religious animosity, and bitter persecution, stood for the total separation of the church from the functions of civil government. That party triumphed; and to that triumph have been due our liberties, our peace, and our prosperity.

An Unwarranted Optimism

It means something, therefore, to American citizens that powerful organizations should now be seeking to reopen that controversy, and to establish in place of the present government another government upon the principles which our forefathers repudiated. This attack is coming at a dangerous time, too; for the majority of Americans are unwilling to believe that there can arise within the nation any movement that can now endanger the liberties of the people. Did we not put down a strong attempt to overthrow the government forty-six years ago? and are we not now a united na-



UNIVERSITY OF VIRGINIA (FRONT OF ROTUNDA), FOUNDED 1825, E. A. ALDERMAN, LL. D., PRESIDENT

tion of more than a hundred million people?

True; but this is a different movement; its adherents are a different class of people; they do not attack the nation's fortresses with cannon, or threaten the capitol with legions of armed men. Were

they to do that, the nation would spring to arms in its own defense as it did in 1861. But these organizations are rallying professedly under the banner of the Prince of Peace. The demands they make are made ostensibly in the interests of the Redeemer's kingdom of righteousness. Therein lies the danger.

What the Movement Proposes

This attack began as an organized movement in 1863, with the birth of the National Reform Association, whose object is so to amend the national Constitution that it shall acknowledge Almighty God as the source of all power and authority in

Nor is this all. The organization, through its late president, Rev. Dr. S. F. Scovel, has declared that "uniformity [in religion] is essential both to peace and progress. The opinion of the majority must be decisive. Even in the matter of men's consciences, a degree of uniformity is necessary."

At War With the National Constitution

Our national Constitution, by its wise provisions, guarantees freedom in belief and in religious worship. By protecting the people against an established religion, it places all men on an equality, no matter what



J. W. ABERCROMBIE, LL. D.,
PRESIDENT UNIVERSITY
OF ALABAMA



UNIVERSITY OF ALABAMA (MORGAN HALL), FOUNDED 1831

government, Jesus Christ as the ruler of nations, and his revealed will as of supreme authority; that it shall abolish the guarantee of "no religious test" for employees of the government, and in its place put a religious test requirement; that it shall declare the revealed will of God to be the supreme law of the land instead of the will of the majority of the people.

their religious belief. Under the Constitution as it now is, every man may worship God according to the dictates of his own conscience, without suffering any civil or political disability therefor.

Under the Constitution as revised by the National Reform Association and its allies, there would be no guarantee of the religious freedom of any soul within the nation. If uniformity in religion is nec-

essary, and the Constitution is remodeled on that basis, it must establish one religion, and force all others into compliance with that one. But that would be only the colonial hierarchies over again on a national scale, or a reproduction of the Roman hierarchy under the name of Protestant. That would outlaw conscience as truly as it was ever outlawed in either the Old World or the New.

Declarations of the Movement's Leaders

That this is more than a mere deduction from the premises is proved by the declarations of the very ones who are seeking to bring about the change. Said Prof. C. A. Blanchard, one of the vice-presidents of the association:—

Constitutional laws punish for false money, weights, and measures. So Congress must establish a standard of religion, or admit anything called religion.

There can be no question about this meaning the establishment of religion. Rev. M. A. Gault, another vice-president, made this declaration:—

Our remedy for all these malific influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.

Said one of the presidents of the organization, Rev. Dr. David McAlister:—

Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime.

It Means a Revocation of Religious Liberty

Religious oppression is written large in all these declarations; but these are only a few of what might be given to show the oppressive and dangerous program which this association and its allies have marked out for accomplishment. Such a program is utterly at variance with the ideas of liberty and equality handed down to us by the founders of the nation. It has

been said that religious oppression never would come again in this country, and that such a program never could be carried out here. And yet, while this was being said, men were being arrested, fined, and imprisoned in this country for doing what it was supposed the Constitution guaranteed them the right to do; that is, to worship God according to the dictates of conscience, and having done so, to be as free as other men, and to exercise the rights guaranteed to other men.

For instance, during the past twenty-two years, no less than one hundred thirty moral, God-fearing Christian men have been arrested, fined, and imprisoned, and in some instances compelled to work in the chain-gang because, after resting and worshiping on the day which they believed God set apart for that purpose, they exercised that other right common to men—the right to labor on the other six days of the week. These were Christian men, made criminals by an unjust law.

What the Logic of the Movement Involves

Those who make Sunday laws, those who enforce them, and those who urge the enactment of any kind of religious laws, ought to consider the fact that if the state or the nation can make a law to compel men to keep a sabbath, it can make laws covering every other religious ordinance, and enforce such laws by fines, imprisonments, and otherwise. The laws to enforce a sabbath upon the people are only entering wedges to that more complete union of church and state which will turn all the requirements of the church into statutory law, and enforce them "by external force of sheriffs." When that time comes, the religious liberties of the people will be no more.

Winning Powerful Allies

This movement for destroying the guaranties of our liberties in this particular has far outgrown the body in which

it had its inception. Other organizations are clamoring for religious laws — as if men could be made righteous by legislation. That seed has germinated in other organizations until, at last, the great organization known as the Federal Council of the Churches of Christ in America has taken up the slogan, and with its eighteen million adherents is urging on the campaign. They propose to create a power which “lawbreakers and lawmakers will respect and heed.” It is proposed by legislation to fill the churches with worshipers. Upon this point Rev. S. V. Leech said:—



ALBERT R. HILL, PRESIDENT UNIVERSITY OF MISSOURI

and what that did for Europe, this could not fail to do for America. It would put the Inquisition in power again, make martyrs of the best of men and women, fawning hypocrites of the worst of characters, and drive true religion out of the earth, except where men were willing to pay with their lives the penalty for maintaining it. Surely America is not yet ready for the adoption of such a program! But when one organization of eighteen millions endorses such a proposition, it is time for the people to take their stand. Eternal vigilance is still the price of liberty.



UNIVERSITY OF MISSOURI, FOUNDED 1839

A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils, all legislation essential to this splendid result.

Medievalism Resuscitated

That is an intolerant and a dangerous program. It is medievalism resuscitated;

Prejudice Nullifies an Exemption Clause

THE Sunday law of the State of Virginia contains a very plainly worded exemption clause for observers of the seventh-day Sabbath. Section 3799 of chapter 185 of the statutes of Virginia specifies that every person “found labor-

ing at any trade or calling" "on a sabbath day" shall "forfeit two dollars for each offense." But section 3800 reads:—

The forfeiture declared by the preceding section shall not be incurred by any person who conscientiously believes that the seventh day of the week ought to be observed as a Sabbath, and actually refrains from all secular business and labor on that day, provided he does not compel an apprentice or servant, not of his belief, to do secular work or business on a Sunday, and does not on that day disturb any other person.

Such a provision ought to guarantee any conscientious observer of the seventh day against molestation for doing ordinary labor on Sunday if there can be such guaranty where Sunday laws are in force; but that it does not do so was very strikingly illustrated by the following incident, which occurred at Colonial Beach, Virginia, in October, 1910: Mr. Eugene Ford, a Christian, an observer of the seventh-day Sabbath, was requested by his employer, an observer of Sunday, to do a small job of work for him on Sunday, October 10. The work to be done was the repairing of some dredging machines which had been left with Mr. Ford's employer for that purpose. The owners of the machines called for them on Sunday, and as it needed but little work to make the repairs complete, Mr. Ford's employer requested him to do the work, notwithstanding that the day was Sunday. The work was soon finished, and the machines were taken away.

There were involved in the transaction the owners of the dredging machines, the driver of the dray, the employer, and Mr. Eugene Ford. All were nominal observers of Sunday except the last named, who had conscientiously kept as a Sabbath the previous day; and, having done so, considered himself at liberty to exercise that right common to man, the right of six days' labor in each week.

There was living in the place, however, one whose ideas of liberty and justice seem to have been tintured with religious prejudice. This gentleman, though a professed observer of Sunday, had, according to the statements of his neighbors, during the summer season sold and delivered crab meat and gasoline on Sunday. Nevertheless, having learned that Mr. Ford had been working on Sunday, and without having seen or heard the work done, he swore out a warrant for Mr. Ford's arrest for violation of the Sunday law. The latter was tried before the mayor of the town, and fined two dollars and costs. He refused to pay either fine or costs, and appealed to the county court. His employer, however, came forward and paid the fine, and the case was dismissed.

It should be noted that, although there were several others involved in the same transaction, none were arrested save this observer of the seventh-day Sabbath; that the prosecutor himself had violated the law earlier in the season without any warrant of an exemption clause to cover his case; that the mayor's knowledge of the amount of the fine to be imposed would argue his acquaintance with the law and its exemption for those who regularly observe another day. More than this, the prosecutor admitted that he would not cause the arrest of any one for Sunday work except an observer of the seventh-day Sabbath. This demonstrates that where a religious law is upon the statute-books, there will not be lacking intolerant individuals who will invoke its provisions against the objects of their hatred or prejudice, and that, too, in spite of the plain provisions of the very law which they invoke. The liberty of the individual can not be guaranteed in any commonwealth where religion or religious observances are made matters of law.

The Public-School Teacher and the Christian Religion

Right and Wrong Methods of Exerting Religious Influence

M. ELLSWORTH OLSEN, PH. D.

THE public-school teachers of this country exert a wide-spread influence both over their pupils and throughout the community. They have it in their power on the one hand greatly to forward, or on the other hand greatly to hinder the development in their pupils of sound religious principles. Many are fully aware of this fact, and earnestly desire to make their influence tell strongly for good. With these the writer wishes to have a little heart-to-heart talk.

Let us first consider the essence of the thing we are talking about. Religion, as all are agreed, is not primarily a matter of outward observances, but it has to do with the heart. It touches a boy or a girl, as it does an adult person, on that side of his nature which is most remote from superficial observation, which is mysterious beyond full comprehension to his own mind, and concerning which he may very likely do a good deal of thinking, but is pretty sure to do very little talking. Religious principles are not to be acquired, put on from the outside; they must be grown from within, from the God-implanted seed. We can to a certain extent supply the conditions of growth, but we can not supply the living cell itself; that is the work of the great Creator. Keeping in mind, then, the essential character of the religious development of a youth, let us inquire what a Christian teacher can do to foster and direct it.

