

LIBERTY

A Magazine of Religious Freedom



TURKISH CAVALRY

PUBLISHED

QUARTERLY

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WASHINGTON, D.C.

Religious Liberty Association

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1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe 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 this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

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IF YOU THINK that there is no need for the existence of such a magazine as this, proclaiming civil rights in religious matters, FOR THE OTHER MAN as well as for OURSELVES, read the following received by our Editor, Prof. C. S. Longacre, from Rev. ———, pastor of the First Presbyterian Church, ———, Wash.: “Having two Sabbaths a week will not hurt you nor yours. As you are the MINORITY, why not submit to the MAJORITY without a grumble? Sabbath laws are enforced for the good of the MAJORITY. GET OUT OF A REPUBLIC IF YOU DON'T LIKE IT. Form one of your own cult, if you will.” Are we living in the “Dark Ages” or in the “Twentieth Century”?

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EDITOR, CHARLES S. LONGACRE : : OFFICE EDITOR, CHARLES M. SNOW

TAKOMA PARK, WASHINGTON, D. C.

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APPEALING TO THE WRONG POWER FOR HELP

“Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!” Isa. 31:1.

“For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way. . . . So we fasted and besought our God for this: and he was intreated of us.” Ezra 8: 22, 23.

“Put up again thy sword into his place: for all they that take the sword shall perish with the sword.”—Jesus.

“If any man hear my words, and believe not, I judge him not, for I came not to judge the world, but to save the world.”—Jesus.

LIBERTY

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

VOL. X

FIRST QUARTER, 1915

No. 1

The Meaning of the European War The Sick Man of the East Committing Suicide

THE EDITOR

NEVER before in the history of the world have men's ideals been so suddenly and completely shattered. Just at the moment when the churches and peace societies were giving the cry of "peace and safety," and nations were signing peace treaties agreeing not to learn war any more, the greatest war of the centuries burst upon the world. The bright hopes of those who predicted a millennial reign of peace on earth, to begin in 1914, were ruthlessly blasted.

A spirit of inquiry as to the meaning of these things is taking possession of all classes of people, among both the learned and the unlearned. Yet amid the distress and perplexity of men and of nations that are groping their way in the darkness, there is a beacon light set up to show all wanderers the safe way. In this dark night of sin and woe, of despair and misery, of carnage and death, there is one bright star of hope which shines forth from the thick clouds of mystery and illuminates the future pathway of the pilgrim who is in search of a better land. This monitor of light, which shines brighter and brighter as time goes on, is the Sacred Volume from heaven.

Above the din of battle and conflict such as the world has never witnessed

before, the voice of God is heard, and the divine hand is seen, as nations rise and fall in the struggle for supremacy. Fourteen long chains of prophecy are recorded in the Bible. Some of these prophecies reach more than three thousand years into the past, and give us way-marks from that far distant point to our own time, and show us what we may expect in the future. Every one of these long chains of prophecy terminates with one of four events; namely, the final judgment day, the second coming of Christ in power and great glory, the resurrection of the dead, or the reestablishment and restoration of the everlasting kingdom of God on earth after the destruction of all rival earthly kingdoms and governments.

A Few of God's Prophetic Witnesses

Centuries before Nineveh was destroyed by Nebuchadnezzar of Babylon, Cyaxares of Medo-Persia, and Necho of Egypt, the prophet Nahum said that Nineveh was to be covered with abominable filth, should never be inhabited again, and its ruins were to become a gazingstock to the world. One hundred and fourteen years before Cyrus was born, the prophet Isaiah predicted that a ruler by

the name of Cyrus was to overthrow the Babylonian Empire and lay the great city of Babylon in heaps. Cyrus was sixty years of age when he fulfilled this prediction, which was made one hundred and seventy-four years before. The angel Gabriel revealed to Daniel, two hundred and seven years before Alexander conquered the world, that Grecia was to overthrow Persia and become a world power. In the third year of Cyrus, king of Persia, the angel Gabriel gave Daniel a detailed explanation of the history of the world from that distant point to the overthrow of the Turkish Empire and the end of the world in the present age.

Gabriel's Prophecy Concerning Turkey

The angel began by saying: "Now I will show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." Dan. 11:2.

History parallels the prophecy by giving us the names of the kings who succeeded Cyrus: (1) Cambyses; (2) Smerdis; (3) Darius; and (4) Xerxes the Great, who was "far richer than they all," and who stirred up an army of five and a half millions against Grecia. Barring the armies of the present war, his was the greatest army the world has ever witnessed.

Grecia Divided Into Four Parts

The angel predicted Xerxes' defeat, and the final triumph of the Greeks. The angel also predicted that the Grecian Empire was to be divided into four parts after the death of Alexander. Rawlinson, the historian, says: "A quadripartite division of Alexander's dominion was recognized—Macedonia, Egypt, Asia Minor, and Syria."—"*Sixth Monarchy*," chap. 3.

The angel's prophetic narrative continues: "And the king of the south shall be strong, and one of his princes . . . shall be strong above him; . . . his dominion shall be a great dominion." Dan. 11:5.

The Ptolemies, who reigned in Egypt, constituted the kings of the south, who became "strong," but one of the four princes of Alexander was to become "strong above him," that is, above the king of the south, or Egypt. Seleucus of Syria conquered Asia Minor, and extended his dominion into Thrace, in Europe; and thus he became "the king of the north." For the prophecy continues thus: "So the king of the north shall come, and cast up a mount, and take the most fenced [fortified] cities: and the arms of the south shall not withstand." Dan. 11:15.

Turkey the King of the North Now

Turkey today occupies the identical territory of ancient Thrace, Asia Minor, Syria, and the region drained by the river Euphrates. In other words, if the ancient prophet should rise from the dead, and should speak of the power that is ruling this territory, he would call him the king of the north. The prophecy must be explained from the standpoint of Palestine as the center. Let this point become fixed in our minds so that we may understand who the king of the north is when the angel brings him upon the stage of action again in "the time of the end," as he does in verses 40-45. The time of the end must refer to the last days of this world's history. The concluding words of the angel to Daniel demonstrate it beyond the shadow of a doubt. They bring to light the wreck of nations, the deliverance of God's faithful people, and the resurrection of the dead. But in these last days what power occupies the territory of the ancient king of the north?—Turkey. Most assuredly, then, today Turkey must be the king of the north at the time of the end.

The world's history is to terminate with the extinction of the king of the north, according to the concluding words of the prophecy. Since Turkey occupies the place of the king of the north, it must mean the annihilation of the Turkish Empire just before all things earthly are dissolved.

Turkey's End Foretold

In a most impressive way the angel told Daniel how the Turkish Empire was to rush madly into the last struggle for its existence, but would go down in the final crash of the nations, at the great battle of Armageddon. Could words be more strikingly modern than these? "Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And

be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 11: 44, 45; 12: 1, 2.

The Turk's Help Was to Fail

The prophecy implies that Turkey will come to an end finally because "none shall help him." This plainly suggests that formerly Turkey had been helped by other powers when that country was threatened with destruction. For more



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he shall plant the tabernacles of his palace [the sultan's seat of government at Constantinople] between the seas in the glorious holy mountain [at Jerusalem on the temple site]; yet he shall come to his end, and none shall help him. And at that time shall Michael [Christ] stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall

than a century Turkey has been helped, that the balance of power might be maintained in Europe. The great nations in Europe by means of shifting diplomacy have kept the Turkish Empire from being dismembered in many threatening wars, lest it should involve the whole world in a most calamitous disaster. What philosophers, diplomats, and rulers have endeavored to avoid, the prophecy declared would surely come—"a time of trouble, such as never was since there was a nation." Yea, "he shall

come to his end, and none shall help him."

The Prophet's Vision of Armageddon

John, the revelator, also speaks of the drying up and wiping out of the Ottoman Empire, in Rev. 16:12-16. The prophet draws aside the veil and shows us that in the closing scenes of this world the armies of all the nations will be gathered by satanic agencies to a place called "Armageddon." At this place the nations of the whole earth are to fight their last battle, which will result in the crash and wreck of nations. But just before this last battle is fought, the prophet said the waters of the great river Euphrates were to be dried up so the way of the kings of the East might be prepared, that they, too, might be gathered to the battle of the great day of God Almighty at Armageddon.

The river Euphrates stands for the Turkish Empire, just as the river Nile stands for Egypt, the Tiber for Rome, and the Ganges for India. Saying that the Euphrates is to be dried up is equivalent to saying that the Turkish Empire is to be dried up, or extinguished.

Armageddon the Ancient Storm Center

Armageddon is the Hebrew expression for the mountains of Megiddo. The ancient Armageddon, or the modern Megiddo, is just east of Mt. Carmel, and stands at the northern end of the mountain ridge which flanks the Valley of Jehoshaphat and continues down the east side of the city of Jerusalem.

The historians have called this place "the time-honored storm center" between the ancient kings of the East and the West and between the kings of the North and the South. It was the great battle ground where the ancient armies fought the decisive battles which determined the fate of nations. One more such battle is to be fought, at this ancient storm center, in which all "the kings of the earth and of the whole world" will be gathered together to decide the fate of the world. Their thun-

derbolts in this last struggle of carnage and desolation will sound the death knell of earthly governments and the doom of the world.

The World Awaits Turkey's End

The world has been expecting for more than half a century the end of the Turkish Empire and a universal struggle among the nations for its territory, resulting "in the most calamitous catastrophe" which has ever befallen the nations. In the *New York Times* of Nov. 8, 1914, under the striking headline, "The Sick Man of Europe Is Dying at Last," we find the following impressive statements made on "the tragic obsequies of a dying nation:"—

"The world is witnessing now, or rather it is looking on at, the death struggle of one of the world's great powers, the erasure from the map of a once majestic empire. The Sick Man of Europe is dying at last, and his convulsive agonies are felt throughout the world. . . . Turkey is seeing its last days. It may live weeks, months, perhaps a few years, but the end is in sight; the country is dying. . . . In this great crisis of Turkish history a handful of men sitting around a table are forcing their country to commit suicide. If Turkey had been let alone by outsiders, the empire would have died an ignoble death a good sixty years ago. . . . The collapse of the Turkish Empire would have been a righteous and natural solution of the European question of Turkey, but it was clear that whenever European Turkey broke up, Constantinople would cease to be Turkish. Without this ancient capital, Asiatic Turkey was sure to succumb. When Asiatic Turkey went to pieces, somebody would pick up two significant fragments—the valley of the Tigris and Euphrates Rivers, which is the natural overland route to India, and the Isthmus of Suez, which is on the shortest sea line to India. The fall of Turkey would also affect the Mohammedan subjects of England, especially in India, because they look upon the sultan as the head of their church. Hence England came out

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as the friend and supporter of Turkey."

Russia's Dream

Ever since the days of Peter the Great it has been Russia's cherished hope to possess Constantinople. This dream has led Russia to fight the Turks, on every advantageous opportunity, during the past two centuries, with the hope of establishing a basal relief station at Con-

stantinople. . . . Russia accepts the challenge thrown down by the mad hirelings



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CONSTANTINOPLE. EUROPE AND ASIA MEET ON THE BOSPORUS

stantinople for Greater Russia, and thus obtaining the command of the gateway between the East and the West, and direct access to the ocean through ice-free ports by way of the Bosphorus and the Dardanelles. Russia believes that her hour of opportunity has come at last.

Russians Believe Turkey Is Doomed

All the Russian newspapers express enthusiastic gratification at Turkey's entrance into the war, declaring that it makes the Turkish question possible of settlement at once and for all time. The *Bourse Gazette* of Russia of November

2 says: "It is Russia's opportunity. There is no general combination of powers such as several times saved Turkey from final destruction by the heavy hammer of Russian forces. With the blood of our sons we have shown the Allies our friendship, and therefore nothing will move them once more to hold back our hand. . . . Russia accepts the challenge thrown down by the mad hirelings

of Germany, and marches to the fulfillment of her destiny with undimmed faith." The *Novoe Vremya* of November 2 says: "The day when Turkish forces were handed over to the Germans was the day of the virtual death of the once glorious Ottoman Empire. The commander of the German army and other German officers simply acted as the funeral guard."

The *Bombay Chronicle* of November 3, in an editorial headed "Suicide," says of Turkey's entrance into the war: "The folly and rashness of those in whose

(Continued on page 41)

Significance of the Sunday Law Decision by the District of Columbia Court of Appeals

FOR many years the descendants of the New England Puritans have been importuning the national Congress for a Sunday law for the District of Columbia. They have never forgiven the makers of the Constitution for separating the political and religious functions of the people, never forgiven the founders of the nation for establishing the religious equality of men in this republic. Therefore they have sought to compel the nation to perform an act which would be a stultification of itself, a repudiation of that fundamental, but, to them, very obnoxious principle of the separation of religion from the functions of government. The act by which they seek to accomplish that undertaking is the passage of a Sunday law for the District of Columbia by the federal Congress.

The national Constitution as it now stands was designed to guarantee, with all the power of the nation, the religious freedom and equality of every American citizen. Most of the State constitutions have guaranties equally strong for the protection of the religious freedom and equality of their citizens. To be sure, the power of persuasion and the force of an unbalanced personal desire have worked in most of the States to frustrate the laudable purpose of the makers of these State constitutions; and through that yielding, the States have passed religious laws that infringe upon religious freedom, and place men, because of their religious faith, upon unequal footings. But there stand the constitutions themselves, bearing eloquent testimony against the iniquitous procedure.

