

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



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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.
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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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THE paramount issue of the times treated in a live way, enforced by up-to-date facts and figures, and illustrated by up-to-date cartoons. This is an issue in which everybody is interested. The world is going "dry." Every friend of temperance and prohibition will want a copy of this number of "Liberty." Every politician will want to read it, that he may be able to gauge the strength of the prohibition movement, the depth of the temperance wave that is engulfing and wrecking saloons on every hand. Everybody wants to be abreast of the times, and to be intelligent upon this subject every one should have a copy of the Prohibition number of "Liberty."

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LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

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TAKOMA PARK, WASHINGTON, D. C.

CONTENTS

GENERAL ARTICLES	PAGE
Breaking the Chains of Slavery	101
Pres. Woodrow Wilson on the Ideal American	104
Constantinople a Storm Center	106
Who Said Prohibition Does Not Prohibit?	109
Is Prohibition Subversive of Natural Rights?	111
After the War, What?	112
Compulsory Tithes Paying and Other Religious Observances	114
Michigan Jury Acquits Sunday Law Violators	118
The Church and the State	120
Antagonizing American Principles	123
Religious Laws Enforced by the State Are Un-American and Un-Christian	125
The True Basis of Civil Law Justifies the Elimination of the Liquor Traffic	127
The True Nature of Liberty	130
The Bible Censored	131
The Only Power That Saves	135
EDITORIAL BRIEFS	132
A SYMPOSIUM ON LIBERTY	134
OUR FORUM	
How the United States Senate Upheld Freedom of the Press	136
The Distinction Between the Church and the State	138
The Forces of Evil	140
Alcohol (poetry)	141
Sunday Legislation and Sabbath Observance	142
The Twin Ballots (poetry)	142
What Prominent Men Say of Religious Legislation	144

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INTERIOR MOSQUE OF ST. SOPHIA, CONSTANTINOPLE

LIBERTY

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

VOL. X

THIRD QUARTER, 1915

No. 3

Breaking the Chains of Slavery

C. M. SNOW

THERE has never been any other such dreadful slavery as the slavery of the liquor traffic. The people of every land have felt the merciless grip of its shackles. It has respected neither age, sex, nor condition. It has dealt with the world more pitilessly than the fabled monster of ancient Crete, which devoured his annual tribute of seven youths and seven maidens exacted from Athens, until a Theseus arose and slew the bovine-human monster. That was the ancient Minotaur. But every nation in the world is today paying tribute to a modern Minotaur, less discriminating but far more exacting than anything mentioned in ancient legends. Many of the brightest minds of every nation, state, and municipality have been blighted and destroyed by the exactions of that merciless Minotaur that tramples and devours and destroys, but never heals nor benefits nor restores. The human race has been long tolerant of that death-breathing and ruin-wielding offspring of covetousness and appetite. Is there no Theseus in these days to slay the monster and free the world from its tribute of human beings? They are marching in unbroken lines by day and by night to their doom, thousands on thousands, a fearful array of idiots, imbeciles, lunatics, frat-

ricides, parricides, homicides, tattered tramps, and worthless wrecks of humanity.

That is the tribute which this generation of ours is paying to the Minotaur of drink. But it is not the whole tribute; for there is left behind another army whose pitiful condition should excite the sympathy of a Moloch. It is an army in tattered garb, whose eyes are red with weeping, whose cheeks are sunken with want, and whose bodies are wasted with fasting. There are widows with orphaned children, crying for bread and shivering with the cold; there are mothers and fathers with bowed heads and aching hearts, sorrowing over the ruin of their children; there are children shuddering in grief and terror over the loss of a mother slain by the hand of a drink-crazed father; there are defenseless households turned into the street when drink has sent the wage earner to prison, or robbed him of his ability to earn a living for his family.

Who has the right to license such an insatiate monster and turn him loose in the streets of our cities and villages to despoil the people and ruin our loved ones? Is there any price that can compensate us for what we lose? What can rum bring us as an equivalent for what

it demands of us? It pours into our laps a few dollars, wet with tears and stained with human blood; but those same dollars were wrung from the people who sought by turning them over to the liquor demon to satisfy an appetite which could not be satisfied — and liquor had created the appetite.

Liquor created the appetite, then pays for a license which will permit him to attempt to satisfy it. In the attempt he burns that appetite into the human system deeper than ever, and leads its owner a cringing slave at his chariot wheels. He pays his license, and then flings in our face the wrecks of manhood, womanhood, and childhood which his activity was certain to create.

The demand to legalize the sale of liquor is the most monstrous

proposition ever put before the human race. The cannibal feeds upon human flesh; but the liquor demon devours human souls. We think cannibalism is barbarous, but the licensing of the sale of strong drink by civilized and Christianized communities is worse than barbarous. It is so illogical, so inconsistent, so out of harmony with everything that is true and just and sensible and reasonable and appropriate, that there is no adjective which can adequately describe it. It is

the greatest anomaly, the strangest paradox, of modern times. What could a poisonous serpent pay us that we would consider an adequate compensation for the privilege of striking its deadly fangs into the flesh of our son or daughter? But that is exactly the bargain one makes

with the liquor demon when he votes to license the sale of strong drink. What could a leopard give us that we would consider a sufficient balm for our conscience in granting it the privilege of springing through the door of our neighbor's house to slaughter the members of his family? But that is virtually what one does who votes to license the liquor business in any community. As liquor is the instigator of crime, licensing



HON. J. FRANK HANLY, EX-GOVERNOR OF INDIANA

its sale is only another method of licensing crime. As liquor robs men of their efficiency, no matter what their calling, to license its sale is virtually to put a premium upon inefficiency. As liquor brews domestic discord and the severing of family ties, to license its sale is to encourage such discord and put a premium upon divorce. In all the history of its existence, liquor has never touched anything that it did not mar and contaminate and debase. It has built nothing

up, but it has pulled down everything it could lay hold upon. It has touched nothing holy but to debase it, nothing unholy but to make it more unholy still. It pleads for liberty; but it is the liberty to make slaves. It pleads its own rights in the name of the law, but it has made itself a systematic outlaw in every town where its iniquitous activities have been permitted.

If the genius of the liquor traffic could be shaped into a living creature and made to stalk through the nations with every characteristic faithfully portrayed in soul, in face, in figure, and in purpose, we should see a monster that would strike terror into the souls of men. His eyes are glowing dollars; his heart a festering nest of corruption and greed; his face hideous in every feature, as expressing the debased workings of his intriguing brain; his arms the arms of the devilfish equipped to extract the manhood, the money, and the lifeblood from his victims; his fingers cruel and poisonous hooks to hold and to benumb whom-ever he may capture; and his breath a blast of flame, withering and burning and destroying everything before him. And if he must tell his name as he strides through the world, we can hear him say: "I am greed; I am dishonor; I am desolation; I am anarchy; I am ruin; I am death."