He can, first of all, pray for his pupils. He can bring them, one by one, before the throne of grace, acknowledging their weaknesses and his own, pleading for grace for himself that he may do his work on a higher plane, and for grace to be given them that they may form characters that will meet the mind of God. Say not that such prayers will be in vain. In the secret of his closet, many a weak and trembling soul has won great vic-

tories for heaven. The persistent prayers of a God-fearing teacher may more than offset the neglect of worldly-minded parents, and win a precious soul for eternity.

The teacher's efforts need not, however, be confined to prayer. He may live a consistent Christian life before his pupils. This in itself is worth much. There is something marvelously attractive in the daily life of a joyous, earnest Christian. It is like sunshine in that it diffuses gladness and good will on every side. It is like running water in its power to refresh the weary and discouraged. A face lighted up with the love of God, a voice softened and subdued by a tender spirit, a heart yearning for souls — what can not these accomplish in winning young disciples to the cross? And these things are always telling the gospel story in language that every one can understand. In a world of anxious, care-worn toilers, how refreshing to meet with a peaceful, joyous Christian!

There are also outward observances, and the Christian teacher can be faithful in attending to these. He may attend divine service, take an active part in the weekly prayer-meeting, and become a member of various Christian organizations, thus showing that he considers the work of God of supreme importance. He can show due reverence when referring in any way to matters that concern God and eternity, and can in a proper way reprove any other attitude in those among whom he associates. Thus doing he will adorn the doctrine of our Lord Jesus Christ; he will be a living epistle, known and read of his pupils and their parents, and also of other men. His influence as a man and as a teacher will be thrown strongly on the side of Bible religion.

All the foregoing things he can do without directly teaching religion; but there are also places where he can en-

gage in this precious activity. He can take a Sabbath-school class, he can do some work in the poorer quarters of the city, he can visit the sick. Outside of school hours he may be as active as he may choose to be in spreading the principles of Christianity; the more he does, the better.

One thing he must not do; he must not be a mere nominal church-member, performing with cold, lifeless monotony the

penetrating beneath the surface, and distinguishing the real from the counterfeit.

There is one other thing that the wise teacher will never do,—he will not seek by any means to compel the consciences of his pupils. Here is where many an earnest, well-meaning church member has done great harm. The devil has many ways of destroying the work of God upon earth. If a man is full of zeal for the kingdom, he is made to believe that an



UNIVERSITY OF WISCONSIN (UNIVERSITY HALL), FOUNDED 1848, CHAS. R. VAN HEISE, PH. D., PRESIDENT

outward duties of a Christian without having any real connection with God or any genuine hope of eternity. There is nothing that so injures the cause of true Christianity as to have identified with it those who have the form without the power of true godliness. Hypocrisy in the church can work far greater havoc than ten times as great opposition from without. Hypocrisy in any form is particularly fatal to him who would have an influence for good upon young people, who seem to have superhuman powers of

acceptable form of service will be the enacting of laws compelling the otherwise indifferent to conform to these outward religious observances which he himself gladly conforms to from an inward desire to do so. If the reader of this article happens to belong to this class, if he is sincerely convinced that it is the duty of men themselves obedient, as they believe, to the law of God, to make others obey that law whether they will or not, I have only two questions to put to him: Is such a course in harmony with the

golden rule? Is it likely to forward the interests of that religion of love, best exemplified by the One who went about doing good? I should be reluctant to bring a harsh accusation against the well-meaning men and women who lend themselves to the various organized efforts to enforce outward conformity to what they believe to be the will of God; but it would seem to me that labor could not be expended in a more fruitless way. It is an old saying that we can not make men good by act of parliament. Neither can boys and girls be legislated into the kingdom. Is it not the goodness of God that



UNIVERSITY OF UTAH, FOUNDED 1850, J. T. KINGSBURY,
PH. D., PRESIDENT

leadeth men to repentance? Then how much better, also, that the love of their fellow men should win them for Christ!

One difficulty with this compelling of men's consciences is that it requires for its proper carrying out the whole of that enormous organization known as the Holy Inquisition. The reason is obvious. Religion is a thing of the heart and the conscience, and it can not be dealt with, even in a tentative way, without some means of getting below the surface. The Puritans, as we know, did do some persecuting; but they were very clumsy, to say the least; they had not the proper means for really getting at the bottom of things. Nothing less than the Holy Office itself could serve the purpose. We know the records of that institution. We know what acts of fiendish cruelty men of flesh and blood like ourselves were capable of performing when face to face with the business of compelling men's consciences. Have we not had enough of such experiences? Is it not enough that in the Dark

Agonies alone men calling themselves Christians, followers of Jesus of Nazareth, actually shed more Christian blood by far than has been shed by the heathen of all time?

May we not hope that the Christian school-teacher, and all other Christians in this favored land of ours, will rejoice that in the United States Christianity itself and its various ordinances and observances, are wholly independent of government support? Church and state are separate to an extent that is probably the case in no other government; consequently, this has been a place of refuge for the persecuted of many other lands. But if in this country Christians undertake to produce that outward conformity to what they believe to be God's laws, the evil results which have followed elsewhere will surely be reaped in this country. If we sow the wind, as they did, we, too, shall reap the whirlwind.

Washington, D. C.

A Root of Bitterness in England ***Educational Difficulties Intensified by Demand*** ***for Religious Instruction in the*** ***Public Schools***

W. T. BARTLETT

It is a subject of frequent lamentation in England among those interested in the cause of religion that there is a growing gulf to-day between the people and the churches. Here and there a minister of the gospel succeeds in building up or maintaining a congregation, but in the great majority of cases there is a notable decline in church attendance. In the belief of not a few, this state of things is appreciably due to the disgust of the average man over the wrangling that has gone on for several years between the different sections of the church over the religious education of the young in the public schools.

Until the year 1870 the work of education was carried on by voluntary schools established by the Church of England and other religious bodies. But in that year the state came to their help, making financial grants in aid of the voluntary schools, and supplementing these institutions by what were known as "board schools," because built by the new "school boards." In 1902 the voluntary schools were taken over by the state, to be supported henceforth entirely out of the public funds, their original owners handing them over, and undertaking to keep them in structural repair, in consideration of their own release from the financial burden of maintaining the schools.

The Cause of the Conflict

In the case of the schools provided by the state there is entire public control, but in the case of the old voluntary schools the religious bodies that provided them have still a preponderating voice in their management, which fact enables them to decide what religious instruction shall be imparted, and who shall be appointed as teachers. This power of appointment has naturally been exercised in favor of teachers who would undertake to give the kind of religious instruction the majority of the managers desired. Out of this situation has arisen the conflict. There are three prominent parties in the present struggle over religious education, namely, the Church of England, or Anglican party, the Roman Catholics, and the non-conformists.

The Church of England claims to have spent some fifty million pounds on their schools, and in view of the great sacrifices made by them for the sake of educating their children in Anglican doctrine, they insist that their children shall not now be deprived of this religious training, but that it shall form part of their education.

The Roman Catholics have also gone to great lengths out of their comparative poverty to make sure that their children shall be educated in the Roman Catholic faith. In the past they have done this

themselves, in addition to paying the usual school rates, but they now insist that since they contribute their full share to the general cost of education, it is their right to say, in the case of their own children, how the money shall be applied; and they demand that a part of it shall be used in giving Catholic instruction to their children.

The Nonconformists object with equal vigor to being compelled to pay, through the rates, for the education of the young in Roman Catholic doctrine. They point out, also, that in eight thousand villages in England and Wales there is but one school, a voluntary one, in which Anglican religious instruction is given, and that in many cases this instruction is imparted in such a spirit that the Nonconformist children in attendance are made to feel that they have neither part nor lot in the true church of Christ. Nonconformists strongly object to paying for such religious instruction as this for their village children, notwithstanding that they have the right, if they choose to exercise it, to ask that their own children be excused from listening to such teaching. In all the schools any child may be withdrawn by the parents from the religious teaching.

The Nonconformists, although they object to Anglican teaching in the schools, are yet strongly in favor of what they call "unsectarian" religious education, to consist in memorizing certain portions of the Scriptures, and in undenominational moral instruction drawn from the Bible.

All Parties on a Wrong Basis

Thus, although each of the three great forces in the conflict will not consent to the religious teaching of the others, all of them are in favor of some kind of religious instruction; but the Roman Catholic and the Anglican point out that what the Nonconformists call "unsectarian" instruction is, after all, denominational, being the very kind that exactly suits the Nonconformist. They ask, Why should the Nonconformist have the kind of religious instruction he wants at the general

expense, and object to our having the kind that we want at the general expense?

Real Persecution Involved

The Nonconformists are so determined not to consent to Anglican or Roman Catholic religious instruction in the schools, that ever since the act of 1902 was passed many of them have resolutely refused to pay the education rate. Hundreds have suffered fine and imprison-

tion that unless the public schools are charged with the work of religious education, that work will not be done.

This is surely a sad acknowledgment for the churches to make, a confession of weakness and unfitness for the very task which their Master expressly committed to their hands. What is it but a union of church and state when the church, even though it call itself Nonconformist, turns over its responsibilities to



UNIVERSITY OF CALIFORNIA (ADMINISTRATION BUILDING), FOUNDED 1860,
BENJAMIN IDE WHEELER, LL. D., PRESIDENT

ment in consequence, and to this day some are still appearing periodically in the courts to suffer the penalty of their refusal.

The Only Right Basis Repudiated

It would seem as if the logical solution of this vexed problem was very apparent, namely, that the state confine itself to the work of secular education, and allow the religious bodies to deal as they please with religious education. Yet, apart from some of the labor organizations and a few similar bodies, very little favor is shown to the proposal of secular education. All the religious bodies feel that to eliminate religious principles from the education of the young would be to court national deterioration and disaster. In other words, the churches take the posi-

tion that unless the public schools are charged with the work of religious education, that work will not be done.

tion that unless the public schools are charged with the work of religious education, that work will not be done.

The Remedy

Even if the church should find the task too heavy for it to bear in its own strength, it would be well for it to face the solemn responsibility placed upon it to give the gospel to every creature, and not to shirk its responsibility by seeking to place that duty on the State. It is not unreasonable to believe that the taking up of its own proper burden, would bring to the church the power which now it lacks. The Saviour offers abundant encouragement to his people on the condition that they take up the cross and follow him.