Congress during all these years has refused to pass the much-desired but stultifying legislation, though the force and power of federated religion have dashed

against it their waves of petitions, demands, and threats. Even "political beheadal" has been declared to be the doom of those legislators who would not yield.

Reversing Decision of Judge Gould

But recently there appeared a new and interesting development in this situation. The lessee of a baseball park in the District of Columbia desired a license to play a game of ball there on Sunday. The District Commissioners refused to grant him a license, or to permit the park to be used for such a purpose on that day. An injunction was served upon the Commissioners, restraining them from interference in the matter. The case was tried in the supreme court of the District, and went against the Commissioners, the court holding that the Commissioners were not authorized to legislate upon the subject of Sunday observance. The Commissioners then carried the case to the District Court of Appeals, and the decision handed down in that court by Associate Justice Charles H. Robb reverses the decision of the District Supreme Court, and declares the Commissioners were within their rights in refusing the license and in legislating upon Sunday observance.

Does What Congress Refused to Do

Thus, what the national government is forbidden to do in order that it may not trample upon the consciences of men, and what the States are forbidden to do for the same reason, the municipality by this decision is permitted to do in spite of the invasion of human rights which such action is certain to involve. For there is more involved in this decision than the mere matter of playing a game

of baseball on Sunday. It involves the whole question of the enforcement of religious ordinances by civil law. It involves the question of whether legislators have a right under our form of government to make the religious customs of some of the people obligatory upon all the people under force of civil penalty.

Cites Roman Law as Precedent

The length of the decision precludes the possibility of reproducing it here. The decision refers to the Sunday legislation of Constantine, emperor of Rome (A. D. 321), and to the early Sunday laws of England, to show the consistency of such legislation and precedents therefor. But the justice takes no account of the fact that those governments were church-and-state governments; that those governments were founded upon the principle of state dominance over religious affairs and church dominance over civil affairs, whereas our national government and all our State governments were founded upon a principle diametrically opposed to that,—the principle of the entire separation of the church from control in civil and political affairs, and the entire separation of the government from control in religious affairs. Therefore the justice's reference to those laws is without justification. Those laws cannot justly be cited as precedents in such cases, because our government rests upon a basis entirely different from the basis upon which those governments were founded.

In the days of Constantine religion was a department of state, and he was consistent with his governmental system in enforcing religious customs or ordi-

nances by law. Conditions were similar in England, and are to this day. The English were consistent with their governmental system in legislating upon religious things. But when the American government, the American State, and the American municipality legislate upon re-



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CHAS. H. ROBB, OF THE D. C. COURT OF APPEALS

ligious things, they are entirely *inconsistent* with the American governmental system. While ancient Rome and England were wrong, even though consistent, Americans, in legislating upon religious things, are both wrong and inconsistent.

Upon this very point the supreme court of North Carolina, in reversing the decisions of the lower courts, to the effect that "a contract made on the Lord's Day was invalid, in that Christianity is a part of the law of the land, and hence independent of any statute," said:—

The first Sunday law, the edict of the emperor Constantine, was the product of that pagan conception, developed by the Romans, which made religion a part of the state. The day was to be venerated as a religious duty owed to the god of the sun. . . . The Founder of the Christian religion said that his kingdom was "not of this world," and under our constitutions, both State and federal, no act can be required or forbidden by statute because such an act may be in accordance with or against the religious views of any one. . . . It is incorrect to say that Christianity is a part of the common law of the land, however it may be in England, where there is a union of church and state, which is forbidden here.—*North Carolina Reports, Vol. CXXXIV, pages 508-515.*

Bases Decision on Religion

The decision of the District Appellate Court continues:—

Irrespective of any mandate of law, the Christian world, of which this country is a part, has by common consent set apart the first day of the week as a day of rest, reflection, and devotion.

But that can have nothing to do with the *civil* affairs of the country. The laws of the commonwealth are supposed to stand upon a basis of their own. American legislation and American judicial decisions must be based upon the national Constitution, not upon the decrees of a church council. State law and municipal law are based upon State constitutions and municipal charters, not upon the decisions of denominational conferences or the religious requirements of local church bodies. What a church or a body of churches may do is no sufficient basis, in fact, is no basis at all, for the enactment of civil laws bearing upon all.

Because that part of the world which is called the Christian world "has by common consent set apart the first day of the week as a day of rest, reflection, and devotion," is no adequate reason why the rest of the world should be com-

pelled by force of fine and imprisonment to adopt it as their day, and to do as the others do upon that day. The Creator of the heavens and the earth "has set apart" *the seventh day of the week* "as a day of rest, reflection, and devotion," and has never revoked that decree (see Ex. 20:8-11); and there are many thousands of Christian people who feel themselves more in conscience bound to observe his decree than to observe as a religious requirement what has been set apart by "the common consent" of the "Christian world." In fact, "the common consent" of the "Christian world" can never be set forth by a true Christian as a valid basis, or reason, for disobeying the great law of the almighty Ruler of the heavens and the earth. Neither can "the common consent" of the "Christian world" be adopted as an adequate basis for the enactment of civil law. The North Carolina Supreme Court in the case above cited speaks as follows upon this point:—

It is equally forbidden under our severance of church and state for the civil power to enforce cessation of work upon the Lord's Day in maintenance of any religious views in regard to its proper observance. That must be left to the conscience of men, as they are severally influenced by their religious instruction. . . . Even if Christianity could be deemed the basis of our government, its own organic law must be found in the New Testament, and there we shall look in vain for any requirement to observe Sunday. . . . Sunday was adopted by Christians in lieu of Saturday long years after Christ. . . . As late as the year 409 two rescripts of the emperors Honorius and Theodosius indicate that Christians then still generally observed the Sabbath (Saturday, not Sunday).

Justice Robb makes reference to what Justice Field says in the *ex-parte* Newman case (9 Cal. 502) in supporting the idea of the justice of such legislation, and quotes the following from him:—

In its enactment [the enactment of a

Sunday law] the legislature has given the sanction of law to a rule of conduct which the entire civilized world recognizes as essential to the physical and moral well-being of society. The prohibition of secular business on Sunday is advocated on the ground that by it the general welfare is advanced, labor pro-

tional and was stricken from the statute books of that State. The decision of the California Supreme Court was written by Chief Justice Terry, who said, in part:—

The enforced observance of a day held sacred by one of the sects is a discrimi-



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EGYPTIAN TROOPS AT CAIRO, EGYPT, WHO WILL DEFEND THE SUEZ CANAL AGAINST THE TURKS

tected, and the moral and physical well-being of society promoted.

Borrows Wrong Vehicle

But in this document Justice Field was not writing the opinion of the California Supreme Court, but his own dissenting opinion, dissenting from the decision of the supreme court, which was against his position. By that decision the California Sunday law was declared unconstitu-

nation in favor of that sect, and a violation of the freedom of the others. . . . Considered as a municipal regulation, the legislature has no right to forbid or enjoin the lawful pursuit of a lawful occupation on one day of the week any more than it has to forbid it altogether.

The law was declared unconstitutional because of its violation of sections one and four of the State bill of rights. In 1861 another Sunday law was passed by



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TURKEY'S WAR MINISTER, ENVER PASHA
This man is considered responsible for Turkey's
entrance into the war.

the California Legislature which was upheld by the supreme court, Justice Field now being the chief justice; but in

1882-83 the people rose up against the law, defeated the Republican party, which favored the law, and gave an overwhelming majority to the Democratic party, which stood for the law's repeal. That law was repealed in 1883.

Arguing that the Commissioners' ruling was in the nature of a "usual police regulation," Justice Robb continues:—

If its provisions are reasonable and not in conflict with some law of Congress, its passage is authorized by said act of 1892.

But the regulation of the Commissioners in establishing a religious ordinance and custom by law is, to that extent, an establishment of religion; and that is expressly forbidden by a document to which even Congress must look as a basis for American law, that is, the Constitution of the United States. Congress may recognize Sunday as a day of rest by itself resting upon that day, as it does not always do, but as it has the right to do; but when it or any other body passes legislation compelling other men to recognize that day because of the religious convictions of some of the people, it usurps a power never delegated to it, and does what the Constitution expressly forbids.

Enters the Spiritual Realm

Another declaration in the decision of Justice Robb is worthy of note:—

Each of the prohibited things is purely secular in character and out of harmony with the atmosphere of Sunday. In short, each would constitute a false note, and jar upon the sensibilities of those seeking the rest and quiet to which they are entitled.

That places the whole question directly upon a religious basis, just as was done under Roman and English law, in those governments where a union of church and state existed, which, says the North Carolina Supreme Court, "is forbidden here." We submit that a court

decision resting upon that basis is a repudiation both of the Constitution of the United States and of the very genius and spirit of American government. We can do no better in closing this article than to give another extract from the decision of the North Carolina Supreme Court above cited:—

If, therefore, the cessation of labor or the prohibition of the performance of any act were provided by statute for religious reasons, the statute could not be maintained.

The decision of the District Court of

Appeals is based preeminently upon "religious reasons," and therefore, in the opinion of the North Carolina Supreme Court, "could not be maintained."

Americans must remember that American law has Constitutional limitations; that American law cannot find its basis in religious customs so long as church and state are dis severed here; and that American jurists cannot find under church-and-state governments valid precedents for their rulings in cases where religious practice or prejudice is involved.

C. M. S.



The Circuit Court of Oregon Declares Sunday Laws Unconstitutional

THE same week that the District of Columbia Court of Appeals rendered a decision that Sunday laws are valid and a proper subject for legislation by the Commissioners of the District, the Oregon Circuit Court rendered a decision declaring Sunday laws unconstitutional and void, and not a proper subject for legislation by an American legislature. Judge Gould in a lower court of the District a few months previously had also declared Sunday laws not a proper subject of legislation because of their religious character.

In the Portland *Oregonian* of October 28, under the heading "Sunday Law Voided," the following account appears:—

The Oregon Sunday-closing law, Section 2125, Lord's Oregon Laws, was today declared class legislation and unconstitutional by Judge R. G. Morrow, of Portland, sitting in the Lane Circuit Court. The decision is the result of a test case following the closing on Sunday of cigar stores, fruit shops, and confectionery stores in Eugene by the district attorney several weeks ago. . . .

The decree of Judge Morrow held that the law not only contravened Sec-

tion 20, Article 1, of the State constitution, but violated the Fourteenth Amendment to the Constitution of the United States.

"The law is unconstitutional on more grounds than claimed by the defendant," declared Judge Morrow in returning to his decision.

Contradictory Decisions

It seems strange that two courts of equal authority should render directly opposite opinions upon the identical question involved in the decisions; and yet it is an easy matter to find legislative acts and court decisions on both sides of almost every question of law.

Not Justice but Precedents

It often happens that American courts, instead of deciding cases in harmony with American jurisprudence, quote the decisions of English courts, and even Roman courts and emperors, in order to sustain a decision that is considerably flavored with religion.

We have a striking illustration of this mode of procedure in the recent case of the court of appeals of the District of Columbia legalizing Sunday legislation

for the District. Instead of citing American jurisprudence based upon the federal Constitution, it cited the court decisions based upon English law,—the law of a country having an established state religion,—and even cited Roman jurisprudence back in the days of Constantine, who enacted the first Sunday law that was ever enacted. Four fifths of all the Sunday laws in the States are based on the English law of Charles II, which put the act on a purely religious basis. It is not strange that King Charles should make such a law and put it on a religious basis,—the only basis it could be put upon in such a government—a union of church and state; but it is inconsistent for Americans to legislate upon a religious question and at the same time claim to believe in a total separation of church and state.

American Jurisprudence Romanized

American jurisprudence, based on the inalienable rights of man as set forth in the Declaration of Independence, and on freedom of religion and equality of rights before the law as set forth in the federal Constitution, has suffered much because of the failure of some jurists to distinguish the difference between the English (or Roman) and American systems of government—the one based on a union of church and state and the other on a separation of church and state. The federal Constitution is no longer considered by some as a barrier against religious legislation, since the courts are the interpreters of the Constitution.

A Contrast of Decisions

Judge Robb of the District Court of Appeals based his decision purely on religious reasons, as follows: "Each of the prohibited things is purely secular in character and out of harmony with the atmosphere of Sunday." "Purely secular" things cannot be prohibited by the

state on the ground that they are "out of harmony with the atmosphere of Sunday," unless it is for "purely religious reasons." But the supreme court of North Carolina, having equal authority with the court of appeals of the District, rendered the following decision upon the same question:—

If, therefore, the cessation of labor or the prohibition of the performance of any act were provided by statute for religious reasons, the statute could not be maintained.

Judge Robb gives another "religious reason" for sustaining Sunday laws, as follows:—

The Christian world, of which this country is a part, has by common consent set apart the first day of the week as a day of rest, reflection, and devotion.

Judge Rodman of the North Carolina Supreme Court refutes this argument in his decision, as follows:—

It is incorrect to say that Christianity is a part of the common law of the land, however it may be in England, where there is a union of church and state, which is forbidden here. . . . Even if Christianity could be deemed the basis of our government, its own organic law must be found in the New Testament, and there we shall look in vain for any requirement to observe Sunday. . . . It designated Saturday, not Sunday, as the day of rest.—*North Carolina Reports, Vol. CXXXIV, pages 508-515.*

Judge Robb cited ten State supreme court decisions which upheld "ordinances or regulations relating to the observance of Sunday, passed under general grants of police power to the various municipalities, having for their object the protection of the health and morals and the promotion of the general welfare of the people." We are able to cite more than ten State supreme court decisions which deny that Sunday observance legislation constitutes proper police regulation.