Could the people see some such demonstration of what the liquor business truly is, they would find some way to put an end to its cruel activities. Some are beginning to see it, the light is beginning to break into many minds, and a way is being found. A State governor with a conscience, when he begins to look upon the wastage and wreckage caused by liquor in his commonwealth, is bound to consider the inconsistency of taking its blood money and permitting the continuation of its ruinous operations. That is why we hear Governor Hanly's eloquent denunciations of the liquor business. That is why Governor Patterson has joined the ranks of the abolitionists. That is why Governor

Foss is a convert to prohibition. That is why eighteen States are now in the "dry" column, and why the leaves of the liquor plant are curling and drying up in many other States. The people are seeing the wicked folly of selling their generation and their own children into the merciless power of a combine that has no other business than to debase and destroy for gain. The *New York World*, under the heading "A Spreading Drought," speaks thus:—

The "dry" area of the country was appreciably enlarged in the Western local elections. A net gain of three counties in Illinois puts more than half the counties on the side of prohibition. No fewer than thirteen of the sixteen counties voting on the question in Michigan went "dry," and reduced the "wet" territory to less than half the counties in that State. In Wisconsin the gains were all on the side of no license, the losses all on the other side.

Prohibition is now a movement of few setbacks and many advances. Locally it has expanded from town-wide to county-wide decisions, and from county-wide decisions State-wide action is a logical step made the more easy to take. Never before in the United States has the liquor traffic been so widely illegalized as it is today.

Where the movement will stop, it is too early to predict. Heretofore prohibition has had many promising starts, only to meet later on with equally strong reactionary forces. But heretofore it has been a movement of impulse and emotionalism, while now it has an increasingly powerful industrial backing, which is mightily strengthened by the war test of Russia, the action of France, and the testimony of official England to the alcoholic impairment of industrial efficiency.

A prohibition which is born only of the stress of war may not long outlast the war. But there runs with or without it all a growth of individual temperance which will abide, whatever becomes of the effort to impose abstinence upon the unwilling by mere fiat of law.

There is a dogged persistency about the present temperance movement that foretells success. The liquor forces take little comfort now in the slogan that "Prohibition does not prohibit." They never did believe it; and while declaring that "prohibition does not prohibit," they were fighting it in every locality where they could find it, for fear it might do the thing they declared it could not

and would not do. If prohibition is not prohibiting in the districts where it is in force, it is doing something that makes the liquor interests feel just as bad as actual prohibition would; and the appointment of receivers for breweries and distilleries that are closing down for lack of business shows that something is happening that makes the liquor business feel uneasy.

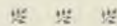
The people are coming to realize that they have been "paying too much for their whistle." Gov. Eugene Foss of Massachusetts well expressed it in the following testimony given at a temperance rally in Brookline, Mass., on April 14:—

I came to see the necessity for absolute prohibition at the time I was governor of this commonwealth. It was part of my duty to visit the insane asylums. I learned that the State had about 20,000 of such State wards, and for their needs the State had to pay \$5,000,000 a year. I came to know that nine tenths of these cases were due to the direct results of alcohol.

Then in my industrial plants I found I had to discharge drinking men because there was no possible hope of their ever being able to make good. Night after night their women

and children came to my home and begged that the men be reinstated into their jobs. I examined myself. I found I was going out and voting for the saloon around the corner where these men went to get drunk. I was the one who was indirectly to blame; and I became a convert to the theory and practice of prohibition. I tell you here and now I shall do everything in my power to help make this State prohibition, and this nation prohibition from coast to coast.

The nations of Europe are outlawing the drink traffic or curtailing its activities in order that liquor shall not reduce the efficiency of their men in the business of war. Americans are pushing on toward the same goal in order that liquor shall not reduce the efficiency of men in the more helpful and profitable activities of peaceful industry. But from both standpoints the liquor business is a common enemy. And if a period of peace should come to distracted Europe, may it not be that they who have found liquor to be their enemy in war may recognize it also as an enemy in peace, and so outlaw it in peace as well as in war, and thus break the chains of its merciless slavery?



Pres. Woodrow Wilson on the Ideal American

THE EDITOR

PRES. WOODROW WILSON delivered a great speech in Philadelphia, May 10, at a meeting of over four thousand newly naturalized citizens. This speech was not only a masterpiece on the subject of true Americanism, but a master stroke of statesmanship at a time when a crisis faced the nation. Words spoken unadvisedly immediately after the sinking of the "Lusitania," when so many American lives were lost, might have stirred the spirit of national hatred and jealousy in the hearts of men. Such words might have inflamed their passions to seek revenge, and precipitated internal and external strife.

The President has given us some new ideals upon American citizenship and

our relations to one another. He truly stated the "great ideals which made America the hope of the world." If American citizens forsake these ideals, America will go down like the ancient nations. America is the last hope of the world; and when America goes down to doom, the whole world is doomed. A few great men with lofty ideals cannot save a nation from making shipwreck. The words of wise counsel so ably stated by our President are worthy of publication in every journal in this country. His speech is in part as follows:—

You have taken an oath of allegiance to a great ideal, to a great body of principles, to a great hope of the human race. You have said, "We are going to America, not only to earn

a living, not only to seek the things which it was more difficult to obtain where we were born, but to help forward the great enterprises of the human spirit." There is but one longing and utterance of the human heart, and that is for liberty and justice.

All Other Lands Left Behind

And while you bring all countries with you, you come with a purpose of leaving all other countries behind you—bringing what is best of their spirit, but not looking over your shoulders and seeking to perpetuate what you intended to leave in them.

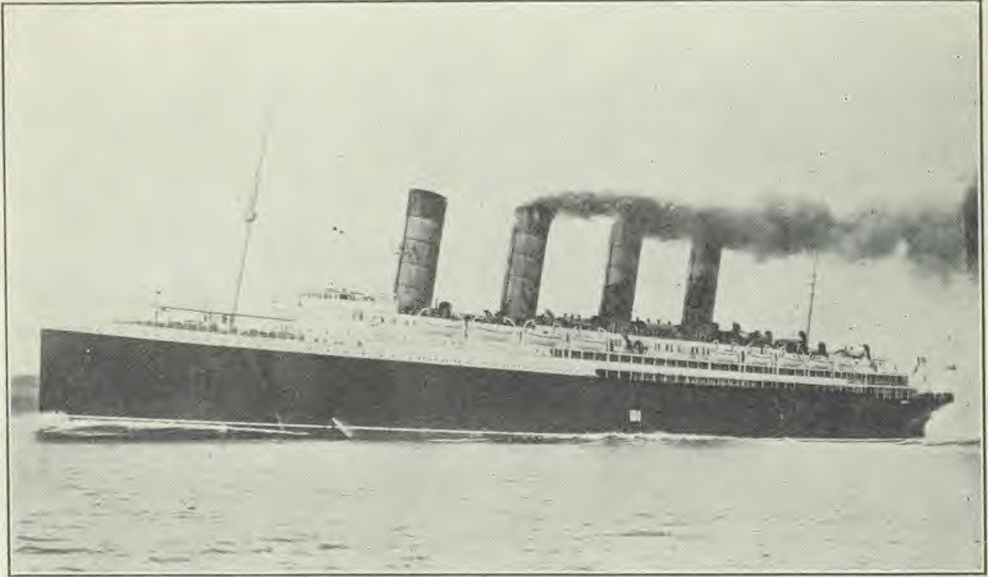
I certainly would not be one even to suggest that a man cease to love the home of his birth and the nation of his origin,—these things are

My urgent advice to you would be not only always to think first of America, but always also to think first of humanity. You do not love humanity if you seek to divide humanity into jealous camps. Humanity can be welded together only by love, by sympathy, by justice, not by jealousy and hatred.