There can be little doubt that it would be greatly to the gain of the church if it

should fully accept the task of feeding the lambs committed to its care. In missionary fields, where the workers do not weaken their own hands by a more or less acknowledged dependence on the state, but even find it hostile to their labors, we see them putting forth most valiant and strenuous efforts, and often accomplishing mighty things for the cause of their Master. There no difficulties are allowed to turn them from their God-given task. If the church would take up its work in the home lands with

the same missionary spirit, it would soon find itself happily independent of the aid of the state.

The cause of religion is under a cloud to-day in England because so many who profess to be the servants of Christ are determined to saddle the principal part of their commission upon the shoulders of the government, and are becoming more and more divided and discredited in the attempt. The result is the logical outcome of the premises adopted.

Stanborough Park, Watford, England.

Should Religion Be Taught in the Public Schools?

Some of the Insurmountable Difficulties Involved in Such an Undertaking

J. O. CORLISS

MUCH is being written nowadays in some circles in advocacy of religious teaching in the public schools. The ground of the advocacy is that it is next to impossible to reach with religious teaching the boys and girls who are to constitute the future citizens of the country, unless it be done in connection with their week-day school work, since so few of them can be induced to attend church or Sunday-school services.

It is further asserted that an unfair competition is being waged in the schools, inasmuch as the doctrines of socialism, infidelity, and even anarchism are breathed through day-school text-books, while definite religious instruction is entirely tabooed. There is much truth in these affirmations, but what remedy can cure the disorder? Can it be counteracted by the introduction of religious tenets into the school curriculum? If so, to what extent?

There is much involved in this much-vexed question, which candor demands should be studied with care, and if possible without prejudice. In the first place, so long as present sets of text-books frequently array what they teach as science, against the plain words of the Bible, how could any teacher harmonize

the two hostile lines of thought, without some compromise? And if compromise be resorted to, which element ought to yield? Would that which is called demonstrated science give way and thus undermine its very foundations?

A Dangerous Compromise

One may suggest that both scientific deductions and Bible statements might recede enough to admit their mutual fellowship. In that case, the Bible would be placed in the same rank with human productions, and thus be robbed of its claim to divine inspiration and consequent infallibility. Deprived of this superior influence, the Bible would then become subject to frequent mutations, to keep in touch with the ever-changing phases of approved scientific deductions.

It must be seen at once that such a course would mean the ultimate destruction of pure religious sentiment founded on an infallible basis. This end reached, what sort of religion would be taught in the schools? — One which would be devoid of power to elevate in morals, hence just as well omitted from any and every school's curriculum.

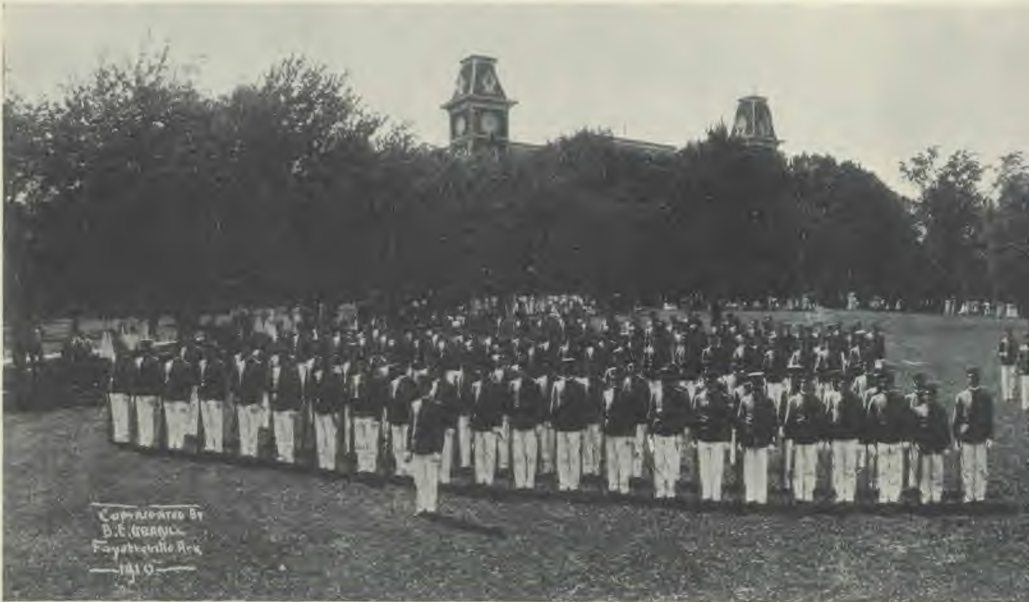
It is, therefore, not possible to teach religion and its antagonizing doctrines amicably to the same class of students.

To attempt such a thing would be to vitiate both lines of thought. No self-respecting teacher could long endure the conflict of criticism with which he would certainly be assailed at every step. Either he would have to repudiate the Bible, the basis of his religious teaching, or denounce the scientific text-books as untrue and misleading, since it would be impossible to accommodate all the statements of the one to the deductions of the other.

Religion is a positive persuasion, or it

tions of scientific deductions. Should the state demand that religion be taught in the public schools, the proper thing to do would be to refuse certificates of ability to all but known Christians.

This would involve another question. All professed Christians do not regard religious doctrines and requirements alike. Shall each be allowed to teach his own peculiar doctrines? If not, how would this matter be regulated? One way alone would be open to uniformity,



UNIVERSITY OF ARKANSAS, FOUNDED 1871, JOH

is of no value, since it deals largely with unseen things, which provide for a future existence; while scientific research deals with things of the present. The potency of religion depends upon the promises of a Creator and Redeemer, and operates upon the inner man; while many of the deductions of so-called science are but bare theories which carry no elevating power for this life, or hope for the world to come.

What Would Be Required of Teachers

To teach rightly the value of the Christian life, one must know its worth for himself, as assuredly as the teacher of science must know for himself the varia-

and that would be for the state to decide by law the tenets of the recognized religion.

This Would Be State Religion

But would free-born Americans allow a state religion to be taught to their children in which they themselves had no faith?—Hardly. Then why advocate the teaching of religion in the public schools? Why not, rather, oversee that work in the family, and thus rear the children in the faith they themselves endorse? Let the church continue its God-entrusted work, and all will be well.

Mountain View, Cal.

Religion in the Public Schools

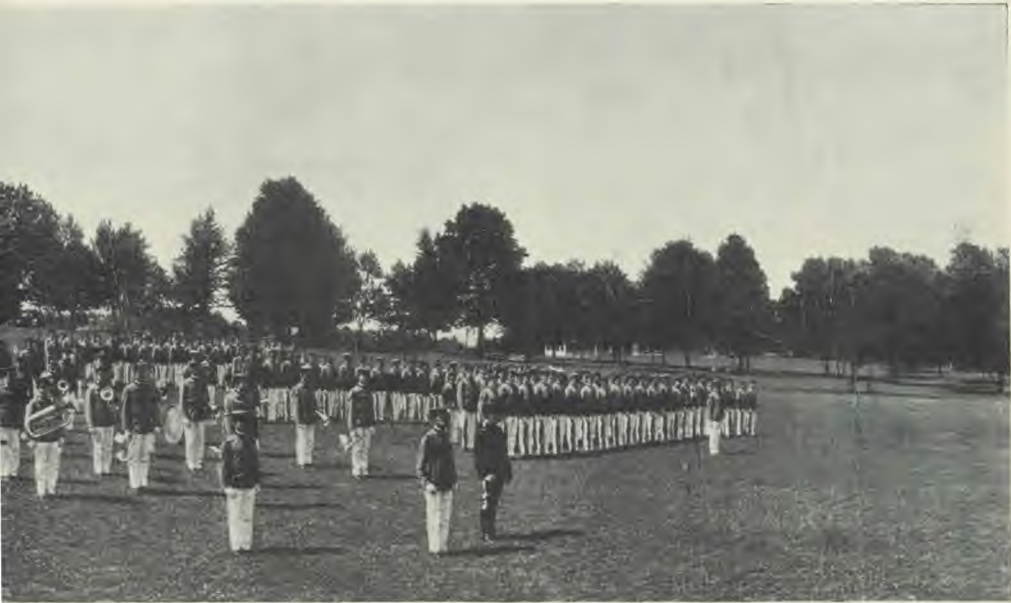
Bishop Lawrence Outlines the Attitude of the Religious Education Association Toward the Teaching of Religion in the Public Schools

F. M. WILCOX

WHAT is known as the Religious Education Association held its annual meeting recently in Providence, R. I. William Lawrence, D. D., bishop of Massachusetts, delivered the opening address. In speaking of the founding of the Amer-

subject is this more noteworthy than in the principle which they laid down in regard to the independence of church and state."

Bishop Lawrence considers this the more remarkable for the reason that



N, LL. D., PRESIDENT (CADETS ON PARADE)

ican republic, according to the *Boston Evening Transcript* of February 15, he ascribes great wisdom to the framers of the Constitution, and shows how far removed they were from the bias of their age, and how great was their wisdom for the future, in enunciating the principles which they did as the foundation of the American state:—

"Each decade in the history of this nation reveals more distinctly the wisdom of the men who framed our Constitution. So remarkable were some of their acts, and so prophetic, that we are sometimes forced to think that they builded better than they knew. In no

these men did not represent various religious beliefs, but were for the most part of one common faith:—

"Had the country been peopled with men of such varied races, faiths, and traditions as at present, this would not have been so remarkable. But with a population composed largely of one race, with sympathetic religious traditions, accustomed, most of them, to a close relation of church and state, we wonder at the clearness of their vision in recognizing that in the freedom of church from state, and state from church, was the secret of civic as well as religious liberty. For thereby the citizen and offi-

cial were freed from religious tests, and the forces of religion were set free to do their work without the bondage and, what may be more dangerous, the patronage of the state. The story of the struggles of the nations of Europe, Italy, France, Portugal, Germany, and England toward this freedom during the past generation, fills us with gratitude for our happy heritage."