Sunday Laws Not Proper Police Regulations

It is very evident that the following decisions are more in harmony with American jurisprudence than is the decision of the District Court of Appeals, based on English law:—

Making it a misdemeanor to keep open and conduct a barber shop, or to work as a barber, on Sundays and other holidays, is an undue restraint of personal liberty, and is special legislation, based upon an arbitrary classification, and not a proper exercise of the police power, and is unconstitutional and void.—*Decision of Supreme Court of California, April 17, 1896.*

It would be a strained and far-fetched

construction to hold that violations of the Sabbath *per se* would affect the health of the citizens or constitute a nuisance.—*12 Lea, Tennessee Reports, page 507.*

Power given to a municipality "to make regulations to secure the general health of the inhabitants, and to prevent and remove nuisances," does not authorize Sunday ordinances.—*"American and English Encyclopedia of Law," Vol. XXVII, page 392.*

It is time that some voice should be raised in protest against our backward tendencies, and that the principles of civil and religious liberty as expressed in the fundamental law of the nation should be maintained. C. S. L.

Police Regulation and Sunday Observance

S. B. HORTON

IN his decision upholding the authority of the District of Columbia Commissioners to legislate upon the subject of Sunday observance, Nov. 5, 1914, Associate Justice Charles H. Robb said, among other things:—

"Sunday legislation has been known to the world for more than fifteen centuries, having originated in Rome, A. D. 321, when Constantine the Great issued an edict commanding all judges and inhabitants of cities to rest on that day. (*Carver vs. State*, 69 Ind., 61. *Campbell vs. Int. L. Assur. Soc.*, 4 Bows., N. Y., 298.) Such laws were passed at an early date in England, and early legislation in this country on the subject was based upon the comprehensive statute of 29 Charles II, chap. 7. (*Rodman vs. Robinson*, 134 N. C., 503.) But, irrespective of any mandate of the law, the Christian world, of which this country is a part (*Holy Trinity Church vs. United States*, 143 U. S., 457, 465), has by common consent set apart the first day of the week as a day of rest, reflection, and devotion. In our own land State legislatures have taken cognizance of the traditions and customs of the peo-

ple in thus setting apart Sunday by enacting laws relating to the observance of that day, the theory of such laws being that they tend to promote order and advance the moral and physical well-being of those affected. Viewed in their civil aspect, these laws have been sustained with uniformity as a valid exercise of the police power."

In keeping with decisions of some other courts, Justice Robb assumes that the consensus of religious opinion regarding Sunday observance is sufficient warrant for civil laws respecting it. But it must also be borne in mind that many courts have decided just the opposite; namely, that in the light of the American principle of civil government there is no warrant for a civil law esteeming one day above another.

Regarding police power and regulations, the following citations are worthy of consideration:—

Police Power—General Principles

"The authority to establish, for the intercourse of the several members of the body politic with each other, those rules of good conduct and good neigh-

borhood which are calculated to prevent a conflict of rights and to insure to each the uninterrupted enjoyment of his own, so far as is reasonably consistent with a corresponding enjoyment by others, is usually spoken of as the authority or power of police."—*Cooley's Const. Law*, page 238.

"All property and all rights within the jurisdiction of a State are subject to the regulations and restraints of its police power, except so far as they are removed therefrom by the express provisions or implications of the federal Constitution."—*Ib.*

"The police power may be defined in general terms as that power which inheres in the legislature to make, ordain, and establish all manner of reasonable regulations and laws whereby to preserve the peace and order of society and the safety of its members, and to prescribe the mode and manner in which every one may so use and enjoy that which is his own as not to preclude a corresponding use and enjoyment of their own by others."—*Id.*, pages 320, 321.

Mr. Cooley draws the preceding conclusions from decisions rendered by courts in a number of cases, and it must be observed that police power and police regulations have their limitations, and are not considered valid when exercised against natural and inalienable rights.

Differing Opinions

Many decisions may be quoted to show that a wide difference of opinion exists among jurists regarding the right of the state to enforce Sunday laws under the authority of police power. Perhaps a few in opposition to Justice Robb's decision on the question of police regulation may be appropriate:—

"Power given to a municipality to make regulations to secure the general health of the inhabitants, and to prevent and remove nuisances, does not authorize Sunday ordinances."—*American and English Encyclopedia of Law*, Vol. XXVII, page 392.

"The power to pass laws for the preservation of the health and comfort of

the town is limited to such ordinances as relate to these two objects.

"It would be a strained and far-fetched construction to hold that violations of the Sabbath *per se* would affect the health of the citizens or constitute a nuisance."—*12 Lea, Tennessee Reports*, page 507.

"Making it a misdemeanor to keep open and conduct a barber shop, or to work as a barber, on Sundays and other holidays, is an undue restraint of personal liberty, and is special legislation, based upon an arbitrary classification, and not a proper exercise of the police power, and is unconstitutional and void."—*Decision of Supreme Court of California, April 17, 1896.*

If the courts are to deal with the question of rest in connection with the public health, why not see to it that all people shall be compelled to retire at an early hour of the natural rest time, which is the night. Sabbath observance was instituted, not primarily for physical rest, but for cessation from worldly employment in order to engage in the worship of the Creator. "It would be," as the Tennessee judge declares, "a strained and far-fetched construction to hold that violations of the Sabbath *per se* would affect the health of the citizens or constitute a nuisance."

The Underlying Object

The true and underlying object of Sunday laws and their enforcement is expressed in the following:—

"Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. 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."—*Rev. S. V. Leech, D. D., in Homiletic Review for November, 1892.*

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

laws."—*Rev. W. F. Crafts, in Christian Statesman, July 3, 1890.*

"A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out and you take the rest out."—*Rev. W. F. Crafts, in "Hearing on Sunday Rest Bill," Dec. 13, 1888, page 21.*

"The experience of centuries shows

of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. . . . It is not the legitimate province of the legislature to determine what religion is true or what false. . . . If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it



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BRITISH HIGHLANDERS CROSSING A SQUARE IN BOULOGNE, FRANCE

that you will in vain endeavor to preserve Sunday as a day of rest unless you preserve it as a day of worship."—*Dr. Joseph Cook, in Boston Monday Lectures, in 1887.*

Our early statesmen evidently saw the un-Americanism and injustice of compelling Sunday observance by civil law. Col. Richard M. Johnson, in his report from the Committee on Post-Offices to the United States Senate, Jan. 19, 1829, makes this pertinent comment:—

"It should, however, be kept in mind that the proper object of government is to protect all persons in the enjoyment

to its ultimatum. We shall, if consistent, provide for the erection of edifices for worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity."

Believing Justice Robb's decision to be a very dangerous one, and that the inalienable rights of American citizenship are menaced by such decisions, we feel justified in taking exception to it, and in so doing we are taking a position in harmony with the attitude of the fathers of this country.

Sunday legislation, being admittedly religious, is contrary to the genius of our

system of government. Mr. James Madison, well known as 'the Father of the Constitution, said:—

"There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."—*Elliot's "Debates on the Federal Constitution," Vol. III, page 330.*

Thomas Jefferson is on record as stating the same thing, in substance:—

"I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises."—"*Works of Thomas Jefferson," Vol. V, page 236.*

Decisions Suggesting Warning

In a California Supreme Court decision a warning was given against assuming too much in behalf of police regulation:—

"While the police power is one whose proper use makes most potently for good, in its undefined scope and inordinate exercise lurks no small danger to the republic; for the difficulty which is experienced in defining its just limits and bounds affords a temptation to the legislature to encroach upon the rights of citizens with experimental laws none the less dangerous because well meant. We think the act under consideration gives plain evidence of such encroachment. It is sought to be upheld by the argument that it is a police regulation; that it seeks to protect labor against the oppression of capital.

"It is not easy to see where or how this law protects labor from the unjust exactions of capital. A man's Constitutional liberty means more than his personal freedom. It means, with many other rights, his right freely to labor, and to own the fruits of his toil. It is a curious law for the protection of labor which punishes the laborer for working. Yet that is precisely what this law does.

"If it be Constitutional to single out one such class, and debar its members from the right to labor on one day in the week, it would be Constitutional to pro-

hibit them from following their vocation upon six days of the week. When any one such class is singled out and put under the criminal ban of a law such as this, the law not only is special, unjust, and unreasonable in its operation, but it works an invasion of individual liberty,—the liberty of free labor, which it pretends to protect."—*State vs. Leo Lentzch, 1896.*

It was well said by the Kentucky Court of Appeals, in a decision rendered March 8, 1910 (*John Stratman vs. Commonwealth of Kentucky*):—

"While the legislature has the undoubted right to classify business, occupations, or trades, for the purpose of exercising the police power of the State, it has been held that such classification must be reasonable and natural. Here the police power is exercised, not against the trade, but the violation of the Christian Sabbath. It is not barbering that the law seeks to prevent, but merely barbering on Sunday—the violation of the Christian sabbath."

The Irresistible Conclusion

It will be seen from these decisions, as well as from the candid admission of Justice Robb, that religion is the real basis of Sunday legislation. For upon what other basis can an act performed on Sunday be held to be against the good order of society, etc., when the same act performed upon other days of the week is recognized to be correct, and not against the good order, etc., of society?

Sunday laws are never enacted because the things forbidden in them are uncivil or wrong in themselves, but, as is admitted in court decisions, etc., to prevent the violation of what is called the Christian sabbath. We believe that Sunday laws in America will yet be a strong agency in the repudiation of the principles upon which this republic was founded, even as legislation of a similar character helped to usher in the downfall of Rome and that night of horrors known as the Dark Ages.

We believe this decision is filled with menacing prospects.

Bryan's Plowshares and the No-More-War Policy

THE Secretary of State secured recently some old swords, had them cast into plowshares, and presented them as souvenirs to the ambassadors of the various nations who signed the peace treaties with the United States. He had the following words inscribed upon these plowshares: "'They shall beat their swords into plowshares.'



HON. W. J. BRYAN

Isaiah 2:4." There has been much comment concerning this affair. Some has been favorable, but some critics have regarded it as a political farce, despite the good intentions of Mr. Bryan.

To say the least, we are compelled to admire our worthy Secretary's earnest endeavors to get the nations to disarm and live at peace with one another. We can only wish that he might succeed in this noble enterprise. But if we have the correct understanding of the prophetic utterance which he caused to be inscribed upon the plowshares, it is an utterance from the lips of man, instead of from the lips of God. There are only two places in the Bible where this utterance is recorded. Let us see who makes the statement. Isaiah begins the sentence thus:—

"It shall come to pass in the last days, that . . . many people shall go and say, Come ye, and let us," etc. Isa. 2:1-4. The prophet Micah begins the sentence thus: "But in the last days it shall come to pass, that . . . many nations shall come, and say, Come, and let us," etc. Micah 4:1-3.

But according to the prophet Joel the Lord is not saying what the people or nations are saying in the last days. The Lord says the very opposite of what the people say concerning what the people and nations will do. Joel begins thus:—

"The Lord has spoken it. Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears." Joel 3:8-10.

Isaiah and Micah record a prophecy of what the people will be saying in the last days, and Joel records what the Lord says the people will be doing. Both these prophecies are being fulfilled before our eyes today. We submit, with all due respect, that Mr. Bryan and the ambassadors of these various nations are fulfilling these prophecies. While they are prophetically beating swords into plowshares and declaring by peace treaties that they will not "learn war any more," yet according to the Lord's prophecy the nations are doing just the opposite, and are making the most gigantic preparations for war that have ever been made in the history of the world.

Paul gives this testimony concerning the same matter:—

"This know also, that in the last days perilous times shall come." "For when they [people and nations] shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

Just at the time when the peace delegates were on their way to the International Peace Congress, at Constance, and were uttering a world's peace and safety cry, they were suddenly arrested by the greatest war in the history of the world, and some of them were captured and imprisoned. Thus again was the Scripture fulfilled; for when they were saying, "Peace and safety," and were arranging for world peace, then "sudden destruc-

tion," a world war, burst upon the world, and some of the very ones who were arranging for world peace were caught in the merciless tentacles of that most terrible international conflict. See 1 Thess. 5:3.

According to the Scriptures, as long as this old world stands there will be oppression, persecution, tribulation, dis-

on the very last day of this present world's history, as follows: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him [the King of kings and Lord of lords] that sat on the horse, and against his army. . . . These both were cast alive into a lake of fire burning with brimstone." Rev. 19:19, 20.



Photo by Buck, Washington, D. C.

A MISINTERPRETED PROPHECY OF THE DIVINE WORD

Photo of one of the plowshare paper weights (actual size) made from old swords by the American Secretary of State, and given to each of the diplomatic representatives of the twenty-eight nations signing peace treaties with the United States.

stress, perplexity, and war among the inhabitants of earth, even to the very last day of this present world's existence. The battle of Armageddon is still future. "The kings of the earth" and the armies "of the whole world" are to be gathered "together unto the war of the great day of God, the Almighty," just before the end of the world. "And they gathered them together into the place which is called in Hebrew Har-Magedon." Rev. 16:14, 16, R. V. The revelator further describes the scene which will take place

This shows conclusively that there will be war among the nations until the very day of Christ's triumphant descent from heaven, when he "shall break in pieces and consume all these kingdoms," and "set up a kingdom, which shall never be destroyed." Dan. 2:44. The difficulty with many is that they wrongly divide the Scriptures, and try to apply to this present world Scriptural texts which apply to the world to come, forgetting that this earth on which we now live is "kept in store, reserved unto fire

against the day of judgment and perdition of ungodly men." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 7, 13. Not until the earth is made new after "the day of judgment and destruction of ungodly men" (R. V.) will men learn to live at peace and "learn war no more." This world is not to be regenerated and reformed by man's own devising or through civil law in the last day, but by God's own special act of destroying the impenitent and ungodly, and re-inhabiting the earth with the redeemed of all ages, saved through Christ. The human race is not its own savior. The unregenerate human heart is full of strife, and cannot of its own self change its nature.