I am sorry for the man who seeks to make personal capital out of the passions of his fellow men. He has lost the touch and ideal of America, for America was created to unite mankind by those passions which lift, and not by those which separate and debase.

Hoped for Better Life Hereafter

We came to America, either ourselves or in the persons of our ancestors, to better the



THE ILL-FATED "LUSITANIA"

very sacred, and ought not to be put out of our hearts,—but it is one thing to love the place where you were born, and it is another to dedicate yourself to the place to which you go.

You cannot dedicate yourselves to America unless you become in every respect and with every purpose of your wills thorough Americans. You cannot become thorough Americans if you think of yourselves in groups. America does not consist of groups.

Think First of Humanity

A man who thinks of himself as belonging to a particular group in America has not yet become an American, and the man who goes among you to trade upon your nationality is no worthy son to live under the Stars and Stripes.

ideals of men, to make them see finer things than they had seen before, to get rid of things that divide, and to make sure of the things that unite. It was but a historical accident, no doubt, that this great country was called "the United States," and yet I am very thankful that it has the word united in its title; and the man who seeks to divide man from man, group from group, interest from interest, in the United States, is striking at its very heart.

The Vision of the Immigrant

It is a very interesting circumstance to me in thinking of those of you who have just sworn allegiance to this great government, that you were drawn across the ocean by some beckoning finger of hope, by some belief, by some vision of a new kind of justice, by some expectation of a better kind of life.

Nation Needs Dreamers

I was born in America. You dreamed dreams of what America was to be, and I hope you brought the dreams with you. No man that does not see visions will ever realize any high hope, or undertake any high enterprise. Just because you brought dreams with you, America is more likely to realize the dreams such as you brought. You are enriching us if you came expecting us to be better than we are.

See, my friends, what that means: it means that Americans must have a consciousness different from the consciousness of every other nation in the world. I am not saying this with even the slightest thought of criticism of other nations.'

America Must Be an Example

The example of America must be a special example. The example of America must be the example not merely of peace because it will not fight, but of peace because peace is the healing and elevating influence of the world, and strife is not. There is such a thing as a man's being too proud to fight. There is such a thing as a nation's being so right that it does not need to convince others by force that it is right.

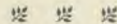
That is the spirit of hope, it is the spirit of liberty, it is the spirit of justice. . . . Its great ideals made America the hope of the world.

If the spirit of liberty and justice in America shall ever be made subservient to the exigencies of economic or political questions for the sake of material gain and public expediency, the American Republic will be doomed. It is well for us to recall at this time the remarkable prophecy made by Thomas Jefferson concerning the future of this government.

In his "Notes on Virginia," he says:—

The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated that the time for fixing every essential right on a legal basis is while our rulers are honest and ourselves united. From the conclusion of this war we shall be going downhill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.—Query XVII.

Most of the State governments refused to eliminate from their statute books some of the religious shackles which were placed upon them while they were colonies under the rule of English state churchism; and these shackles have been greatly multiplied in the form of compulsory religious observances. Immense religious organizations are combining in this country for political purposes, and persecution of dissenting sects is a frequent occurrence. It is high time that we recur to the fundamental principles on which our federal government was founded, and to the object for which God preserved the New World, and for which our ancestors sought it.



Constantinople a Storm Center

THE tide of battle still ebbs and flows over about the same fields made red months ago by some of the best blood of Europe; but the real storm center seems to have shifted from northern France and western Austria to Constantinople and its approaches.

Whatever the world may think of the sincerity of England, it is not denied that some months ago Sir Edward Grey stated

publicly that His Majesty's government sympathized with Russia in her desire to possess Constantinople. This would seem at least to commit England upon this point, in case the Allies are successful in the war.

It seems that the Turks anticipate probable expulsion from Constantinople, for it is reported, and the report persists, that the Mosque of St. Sophia has been



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PRIVATE WORSHIPPING PLACE OF THE SULTAN, IN THE MOSQUE OF ST. SOPHIA

mined preparatory to its destruction in case the city falls into the hands of the Allies.

St. Sophia was originally a Christian church, erected and decorated at a total expense of about five million dollars. In

1453, after the capture of Constantinople by the Turks, the inscriptions, pictures, etc., with which the building had been adorned from time to time while serving as a church, were covered, first with matting and then with plaster, and the

one-time Christian cathedral was transformed into a Mohammedan mosque.

Coming as he did from Asia, the Turk has ever been regarded by Europeans as an interloper, and notwithstanding his long residence, there is a deep-seated feeling that he is destined soon to return again whence he came. Many believe that whichever way victory turns, whether to England and her allies or to Germany and her allies, the final settlement will be made

outlining briefly the rise and fall of Babylon, Medo-Persia, Grecia, and Rome, the division of Alexander's empire into four parts was foretold. Then in the eleventh chapter of the prophecy of Daniel the history of the four divisions is given in some detail, until the four become two, "the king of the north," or the northern kingdom, and "the king of the south," or the southern part of Alexander's empire.

In 1453 the Turk be-



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OBELISK OF THEODOSIUS AND MOSQUE OF AHMED IN CONSTANTINOPLE

upon the basis of the surrender of Constantinople to some so-called Christian power.

But there is another side to this question, namely, the prophetic side. Nearly six centuries before the Christian era, and nearly thirteen hundred years before the rise of Mohammedanism, in a prophecy

came "the king of the north" by becoming the ruler of the northern division of Alexander's empire. Verse 40 of the eleventh chapter of Daniel brings us down to the time when the French under Napoleon were in Egypt and were assailed both by the Egyptians and by the united forces of Turkey and England.

Verses 41 and 42 recite well-known historical facts; for instance, that the wild tribes on the east have never been brought under tribute to Turkey, and the further fact that the Egyptians, Libyans, and Ethiopians were brought under tribute to the Turks.

Verse 44 of the same chapter seems to cover all the years that have elapsed since 1801; while verse 45 tells us of the last move to be made by this power that has for more than four and a half centuries ruled over the northern division of Alexander's empire. Driven finally from Constantinople, from the part of the empire of Alexander that originally fell to Lysimachus and subsequently to Seleucus, the Turk will presently establish himself at Jerusalem, "between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45.

Always in the past, and even in this present war, some other nation has helped Turkey; but the time is coming when all help shall fail, and "the king of the north" shall come to his end, "and none shall help him." It is for this reason that any war to which Turkey is a party has a much broader significance than could possibly be given by any

purely political question; for of the end of Turkey it is written: "At that time shall Michael 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 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. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:1-3.