Turning to the present condition of religious faith in the United States:—

"Now, however, that in most parts of our country we have all races and faiths and no faiths, there is a sensitiveness to the teaching of even the simplest elements of the Christian faith, which, if we are to uphold liberty of conscience, must be regarded. And so it has come about that through protests from many directions, religious teaching has been reduced to a vanishing-point in the public schools. Here, then, we have one acute phase of the American situation,—a people of nearly one hundred millions, who, on the whole, are a religious people, heartily supporting a great educational system in which they firmly believe, from which the positive teaching of religion is excluded."

Many are arguing to-day "that we are paying too high a price for our religious liberty in the loss of religion from our public schools." This situation, however, he believes can be met through the religious influence of the home, and through the personal religious awakening of those who stand as instructors and educators:—

"You may shut out every word of Bible or God from the class-room; but while the teacher, a woman of faith, love, and prayer, teaches, you can not shut out religion. More, far more, you may call your schools godless, and harden your churches with formalism; but if the boy is going home every night to a home saturated with the spirit of religion, he is getting a religious education. This, then, is the thought that I want to emphasize: We may have in our public schools fuller and better teachings in

morals and ethics; we must have, so long as there are some religious teachers and some religious homes, a touch of religious atmosphere in the schools; but we can not have, and have no right to expect, any such definite or positive religious education in our day-schools as to sustain, or even give much aid to, the religious life of the children. We must keep this clearly in mind, if we want to rouse ourselves or to rouse others to a sense of duty and opportunity in discovering other means for the religious education of our children. Let this also be clear: Because there is no definite religious teaching or even religious atmosphere in the school, that is no reason why the child should not receive a rich religious training; the question of place and hour is of little importance. We have become so accustomed to the thought of religion in the public schools that we think if the schools do not provide it, there must be no religion. One might almost as well say that because the public schools provide no breakfast, there is no breakfast."

Above all, Bishop Lawrence argues that in the conditions which exist in the world at the present time, the chief peril to be considered is that of the home and home life. He argues that it is time to cease repining, and go to work to redeem the home and upbuild the ideals in the family:—

"Our conclusion, therefore, is this,—that as a power for personal religion, there is nothing equal to the influence or teaching of a spiritually minded, praying, and intelligently praying mother, in the first few years of a child's life; then comes the opportunity of both parents, in simple, quiet leadership, carrying the son or daughter as far as is in their power toward an intelligent, thoughtful faith. The essence of true religion is in its touch upon the individual soul; but its results must be the development of the whole man, body, mind, and spirit, 'into the measure of the stature of the fulness of Christ;' and while the church worships, preaches, and educates, she

must have such interest in the improvement of conditions, especially in relation to the family, as will make her work effective."

As Bishop Lawrence truly says, the first and most important place for religious instruction is in the home. Our forefathers built wisely and well when they established the American state with the recognition of no religion, leaving the religious instruction where it properly belongs,—to the church, the home, and the individual. The strength of this government will be in conserving those

high ideals which stood before the minds of its founders. A departure from them will corrupt the church, and wreck the ship of state upon the shoals and rocks of religious bigotry and intolerance, as European nations have been wrecked before it. The strength of the American state, and the strength of the Christian church in America, is in preserving inviolate the principles of state and church separation and the equality of men before the law upon which this government was established.

Washington, D. C.

Judge Grosscup on Religion in the Public Schools

FRANKLIN BLISS

JUDGE GROSSCUP, of the United States Circuit Court, Chicago, at a public meeting in that city not long ago, attempted a solution of the vexing problem of religion in the public schools. It might well be expected that jurists of the eminence of this gentleman would have the clearest sort of views of the legitimate province of government in its relations to things religious, and that those views would harmonize with the sound declarations of the venerated "fathers" of the nation; but how far his attitude is from that of Washington, Jefferson, Madison, Franklin, and a host of others, may be gathered from the following:—

"There should be spiritual instruction in the public schools of the United States. The need of spiritual education is a vital need for the future of the nation. Jesus Christ should not be barred from the schools.

"While I believe there is no reason to be anything but optimistic concerning the religious side of the life of the United States, there is certainly one great danger and decided drawback to the fullest possible influence of religion in this country. The danger lies in the fact that there are such differences of opinion between the various religious sects of Christianity as to the interpreta-

tion of the ideas of Jesus Christ that religion is excluded from the schools. . . .

"I have no specific remedy to suggest, although there are one or two remedial possibilities which suggest themselves. The remedy will have to be felt out by the public. One thing that might be done would be for all the churches of all the denominations to unite on some concrete things on which they all agree, and which could be taught in the schools with the consent of all denominations. If this were done, it would mean that the churches would meet on the broadest possible ground, on the basic principles to which they could all subscribe. But this certainly would not occur for a long time. When it is possible, it surely would be a very admirable thing, both for the churches and for the nation.

"Another possible remedy for the exclusion of spiritual training from the schools would be for groups of children to receive religious instruction from persons named by the churches to impart that instruction. There would be courses in religion as there are courses in political science or political economy. Two or three sects which agree closely on matters theological could unite under this plan and designate persons who would give the courses for these sects.

In other words, it would not be necessary for every sect to have its own instructors, but several sects could have the same instructors.

"Still another thing that might be done would be to give part of the public funds to the parochial schools, though this would be scarcely practicable at present.

"The whole point of the situation is that spirituality, the greatest of forces for the upbuilding of men and women, is being excluded because of the desire of the government to be entirely neutral as between the various denominations.

serious thought to such matters that they are unable to detect the weaknesses—vital and serious as they are—in such an argument.

The judge proceeds upon the unexpressed supposition that the schoolroom is the place above all others where spiritual instruction should be given. It is to be readily granted that to have the highest possible spirituality inculcated in the children during the school age is a consummation devoutly to be desired, but every one can see that this can be secured only by having teachers of the highest spirituality in charge of such instruction.



UNIVERSITY OF NORTH CAROLINA, FOUNDED 1789, FRANCIS P. VENABLE, PH. D., PRESIDENT

The consequence of this ardent desire for neutrality is that the government is actually taking a stand against spirituality, or at least that is how it works out in the end.

"The result of the unfortunate situation is that, at an age when children are having their character and mentality made up, they are not given any of the benefits of spirituality. The rising generation is thus losing spiritual education at the time it is most needed. Some method should be found by which spiritual instruction will be a part of the school system."

Now to many this will sound so considerate, paternal, and pious that they will be thoroughly carried away by it; indeed, the majority devote so little

On the other hand, no amount of formal teaching of religion in the schoolroom by instructors who simply do it as a matter of routine can by any possibility avail. The insistent demand for schoolroom religious teaching—in connection with state education—is so thoroughly out of harmony with the Bible idea of the relations of the state, the individual, and religion that it strikes one who clearly perceives these relations much as do the frantic and hysterical appeals of a child for help out of some dire dilemma into which its own neglect or waywardness has drawn it.

Religious people see their children growing more and more indifferent to their soul interests, but instead of going upon their knees and seeking daily a

fresh baptism of divine power to enable them to grapple with the problems of the situation, they become dissatisfied with the state because she will not step out of her own legitimate sphere and undertake by her forceful mandates to secure that which the spiritually informed know full well can be accomplished only by parental and churchly co-operation with the divine Spirit and plan.

Let the church call a halt on her worldliness; let fathers and mothers fly to

their closets and in strong cries and tears seek the place in the bosom of the Eternal from which prayerlessness and the neglect of Bible study have banished them. Then they will be treated to a new view of the situation. Then they will begin to understand that our tender, pitying Father has never ordained that to the cold, stern, business institution of the state should be committed the work of bringing up our precious children in the nurture and admonition of the Lord.

Takoma Park, D. C.

A Frank Admission

C. E. HOLMES

THERE is a large class of professed Christians, scattered through the various religious sects, who are bent upon forcing all persons to rest upon the first day of the week. If a unity of action in formally observing a set day of rest were a desirable and necessary thing, it in no wise proves that the end will justify the use of civil law in obtaining this unity. But the unlawfulness of coercing men into a uniformity of belief seems never to have seriously impressed the mind of such individuals.

A majority of this class have banded together, and seem to have determined not to eat or drink in peace until every inhabitant of America has yielded to the enforced observance of a state-made sabbath. They are now seeking the enforcement of the Sunday laws which are already upon the statute-books, and attempting to secure the enactment of new and more rigorous ones.

These religious organizations officially claim to desire only a civil rest day. The reason for their interest in a civil rest day is apparent: our government can not legitimately legislate in favor of any religious institution. For this reason they disguise the religious character of their work in a non-religious verbiage. However, their hope for a purely sacred day is continually being exposed by their enthusiastic adherents. One of the frank-

est admissions we have seen concerning the proposed designs of one of these alliances appeared in a lengthy article in the Sept. 8, 1910, issue of the *Baptist Standard* (Texas).

The writer makes no effort to hide the intent to secure civil help for the preservation of the "sanctity of the Christian sabbath." Mr. R. C. Armstrong, the assistant secretary, boldly makes known the plans of the league he represents. We give some of his statements: —

"I desire to call attention to the design of the Sunday League of America. It is an interdenominational organization which stands for the Anglo-American sabbath. Among its officers are some of the leading ministers and laymen of the different churches. . . . This organization seeks to preserve the sabbath for every American citizen. It also has for its object the enforcement of the sabbath laws and the strengthening of these laws wherever it is possible. There is a similar organization, called the Lord's Day Alliance. These organizations are not rivals, but they are seeking the same end.

"I received my appointment for the express purpose of securing an amendment to the Sunday law of our State [Texas], so as to eliminate Sunday hunting, fishing, excursions, theatrical performances, baseball games, picture shows, and things of like character, and

also to close the gates of fairs. This is a great and worthy undertaking, and requires the united effort of all who are interested in *preserving the sanctity of our Christian sabbath*.

"I am planning to have three bills introduced at the next legislature, covering the items mentioned. . . . The different churches, in their representative bodies, have indorsed and encouraged this organization. The late General Conference of the M. E. Church South gave a strong indorsement of the league."

This is a typical case, showing one trend of modern religious effort. We are surprised to note the indorsement of this program by a *Baptist* periodical. Such legislation is distinctly religious and out of harmony with the principles of religious freedom so nobly proclaimed by Baptists. Are they falling away from their original beliefs regarding the freedom of conscience? We also find the Baptists included among the fourteen religious denominations constituting the American Sabbath Union. This union "has for its sole and only purpose the preservation of the Christian sabbath;"

and this "preservation of the Christian sabbath" is to be done by law.