In spite of all that human ingenuity may devise to stay the power of the war

god, we do not believe that he can be conquered or subdued and lasting peace be ushered in by signing peace treaties or by purchasing a few old swords and beating them into plowshares. War and strife will continue among selfish men and nations "until He come whose right it is" to reign.

While we do not believe that the everlasting kingdom of God is going to be established by civil enactments among men or nations without a spiritual change of heart, yet we believe that we, as co-workers with divine Providence, should do all in our power to frustrate the evil designs of militarism, that life may be made endurable until the determined counsel of the Almighty is accomplished by his special act of intervention at the last great day, when an entirely new order of things is to be established for eternity.

C. S. L.



The People of California Reject Sunday Legislation

FRANK A. COFFIN

CALIFORNIA has voiced her emphatic protest against a Sunday law. The so-called Barbers' Sunday Bill was overwhelmingly defeated at the last State election, November 3. The majority against it was 167,211. The measure received 290,679 votes, and 457,890 voted against it. The number voting against it doubtless would have been much larger had the people fully comprehended the evils which would have followed its enactment.

The bill was a long one, containing twenty-two sections and subsections. The title, "An Act to Provide for One Day in Seven as a Day of Rest," was misleading, since the bill specifically designated Sunday as the day to be observed. California has had a one-day-rest-in-seven law upon the statute books for twenty-one years. Had the barbers' bill

passed, its tendency would have been to give the expression "one day in seven" the legal meaning of "Sunday," since Sunday is the particular day in seven named in the body of the bill.

Although the California State Federation of Barbers was behind the measure, it did not affect the barbers more than many other classes of labor. It would have affected fruit growers, agriculturists, and ordinary laborers of the State very drastically. Even housework was forbidden on Sunday. Children might not assist their parents in labor about the premises on that day, for it was declared "unlawful to require any person or persons to engage in any occupation more than six days."

The bill was aimed to strike all classes, with the exception of those exempted. The exemptions included those lines of

trade which would be likely to oppose the bill. "Works of necessity" were made to include "sports, theaters, and amusements, ice cream parlors, parks, bathhouses, libraries, museums or art galleries, sale and delivery of *daily* newspapers and magazines," as well as work in preparing the Sunday or Monday morning editions of dailies.

Prize fights, baseball games, and races were made lawful on Sunday, but corn hoeing, potato planting, and irrigating, except where the flow of water was not continuous, were penalized. The man who sold a pint of milk or a loaf of bread from a "store," was made a criminal, subject to a \$200 fine and imprisonment for thirty days in the county jail, or both fine and imprisonment on second offense. But the bill made it perfectly legitimate for others to sell and deliver milk on Sunday. It made it a crime for a grocer to sell a pound of crackers or for a baker to sell a loaf of bread on Sunday, but lawful for ice cream parlors to remain open all day, serving ice cream and cake, soda water, candy, etc. To keep open or to operate a bakehouse on Sunday for profit was made an offense against public morals, but setting sponges in bakeries was commendable.

This bill was an attempt to establish religion by law. It made criminal on Sunday what it was lawful to do on other days of the week, thus showing that it was trying to establish the sacredness of the *day*, rather than the wrongfulness of the act. Most laws protect society. This one protected Sunday. Why should not the state, rather, protect its citizens in the right to rest and labor on any and all days of the week? What right has the state to make honest labor a crime?

The religious nature of the bill was shown also in its exemption from the provisions of two sections for the individual belonging to "a religious society which observes some other day than Sunday as its day of worship, and who actually keeps his place of business or occupation closed and does not work for gain or wages upon said day of worship."

It can readily be seen that this places the burden of proof upon the defendant. The accused must prove to the satisfaction of the court that he is a member of a society meeting these specifications, and that he punctiliously observes another day of the week than Sunday. Suppose he is a Seventh-day Adventist or a Seventh-day Baptist physician, and in cases of emergency is called on Saturday to administer to the sick. The law makes no exceptions for him. He must give up his practice on the seventh day, and observe the day with rigor, else the law of Sunday rest applies to him as to others. Yet the physician belonging to the Methodist, Presbyterian, or Congregational Church would be exempt from all blame for work he performed on Sunday.

Furthermore, the bill would have forced the courts to decide what constitutes church membership, whether a man is a member as soon as he is baptized by the minister of a certain church, or whether it must be by vote of the church body. If he is a member as soon as baptized, is sprinkling sufficient to make him a member, or must he be immersed? It is easy to see how cases involving this question might be carried into the courts. If we open the floodgates to a religious law, it is likely to overflow all bounds. Also, it might lead to the establishment of a department in the Hall of Records for the registry of all seventh-day church members. This certainly would be unjust to one denomination, unless all were obliged to furnish a like registry.

As far as Seventh-day Adventists are concerned, the exemption clause would not have helped them much, in view of another section which provided that the word Sunday in the bill "means a period of time which begins at twelve o'clock on Saturday night," and that "the word day means twenty-four consecutive hours." Seventh-day Adventists are accustomed to observe the seventh day of the week, or Saturday, according to the Bible reckoning of time, from sunset to sunset. But the bill said Sunday begins at midnight Saturday night. Then Sat-

urday ends there. A day being twenty-four consecutive hours, if the individual observed Saturday he must observe the twenty-four hours next preceding midnight Saturday, else, technically, he would not be exempt from the law's provisions. As Seventh-day Adventists do not observe the time in this way, the bill did not exempt them, although purport-

that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State." Now the cry is heard, "Change the Constitution!" It is significant that two initiative measures for this purpose were upon the ballot.

The Sunday bill was likewise in viola-



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FLEEING FROM THE INVADERS

Thousands of families in the war-stricken districts have had to do what this family is doing, leaving their homes and practically all they have to the mercy of the invaders.

ing to do so. Also it would have worked hardship upon those who observe Saturday but are not members of a church, of whom there are a considerable number. Instead of protecting them, the bill would have taxed them unjustly for a seventh part of their time. Furthermore, the large number of exemptions showed the bill to be class legislation.

This bill would have been a step toward the uniting of church and state. It was in direct violation of the California State Constitution, which provides

tion of the national Constitution, which prohibits laws "respecting an establishment of religion, or prohibiting the free exercise thereof." Sunday is a religious institution. It is a custom established by church councils and civil laws of Rome. It is folly to revive those ancient laws, against which martyred millions protested.

A church-state combination then ruled the world. America, through its dearly purchased religio-political divorce, has had religious freedom. But the illegal

wedlock is reestablished by the modern religious law. The state enacts the law because the church bids it do so. The state does the bidding of the church, and the church has begun to manipulate the state.

In enacting such a law, the state assumes to settle a religious controversy. Particularly is this so with the Sunday law. Sunday is not the Sabbath, for the commandment of Ex. 20:8-11 says: "The seventh day is the Sabbath of the Lord thy God." The seventh day is Saturday. The Catholic Church has exalted Sunday observance from the days of Constantine's first Sunday law to the present. For centuries it has looked upon true Sabbath keeping with disfavor, stigmatizing Saturday observance as "Judaizing." From its catechisms it has expunged that portion of Jehovah's commandment requiring seventh-day observance, and exhorts instead that its members keep Sunday holy.

A nation-wide movement is now on foot to amend the United States Constitution so as to make Sunday laws possible. The plan is to force upon the public, with the aid of policemen, sheriffs, prosecutors, and judges, the "moral laws of the Christian religion." In this Constitution, which has been a bulwark to American liberty, it is planned to "place all the Christian laws, institutions, and usages of our government on an undeniably legal basis." Let the demon-inspired Massacre of St. Bartholomew tell us what this will mean.

Religious trusts which are seeking the enactment of religious laws are a menace to the people of the United States, of all religious persuasions. It ought to be easy to see that if one religious law is right, all religious laws are right. If the state has the right to settle one religious question, it has the same right to settle all religious questions. As soon as the floodgates of religious legislation are thrown open, the only remaining question is, "Whose religious dogmas shall be made law?" Naturally, those of the church having the greatest voting

strength—the greatest numbers, if you please.

But no church member desires to submit against his choice to the dogmas of another church. No Catholic wants to be compelled by law to be immersed. Nor should he be. No Protestant desires to be forced by the policeman to bow in adoration before the image of the Virgin. It is a religious act, a matter of the conscience, a question between the individual and his God. In such matters, which do not tend to injure other individuals, the state has no right to interfere, for it exists to protect society, not to oppress it.

When the government makes laws concerning worship, it assumes the place of God to its subjects. Let the awful tortures of the Dark Ages testify to the evil of such a course. Let the horrors of the Spanish Inquisition protest in thunder tones against church-dominated statecraft. Let Russia's history of intolerance arouse us with its trumpeting to resist any encroachment upon our liberties. Our forefathers spilled their blood for them. They are as precious as life. Let us not yield to the siren voice which would deprive us of them. Let us have no Sunday laws, no state-governed religion, and no church-governed state.

Glendale, Cal.

LIBERTY is one of the choicest gifts that Heaven bestowed upon man, and exceeds in value all the treasures which the earth contains within its bosom, or the sea covers. Liberty, as well as honor, man ought to preserve at the hazard of his life; for without it life is insupportable.—*Cervantes*.

ROBESPIERRE defined liberty thus: "Liberty is the power which of right belongs to every man to use all his faculties as he may choose. Its rule is justice; its limits are the rights of others; its principles are drawn from nature itself; its protector is the law."

The "Submerged Issue" in New York Politics

K. C. RUSSELL

DURING the recent political campaign in the State of New York for the election of governor, it was claimed by all parties that religious issues had been injected into the contest. Ex-Governor Glynn, who was the Democratic candidate for governor, is a Roman Catholic. He claimed that much of the opposition to his election was due to the anti-Cath-

its spirit and its letter. The fact is that many, both in the Catholic Church and in the Protestant churches, are pursuing a course that is diametrically opposed to the true principles of civil government as taught by both Jesus Christ, the author of civil government, and the fathers of our country. Christ said: "Render therefore unto Cæsar the things



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CANADIAN BATTALIONS AT PLYMOUTH, ENGLAND

olic campaign that was waged against him by anti-Catholic organizations because he is a Roman Catholic. On the other hand, it was claimed by the representatives of the New York Civic League that other candidates were being opposed by the Catholic voters because they were Protestants.

Both Protestants and Catholics who were enlisted in the recent contest for the governorship of the Empire State, cited as their defense the splendid statement voiced in the Constitution of the United States, which reads as follows:—

"No religious test shall ever be required as a qualification to any office or public trust under the United States."

It is one thing to advocate loudly the principles voiced in the foregoing words from the Constitution, but quite another thing to carry the principle out in both

which are Cæsar's; and unto God the things that are God's." In these words Christ designed to teach a total divorce-ment of the church and state; and the fathers of this republic voiced the same principle in the First Amendment to the United States Constitution, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

How can the New York Civic League consistently accuse the Roman Catholic Church of injecting religious issues into politics when the chief feature of its own propaganda is the employment of the civil power to accomplish religious objects? The character of the work that is being carried on by the New York Civic League is so glaringly of a religio-political nature that no observing person can fail to discern it.

In the recent political campaign, the superintendent of this league sent to each candidate a list of questions, in order to ascertain whether he would champion the propaganda that was being carried on by the New York Civic League. The first question asked of each candidate is as follows:—

"Will you vote against all bills to weaken our present Sunday laws, and vote for any reasonable bills to strengthen the same?"—*The Reform Bulletin*, Oct. 30, 1914.

The securing of further and more drastic legislation for Sunday observance is one of the principal objects of this organization. That such legislation is religious is self-evident.

I herewith submit the following list of reasons, which will be found in Religious Liberty Leaflet No. 4, page 10:—

"That all Sunday laws are religious is evident from the following facts:—

"1. They originated when church and state were first united. The first Sunday law was enacted by Constantine, who is commonly known as 'the first Christian emperor.'

"2. They generally have some such title as 'An act to secure the better observance of the Lord's Day, commonly called Sunday.'

"3. The demand for them comes from religious people, or from those whom they succeed in enlisting in their cause.

"4. They are asked for 'to preserve the Christian sabbath as a day of rest and worship.'

"5. The disregard of them is decried because it lessens church attendance; the enforcement of them, then, must be to increase church attendance. 'Give us good Sunday laws, well enforced by men in local authority,' says one, 'and our churches will be full of worshippers.'—*Rev. S. V. Leech, D. D., in Homiletic Review*, November, 1892.

"6. They require the observance of one day in seven, a purely religious division of time; the week, or septenary order of days, being founded on the facts

of creation and the institution of the Sabbath at creation.

"7. They prohibit civil things, such as ordinary labor, the handling and sale of goods, business transactions, sports, the opening of public libraries, museums, art galleries, and the like, which can be prohibited only upon religious grounds.

"8. They permit works of mercy and necessity—a purely religious permission.