This means nothing less than the coming of the Lord, the resurrection of the dead, and the reward of the righteous. Man proposeth, but God disposeth.

"Careless seems the great Avenger; history's pages but record

One death grapple in the darkness 'twixt/old systems and the Word;

Truth forever on the scaffold, wrong forever on the throne,—

Yet that scaffold sways the future, and, behind the dim unknown,

Standeth God within the shadow, keeping watch above his own."

C. P. B.



Who Said Prohibition Does Not Prohibit?

THE following interesting news item was published in the *Washington Post*, May 16, and shows to what extremities the liquor traffickers will go in their disregard of the restraints of the law. This incident occurred at Charleston, W. Va.

Varied and ingenious have been the expedients adopted to irrigate arid throats since this State went dry last July, but the most startling one was revealed today when promoters of a fake funeral came to grief.

A hearse, a hack, and a casket were used in the plot. Waiting at a local railroad station were the two vehicles, the hack containing three mournful-faced men. From a passenger train stepped a veiled woman garbed in deep black. At the same time a child's casket was removed from the baggage car.

As the woman walked toward the waiting hack to join the three men, the crowd gazed at her in compassion, and there was a murmur of sympathy as station employees started to carry the little casket toward the hearse.

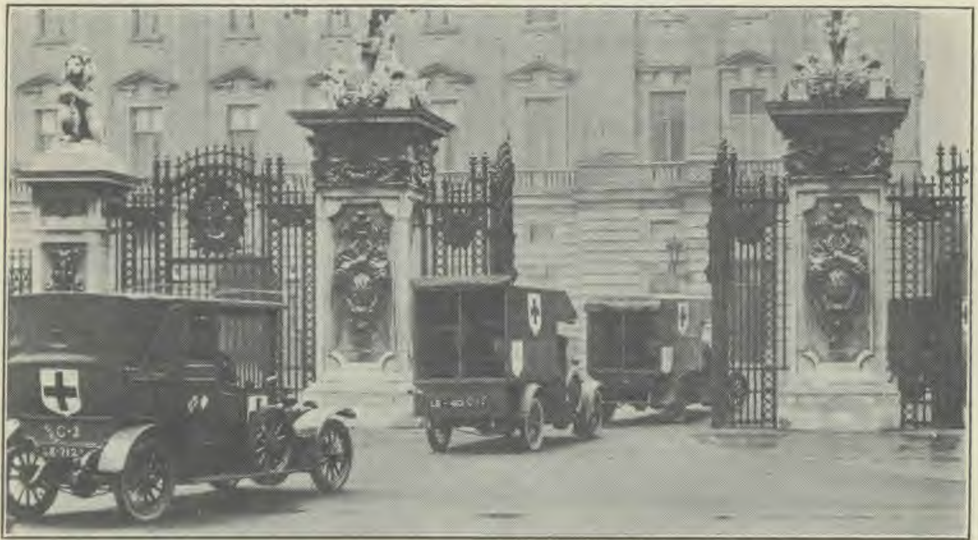
Just as the white receptacle containing the "remains" was being lifted to be deposited in the hearse, the bottom dropped out. To the astonishment of the onlookers, quart, pint, and half-pint bottles fell with a smash to the sidewalk.

The black-gowned woman gave vent to her feelings by uttering a word descriptive of a region supposed to be even drier than West Virginia. The entire funeral party was arrested by agents of Prohibition Commissioner Blue.

The plan was actually to bury "the child" in a grave that already had been dug and then to disinter the "body" at night.

This whole affair would naturally appeal to the humorous side of a man's nature, if it were not so sacrilegious and such a defiant attempt on the part of liquor dealers to evade the law. They deliberately break the law for no other purpose than pecuniary gain, and then raise the cry, "Prohibition does not prohibit." When the liquor dealers resort to such unseemly and revolting methods in order to ship liquor into a dry State from a wet State, it is quite apparent that

traffic makes business lively for the undertakers. The undertaker in this particular case no doubt thought there was better pay burying the whisky bottles for the liquor dealers than there was in burying the finished product of the liquor traffic. In view of the fact that eighteen States have already gone dry, and that the others are likely to follow soon, we think it a very opportune time for giving King Alcohol a fitting burial, and we would suggest that they bury him face



A BUSY DAY AT BUCKINGHAM PALACE
The royal palace an emergency hospital.

they are not doing a very extensive business in that particular dry State. These incidents are looked upon by the temperance forces as very forceful indications that the liquor traffic is in desperate straits. This is the best proof that can be produced that prohibition does prohibit in West Virginia. When the liquor traffic men call the undertaker into requisition, it seems rather prophetic and suggestive of the day of doom for the liquor business.

After all, it does not seem very strange for the liquor dealers to call upon the undertakers to assist them in their nefarious work, as the finished product of their

downward, so that if he should ever be resuscitated and attempt to dig his way out, he would but dig his grave deeper and deeper.

We do not want to appear irreverent in our comments upon this incident, yet we are inclined to think that King Alcohol, who has brought poverty, misery, and premature death to millions of homes, does not deserve much of a panegyric pronounced at his funeral. The divine pronouncement against the liquor traffic is stated thus: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken." Hab. 2: 15. C. S. L.

Is Prohibition Subversive of Natural Rights?

By some this question would be answered at once in the affirmative. But it is surely worthy of a little careful thought, especially since a veritable tidal wave of prohibition is sweeping not only over this country, but over a large part of the world besides.

About all that can reasonably be claimed for any man is the right to do as he pleases as long as in the doing he does not interfere with the equal right of some other person. Every man has the natural right to hunt wild game and to take fish in streams not privately owned. This is not to say, however, that since in a thickly settled country indiscriminate hunting and fishing would soon destroy all the game and fish so that nobody could be benefited by them, laws regulating hunting and fishing, or even prohibiting them altogether for a time, are not perfectly legitimate.

Again: any man whose taste runs in that direction has a right to experiment with medicines, chemicals, serums, etc., but he has no right to conduct such experiments in a manner to jeopardize the lives or property of others. If he wishes to compound high explosives, he must conduct his experiments and do his work in some place that will not expose others to the risks which he himself sees fit to run. He may experiment upon himself with antitoxins, etc., but he must not indulge in such experiments in a manner nor in a place to expose others to infection.

We may admit that a man has the right to drink intoxicating liquors, but he may be justly required to do it only under conditions that will guarantee to his neighbors and to members of his own family the utmost security against any injury from his indulgence. Every man owes certain duties to his family and to the community in which he lives. He owes to his family reasonable support, not only for their sake, but for the community's; for in case of failure on his

part to provide properly for his wife and children, they may become public charges. - Inasmuch as the use of intoxicating liquors tends to lower and even to destroy one's earning capacity, who cannot see that the community has a right to protect itself against that contingency by prohibiting the traffic in such liquors?