Every secular or religious organization which endeavors to coerce a man into respecting a day, by a forced discontinuance of labor, against his will, is guilty of taking money from him equivalent to the time of forced rest. Neither those calling for the law, nor the government which executes the law, compensates the man for his loss. Is there not something wrong with this kind of legislation?

A doctor of medicine may properly advise a patient to take a rest, but he never thinks of forcing him to abstain from labor, even though he should lose his life as a result of his failing to obey the doctor's counsel. Neither can a doctor of divinity rightfully demand of a man that he observe a day set apart for rest by divine injunction, even though the transgressor lose both physical and spiritual life.

The principle of forcing a man to rest at any time by either civil or ecclesiastical authority, is fundamentally wrong. Governments are ordained to protect men in their rights to labor and worship. Relig-



UNIVERSITY OF ILLINOIS, FOUNDED 1867,

E. J. JAMES, PH. D., PRESIDENT

From top to bottom, Auditorium, Woman's Building, Agricultural Hall, Natural History Hall.

ion is given to point men away from this world, to a better land. God surely never intended that his people should be so cruelly treated here that they should seek for another — a heavenly country. John the Revelator declares that “he that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.” Rev. 13:10. The execution of this law will fall with terrible force upon those who make men captive for doing God’s bidding.

It is true, as clergymen complain, that the Christian Sunday is fast becoming godless. Sports and pleasures of all kinds are filling in the hours. But the first day of the week has always been

godless, so far as relates to any special notice God has ever given it. The Creator never recognized it as above any of the other working-days. Why should the people observe it? Ministers of all the prominent denominations have confessed that the Sabbath has never been changed by God from the seventh to the first day. Why should they then complain when men accept their confession, and use it as they do any other holiday?

Shall we not worship God on the Sabbath instituted by him, and trust to him to preserve its sanctity? No law enacted by any government on earth can preserve or add any sanctity to God’s Sabbath.

Washington, D. C.

Divine and Civil Governments

H. W. COTTRELL

THE realms of divine and civil governments are clearly defined by Christ in the Word of God. The divine government has its moral law, deals with the motives of men, directs in all questions of conscience and religion — leaving the individual free to choose his religion, or to choose to be irreligious, as he may decide for himself — condemns sin, and will in the last day call the impenitent to an account, that he may receive his *chosen* deserts. God ordained and grants to men all natural, inherent, inalienable rights. “What hast thou that thou didst not receive?”

When man became supremely selfish, as shown in his desire to take the life and property of his fellow man, God ordained civil government with human authority, to protect every man in the enjoyment of natural, God-given rights, against any invasion of those rights by any other man or body of men, thus assuring to every man his civil and religious liberty.

Civil government has its civil laws and penalties attached thereunto by God-given right; but it can never, by Heaven’s authority, have religious laws upon its statute-books. Civil government can not create a single right; neither is

it in the purview of civil government to invade rights, but to protect rights; to protect the majority in the enjoyment of their rights; to protect the small minority — one lone man — from the invasion of the realm of conscience in religion, or in non-religion, by the majority, provided only that the one receiving protection in matters of conscience, life, religion, or property is not himself trespassing upon the equal rights of others in following the leadings of his conscience in matters of religion.

We are to-day face to face with the moral question of the right or the wrong of civil government’s legislating on questions of religion, and thus of conscience. However, the Supreme Court of the universe has rendered a decision upon this question, and from its decision there can be no appeal.

Our Lord Decides the Question

Christ was asked by some of his enemies if it was lawful to pay taxes to the civil government. Thus the record: “Show me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar’s [the civil government’s]. Then

saith he unto them, Render therefore unto Cæsar [civil government] the things which are Cæsar's; and unto God the things that are God's." Matt. 22:19-21.

Christ herein recognized both divine and civil government, and gave assurance that men are amenable to both. But after men have rendered to Cæsar (civil authority) their taxes, and all else that is due the government, there remains service due God only. Note, "and unto God the things that are God's." Thus the decision of the heavenly court pertaining to worship. "For

God are prayer, the ordinance of the Lord's supper, the celebration of the ordinance of baptism, and all similar religious ordinances.

Curtailing Their Own Liberties

Last, but not least, such legislation is an infringement upon the inalienable rights of the very individual who favors such legal measures, even the one who writes the Sunday bill and those who vote favoring it in the Legislature, in Parliament, or in Congress; because God may cause greater gospel light to shine upon the individual pathway of each such person, and he himself be convinced that he ought to make Christian advancement; but with such a law in operation, he is bound by his own civil enactments and can not follow the light.

Ex-President Roosevelt, in an address delivered at Oxford University, England, on the occasion of the conferring of the degree of D. C. L. by the university, said: "True liberty showed itself to best advantage in protecting the



UNIVERSITY OF MAINE, FOUNDED 1865, ROBERT JUDSON ALEY, PRESIDENT

the Father judgeth no man, but hath committed all judgment unto the Son." John 5:22.

Conscience should not be invaded by civil legislation; for it is not in its purview to enter the secret recesses of the soul. Neither can the people of this world ever be brought to Jesus Christ through religio-civil legislation; for that is not the gateway to heaven.

To make even a fair pretense of deciding questions pertaining to conscience, the stocks, thumbscrew, and fagot would have to be reinstalled.

The Sabbath is God's institution, and should therefore be rendered to God, and not to civil government; for we read: "The seventh day is the Sabbath of the Lord thy God." "Render unto God the things that are God's." Among those things that the Christian must render to

rights of others, and especially of minorities."

Religious liberty is an inherent right of every man. He has the right to draw conclusions, to speak, and to act, unmolested, provided only that in the carrying out of his ideas he does not invade the equal rights of other men.

The question of whether a man is religious or not religious, whether he believes in baptism by immersion, by sprinkling, or by pouring, or whether he believes in the first day, sixth day, seventh day, or no day for the Sabbath, are not questions to be settled by civil legislation, but are between the individual and God; for these are religious questions, and religious service must be rendered by each individual to God direct, and not to him by way of the civil government.

Mountain View, Cal.

America's Greatest Crisis

S. B. HORTON

AMERICA has faced several crises during her comparatively brief history as a nation. But she is at this time in the presence of a greater crisis than any that has heretofore confronted her—a crisis wherein not this country alone but the nations of the world are vitally concerned.

This crisis is due to a twofold movement now in active operation against the principles which made America the beacon light of all nations, and from which civilization has received a lasting impetus in its world-march toward the freedom of the people. One part of this campaign is being directed by what we may with propriety term the "church party" in this country; the other force is enconced in citadels of learning, the curricula of our national universities.

Contrary to the teachings of the great Head of the church, contrary to the platform of Protestantism, for which America stood in the beginning, and contrary to the letter and spirit of our national Constitution, a church party does exist in effect in this country, though not so functionally organized as is the Republican or Democratic party.

Several years ago a New Jersey pastor made the following pronouncement:—

"The church is going into politics, and it is going there to stay. Furthermore, the church is to become a powerful political factor, and will act as a unit on all great moral questions."

This declaration is not the "religious ravings" of an isolated and obscure representative of the movement. At the meeting of the Church Federation held in Philadelphia last year the representatives of eighteen million church-members in America declared for "such legislation as may be secured to protect and preserve this bulwark [Sunday observance] of our American Christianity." This, if it means anything at all, means political activity on the part of the church in behalf of a church dogma.

To the credit of Congress be it said, since 1811 this church party has not met with the success its projectors anticipated. However, this can not be said of the States making up this great Union. Upon the statute-books of nearly every State appears one or more laws enforcing Sunday observance, and in a large number of cases the religious title "Sabbath" is used in connection with the law. And this condition is the outgrowth of church activity in the realm of politics. Said Mr. Crafts, in the *Christian Statesman* a few years ago:—

"During nearly all our American history the churches have influenced the States to make and improve sabbath laws."

With reference to the other part of this destructive campaign, we have only to point to the widely advertized utterances of influential professors holding chairs in our leading universities. It is held by these professors that the "ten commandments are no more sacred than a syllabus;" that the Declaration of Independence is a "dead document," containing only "glittering generalities;" that the Revolution "was fought to uphold a delusion;" that the Constitution is "obsolete, and should be allowed to die with the jingle about a government of the people, by the people, and for the people;" that "we [should] respect the memory of Hamilton, Madison, and the rest, but can not be forever bound by the principles and rules they laid down."

This kind of teaching is bound to impress itself upon the student life of our universities, and will before long be felt throughout our entire public-school system. Moreover, such teaching is in direct opposition to the fundamental principles upon which the American nation was built. The influence of America upon the nations of the world, is well epitomized by Townsend, in his "The Old World Compared with the New," page 462:—

"Since America was discovered, she has been a subject of revolutionary thought in Europe. The mystery of her coming forth from vacancy, the marvel of her wealth in gold and silver, the spectacle of her captives led through European capitals, filled the minds of men with unrest, and unrest is the first stage of revolution."

No nation arising in new territory became so great in so short a time as did the United States, and that which made her great was the great principles upon which the government was founded. The Scriptural declaration, "Whatsoever a man soweth, that shall he also reap," is just as true of nations. "Mene, mene, tekel, upharsin," has been written, in effect, on the palace walls of other nations than Babylon. By God's grace, kingdoms have come into being for his glory, but restricted and limited as to the extent of government. When these nations turned their backs upon his counsel, he

Old World powers asked the question, Will the United States survive the experiment of nation-building? James Russell Lowell, at one time minister of the United States to England, was asked by Guizot, the French historian, how long the republic of the United States



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might reasonably be expected to endure. "So long," replied Mr. Lowell, "as the ideas of its founders continue dominant."

In the light of this twofold campaign of religio-politico and university denial of the heaven-born principles of civil liberty, can it not be truly said that America is facing the greatest crisis of its existence? And can it not be as truly said also that America's greatest crisis will prove to be a crisis for the world also?

As in the case of other nations, America is a subject of divine prophecy. The late T. De Witt Talmage, when preaching in the Brooklyn Tabernacle upon the text, "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon,"

said, "Those who have given this text study and thought maintain that this scripture refers to the United States, and I agree with them." A careful study of the verses just following this scripture will lead one to see that this symbolic beast wields an influence with the whole world. And when the time comes that the government of the United States



Folwell Hall, University of Minnesota

UNIVERSITY OF MINNESOTA (FOLWELL HALL), FOUNDED 1869, CYRUS NORTHROP, LL. D., PRESIDENT

has humbled them even into the dust.