"9. They exempt, if at all, only upon religious grounds. Those exempted must 'religiously' and 'conscientiously' observe another day.

"10. They limit, circumscribe, or interdict nearly everything except the religious observance of the day; that is left free.

"All this goes to show that the institution concerning which the laws are made is religious and not civil, and that the only reason it is ever called civil is to disarm suspicion as to its real nature, obtain control of the civil power for its enforcement, and cause its nonobservance to be regarded as a crime, and prosecutions by the state for Sunday work and trade to appear consistent and right."

Furthermore, Dr. W. F. Crafts, who is the dominating spirit back of the New York Civic League, acknowledges the religious character of Sunday legislation in these words:—

"A weekly day of rest has never been secured in any land except on the basis of religious obligation. Take the religion out and you take the rest out."

On what ground can those who are seeking for laws to enforce a religious institution deny the same privilege to Roman Catholics who may wish to promote some of their religious objects by the aid of the civil law? They can rightfully say to the New York Civic League and all other so-called Protestant organizations, "Physician, heal thyself."

In fact, the Protestants are repeating the history of Rome in their efforts to secure Sunday legislation. The Bishop of Rome, in a convention held at Carthage in 401, petitioned the emperor "that

the public shows might be transferred from the Christian Sunday and from feast days of the week" because the people congregated to these places more than to the churches, and that if these were closed, "Christians would attend more to things divine." "In this way," says Neander, "the church received help from the state for the furtherance of her ends." In this way, by means of Sunday laws, church and state were united, and

the church obtained control of the civil power.

This is precisely the program that every organization seeking the aid of the state in matters of religion is trying to carry out. Legislators should beware of those who are appealing to the civil power to promote the observance of Sunday or any other legislation of a religious character, whether they are Catholics or Protestants.



Sunday Law Agitation in Washington State

W. F. MARTIN

EACH year there is held in the city of Tacoma, Wash., what is known as the Mont-Mara festival. Sometime during this festival, or carnival, there are automobile races on a large scale. One year ago these were held on Sunday, July 6. Many thousands of people usually flock to these races, as drivers of national and international repute compete for the prizes.

There was at this time in the State of Washington what was known as the Sabbath Observance League. This league opened negotiations with the managers to secure a change of the races from Sunday to Friday. The managers demanded for this change \$12,500. The league, it claims, secured about half this amount, but could not get the remainder, and so the races were held on Sunday, "greatly to the moral injury of Tacoma."

This stirred the members of the league to more diligence, and they organized the Lord's Day Alliance of the State of Washington as an auxiliary of the Lord's Day Alliance of the United States. The great purpose of this alliance is to "prevent a recurrence of this or any other desecration of the Lord's Day." How do they purpose doing this?—By framing a bill, and getting the legislature to pass it, thus calling to the aid of the church the arm of the civil law. To the average American this looks very much like religious legislation.

The query arises, Why is it thought morally worse for the racers to run their cars on Sunday than on Friday? None need be at a loss to answer. The members of the Lord's Day Alliance regard Sunday as a sacred day; and as they thus regard it, they cannot tolerate those who wish to devote the day to some purpose different from the wishes of the alliance. To prevent this, the alliance now proposes to secure a Sunday law that will prevent any desecration of the Lord's Day. Of course the alliance is to decide what constitutes the desecration of the day. It will have to be taken for granted that their consciences are right, and any one whose conscience is not in accord with theirs is wrong. One can but wonder what good it will do either the racers or those who wish to witness the races to prohibit such an event on Sunday. Then again, it surely will not benefit the church. It is doubtful if a single one who might be thus prevented from attending the races would go to church.

When will the leaders of the church learn that men and women cannot be won to Christ by the use of the civil power? Force never converted a single soul. Ministers and church workers have a right to persuade and exhort to accomplish their ends, but not to use the arm of the civil power. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Who Shall Teach Christianity?

JOHN N. QUINN

REV. DR. ROBERT ELLIS THOMPSON, president of the Central High School of Philadelphia, in an address before the delegates of the World's Christian Citizenship Conference in Philadelphia, made this statement:—

"Though there are, strictly speaking, no Christian nations, the United States has the best right to claim the title; for it has come nearest to framing its laws on the moral foundation of righteousness and justice."

One can readily coincide with the doctor's statement, as the United States in its Constitution does not recognize any religion, leaving the question of worship entirely with the individual conscience. To place Christian laws and usages on an undeniably legal basis in the fundamental law of the land would make the nation antichristian. And yet this is just what the doctor believes should be done. Here are some of his reasons for believing this to be a Christian nation:—

"Next week throughout the length and breadth of the land, there will be an offering of Thanksgiving, an acknowledgment of the nation's direct relation to the Divine.

"The songs of the nation, 'The Star-Spangled Banner' and 'My Country, 'Tis of Thee,' sing the praises of God, the one as a hope for the nation's welfare, and the other thanks for its preservation.

"The exemption of churches from taxation is practically a contribution to religion, and the decision of the Supreme Court declares that this is a Christian nation.

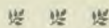
"To teach Christianity to the rising generation, then, becomes a duty of government; and what kind of teaching is it otherwise? . . .

"The essential object of education is to create a citizenship upon which the state can depend. Dr. Eliot of Harvard has said that the public schools are a failure, because they have not developed such good citizenship that men vote intelligently on great questions of reform.

"I answer that the cause of reform must be in the hearts and consciences of men, must be in the name of God; and that the failure of the public schools is only in that respect where they have failed to teach the moral law as laid down in the Holy Book."

To teach Christianity to unwilling pupils is contrary to the spirit of the gospel, and to tax a citizen even indirectly to support a religion in which he has no faith is tyranny. To the church and not to the nation God has committed the work of Christian education, and it will be a sorry day for the church and the nation when the latter undertakes the work of the former.

Takoma Park, D. C.



Persecution in the Twentieth Century

I. A. FORD

WE are often told that persecution is a relic of barbarism, which was practiced during the Dark Ages, and to some extent during the early history of this country, when men were groping for the light, and establishing a government for "the land of the free, and the home of the brave;" but that in these days of enlightenment and good will, when the spirit of Christian fellowship is being

proclaimed throughout the world, such things as occurred in the earlier times in Europe and America, could not possibly be reenacted. An experience which recently came to the attention of the writer, however, shows that human nature today is very similar to what it was in the days of old, and that bigotry and intolerance assert themselves as readily now as then.

There is living at the present time in a little town in Virginia, a man and his wife who were born in Russia, and were brought up members of the Greek Catholic Church. After they were married and one child had been born to them, they secured a copy of the Bible. As they read it and became acquainted with its teachings, they were convinced that

around as the finger, gave him one hundred strokes on the soles of his bare feet and the calves of his legs. Then seizing him by the beard, they jerked him upon his feet, and said, "Now will you recant?" The Lord gave him strength, and he answered, "No." They again threw him down and repeated the operation. He still retained sufficient strength



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PART OF THE CREW OF THE GERMAN CRUISER "EMDEN"

the church to which they belonged was not living in harmony with the precepts of the Scripture. They therefore withdrew from the Greek Catholic Church.

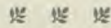
The priest ordered them to appear before him, and commanded them to recant, but he was unable to show them from the Scriptures the error of their way. They refused to be influenced by either his commands or his threats. Shortly after this, he sent five men to their home to persecute them until they should recant. The man was seized and thrown on the floor, and while three of the men sat upon him, the other two men, with strong sticks about as large

to assure them that he would not recant. They again threw him on the floor, and whipped him into insensibility. Not satisfied with that, they took his wife and gave her also two hundred strokes. The result of this punishment put them both in bed, she for two weeks, and he for six weeks, and the only one to wait upon them was their little child, then four years old.

A few months later the priest sent other men to persecute them, and told these men that if this man and woman would not recant, they should bring the husband and father to the cathedral. After they had taken him to the cathe-

dral, some one who knew the plot told the wife that the men were coming back to put her into the cistern and drown her. Upon learning this, she took the child and ran to the cathedral where her husband was. They were finally permitted to return to their home, which

they found had been entered, the furniture destroyed, the windows broken out, and nothing of value left to them. As soon as possible they arranged to come to America, where they are now living, and are following the dictates of their conscience in the matter of their faith.



An International Movement to Christianize Political Governments

CLAUDE E. HOLMES

FOR centuries the world has been cursed with religious intolerance. Nations have adopted religious dogmas favored by the ruling powers, and have sought to mold the minds of men into harmony with these opinions. Those were anxious and often bloody days for the minorities who had convictions contrary to human decrees. With a strong trust in God they opposed laws that would force them to disobey the divine will, and many became martyrs.

When our nation was born, a new national life came into existence. A new order of things came into being. Out of the melting pot of the ages came forth a vessel of honor. The earthly dross of state-established religions and intolerant monarchies was cast out, and the just and liberal gold of human government was preserved.

On the fourth of July, 1851, Pres. Millard Fillmore laid the corner stone of the extension of the Capitol building at Washington. The oration was delivered by Daniel Webster, Secretary of State. In the course of his address he said:—

“I now do declare, in the face of all the intelligent of the age, that for the period which has elapsed from the day that Washington laid the foundation of this Capitol to the present time, there has been no country upon the earth in which life, liberty, and property have been more amply and steadily secured or more freely enjoyed than in these United States of America.”

This is the result, under Providence,

he said, of our freedom “from civil tyranny or ecclesiastical domination.”

Forty-two years later, 1893, there was celebrated the one hundredth anniversary of the laying of the corner stone of the Capitol. The principal speaker on this occasion was William Wirt Henry, a descendant of the famous Patrick Henry. Eloquently and ably he portrayed the wonderful development of this country. After naming the fundamental principles of liberty which were secured to the inhabitants of this nation, he declared that the most valuable one is that of “divorcing church and state from their debasing union, which for centuries had brought unnumbered woes upon mankind. It was the first time that a state had ever placed religion on the ground which the Founder of Christianity had claimed for it; and the principle is now held to be the contribution of America to the science of government, and the chief corner stone of our system. It has shed the richest blessing upon both church and state in America, and will be the watchword of an advancing civilization throughout the world.”

The evil seeds of religious intolerance which have been so thickly sown in the years gone by, are continually springing into life. The free soil of America is an ideal place for the cultivation of the tares of legalized Christianity. The favorable condition is recognized and is being improved by those who would subvert the liberties of this country to their own interests.

Religious organizations are banding together. Over thirty of the leading Protestant churches of the United States have joined in the Federal Council of the Churches of Christ in America. The power created by this union is being brought to bear upon our government, and is also reaching out to other nations.

Demands are made that certain religious duties be enforced by law. This, in the estimation of the council, will place our nation on a higher plane of existence. Plans are being inaugurated that will include the various governments, and it is hoped that the churches will be able to control the nations and lead them in the ways of God. In a call to prayer issued by the Federal Council, it is urged that nations work "together with God for the establishment of his kingdom on earth."

A World Peace Council was appointed to be held in Constance, Germany, beginning Aug. 2, 1914. Thirteen nations and thirty-five religious denominations were to be represented at this meeting. While the delegates were on their way, the great European war broke out. A number were unable to reach their destination. Those who succeeded in getting to Constance, became aware that their safety lay in immediate flight. After three short sessions they hurriedly left, to continue their conference in London.

Before leaving, a committee prepared a statement for the churches in America. "It is significant," the committee wrote, "that this first international conference of the churches for the promotion of friendship and peace between the nations of the world occurred at a moment when we were all obliged to witness an amazing development of the war fever, and the widespread misery caused on all sides by the mere preparations for battle; and we have had unique opportunity to witness the sincere and profound reluctance with which the sober and serious element in every nation concerned has found itself involved in the imminent cataclysm."

The secretary of the Carnegie Peace Union, Mr. Lynch, forcefully describes

the feelings aroused by the sights witnessed during his trip to London. Coming from one of the leaders of this great peace movement, his words are significant:—

"Has civilization collapsed in Europe? Has Christianity been thrown to the dogs, and have the nations gone mad? In a moment, almost without premonition, millions of men on the Continent have become frenzied, and with wild eyes, with bestial thirst for blood, and with savage yells, are rushing to rip their brothers' bowels out. . . . It is as if the devil and all his angels had taken complete possession of Europe."—*Through Europe on the Eve of War,* page 91.

He believes that our so-called Christianity is largely a sham. Continuing further, he says: "Most of these millions of men who are now drunk with lust of killing, and hoarsely shouting for their brothers' blood, have been calling themselves Christians and have been taught in Christian schools and churches. And in a day it is all forgotten."—*Id.*, page 95.

Out of this political and religious chaos it is hoped to build a new order of things, under the direction of the churches. H. K. Carroll, associate secretary of the Federal Council, under date of August 7, sent out a brief report of the peace conference just mentioned. A very interesting prophecy is incorporated in his statement:—

"The conference believes that the present situation indicates that the old political order is breaking down, and that, as the outcome of the present war, it will crumble to pieces. The churches have the prophecy of a new order that will save the nations."

This "new order" of the churches is a peace plan. It is given in these words by the secretary of the Church Peace Union, in his report of the conference:—

"Two great truths which the delegates had been prepared to utter, were given proof before their eyes: that the present international political order is essentially unchristian, and must break down and

give place to a new order to be founded on justice instead of force, and that the old fallacy that preparation for war is a preventive of war, is vain and foolish.

"One voice for peace on earth and good will among men was heard amid the din and clamor of war. It was *the voice of the Christian churches*, and although it was drowned by the sounds of conflict, it will still be heard — and some day heeded — by the nations."