The use of intoxicating liquors greatly increases crime and pauperism; it corrupts politics; it undermines the integrity of public officials; it decreases the efficiency of those who serve the public in various capacities; it increases liability to accidents; it increases fire risks; it depletes public revenues, and increases municipal, county, and state expenses. Who dares assert, then, that the state has no right to prohibit the traffic in that which so fully touches the life, not alone of him who uses it, but of him also who does not use it but inevitably suffers from the indulgence of those who do indulge?

Again: it may be observed that the plea of natural rights is not made so much in the interests of the individual as in behalf of the traffic. The distiller, the brewer, the wholesaler, and the saloon keeper are wont to wax eloquent over the right of the poor man to have his beer or his toddy, when what they are really concerned about is their own "right" to divert to their own tills, and away from the support of his family, a large share of the daily or weekly wages of that same poor man.

Have the women and children no rights that saloon keepers are bound to respect? or the state to conserve? We prohibit the shell game and the gambling table because they take money without giving any fair equivalent; shall we then permit the liquor dealer to filch from his victims their hard-earned money, giving them in return only depleted pocket-books, ruined lives, impoverished homes, distressed wives, and puny children?

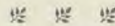
Every intoxicated man is a menace to the life and property of every man with whom he comes in contact. A drunken driver allows a team to run away, destroying property and inflicting serious and perhaps fatal injury. Only recently in this city of Washington a trained nurse was run down upon the public street and killed by an automobile driven by an intoxicated man, who is now under indictment, with several companions, charged with murder for reckless driving. But that does not restore the life that was crushed out. Every liquor license guaranteeing to any man the right to sell intoxicating liquor is a government-supported menace to the lives of other people.

Fatal accidents due to intoxication are

of frequent occurrence, notwithstanding the fact that railroad companies and other public-service corporations now very generally deny to their employees the "right" to use intoxicating liquors, even when not directly on duty.

There is scarcely a place where the liquor traffic touches either individual or political life that it does not, in some way, blight and mar that life. The liquor traffic is in very truth not simply a "right" to be regulated, so that it may be kept within bounds, but it is an unmitigated evil to be rigorously prohibited, that the right to life, liberty, and the pursuit of happiness may be enjoyed unrestrained and unimpaired by every citizen, however humble or however great.

C. P. B.



After the War, What?

SHERMAN said, "War is hell." He was mistaken. War is worse than hell. Hell is the place where, after the judgment day, the wicked are to be punished according to what they deserve. But in war the innocent are punished, and the instigators of the bloody carnage go unpunished. War will never cease as long as men are unregenerate, and the nations glorify war by putting the laurel wreath on the brows of those who send shot and shell crashing through the bodies of men.

Men are horrified at the disregard of international law and treaty obligations by the belligerent powers engaged in the present war. But the necessities of war recognize no law, either human or divine, as too sacred to break. It is utter folly for men to think that men frenzied by the spirit and exigencies of war will respect law, justice, or humanity. War is entirely outside of God's purpose, and is not amenable to any law or obligation.

Terrible as is the present war in its destruction of human life and its disregard of the restraints of law and justice, yet this war is as nothing in com-

parison to the significant and terrible things that will immediately follow the present conflict. New and startling developments will come quickly. Men everywhere will be ready to condemn the old régime as a total failure, and unfit to rule humanity. Remedies of all kinds will be suggested to avert future wars, and to usher in a reign of universal and lasting peace. All kinds of extensive religious combinations will be effected in order to guide the ship of state safely over the turbulent political seas. Attempts will be made to have the voice of the church dictate legislation, and have the civil officers submit to the decrees of the church, and regard its pronouncements as an equivalent to a "Thus saith the Lord."

They will demand righteousness by law, God and Christianity legally recognized in the fundamental law of the land, a standard of religion set up for all men by the state, and Sunday laws universally enforced, irrespective of individual faith or conscience in the matter. All these things will follow in quick succession as proposed remedies, and the authority of

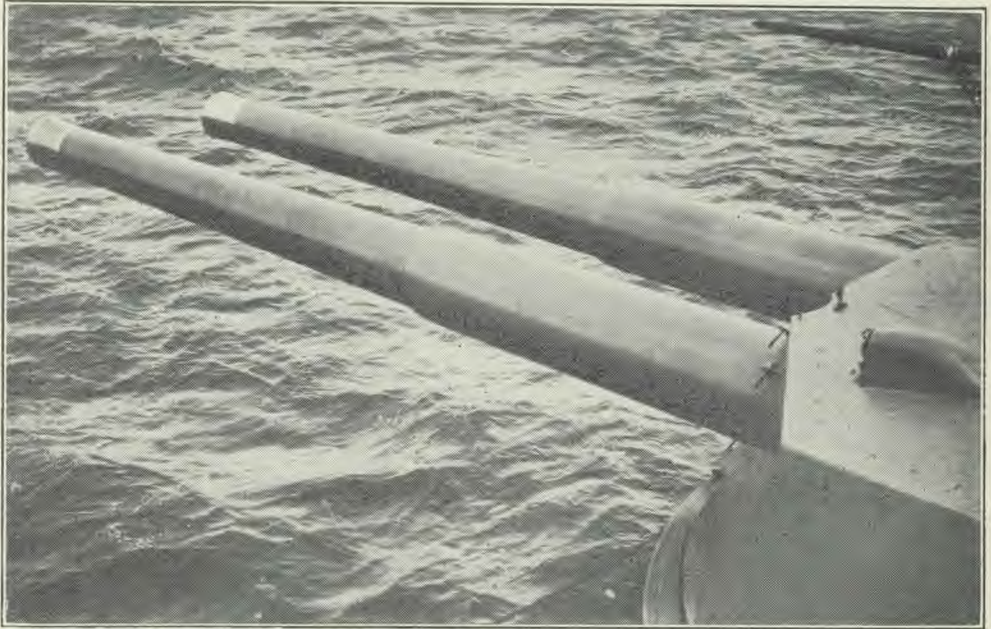
the church will be exalted above the state.

History repeats itself with unflinching accuracy. When the Roman government went to pieces after the days of Constantine, the church took advantage of the situation and placed herself in the forefront, making the civil officers subservient to her decrees. Her reign, which was at first welcomed, proved to be the bane and the wreck and ruin of civilization for centuries. No greater calamity

which two millenniums could not efface. Omens of the coming storm and upheaval are clearly visible in the religious, political, and social worlds. C. S. L.

Wife Beating Ceases When Saloons Close

ACCORDING to the report of Charles M. Young, secretary of the Iowa Humane Society, the men of Des Moines, Iowa,



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BIG GUNS OF A BRITISH DREADNAUGHT

could befall our republic than for it to repudiate its Constitutional guaranties of individual freedom in religious matters, and its strict adherence to purely civil functions. Unless our rulers maintain an uncompromising loyalty to the fundamental principles upon which our government was founded, a worse catastrophe will befall our nation at the conclusion of the present war than that which the war itself will bring to the nations of Europe. The losses of war are forgotten in a few days, but the subjection of the civil power to the spiritual powers will inaugurate a train of evils

have practically ceased beating their wives since the saloons closed. Wife desertion also has been greatly reduced. This effect of closing the saloons was discovered when the secretary compiled the statistics for a period of two months. During the wet month preceding the dry month there were twenty-eight cases of wife beating; during the first dry month there were eleven cases. During the wet month preceding the dry month there were thirty-six cases of wife desertion; during the first dry month only seven cases.