This great nation is the outgrowth of his providence. It gave to the world an illustration of the God-given principles enunciated by the Saviour of mankind in Judea (a vassal province of the Cæsars), when he said, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."



UNIVERSITY OF NEBRASKA, FOUNDED 1869, SAMUEL AVERY, PH. D., CHANCELOER

shall officially set up the Sunday institution as a mark of its moral greatness, as the church party proposes that it shall do, then will the scripture just referred to be fulfilled. The citizens of this country should pause and carefully consider these portentous movements, and put off the evil day of departing from original Americanism.

“Our fathers’ God, to thee,
Author of liberty,
To thee we sing.
Long may our land be bright
With freedom’s holy light.
Protect us by thy might,
Great God, our King.”

Would Make Labor a Crime

E. T. RUSSELL.

THE demand for Sunday laws to compel men to refrain from all labor on Sunday, and to place those who do labor on that day in the catalogue of criminals, compels one to ask, Is honest labor a crime? We believe that it is honorable, not criminal, to labor. Our Creator placed our first parents in the garden of Eden “to dress it and to keep it.” Labor was consecrated by the Son of God while he toiled as a carpenter at Nazareth.

Everything that comes properly in the province of crime is criminal, regardless of the day on which the act is committed. It is criminal to steal or murder on any day of the week; but it is not a criminal act for any one to labor on any day of the week. It is true that it is *sinful* to labor on a certain day, the Sabbath; but there is a difference between sin and

crime. Sin is a violation of the law of God, while crime is a violation of the law of the civil state. The state has no credentials for the teaching of the gospel or enforcing the law of God, but this fact is not mentioned by our friends connected with labor unions, or the National Reform Association, or the federated churches. They demand an enforced rest day. If obtained, it will be uncivil, in that it will make that which is not criminal a crime one day in seven.

While they claim that such a law is necessary for the protection of labor, it will lead to the punishment of those who labor on that day. In other words, they desire a law for the protection of labor that will punish a man if he labors. Truly that will be a paradox in protective legislation. Such a law will force every man to rest whether or not he so desires. This would be an abridgment of man’s inalienable rights, and ought not to receive a moment’s consideration by American legislators or any friend of human liberty.

College View, Neb.

Thy Kingdom Come

FATHER, enthroned in heaven above,
Thou only source of light and love,
Thy love reveal to all mankind,
And eyes unseal that now are blind,—
Thy kingdom come.

The scattered sheep are scattered still,
In every vale, on every hill,
And night is there so dark and cold,
Bring them within thy peaceful fold,—
Thy kingdom come.

—*Rev. J. S. Scotland.*

A Dangerous Step

A. SMITH

FROM time to time bills have been introduced in Congress and in State legislatures providing for the enforcement upon the people of the observance of Sunday as a day of rest and cessation from labor, trade, and recreation otherwise lawful. Although framed in the guise of professed sympathy for the laboring classes, their religious character is too poorly concealed to escape observation.

A law to enforce any tenet of relig-



UNIVERSITY OF COLORADO (IN THE DISTANCE), FOUNDED 1877, JAMES H. BAKER, LL. D., PRESIDENT

ion may not apparently be, in itself, an establishment of religion, but it would be a dangerous step in that direction, and subversive of the principles of religious liberty guaranteed by our national Constitution, which declares, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Author of the Christian religion said, "My kingdom is not of this world." John 18:36. To his people he says, "Ye are not of the world, but I have chosen you out of the world." John 15:19. "If any man hear my words, and believe not, I judge him not."

Christ said of his followers, "The devil shall cast some of you into prison." But he gave his people no permission to cast one another, or any-

body else, into prison, or to inflict any penalty upon those who refused to obey his word. The church that undertakes to coerce those who do not choose to accept her dogmas is not the church of Jesus Christ, but is an apostate.

John Wesley said: "Let every one enjoy the full and free liberty of thinking for himself. If you can not reason or persuade a man into the truth, never attempt to force a man into it."

Dr. Adam Clarke wrote: "No other kind of constraint [than prayers, counsels, and entreaties] is ever recommended in the gospel of Christ. Every other kind of compulsion is antichristian, can be submitted to only by cowards and knaves, and can produce nothing but hypocrites. The church which tolerates, encourages, and practises persecution, under the pretense of concern for the purity of the

faith and zeal for the glory of God, is not the church of Christ, and no man can be of such a church without endangering his salvation."

Dr. Albert Barnes said: "If we can have a Sabbath maintained by a healthful popular sentiment *rather than by human laws*, Christianity is safe in this land, and our country is safe. If not, the Sabbath, and religion, and liberty will die together." Ministers of the gospel are solemnly charged to "preach the word." 2 Tim. 4:2. Said Paul, "Knowing therefore the terror of the Lord, we *persuade* men." 2 Cor. 5:11.

When ministers neglect their high and holy calling and undertake to coerce men by civil law, or otherwise, they transcend their orders, and become out of harmony with the gospel.

Grandville, Mich.

The Evolutionary Hypothesis, and Its Influence on School Life

GEORGE W. RINE

THE evolutionary hypothesis has become thoroughly entrenched in the colleges and universities of Christendom. The late Professor Le Conte said, "Among scientific men there is no longer any discussion of the truth of this law [law of evolution], but only of the theories of the cause of this law." This assertion is as true to-day respecting college teachers as it is of scientific men. In five hundred institutions of higher education in the United States, two hundred thirty-five thousand students receive daily instruction from nearly twenty-two thousand professors and assistants.

To use the words of the noted magazine writer, Mr. Harold Bolce: "Automatically the teachings of the professor sink into the student mind. What the scholar in the chair of authority says is gospel. He is usually a man of force and genius, and often magnetic. He has a following. Some of the class-rooms are so crowded that seating room is at a premium. That is why, if the teachings of the professor are wrong, they are unusually dangerous. . . . The college is obviously one of the mighty factors in fashioning American life. For good or bad results, the professors in these institutions have been shaping modern thought. The colleges will be the first to admit that they exert a powerful influence upon current thought and conduct."

President Nicholas Murray Butler, of Columbia University, asserts that all genuine university teaching of to-day is based upon the evolution dogma in its all-comprehensive sweep. This being true, it follows that an army of nearly a quarter million young men and women is every year, in America alone, inoculated with the virus of the evolution hypothesis. We should know, too, that this hypothesis is in our day made to account for the origin and development not only

of the physical universe, but of the intellectual, the ethical, and the spiritual world as well. It is the consensus of the scholarly champions of evolution that its laws operate just as completely in the sphere of religion as in that of matter. With but very few exceptions, college professors now teach that all religions, including Christianity, are the outgrowth of the ubiquitous evolutionary process.

The learned Anglican divine, Canon Gore, testifies that the New Theology, which is effectually permeating the historic Protestant churches, is the offspring of evolution. That is, were it not for the dogma of evolution the so-called New Theology would not be possible. The question, therefore, What does the New Theology teach? is pertinent. In its teaching about God, the New Theology lays its supreme stress upon what is called the "divine immanence" in nature and man. By this is meant that God is not the sovereign Lord and Judge, but the universal Spirit, manifesting himself in all things and all men; that God is revealed not otherwise than within nature and within man; that God is the self of the universe; that he is my deepest self and yours; that there is no dividing line between our being and God's; that we are of one substance with God; that man's soul is a conscious spark of the universal God; and that each person should be able to say with Jesus, "I and my Father are one."

The Rev. Dr. R. J. Campbell, of London, the leader of the New Theology movement in Great Britain, boldly declares: "Fundamentally, the individual is one with the whole race and with God. Strictly speaking, the human and the divine are two categories which shade into and imply each other. Humanity is divinity viewed from below. Divinity is humanity viewed from above. . . . There

is no such thing as punishment, no far-off judgment day, and no judge external to ourselves. . . . And who, pray, is the judge? Who but yourself? The deeper self is the judge, the self who is externally *one with God.*"

Mr. Campbell further avers that the New Theology is the religion of science; that it "is the recognition that, upon the foundations laid by modern science, a vaster and nobler fabric of faith is rising than the world has ever before known."

been rising from the lowest forms of animal life, step by step, to what he now is; and that the future work of evolution will not be the producing of some being higher than man, but rather the perfecting of man spiritually and psychically. No, in the theory of the evolutionist, man is not to be regenerated and perfected through the gospel, the power of God in Christ, but through the slow and practically endless process of evolution. The plan of salvation is found, not in the



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Observe that this "vaster and nobler fabric of faith" is rising not from the foundation laid in the Word of God, but from that laid by modern science—the science which has for its foundation the god of evolution, the god of pantheism.

In perfect keeping with the teachings of evolution, the New Theology rejects the teaching of the Bible as to the fall of man, as to the divine atonement, the essential divinity of Christ, the virgin birth, the resurrection of Jesus, the inspiration and inerrancy of the Bible, the working of miracles, etc. Agreeably, of course, with the dogma of evolution, it teaches that man, instead of having fallen morally, has, through unnumbered ages,

Bible, but in evolution. The Bible is only a fragmentary record of the spiritual or religious experiences of the Jewish people.

According to the testimony of Mr. Bolce, many of the teachers in American colleges teach that our conceptions of what is right and what is wrong are not sent to us from God, but "are the development of centuries." (That word "development" denotes that our moral standards have been attained through evolution.) They teach that there is no such thing as a God-given or unchanging morality.

The late Professor Sumner, of Yale, taught that after a community has es-

tablished its habits and customs, "it creates the philosophy and religion to justify its acts." Of course this can mean nothing other than that religion is a product of evolution. The president of a well-known Western university recently declared that in all the fearless institutions of learning in this country, "it is taught that there is no sense in which God is more in heaven than he is on earth." This is the evolutionary mode of saying that God is not a distinct being, not a personality; he is simply the soul or self of the universe, including man. That is, the god of evolution, or of the New Theology, is the god of pantheism.