One of the first actions of the Federal Council after the war was fairly started was to write to the President of the United States, appealing to him to call a national day of prayer. The President acknowledged the communication, and issued a proclamation September 8, setting apart October 4 as a day of prayer. It was published as a public document, and sealed with the United States seal.

In thus entering into the realm of religious affairs our government is entering a dangerous path. It is a course that may easily lead to the destruction of civil liberties and the revival of religious persecution. Our government is nonreligious. It is established for all, believers as well as unbelievers. The inconsistency of our President in officially calling a prayer meeting was quickly pointed out by Catholics. The *Baltimore Catholic Review*, organ of Cardinal Gibbons, takes the Protestant bodies to task for indorsing this plain union of church and state, and then criticizing Catholics because they believe in this principle. The *Review* says: —

"The President by proclamation has appointed a day of national prayer that God may restore peace to war-distracted Europe. The different Protestant denominations have expressed approval and promised obedience to the call. In all Catholic churches in this and every land, from the very declaration of war, peace prayers have been offered every day. However, we shall gladly join in this national profession of faith in and dependence on God.

"We may be pardoned if we make a reflection or two suggested by this action

of our Chief Executive. Doesn't it seem that, in this proclamation of the President and the ready obedience of the different sects, there is an instinctive recognition of the necessity of some central authority? Poor headless, disjointed Protestantism is essentially Erastian. Having no central authority in itself, it must needs have recourse to the authority of the state.

"Besides, the situation displays a sad lack of logic on the part of our Protestant brethren. Are they not continually talking about the union of church and state, or rather talking against it? Are they not perpetually accusing the church of having designs on the United States in this regard? If Catholics try through governmental action to secure redress for some wrong, if a Catholic is spoken of as a candidate for public office, if the President treats with ordinary courtesy any Catholic prelate or any Catholic celebration, what a howl is raised! And throughout the country the fires of bigotry are enkindled. Yet the *Guardians of Liberty* can demand that the reading of the Bible be made compulsory in the schools. Protestant ministers can openly and in deputations seek to influence legislation, prominent Presbyterians can be appointed to high office, and the President can exercise a purely religious function of calling the nation to prayer, and no one ever mentions union of church and state.

"The reflections are made in no censorious spirit; we are glad to have the President call the nation to prayer, and we shall cheerfully respond to the call; but we would like our Protestant brethren to realize the inconsistency of their attitude toward Catholics and the Catholic Church."— *Baltimore Catholic Review*, Sept. 19, 1914.

The Catholic hierarchy remembers that the way the Catholic Church got control of the Roman government in the early centuries was through mild and apparently innocent requests on their part at first, and the civil government's acknowledgement and cooperation which fol-

lowed. The first step involved in a union of church and state in Rome included the last step taken in the establishment of the Spanish Inquisition.

The prophecy which the churches are wanting to fulfill is not a new order of things; it is a return to the old order, the Dark Ages, when the refusal to obey

the dictates of the church meant severe punishment.

The church may do a wonderful work for the world if it clings to the plan of its Founder, and preaches the gospel of love, rather than seeking the power of earthly kingdoms to force the consciences of men.

Do Sunday Laws Rest on a True Civil Basis?

Viewed From the Standpoint of Citizenship

G. D. BALLOU

ALL just civil law has its origin in the personal rights of the individual citizens. Every citizen has certain powers or privileges which come to him as a birthright. They are called divine rights because bestowed by the Creator. Among these are the rights to defend life, property, reputation, and the chastity of one's family. These rights also extend to the defense of the life, property, and reputation of one's fellow man, and to the defense of the chastity of his family.

Now when we elect men to become our legislators, we delegate to them the authority which we ourselves possess, and no other authority. Hence our legislators are empowered to pass laws protecting the relationships of life referred to, and thus lessen the necessity for the individual to look after his own personal defense. A little careful study will show that all just laws must be made with reference to the relationships growing out of these personal rights. Anything which endangers life, property, reputation, or chastity becomes a subject for just prohibitive legislation. Hence we may demand that laws be made to prevent obscene plays and hinder the dissemination of obscene pictures and literature, because these things tend to corrupt the chastity of society; and laws may justly be framed to prevent the sale of intoxicants, the use of which renders men ungovernable, and thus endangers life, property, and chastity.

But there are other important relationships in life which it is just as desirable to have conserved and protected as the ones already mentioned, and yet these relationships are matters for persuasion rather than legal regulation. I may not dictate to my neighbor the kind of food he shall provide for himself and family, nor the kind of clothing; nor may I command him, for his health's sake, to spend eight hours in bed out of every twenty-four; nor may I command him to rest one day in seven; nor may I say how he shall use his means, nor how he shall think on any subject; and many other privileges which are God-given, I may not legally interfere with in any manner. I may persuade, but I cannot invoke the force of law where no one's personal right is infringed.

So in the light of these self-evident facts, the citizen has no authority to delegate to his lawmaking representative along these last-mentioned lines. And as the authority of each citizen to make his fellow man rest on any day of the week, thus attempting to regulate the other man in the use of his time, or to do any of the things just named, is represented by zero, so a million voters have only a million zeros of authority, which, all told, amounts to only zero. The legislator himself, having no authority in the matter more than the private citizen, is void of all power, right or authority to do this work of rest-day legislation; and

the whole question of Sabbath observance must fall back upon the command of the Creator, who gives each individual the powers, privileges, life, and time to work out the eternal possibilities of character building according to the Lord's plan.

more than yourselves, are powerless to act."

It cannot be denied that it would be very desirable to have the true Sabbath fully observed by all citizens. But why should men attempt to force their fellows into an outward form of obedience to



THE PEACE PALACE, AT THE HAGUE

This magnificent temple is closed in this time of almost universal war. The temple of Janus at Rome was kept open in time of war, and was closed only in the rare event of universal peace. It was closed only twice during 800 years of Roman history. Human nature is still the same, and until it is changed 10,000 Peace Palaces will not insure lasting peace.

The effort to enforce Sabbath laws, or to enforce a mere day of rest, cannot, in view of the foregoing facts, be anything less than usurpation of authority. If legislators are importuned to pass and enforce Sunday laws, by those who fail to appreciate the principles herein set forth, their only reply can be, "You have no authority to delegate to us in this matter; and we, having no authority

God, when the Creator leaves every man free to obey or not, as he chooses? Are men wiser than God? The records of the past are bathed in blood because of this kind of legislation.

There is no force in God's realm of love; and human wills may not, rightfully, undertake to exercise the authority of force in that realm where the Creator himself has refrained from using force.

EDITORIAL

THE last things the lovers of liberty should be guilty of are bigotry and intolerance.

THE friends of a good cause often bring odium upon it by manifesting more zeal than knowledge. If they desire to gain favor and win, they must feed their enemies on the milk of human kindness and charity instead of on malice and condemnation.

SOME men write culture in big letters — CULTURE — and Christianity in small letters — christianity. Likewise they write the words REFORMATION and regeneration in the same striking contrast. If culture could save the world, then Athens, not Calvary, would be the center of admiration and devotion today.

SOLOMON praises the woman whose tongue is controlled by "the law of kindness." He then likens the true church to such a woman. The governments of earth are likened in the Scriptures to ravenous beasts devouring one another. What an incongruous combination it would be to unite the true church and the state according to the Biblical description of both! Whenever the two are united, the church exchanges "the law of kindness" for "the law of force and oppression," and partakes of the nature of "the ravenous beast." Eze. 22: 25-28.

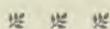
You cannot compromise with arithmetic or the compass. There is but one correct answer to give to any problem and one direct course to take in order to reach a destination. Likewise you cannot

make a compromise between truth and error, or between right and wrong. There is no middle ground. Yet the majority have nearly always been in the wrong, and have claimed the right to take a course independent of the true leadings of the compass, and to work their problems contrary to the rules of arithmetic, while denying to the minority the rights and privileges they claim for themselves. When the oligarchies were in power, they took to themselves these rights, and took them away from the majority. The difficulty lies not in the arithmetic nor the compass, but in the fact that some, when they are clothed with authority and power, want to be the judges and monitors for others. The right to differ is a divine permission granted even to the meanest, or the devil would have been annihilated in the beginning.

THERE can be no development of moral character without freedom of choice in religious matters. God has omnipotent power, yet he has never employed it to compel angels or men to go contrary to their own choice. Freewill service and heart religion only are acceptable and of value in the sight of God. All this legislation for enforcing religion, such as compelling Sunday observance, is contrary to God's plan, and can only engender hypocrisy. It is state religion, but not God's religion. God wants and needs no help from Cæsar.

THE difference between a devil and a saint is the difference between hate and charity. One is actuated by the rule of selfishness, and the other by the golden rule. One believes in liberty to do

wrong, and the other in liberty to do right. One pulls others down that he may lift himself up, and the other stoops down that he may lift others up. If we should divide the whole world according to their characteristics and ruling motives in life into these two classes, and have the destiny of things decided by them, the devil would win out by an overwhelming majority, and the saint would lose by a hopeless minority. Hate and selfishness are ruling the world today, and are the real causes of the present European war. The kingdom of God will never be established on this earth through natural processes which the nations will work out by civic reforms and political evolution. God's remedy for sin is love, which finds its expression in the gospel of Jesus Christ. Those who refuse to accept God's remedy must suffer the consequence of their unwise choice, which is everlasting destruction. Before God's everlasting kingdom of righteousness is established in the earth, he will completely destroy the present order of things. In Noah's day the earth was destroyed by a deluge of water; at the end of this dispensation God will completely destroy this world with a deluge of fire. See 2 Peter 3: 10-13. God's thoughts and ways are as much higher than man's thoughts and ways as heaven is higher than earth.



An Important Ruling

IN Springfield, Mass., there is a law on the statute books which states that pupils in the public schools shall not be excused from attendance for more than five full-day or ten half-day sessions in any period of six months. To the enforcement of this rule many of the parents of the twelve hundred Jewish children attending the public schools objected, as it would compel attendance of the children on some of the Jewish holi-

days. The superintendent of the public schools, James H. Van Sickle, submitted the matter to the city solicitor, Scott Adams, for a legal opinion. Mr. Adams in reply stated that the law in question could not be enforced because it was in violation of the Constitution of the United States. He said, in part:—

The real question is, May Jewish children be compelled to attend school on days during which the teachings of their religion forbid them to do so? The answer to this question is found in Article I of the Amendments to the Constitution of the United States, which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." I have children; my religion teaches me that I must not send them to school on Sunday. A Jewish parent has children; his religion teaches him that he must not send his children to school on certain other days. I do not think there is any difference in the application of this principle.

This ruling certainly is just and right, and in harmony with the American idea of civil and religious liberty. All municipal and State laws which are in violation of the First Amendment to the federal Constitution are unconstitutional and void, and should be repealed instead of enforced. Sunday laws, enacted by the States and by municipal authorities, requiring believers and unbelievers to observe Sunday,—a day in which many have no more faith than they have in Mohammed,—are contrary to the First and Fourteenth Amendments of the federal Constitution; and being in conflict with the fundamental law of the land, these Sunday laws are unconstitutional and void, and ought to be repealed. The man who believes that Sunday is the day he ought to observe has no more right to make a Sunday law and compel his neighbor to observe Sunday than his neighbor who observes Saturday has a

right to make a Saturday law and compel the Sunday observer also to observe Saturday — a day in which he has no faith.

Like the Massachusetts lawyer, we fail to see "any difference in the application of this principle." C. S. L.

A Long Step Backward

THE mission of the church, according to the Scriptures, is to lead men to Jesus Christ through the medium of the gospel. Men are to be drawn to Christ by the motive power of love, rather than driven by an edict of force. By faith they are to receive Christ's imparted righteousness, and not civic righteousness by legislation. They are to be regenerated by the power of the Spirit through the gospel, and not reformed through political force and civic evolution.

The church has no other means of saving and regenerating men than by the cross of Christ through faith. The weapons of the church are spiritual, not carnal. God has furnished the Christian with a complete armor with which he can vanquish every foe. When the Christian lays down the armor which God has furnished him, and asks Cæsar to clothe him with his own, he must expect that Goliath and not David is going to win the victory. The church cannot fight in Cæsar's armor any better than David could in Saul's. Yet today the church through its allied organizations is begging the loan of Cæsar's armor to enforce civic righteousness and religious institutions.

The Christian church, which was once pure and wrought exploits for God without Cæsar's aid, fell away from her purity and her primitive ideals, and made an unholy union with the state. It inaugurated the Dark Ages, when rulers were actuated with the spirit of intolerance and persecution. Finally that régime was overthrown, and the church and state were separated again. All men were accorded freedom of worship and

liberty of conscience, whether Christian, Jew, Mohammedan, or agnostic, in the countries where a true separation was effected. Americans had hoped that the separation might be forever, and that the state would never again oppress any individual for failing to be religious according to other people's ideas of religion. But their hopes are destined to be doomed. Among religious organizations, the sentiment and tendency of our times are toward confederacy and combination, in order to bring influence to bear upon civil magistrates and lawmaking bodies concerning religious issues. The demands for Sunday laws to compel both believers and unbelievers to recognize that religious institution, and the recognition of this demand of the church by the state, are a long step backward. When the judges of our superior courts will legalize Sunday on purely religious grounds in territory where the federal government holds control, as was recently done in the District of Columbia, and for which Congress has repeatedly refused to enact Sunday laws since the year 1811, we are taking a long step backward.