"The decrease in the number of wife

desertions and wife beatings is due directly to the inability of the men to obtain liquor," said Secretary Young.

When we consider the sorrow, disgrace, debauchery, immorality, and ruin the liquor traffic brings annually to the wives and innocent children in the homes where the husbands are devotees at the altar of Bacchus, we are forced again to ask, Whose personal liberty shall we consider—the innocent wives' and children's right to live happily and respectably, or the husbands' right to drink? If it is weakness to plead for the rights of the weak and oppressed, then we plead guilty to the charge.

It is from the viewpoint of personal liberty that we deal with the liquor traffic. We do not believe in any liberty which shields itself behind a license, thus

justifying itself in injuring others. If one life could be saved from wanton destruction by the prohibition of the liquor traffic, the effort would be justified. But when we consider the stupendous fact that in the United States alone more than three thousand wives and more than two thousand five hundred innocent children are murdered every year by drunken husbands and fathers, and more than thirty thousand helpless children are forsaken every year by drunken parents, and are thrown upon public charity for support, we feel that the liquor traffic has no justifiable reason for its existence. The liquor traffic does not possess one elevating or redeeming feature. It is a curse to society, a foe to popular government, and a menace to the personal rights of all.

C. S. L.

Compulsory Tithe Paying and Other Religious Observances

WILLIAM Q. SLOAN

COMPULSION has neither part nor lot in the religious system established by our Saviour. The state has no more right to dictate to its citizens what they shall do with one seventh of their time than what they shall do with one tenth of their income. Compulsory Sabbath observance and compulsory tithe paying are on a par; grant the state the right to appropriate one seventh of a man's time, and you acknowledge its right to appropriate one tenth of his income. Civil government has enforced tithe paying in its citizens, and, like enforced Sunday observance, the results have been disastrous.

Tithe Paying Voluntary

The payment and appreciation of the tithe, Moses left to the consciences of the people, without subjecting them to judicial or sacerdotal visitations.—*Horne's "Introduction," part 3, chap. 3, sec. 6.*

The Mosaic law allowed of no compulsory payments for the support of religion. As God commanded his people to love him with all their hearts, so he commanded them to pay

a tithe of the land to the Levites. Num. 28:21; Lev. 27:30. But as the magistrate could not compel the Israelite to obey the first of these commands, so he could not compel obedience to the second. In both cases the conscience of the worshiper was the only allowed compulsion; no legal process was appointed for the recovery of the tithes by the priests; no magistrate was empowered to collect them; and as the Almighty forbade that any additions should be made to the Mosaic law (Deut. 4:1, 2), no law to enforce their payment could be passed afterward. Accordingly their payment throughout the Jewish history was voluntary.—*"Essay on the Union of Church and State," page 76, by Baptist Wriothesley Noel, M. A., Harper Brothers, N. Y., 1849.*

"Every man, accordingly as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." 2 Cor. 9:7.

Tithe Paying Made Compulsory

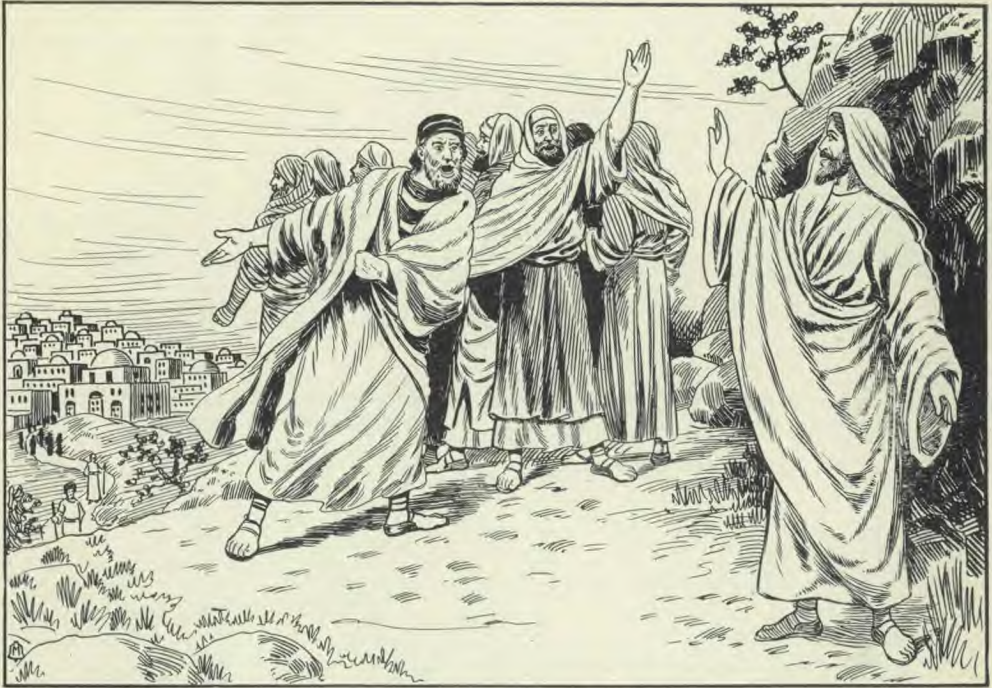
About the year 794 A. D., Offa, king of Mercia, made a law by which he "gave unto the church the tithes of all his kingdom." "This law of Offa was that which first gave the church a civil right

in them in this land [England], by way of property and inheritance, and enabled the clergy to gather and receive them as their legal due, by coercion of the civil power.—*Burns's "Ecclesiastical Law," ninth edition, Vol. III, pages 679, 680.*

The right of the English clergy to the tithe, a right created by law, was confirmed by the same authority:—

All such barren heath or waste ground which before this time hath lain barren, and paid no tithes by reason of the same barrenness, and now be, or hereafter shall be, improved and converted into arable ground or meadow, shall, after the end of seven years next after such improvement, pay tithe for corn and hay growing on the same.—*Id., page 745.*

Thus the tithe, which formed the



THE FIRST "NATIONAL REFORMERS," AND HOW CHRIST REBUKED THEM

"And they [the disciples] went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, . . . and when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9: 52-56.

All persons of this realm . . . shall fully pay all tithes according to the lawful customs of the parishes whence such tithes become due.—*By Henry VIII, chap. 7, Id., Vol. III, page 743.*

All persons shall pay all manner of parochial tithes as of right or custom ought to have been paid.—*By 2 and 3 Edward VI, chap. 13, Id., Vol. I, page 226.*

Even since the Reformation there has been much compulsory tithe paying. One decree for this purpose reads as follows:—

chief maintenance of the pastors of the established church in England, was given to them by the state, and much of it after the Reformation.