The Rev. John Wesley Conley, in a recent book, declares that the promise given through the apostle Paul that sometime we shall see face to face and

know even as also we are known, will be realized through psychological evolution. He says further that through the same process man will ultimately attain the power completely to control nature, and thus "become the crowned conqueror of the ages." Not Christ but man is to become, in this theory, the crowned conqueror of the ages. Do we not see from all this that evolution, or the New Theology, is nothing more than the name of a religion under which man worships himself—the religion of humanism?

Dr. Broda, who is popular as a lecturer before college students, recently declared: "And so the theory of evolution gives a new conception of the universe, a new conception of the aim of life, and provides a new theory of ethics, and is thus eminently fitted for becoming the basis for a new manifestation of the religious spirit."

The late Prof. William James, of Harvard University, delivered a series of lectures, in 1909, at the Manchester University, England, under the title, "The Present Situation in Philosophy." In one of these lectures he said: "Dualistic theism is *professed* as firmly as ever at all Catholic seats of learning, whereas it has of late years tended to disappear at our British and American universities, and to be replaced by a monistic pantheism more or less open or disguised." Now, *dualistic theism* is essentially *Bible theism*. The meaning of this technical phrase is that God is a separate, distinct

entity, or personality, and that the universe, which he created, is another entity. It means that God is not only *in* his works, but *above* them and *independent* of them. According to this competent

authority, the Catholic colleges are the only ones in which the testimony of Holy Writ regarding the creation and government of the universe, the origin of man and other living creatures, the genesis of evil, etc, are even *professedly* held. In the great colleges of England and America monistic pantheism has supplanted Biblical or Christian theism. This means that in these institutions the students are taught that God and the universe, including man, are one and the same entity; that apart from the sensible cosmos there is no God. This is the theology of scientific evolution, and is virtually identical with that of pantheism.

Mr. Bolce tells us that the former professor of philosophy at the University of California rejects the belief that the suffering and death of Christ possess any efficacy as a means of human salvation. Instead of treating the divinity of Christ



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FRANKLIN B. GALT, PH. D., PRESIDENT

as orthodox churchmen treat it, he believes in perpetual incarnation, which he calls the doctrine of divine humanity. Such teaching is the inevitable logic of evolution. It identifies universal man with God. Divinity inheres in humanity. Every human being, without respect to character, is God incarnate.

As a religion, such teaching is not Christianity, it is pantheism—Hinduism pure and simple. It identifies God with all the lust, greed, cruelty, and devilry that stain human history. It is with this religion (?) that much of the college teaching of our day is infiltrated, and the worst feature of the case is that it has invaded even the sacred desk.

Is it any wonder that the outstanding mark of present-day society is spiritual unrest? that the cultivated classes of our young people are spiritually halting and even bewildered? Is it strange that the great Protestant churches have become powerless to attract young men and women to their services? Evolutionary pantheism wholly excludes the idea that man is a sinner, and therefore in need of spiritual salvation; it puts the doctrine of divine redemption outside the pale of serious consideration. In a return to Christ and his Bible is the only hope of salvation for either society or the individual.

San Francisco, Cal.

The God of the Bible and the God of the Sabbath

W. W. PRESCOTT

In these days when there are gods newly come up whom our fathers feared not, it is worth while to consider anew the test which will distinguish the one true and living God from the product of men's imaginations.

The first statement made in the revelation concerning the God of the Bible is expressed in these words, "In the beginning God created." From this first sentence in the first book of the Holy Scripture to the last book of this sacred volume, the difference between the God of the Bible and the gods of the heathen

is continually defined to be this,—that the God of the Bible is the Creator of all things, and therefore the rightful Owner and Lord of all things, while the gods of the heathen are utterly devoid of this creative power. This contrast between the true God and the false gods is clearly delineated in the following scripture:—

"Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens. . . . The portion of Jacob is not like them: for he is the former of all things; and

Israel is the rod of his inheritance: The Lord of hosts is his name." Jer. 10: 11-16.

This is but one of many instances where the same truths are emphasized, and the vital difference between the true God and the false gods plainly declared.

As we are concerned with only one God, the God of the Bible, so are



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we concerned with only one Sabbath, the Sabbath of the Bible; and those who accept the Scriptures as the divine revelation are not at liberty to read into them any other God than the personal God, the Creator, or to introduce any other Sabbath than the one Sabbath instituted by this same Creator.

The Sabbath of the Bible is closely related to the work of the Creator, and was instituted at the close of the creative week as a memorial of that created work. The record runs thus:—

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

By this act the seventh day, a particular portion of time, was distinguished from all other days, and made to stand out in the divine calendar as the day of days. Inasmuch as it was through his Son as agent that God created all things (John 1:1-3), so it was in his Son that God rested upon the seventh day and blessed it. It is thus manifest that the Sabbath appointed at the close of the creative work was the Sabbath of Christ, the Christian Sabbath.

So long as it remains true that the God of the Bible created all things in six days, and rested on the seventh day, so long will it be true “that the seventh day is the Sabbath of the Lord thy God.” In the popular discussion of this question we often hear of the American sabbath, the Jewish sabbath, the Continental sabbath, etc.; but as the God of the Bible is one God, so the Sabbath of the Bible is one Sabbath, “the Sabbath of the Lord thy God.” This Sabbath of the Bible has been made to be a sign between the God of the Bible and the believers in the

Bible. Thus it is said in Ex. 31:17:—

“It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.”

This sign is not a mere empty thing, and there has never been a time when its significance was more clear, and its benefit more needed, than in this generation. Another text will emphasize this fact:—

“And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your



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God.” Eze. 20:20. See also Ex. 31:13.

The Sabbath of the Bible is the established sign by which the believers in the Bible may know the God of the Bible as distinct from all other gods. Observers of the holy Sabbath have a divinely appointed protection against the substitution of false gods for the one true and living God. If the Sabbath of the Bible had always been observed in the spirit of it, the knowledge of the God of the Bible would have been preserved among the people of the earth, and the effort to introduce false gods would have been fruitless. And even now, the restoration of the true Sabbath will bring with it the restoration of the knowledge of the true God as against all polytheistic, pantheistic, atheistic, or humanistic gods.

These considerations will emphasize the meaning of the threefold message in which the original Sabbath of the Bible is given its place as the sign of the God of the Bible, the personal God who created the heavens and the earth.

Washington, D. C.

A Neglected Study

Facts and Principles Which Should Be Made Known in Every Public School

D. H. KRESS, M. D.

THE best asset of any country is its children, providing they are of the right kind. What they are determines what the country in the future will be.

During the past we have given much more attention to the production of well-bred horses and cattle than we have to the production of well-bred, robust, healthy children; and much more thought and study have been given to the feeding of colts and calves than to the selection of suitable foods for our own offspring. As a result, there are in the United States at the present time probably thirteen million children of school age who are defective.

Probably eighty per cent of the children of this generation have defective teeth. Tooth decay is one of the chief causes of degeneracy, since it interferes with the thorough mastication of the food, and invites indigestion and malnutrition. Diseased tonsils and abnormal posterior nasal growths are also quite common. It is generally conceded that these also tend to hasten degeneracy, undermining the child's health, and crippling it physically and mentally. These growths are themselves an evidence of degeneracy, as they never appear in a normal child.

There is no question but that the free consumption of alcoholic beverages by parents is in a large measure responsible for the many defective children. Dr. T. D. Crothers, a leading medical authority, and a man of vast experience, says:—

"I have never seen a family of moderate drinkers that was followed by robust, healthy children. I have seen some very bright children from such parentage, but in every instance they died out early, from some degeneration which a more vigorous race would overcome. The children of moderate or excessive users of spirits are always weakly and

have a more unstable brain and nervous system; are more liable to be inebriated, to suffer from nervous diseases, to be insane, to die of consumption, to be defective in every way, and to decay early."

Dr. Lancereaux, another high authority, says:—

"Alcoholism creates a special race, as well from the point of view of the intellectual faculties as that of physical characteristics. This race may continue for a time, with all its infirmities and vicious tendencies; but it is wanting in the strength to perpetuate itself. Exposed to all sorts of accidents and disease, given over to impotence and sterility, it soon disappears."

The amount of alcohol and tobacco consumed in the United States is enormous, and each year marks a steady increase. During the year 1910 this nation consumed thirty million more gallons of distilled spirits than in 1909. It also consumed over ninety million more gallons of fermented beverages. One hundred sixty million more cigars and a solid billion more cigarettes were smoked. The total amount of money in circulation in the United States, including gold and silver coins, certificates, United States notes, and national bank-notes, does not equal the amount paid out last year for alcohol and tobacco.

The sins of the fathers are visited upon the children. The poet Whittier once said, "The New England boiled dinner killed me." To the inquiry, "Then why did you eat it?" he replied, "I didn't; my robust parents did."

There exists no doubt in the minds of sane men that this extravagant consumption of these products by the fathers of this country in part explains why so many of their progeny are defectives.

A few years ago a number of scientists, representing the various universities of Germany, in discussing the chief

causes of the physical deterioration in that nation, drew up and published the following:—

“It is an absolute scientific fact that alcoholic drinks, more than any other factor, injure our national life, diminish the physical and intellectual forces of our race, impregnating them with hereditary diseases, and lead to degeneracy.”

Prof. Edward Von Hartman says:—

“Although of all nations the German has the greatest capacity for culture, the general culture of its higher classes is undergoing frightful retrogression because of the beer consumption of its students.”

Dr. A. Forel, of the University of Zurich, says:—

“To be convinced of its moral effect, one only needs to study in Germany the beer jokes, the beer conversation, and the beer literature. Among the academic youth of Germany the drinking of beer has truly killed their ideals and ethics, and has produced an indescribable vulgarity.”

This condition exists wherever beer is used as a beverage. This degeneracy is not to be wholly ascribed to the use of beer or alcohol. Its associate, tobacco, is exerting equally as harmful an influence. How much to attribute to one, and how much to the other, it may be difficult to determine, since the two are usually used by the same person. One makes the other an apparent necessity. Tobacco creates a dryness of the mucous membrane and an unnatural thirst which water fails to quench.

Reports from the inspectors of the national schools of Ireland, which have recently been issued, show that even the consumption of tea is something that must be reckoned with. They affirm that “the use of tea is now carried to such dangerous excess that it ranks before alcohol as an enemy of the public health.”

We say tea and coffee are bad for the child. But the prospective mother must be as careful in the selection of food and drink for the child before its birth, as afterward. Many a nervous, poorly nourished, degenerate child is so because of the tea consumed by the mother before its advent.