We are making history rapidly these days. We are reviving old policies. We are traveling over old roads once more, but we are going at tenfold the speed of the days of Constantine. The church and the state today are entering upon the same path to follow the same course that they followed in his day. The first step taken at that time, as they entered this path to walk together arm in arm, was the enactment of a Sunday law. This singular act, as all early historians testify, established the precedent for all

future religious legislation in behalf of the established church. The American republic today stands at the same point of transition, and is beginning a career which leads backward instead of forward. Paternalism and institutionalism

are cited on behalf of an unpopular cause or in defense of the rights of the minority. The church and state are both rapidly drifting from their original moorings, and losing sight of those fundamental principles which make a nation



What the Lord says the people will be saying: "They shall beat their swords into plowshares, and their spears into pruning hooks."

What the Lord says the people will be doing: "Beat your plowshares into swords, and your pruning hooks into spears."

are being woven into organic law and enthroned in judicial halls. Individual liberty,—liberty of conscience, liberty of thought, liberty of action,—which gave original energy, safety, and prosperity to the American government, is treated as empty platitudes when these principles

truly great—the equality and brotherhood of all men, so simply and forcefully stated by Christ: "One is your Master, even Christ; and all ye are brethren."

In our dealings with one another we are in great danger of letting selfishness

rule our motives and actions, of forgetting to feed our brother on the milk of human kindness, and of ceasing to cover the multitude of his sins with the robe of our charity. The church has often sought, through the state, to knock the offender down with "the big stick," and then she wonders why he does not

crouch down at the altar of the church as a penitent. If the church desires to draw men to Christ in the divinely appointed way, she must not appeal to the scepter of the ruler, but to the Christ on the cross. "And I, if I be lifted up from the earth, will draw all men unto me."

C. S. L.

The Meaning of the European War

(Concluded from page 9)

hands the destiny of Turkey is placed have plunged her in a vortex from which she cannot emerge with any shred of a status as a nation." The leading men of Turkey expect that the present war will seal the doom of the Ottoman Empire. A dispatch from Bordeaux on November 5, to the Havas Agency, says: "Gen. Mehmed Cherif Pasha, the leader of the opposition in Turkey, whose sympathies with France are well known, has telegraphed to President Poincaré and the council of ministers his indignation at the step taken by Turkey, which, he declares, is its death sentence."—*Washington (D. C.) Evening Star, November 5.*

Americans Expect Turkey's End

In an editorial of the *Morning Oregonian* of November 4, this significant statement is made concerning "the extinction of Turkey:" "Believing that victory for Russia and her allies means ultimate extinction of Turkey, whether the latter country remains neutral or takes up arms in the present struggle, the Ottoman war party seems to have decided that the wisest course was to make a last effort to ward off that fate while Turkey has powerful allies."

England Sounds Turkey's Death Knell

England, the friend and supporter of Turkey for more than fifty years, decrees her death. Premier Asquith, the prime minister of England, in a notable speech made at the annual banquet inaugurating the new Lord Mayor of London, at Guild Hall, on the night of November 9, said that the war with Turkey

meant "the death knell to Ottoman domination, not only in Europe, but in Asia."—*Washington Evening Star, November 10.*

The Meaning of Turkey's End

The Sacred Volume says that when the king of the north shall come to his end in the valley of the Euphrates and at Armageddon, which territory is now ruled over by the Turk, there will begin "the time of trouble, such as never was since there was a nation." It also says that "at that time shall Michael [Christ] stand up, . . . and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake." Dan. 12:1, 2.

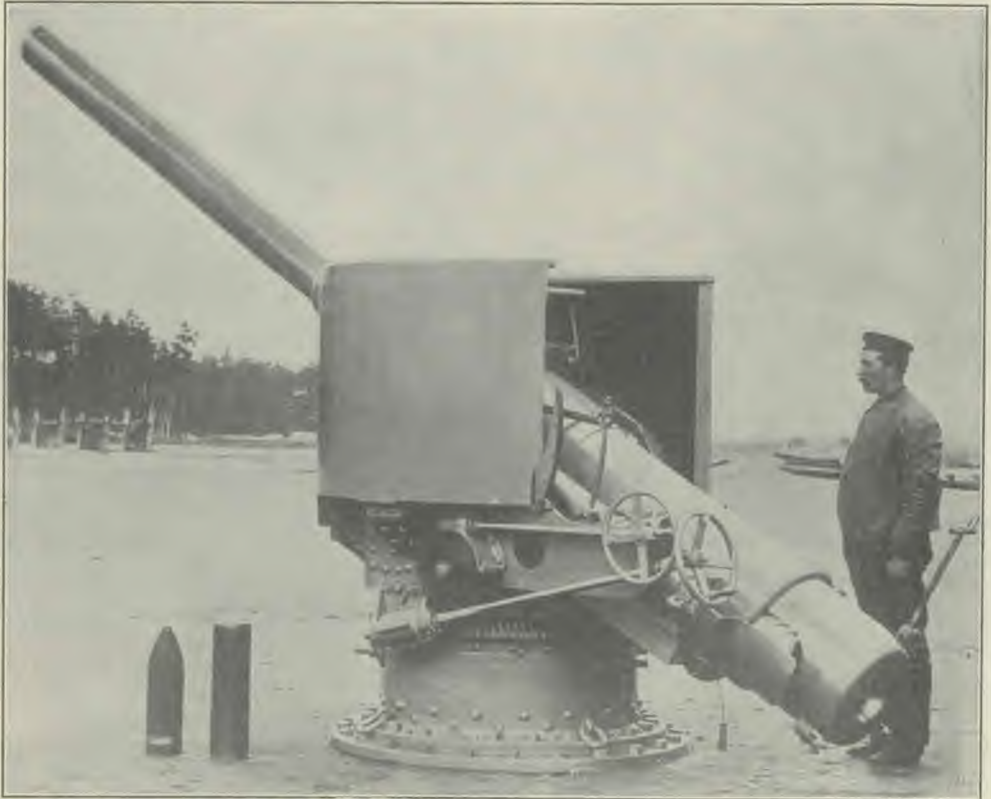
The Important Question to Settle

The important question for each of us to settle is not how we may enrich ourselves by Turkey's misfortune; for when Turkey goes down, the whole world goes down in a universal crash. The very next verse following the account of the battle of Armageddon says: "And there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . And the cities of the nations fell." Rev. 16:17-19.

Instead of peace, there will be destruction. "For thus hath the Lord said. The

whole land shall be desolate;" and "I beheld," said the prophet, "and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:26, 27. The question for us to settle now is whether our names "are written in the book of life." God's Sacred Book predicted all this that we might not put our trust in princes, nor

guide his footsteps on the way to that city for which Abraham looked, "which hath foundations, whose builder and maker is God." Is there a soul laden with sin and seemingly a hopeless captive of Satan? After you have read this line, take courage and hasten to accept a Saviour's pardon and receive a full and free salvation. Then lift up your eyes



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LATEST KRUPP GUN FOR THE KAISER'S FLEET

lean on the arm of flesh in the final day of trouble, but lay up our treasures in heaven. God has warned the world of its impending doom. Well may the inhabitants of the land tremble, when God and man, earth and heaven, time and eternity, speak with one voice and teach the same truth. Well may the lonely pilgrim of earth, by these last landmarks of time, count his journey almost ended; he may lift up his head to behold his redemption drawing nigh; he may see the clear rays of light and hope that illumine the few remaining hours of life, and that

to God and brave the coming storm, and rejoice in the hope of meeting your coming King in peace at the conclusion of this threatening universal catastrophe of a doomed world. Following that cataclysm, this earth will be "restored" and "given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7:27; 2 Peter 3:7-14. The train is moving, prophetically and historically, in the direction of its destined goal. "He shall come to his end, and none shall help him." Dan. 11:45.



TEMPERANCE



Human Rights and the American Saloon

THE EDITOR

ROBESPIERRE correctly defined the meaning of liberty when he said, "Its rule is justice; its limits are the rights of others; its principles are drawn from nature itself; its protector is the law." Measured by this standard of liberty, the American saloon is the greatest enemy of freedom. Instead of aiming to do justice to others, it ruthlessly blasts all that is truly noble and grand in man; it defies all legal barriers of restraint, and breaks down the strongest bulwarks of the nation by leaving nothing but depleted manhood and womanhood in its trail. Its only product is every conceivable form of crime, debauchery, misery, sorrow, disgrace, pauperism, immorality, hopeless wretchedness, and ruin.

The liquor men argue that it is in harmony with the laws of nature to drink. But nature, without human intervention, also supplies the drink in harmony with its own laws. That drink is pure water and the unfermented juice of fruit. All alcoholic and intoxicating drinks are against nature. The moment they are introduced into the human system, the laws of nature are violently disturbed, and nature puts up an emphatic protest. The bloodshot eye, the bleared vision, the staggering step, the dethroned reason, and the stammering tongue are a mighty protest of nature against such treatment of the human mechanism. For this reason the liquor traffic, like the slave traffic, which was contrary to nature, is bound to be eliminated finally.

The principles of liberty are drawn from nature, and are in harmony with nature. Therefore the liquor men who are working against the laws of nature have no logical ground upon which to build the plea that the legal prohibition of the

promiscuous sale of intoxicating and alcoholic beverages is an infringement upon the principles of liberty.

Rum is ashamed of its finished product. All legitimate enterprises court publicity as a means of advertising their products. But the liquor traffic agencies are terribly opposed to any disclosures of their unholy business methods, the evils of the wine room, and the final products of the saloon.

The proprietors and devotees of the saloon admit that its tendencies toward evil and crime are so great that the business needs government regulation. That very admission on the part of the liquor men ought to close their mouths forever in opposition to government prohibition. When they admit that their business is of such a character that it necessitates government regulation, they must admit that the government has a legitimate right to regulate it as it deems best in its own judgment. If the resultant evils are so great that the government feels justified in prohibiting the promiscuous liquor traffic altogether, the liquor men who admitted that the government had a right to regulate it cannot then plead that their personal liberty is interfered with under the government regulation of national prohibition.

The natural rights of man are not subservient to any constitution or government. The government does not create nor regulate them, but protects them. These rights are God-given and are inherent in every man. Governments are instituted to secure, foster, and protect the inalienable rights of man, but never to regulate or prohibit them.

When we admit that the government has a right to regulate and contravene

certain acts and institutions, we tacitly acknowledge that such acts and institutions are the creatures of the lawmaking bodies and are subservient to their will and judgment.

We do not believe in the argument that "individuals, upon entering into society, give up or surrender a portion of their natural rights." This is a wrong

the grill joint, the gamblers' joint, the white-slave joint, the dance joint, the sporting joint, the red-light joint, and the criminal joint. Like the serpent, it needs to be crushed, and the only way to do it is to crush its head.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 20:1. Alco-



FILLING THE RANKS OF RUM'S ARMY

The saloon cannot exist without filling the ranks. Would you vote to have the saloon keeper put your boy in the gap?

argument to bring against the saloon. If this line of reasoning were true, society could logically demand the surrender of all our most sacred natural rights, and not one of them would remain untouched or secure. When liquor men admit that their business requires government regulation, they surrender every legitimate claim to the immunities accorded to natural rights and personal liberty.

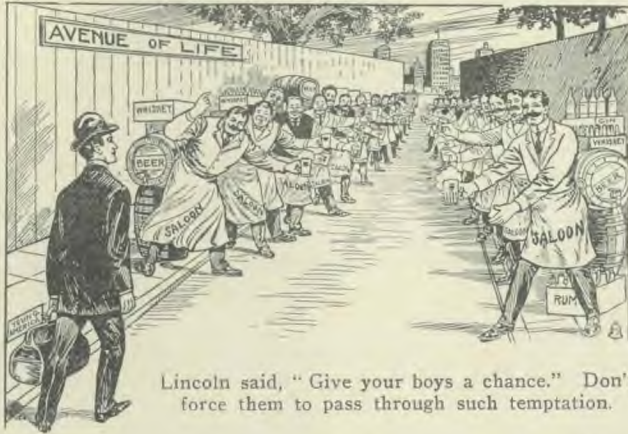
The American saloon is a parasite, and produces "suicides, homicides, sorrow-cides, and burnt-out insides, and so on." It is the nation's great tapeworm, which has fastened itself upon the vitals of organized society. It produces a national disease, and needs a national remedy to effect a cure. The liquor traffic constitutes a great organism. It is made up of composite joints: it has the saloon joint,

hol is a deceiver. It makes you believe you are warm when you are cold. It makes you believe you are cool when you are hot. It makes the drunkard believe that he is strong when he is so weak and unstable that a little child could push him into the gutter. It makes him think he is the strongest man in the country, the champion pugilist, the keenest business man, the most engaging orator, the richest lord, the finest citizen, and the greatest politician, when he is the weakest, dullest, poorest, and meanest citizen on earth.

The saloon is a consumer and waster of all that is good and grand, and is a producer of only irreparable evil. It has no economic value which can possibly accrue to the individual or the nation in final results. The more it induces a

man to spend for booze, the less he will have for shoes; the more he spends for hops, the less he will have for crops; the more he spends for wet goods, the less

their education. They circulate literature and use the billboards of the country to carry false information and induce drunkenness. The liquor men have never yet issued a single pamphlet for the benefit of the drunkard that he might overcome his evil habits through education. If they do not believe in making drunkards, and education is the proper cure, why do they not produce a pamphlet that will cure drunkards, and spend a little money in showing the terrible, irreparable, and irredeemable loss of manhood and womanhood that follows too free indulgence in



Lincoln said, "Give your boys a chance." Don't force them to pass through such temptation.

he will have for dry goods; and the more he gives the bartender, the less he will have for the coal vender. The great majority of people cannot support both their families and the bartender; therefore they ought not to impoverish their families for the benefit of the bartender.