Not only tithe, but temporalities were received by the bishops from the state. These temporalities consisted of castles, manors, lands, etc., and were received by doing homage to the king. "When a bishop is invested and consecrated, the bishop, being introduced into the king's presence, shall do his

homage for his temporalities or barony." "Upon the falling of a void bishopric, not the new bishop, but the king by his prerogative, hath the temporalities thereof, from the time that the same became void to the time that the new bishop shall receive them from the king." — *Id.*, pages 211, 226.

By the Act of Uniformity of Elizabeth,

establishment, which holds it to this day on the terms which the state has imposed.— *Noel*, page 119.

The Results Not Good

When religious observances and religious obligations are made compulsory, the consequence invariably has not been beneficial to either the individual, the state, or the church. The purest Chris-



A SATANIC UNION

Leaving her lawful husband, Christ, to make a bigamous marriage with Cæsar.

all this church property was transferred from the Roman Catholic to the Protestant clergy.

By this act the Protestant pastors of England hold the state ecclesiastical property at this day, instead of the Roman Catholic priest, who before possessed it. Up to the Reformation it was a gift of the state to the Roman Catholic establishment. After the Reformation it was a gift of the state to the Protestant

tianity exists in the land where no union of church and state is found, and where religion and religious ceremonies and obligations are left altogether to the conscience of the individual. In Scotland, when Sunday laws were most rigorously enforced, the immorality of the people was marked. One does not look to Russia, to Spain, nor even to the New Eng-

land colonies, for ideal Christianity. Compulsion was, and in Russia, Spain, and Austria, and other countries still is, resorted to in matters religious. Says Noel:—

But what is the actual state of the establishment? Myriads of its members have nothing of Christianity but the name, received in infancy by baptism, and retained without one spontaneous act of their own; and millions do nothing whatever to promote the cause of Christ. Its 13,000 churches are generally without evangelistic activity, without brotherly fellowship, without discipline, without spirituality, without faith. . . . Of its 16,000 ministers, about 1,568 do nothing; about 6,681 limit their thoughts and labors to small parishes, which contain from 150 to 300 souls; while others in cities and towns profess to take charge of 8,000 or 9,000 souls.—“*Church and State*,” pages 399, 400.

Tithe Gathering and Violence

The year 1798 was one of the world's remarkable years, and in Great Britain it was noted for a rebellion in Ireland, a rebellion in which compulsory tithe gathering had a part. Says Mr. George Taylor, in his work “*History of the Rebellion of 1798 in County Wexford*,” pages 7, 8:—

For some years previous to the rebellion of 1798, the county of Wexford was partially disturbed by certain bodies of men, who stiled themselves in succession, Whiteboys, Steelboys, Oakboys, Rightboys, and Defenders, until at length they were all drawn into the great vortex of the United Irishmen. The Whiteboys, who were the first disturbers of this once peaceable county, made their appearance in the year 1774, and . . . occasioned for some time a very serious alarm; but by the activity and perseverance of the magistrates and loyal inhabitants they were soon quelled, and two of the ringleaders, named Owen Carroll and John Daggan, were found guilty of some heinous offense, and executed near Newtownbarry, on the twenty-eighth of September, 1775. The practice of these depredators was to assemble in the night, dress themselves in white shirts, which were thrown over their clothes, seize all the horses they could find, then set off at full speed in great bodies to the destined place, and proceed to dig up the pastures, burn houses, barns, and stacks of corn, drag out the proctors, cut off their noses and ears, horsewhip them to death, and sometimes bury them alive; and all this to prevent their gathering the tithes. [Italics supplied.]

The rebellion of 1798 was marked by scenes of cruelty, old men and little children being destroyed. Compulsion in religion had no small part in the beginning of the difficulty, for why should Roman Catholics be forced to pay a tithe to support a religion in which they did not believe? Why should a Protestant be obliged to give his tithes to the Roman Catholic system? The latter system offered no objection to the collecting of tithe by the state, until the tithe was given to the Protestants. The union of religion and the state is wrong in principle, and results in evil, and only evil, and that continually. Keep the state entirely separate from religion—whether Protestant, papal, or pagan—in Sabbath keeping, tithe paying, and everything else, and good will surely result to both church and state.

In the United States, yea, in every country in the world, were Sunday laws abrogated and religious observances entirely erased from the statute books, there would be such a revival of genuine Christianity as to make angels in heaven rejoice, and cause the hearts of men to turn to God. Carnal weapons are a hindrance to God and religion; the sword of the Spirit, the Word of God, in the hands of believers (not in the hands of police officers), will cleave its way to the hearts of men. Sin will be destroyed, and Christ will conquer.

Individuality is the spirit of Christ's religion, as blind conformity is the spirit of paganism and of Romanism. The churches of Christ are societies of believers who think, will, and act for themselves, in obedience to Christ, as pagan communities are human herds, who are packed together by church laws and by state laws, as the potentate and the priest may determine.

Keep the church and the state in every way forever separate; leave religion and religious observances to the individual conscience, and both the church and the state will prosper, and God will be glorified.

Washington, D. C.

Michigan Jury Acquits Sunday Law Violators

M. C. GUILD

SEVERAL months ago the city council of Saginaw, Mich., passed an ordinance forbidding the sale of groceries on Sunday. The enforcement of the ordinance caused such hardship to the small grocers of the city, many of whom are poor and at best eke out but a bare existence, that strong protests were made against the measure.

The mayor and the city commissioners granted a public hearing on the subject, and a number of speeches were made both for and against the ordinance.

Some of the large dealers were in favor of the ordinance, as they maintained that the Sunday competition hurts their trade.

The small dealers, who are located mostly in the residence section of the city, pleaded for the opportunity to make an honest living, irrespective of the religious convictions of others. They claimed that it would be difficult for them to make a living and carry on their business if compelled to close on Sunday, as by so doing they would lose heavily on fruit and other perishable goods in the summer.

Pastors Lee S. Wheeler, of Detroit, and B. L. Post, of Lansing, were present, and they pointed out that laws of this nature are class legislation, and that they result in oppression and injustice against honest citizens. While dealers in tobacco and cigars and many other lines of goods are allowed to keep open on Sunday, others are counted criminals for selling groceries. This is manifestly unjust. It was further pointed out that such legislation is religious in character, enforcing an institution of the church. It is therefore unconstitutional. The observance of the Sabbath is a religious duty that is to be rendered to God, and so long as a man conducts himself as a good citizen, the civil authorities have no right to interfere with his religious conduct.

Public interest recently centered in a

case brought against Mr. Lewis, a local groceryman, for selling groceries on Sunday, but the defendant was acquitted by the jury.

As public opinion is divided on the subject, it is probable that no further attempts will be made to enforce the ordinance at present, but evidence is not wanting that it will be a prominent issue to be decided by the city council that is soon to be elected.