The consumption of beer has been greatly increased by the advertising of the beverage as a temperance drink; but the facts are that the advent of beer, instead of making the people more temperate, is in a great measure responsible



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for the alarming increase of drunkenness among women and youths. The milder alcoholic beverages either create or intensify the craving for alcohol, and make the pathway to inebriety more inviting.

The craving for narcotics is not natural; it is often created and cultivated at the dinner table.

The unpleasant and disagreeable symptoms resulting from the irritation of the stomach by the use of pepper, mustard, or improperly masticated foods, may be more quickly relieved by a dose of some nerve paralyzer or narcotic than by water. Usually the narcotic against which there exists the least public prejudice is the one resorted to. In some countries morphin is employed; in the United States, beer and tobacco are the narcotics employed.

Alcohol or tobacco do not allay irritation, but by paralyzing the nerves, the true condition is for a time concealed

and no longer felt or appreciated. When the irritants which are eaten, or which are formed in the alimentary canal through dietetic errors, are absorbed and brought in contact with the brain and the nervous system, they produce headaches, insomnia, nervousness, and other unpleasant symptoms. A dose of some narcotic will bring temporary relief by deadening the brain and nerves. Narcotics appear to act curatively, when the fact is, they merely pull down the

should be given a place alongside of temperance reform, in order to accomplish what we hope to accomplish through temperance reforms.

Washington, D. C.

How Europe Is Being Penalized

OBSERVING the destruction that drink has produced in the individual, the home, the community, it seems of late to have become a question among many Continental physicians whether alcohol in any form should be used, even as a stimulant in sickness, or as formerly, when it was thought to be a tonic, for amelioration of the ills and feebleness of old age.

Alcohol is becoming universally regarded as a poison so deleterious, even in small quantities, that, if used at all, it should be only in the arts. . . .

Dr. Lefebvre, of the University of Louvain, and Dr. Allevi, of Italy, have recently published some startling truths about the progress of alcoholism on the continent of Europe.

France, especially, has a very disturbing record. In 1851, say these writers, with a population of nearly thirty-six millions, it consumed six hundred twenty thousand hectoliters. (A hectoliter is a hundred liters, and a liter is something less than a quart.) To-day, with a population of thirty-nine millions, it consumes ten times that quantity. In Germany the married working man spends between fourteen and twenty per cent of his wages on Rhine wine and beer; but, strange to say, Italy drinks more alcohol than Germany, and comes next after France, Switzerland, and Belgium.

Of the insane confined in the asylum in Rome, says this same authority, twenty-seven per cent have been made mad through alcoholism. At Lucca the per-



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signals of danger nature erects along the pathway of the transgressor. They produce a feeling of well-being which is deceptive. Men under their influence feel well and imagine they are well, when they are far from being well.

The one in health, who subsists on fruits, grains, vegetables, and nuts, and has a conscience void of offense toward God and man, feels well, and therefore possesses no craving for narcotics.

The craving for narcotics is often cultivated in so-called temperance homes, by well-meaning mothers, in the highly seasoned food served to their children. Children are taught geography, astronomy, geometry, etc., but are left in total ignorance regarding the needs of the human body, and how it may be kept at its best. An educational effort carried forward in the schools of our land along the line indicated, would tend to produce a better crop of boys and girls. Diet reform

centage is thirty-five. At Genoa, in 1902, of two hundred eighty-eight madmen admitted to the asylum, eighty were victims of alcoholism. The alcohol drunk every year in Italy costs the drinkers one billion seven hundred sixty million francs, which is more than is spent for grain, Indian corn, tobacco, and sugar. Such facts put the liquor problem among the greatest problems in the world.

"It is admitted," says "Roma," "that most of the crimes of blood so frequent in the capital are caused directly or indirectly by wine drinking."

From Giovanni Rochet's "L'Alcoolism in Italia" (Florence, 1903), we make the following summary:—

From a careful study of recent statistics gathered from various sources, the author concludes that "thirty per cent of the homicides of Italy are committed while the perpetrators are under the influence of alcohol; sixty per cent of stabbing or of furious rebellion is committed under the influence of wine or of liquor. In forty per cent of delinquents the father or mother, or both, were alcoholics. With alcoholism comes aversion to work and the tendency to idleness; impulse takes the place of reason, a characteristic of the delinquent, when there is no knowing what act of depredation may be done."

Concerning the temperamental side of the alcohol question in Italy, the author says:—

"The Italian, usually sober, generous, sociable, a good son with praiseworthy industry, seems quite otherwise than ferocious or bloodthirsty; but with his hopeful, impressionable, excitable, passionate, nervous temperament, prone both to exaltation and sadness, he becomes an easy prey to alcohol."

The author does not abandon his subject without suggesting a remedy,—namely, the schoolmaster armed with knowledge, and teaching by illustration and good personal example the difference between drunkenness and sobriety.—*Matthew Woods, M. D., in The Sunday School Times.*

The Ragged Little Boy

HE stood beneath the flaring lights;
His clothes were thin and old;
The wind upon the avenue
That night was piercing cold.
He tried to sell his papers,
But the people would not buy;
And while he shivered on the stones
A tear stood in his eye.

"What will you do when you're a man?"
A stranger kindly said.
The boy a moment seemed to smile,
And then he shook his head.
"I can not tell you, sir," said he,
And brushed a tear away,
"But mother says she hopes that I
May rule this land some day."

A lady fair, upon whose hand
A diamond flashed its light,
A moment stopped before the lad
That cold and stormy night.
Her dainty fingers drew her purse,
And in his hand so cold
She dropped, with just her sweetest smile,
Some bright and shining gold.

"When you're a man what will you do?"
The wealthy lady cried.
"I'll pay you back a hundredfold,"
The little boy replied.
"One little room we call our home,
Amid the shadows gray,
But mother says she hopes that I
May rule this land some day."

Beneath the starry flag that floats
With pride from sea to sea,
A ragged coat is no disgrace;
For here all men are free.
The little boy who shivers in
His garments old and poor,
May open, as the president,
Some day the White House door.

We can not cast the horoscope
Of every boy we meet
And jostle as we hasten down
The ever-crowded street;
For a mother's prayers are answered in
A region far away,
And he who wears a ragged coat
May rule our land some day.

—*T. C. Harbaugh, in St. Louis Globe-Democrat.*



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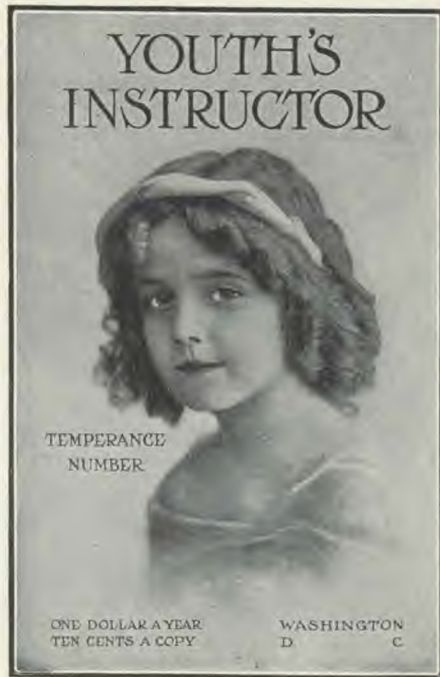
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To put a premium upon idleness is not the correct way to encourage industry or sobriety.

WITHIN the past few weeks there has sprung up in all parts of the country, as if by magic, a movement for the closing of the post-offices on Sunday, and they are being closed. This is being done, not by legislation, but by arousing public sentiment on behalf of one day's rest in the week for the employees. This journal believes in regular periods of rest for those who labor. If they choose to take it on Sunday, that is their business. What we do object to is the idea that all must be compelled to rest whether they want to or not, and rest on a particular day, because that day has been set apart by a portion of the Christian church to the performance of religious duties. To fine or imprison a man for not resting when another man is worshipping is as

dishonoring to the Author of true religion as it is unjust to the performer of honest labor.

THE senate chamber of Peru is the old hall of the Inquisition. Where the "Holy Office" tortured its victims up to the year 1811 the laws of the republic of Peru are now enacted by her legislators. There is now in progress in Peru a movement for the amendment of the constitution so as to eliminate the article which declares that the Roman Church is the church of the government and the only legitimate religion in the realm.

AT the last session of the Episcopal General Convention a proposal was adopted for calling a world's conference of all Christian churches "to discuss matters of faith and order with a view to a more harmonious understanding between them." This proposal, says the *New York Independent* of March 9, has already "made some progress. An informal conference of official representatives of four leading denominations was called last week. . . . The meeting of such a world's conference was approved, and the Episcopal commission was asked to call a large informal meeting of representatives of evangelical denominations, with a view to taking formal and final action for such a conference." The editor of the *Independent* urges the importance of a union of all denominations, but fears that the Roman Church may not meet the proposal favorably. That depends entirely upon whether the Roman Church considers the time ripe for such a move on her part. It is a striking sign of the times that a move has actually been made looking to a union of all denominations with Romanism. What such a union would mean for the cause of religious liberty can readily be determined by the history of Rome's attitude toward religious liberty through the ages past, and the attitude of great Protestant organizations in America toward a union of civil and religious affairs. The outlook is not promising should the proposed union be effected.

The Perfect Law of Liberty

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

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

MAN'S DUTY TO GOD

I.

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

II.

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

III.

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

IV.

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

MAN'S DUTY TO MAN

V.

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

VI.

"Thou shalt not kill."

VII.

"Thou shalt not commit adultery."

VIII.

"Thou shalt not steal."

IX.

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

X.

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

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

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

A Vital Principle

RELIGION unfettered by human legislation and uncorrupted by political preferment, should be the ideal held up by every churchman. Just laws, uninfluenced by differences in religious belief, and impartially bearing upon all, should be the ideal held up by every statesman. When these two great factors in human life—religion and law—are left free, each to operate untrammelled in its own appointed sphere, the high purpose of each is best served. In separation each is a power for good. In union, the good that each might do is marvelously lessened, and the direct fruit of the union is evil and oppression, misery multiplied, a form of government that works havoc with character, and a form of religion wanting in power, fruitless in spiritual good, and lacking in vital godliness.