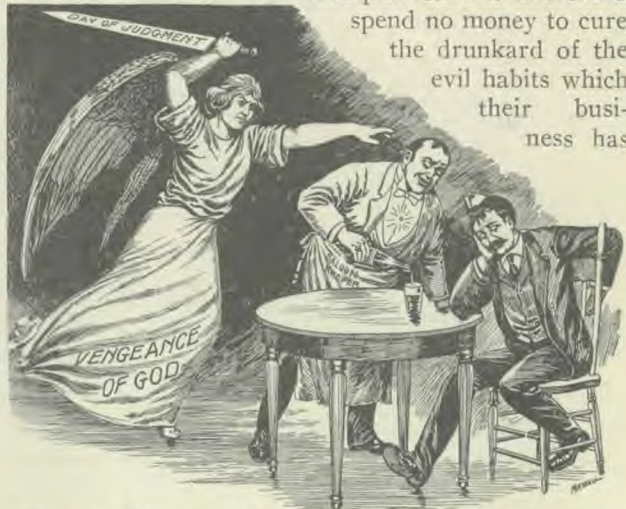
If you stick your finger in a man's eye, he will wink; if you thrust it into his pocket, he will shrink. The saloon is a robber and an outlaw; and when it thrusts its hands into the American pocket and takes out two billion dollars annually and returns no equivalent, it is enough to cause the American people to shrink, and to try by pen, voice, and vote to stamp that traffic out forever.

The liquor men say they are opposed to drunkenness, and are in favor of using the pen and voice in educating the people, as the legitimate means of curing drunkenness. But instead of cooperating with the temperance forces in properly educating these drunkards, they spend millions of dollars in preventing

intoxicating drink?

The salvation of one drunkard's life and home from wretchedness and ruin is of sufficient importance to justify the most heroic efforts and the expenditure of millions of dollars; and yet the liquor men put forth no effort and spend no money to cure

the drunkard of the evil habits which their business has



"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—Bible.

caused him to form. Instead, they spend thousands every year to boost a business that thrives on the making of drunkards, and on the eternal ruin of the souls of its most faithful patrons.

News and Comments

THE Allentown (Pa.) *Morning Call* of November 9 gave the following news item: "R. H. Bander, John Mohr, J. C. Race, and Oscar Knappenberger were given hearings on charges of having their places of business open on Sunday, preferred by the local W. C. T. U. The three former were fined \$4 and costs, aggregating in the neighborhood of \$16. The latter appealed to court." Why are these men considered criminals for doing on Sunday what is perfectly proper and legitimate to do on the other six days of the week? The only answer to this question is, They failed to be religious on Sunday. For what is civil on Monday must be civil also on Sunday.

The Duluth *Daily Herald* contained the following news items: "Morris Danuks, proprietor of a store at 529½ West Michigan St., was fined \$10 and costs in municipal court yesterday for breaking the Sabbath. He sold a handkerchief to a plain-clothes policeman last Sunday." If we understand the Scriptures correctly, they condemn the man who entices a man into sin just as much as they do the man who commits the sin. It seems strange that in America a man is held as a criminal and fined \$10 if he sells a handkerchief, or a loaf of bread to the needy and hungry, and is looked upon with commendation when he sells a cigar or plug of tobacco to a "tobacco fiend." It is considered unnecessary to sell a loaf of bread to the hungry, but a necessity in the sight of Sunday law advocates to supply the smoker with his cigars on Sunday. "O consistency, thou art a jewel!"

Bible Reading on Temperance

1. TEMPERANCE a fruit of the Spirit. Gal. 5:22, 23.
2. A round in the Christian ladder. 2 Peter 1:5, 6.

3. An essential to success. 1 Cor. 9:25.
4. Paul practiced temperance. 1 Cor. 9:27.
5. Daniel purposed to be temperate. Dan. 1:8.
6. John drank neither wine nor strong drink. Luke 1:13-15.
7. Intemperance brings sorrow and trouble. Prov. 23:29, 30.
8. Robs one of reason. Prov. 31:4, 5.
9. Makes it impossible to choose between right and wrong. Lev. 10:8-10.
10. Shuts the gate to heaven. 1 Cor. 6:10.
11. Christ gained the victory on the point of appetite. Matt. 4:1-4.
12. This victory for all who will come to him for help. Heb. 4:15, 16.
13. He can keep us from falling. Jude 24, 25.

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Georgia Tract Society, 169 Bryan St., Atlanta, Ga.
Idaho Tract Society, Box 643, Boise, Idaho.
Illinois Tract Society (Northern), 3645 Ogden Ave., Hawthorne Station, Chicago, Ill.
Illinois Tract Society (Southern), 304 West Allen St., Springfield, Ill.
Indiana Tract Society, 521 East Twenty-third St., Indianapolis, Ind.
Iowa Tract Society, Nevada, Iowa.
Kansas Tract Society (East), 821 West Fifth St., Topeka, Kans.
Kansas Tract Society (West), 508 Fifth Ave., East, Hutchinson, Kans.
Kentucky Tract Society, Nicholasville, Ky.
Louisiana Tract Society, 810 Jackson Ave., New Orleans, La.
Maine Tract Society, 75 Grant St., Portland, Maine.
Maryland (see Chesapeake).
Massachusetts Tract Society, South Lancaster, Mass.
Michigan Tract Society (East), 426 Trumbull Ave., Detroit, Mich.
Michigan Tract Society (North), 510 Petoskey St., Petoskey, Mich.
Michigan Tract Society (West), 1214 Madison Ave., Grand Rapids, Mich.
Minnesota Tract Society, 336 East Lake St., Minneapolis, Minn. (Exchange case 45.)
Mississippi Tract Society, 932 Union St., Jackson, Miss.
Missouri Tract Society (North), Hamilton, Mo.
Missouri Tract Society (South), 520 West Lynn St., Springfield, Mo.
Montana Tract Society, Box 118, Bozeman.
Nebraska Bible Supply House, 905 North California Ave., Hastings, Nebr.
Nevada Mission, 325 W. Fifth St., Reno, Nev.
New England Tract Society (Northern), 136 N. Main St., Concord, N. H.
New England Tract Society (Southern), 51 Whitmore St., Hartford, Conn.
New Hampshire (see N. New England).
New Jersey Tract Society, 200 Columbus Ave., Trenton, N. J.
New Mexico Tract Society, Box 286, Albuquerque, N. Mex.
New York Tract Society (Greater), Room 904, 32 Union Square, New York, N. Y.
New York Tract Society, 317 W. Bloomfield St., Rome, N. Y.

New York Tract Society (Western), 8 East Jefferson St., Salamanca, N. Y.
North Carolina Tract Society, 234 Summit Ave., Greensboro, N. C.
North Dakota Tract Society, Drawer N, Jamestown, N. Dak.
Ohio Tract Society, Box 187, Mt. Vernon.
Oklahoma Tract Society, Box 644, Oklahoma City, Okla.
Oregon Missionary Society (Western), 508 E. Everett St., Portland, Oregon.
Oregon Tract Society (Southern), 1164 Military St., Roseburg.
Pennsylvania Tract Society (Eastern), 4910 Arch St., Philadelphia, Pa.
Pennsylvania Tract Society (Western), 7155 Mt. Vernon St., Pittsburgh, Pa.
Rhode Island (see New England, Southern).
South Carolina Tract Society, 821 Fourth St., Columbia, S. C.
South Dakota Tract Society, Drawer R, Redfield, S. Dak.
Tennessee River Tract Society (Western Tennessee), 509 Cole Building, Nashville, Tenn.
Texas Tract Society, Keene, Tex.
Texas Tract Society (South), Box 392, Austin, Tex.
Texas Tract Society (West), Abilene, Tex.
Utah Tract and Bible Society, 776 E. Sixth St., S., Salt Lake City, Utah.
Vermont (see Northern New England).
Virginia Tract Society, 2705 West Main St., Richmond, Va.
Washington Missionary Society (Western), Box 328, Auburn, Wash.
Washington: Upper Columbia Tract Society, College Place, Wash.
West Virginia Tract Society, 124 Marion St., Fairmont, W. Va.
Wisconsin Bible House, Box 57, Grand Rapids, Wis.
Wyoming Tract Society, Crawford, Nebr.

UNITED STATES POSSESSIONS

Hawaiian Tract Society, 767 Kinau St., Honolulu, Hawaii.
Panama Tract Society, Cristobal, C. Z.
Philippine Islands Mission, 613 Nozaleda, Manila, Philippine Islands.

CANADIAN AGENCIES

Ontario Tract Society, Box 308, Oshawa, Ont., Canada.
Eastern Canada:
Canadian Pub. Assn., Box 308, Oshawa, Ontario.
Maritime Tract Society, 161 Botsford St., Moncton, N. B.
Newfoundland Tract Society, Box 217, St. John's, Newfoundland.
Western Canada:
Alberta Tract Society, Lacombe, Alta.
British Columbia Tract Society, 1708 Maple St., Vancouver, B. C., Canada.
Manitoba Tract Society, 290 Bannerman Ave., Winnipeg, Man., Canada.
Saskatchewan Tract Society, 1930 Angus St., Regina, Sask., Canada.

FOREIGN AGENCIES

Great Britain: International Tract Society, Stanborough Park, Watford, Herts, England.
India Union Mission: 17 Abbott Road, Lucknow, India.
Mexico: Imprenta de la Verdad, 1420 Avenida 20, Tacubaya, D. F., Mexico.
South Africa: International Tract Society, 56 Roeland St., Cape Town, South Africa.
West Indies: Watchman Press, Riversdale, Jamaica, B. W. I.



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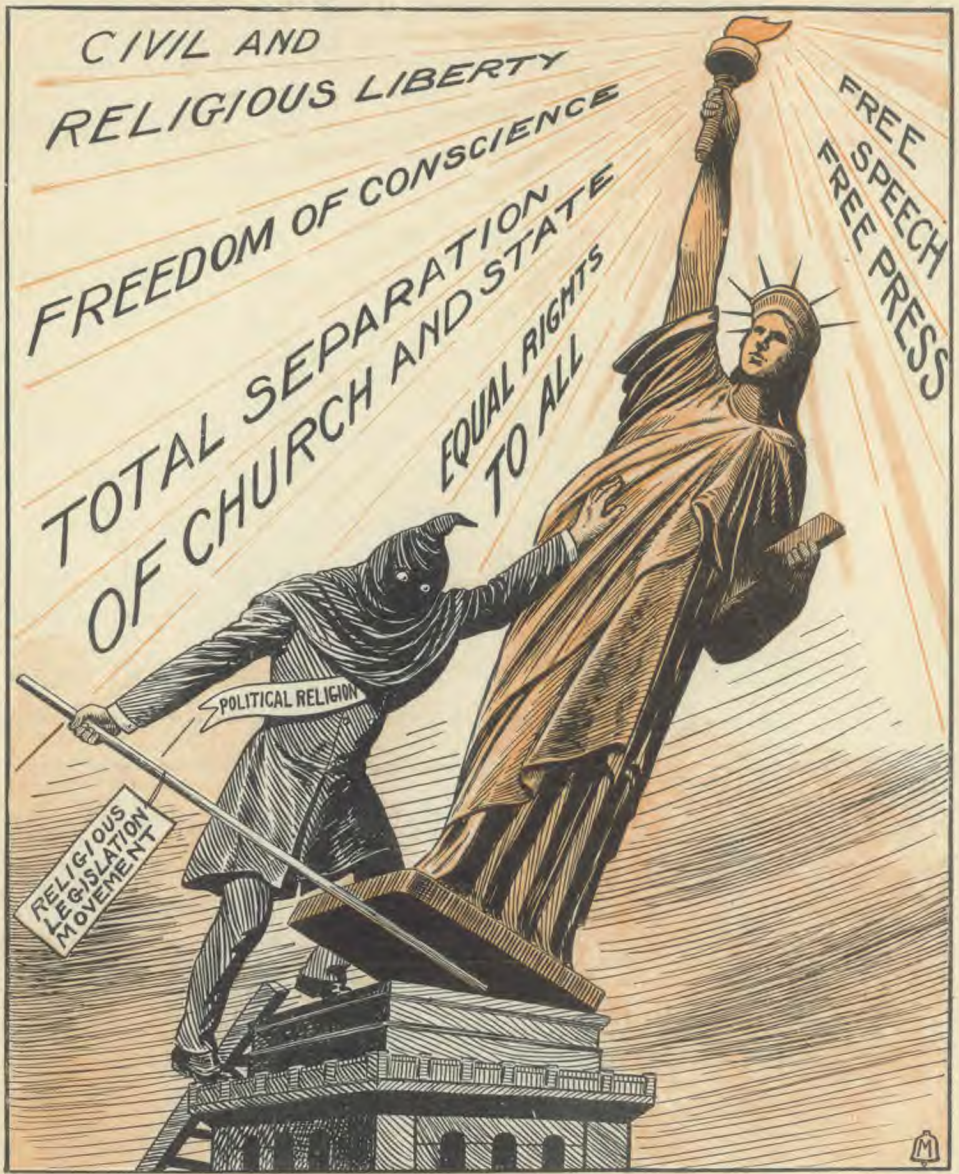
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