A bill similar to the Saginaw Sunday ordinance has recently been introduced in the State legislature at Lansing, and the outcome is awaited with much interest.

Prominent grocermen from Detroit and elsewhere who are promoting the measure and who have appeared in large numbers in its behalf, frankly admit that it is designed to eliminate the Sunday competition of the small grocers and dealers, many of whom are foreigners.

It will thus be seen that the motive behind this Sunday law is a selfish one. And wherever such laws are enforced there is sure to be oppression and persecution.

The present agitation on this subject is bringing to light men in different walks of life who are taking a noble stand in defense of the principles of civil and religious freedom on which our government was founded.

The following extracts from a letter by Mr. Theodore Westervelt, recently published in the *Saginaw Courier-Herald*, voices the sentiment of many who still stand loyally for religious freedom:—

"I was very much pleased with the outcome of the trial of one Lewis for violating the ordinance forbidding the sale of groceries on Sunday. . . . I wish to compliment the jury for its just verdict in upholding American principles and the Constitution of the United States.

"When any person takes an oath of office, he swears to support the Constitution of the United States; and where our commissioners get the authority to pass such laws is beyond my understanding, as they are purely religious. Article I, Amendments to the Constitution, says Congress shall make no law respecting an establishment of religion; . . . and if Congress has no right to pass religious laws, I should like to ask who has.

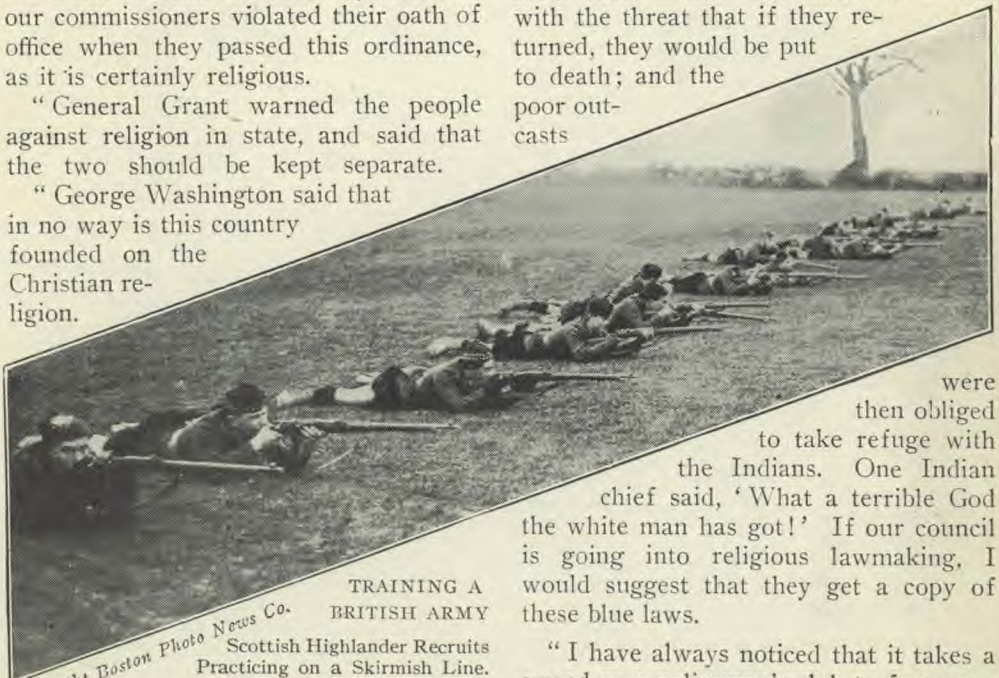
"I can see it in no other way than that our commissioners violated their oath of office when they passed this ordinance, as it is certainly religious.

"General Grant warned the people against religion in state, and said that the two should be kept separate.

"George Washington said that in no way is this country founded on the Christian religion.

under the reign of Constantine, for political purposes. He wanted to make himself supreme ruler of the whole Eastern country, and adopted a state religion to do it, so as to unite different factions into one body. Then for many years there were bloodshed and persecution, and we point to those times as the Dark Ages.

"I have a copy of the blue laws of Connecticut before me. It speaks of the religious fanatics who drove the Quakers from their homes out into the forest with the threat that if they returned, they would be put to death; and the poor outcasts



TRAINING A
BRITISH ARMY

Scottish Highlander Recruits
Practicing on a Skirmish Line.

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"When the ship 'Mayflower' came to Plymouth Rock, it carried a people that was coming to this country to escape religious persecution.

"This country is now made up of all classes of people, coming from all parts of the world, and all have their own ideas about religion. The Bible says, 'One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.' Rom. 14:5. I will challenge any priest, minister, or layman to show one single word in the Bible in support of Sunday as a sacred day. The day was made a rest day in the year 321,

were then obliged to take refuge with the Indians. One Indian chief said, 'What a terrible God the white man has got!' If our council is going into religious lawmaking, I would suggest that they get a copy of these blue laws.

"I have always noticed that it takes a sword or a policeman's club to force one man's religion upon another.

"Does our council think that Jews, Adventists, Seventh-day Baptists, and people who make no pretension to religion have no rights which are bound to be respected?

"We can't be too mindful of the rights of our citizens in the matter of religion. I care not what a man's personal views are, he can worship . . . as he wants to; but when he says that I must do as he does, that is where all our boasted freedom fails, and becomes nothing but a farce."

Saginaw, Mich.

The Church and the State

The Threatening Danger of Their Union

CARLYLE B. HAYNES

IN the consideration of all questions touching the proper relation of the church and the state a correct understanding of the differences between these two institutions is vitally important.

In fact, until one is familiar with the difference in the fundamental principles upon which these two institutions are founded, he is not prepared either to consider or to discuss any of the numerous problems which the question of the proper relationship of the two is constantly presenting.

With the adoption of the Constitution

for Sunday legislation; in the existence of great religious organizations which are seeking to secure the power of the state for their own ends; and in the whole tendency of the churches today in forsaking the old-fashioned preaching of the gospel and attempting to right all of the world's wrongs by political means.

Therefore we need to study again and become thoroughly familiar with the fundamental principles affecting the relation of church and state.

Church and state differ. They differ in nature, in origin, in purpose, in meth-



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WOMEN IN TRAINING

A section of the Women's Volunteer (Reserves) in khaki uniforms undergoing signal drill at Wimbledon, England.

it was thought that the whole question of the relationship of the church and the state was settled in the United States.

The question has now been reopened, and the danger of a complete reversal of the established principle of entire separation of church and state now confronts this nation.

And this is by no means merely a fancied danger. It is real, terribly real, and it "hasteth greatly."

This danger can be seen in the constant demands which are being made

ods, in rewards, in punishments, in their sources of power, in authority, and in their sanctions. Their purposes and aims and enterprises and operations lie far apart.

The church is a scheme of salvation from sin; the state is secular government. The church deals with eternity; the state deals with time. The head of the church is an infallible, omniscient, and omnipotent God, who sees the motives and knows the hearts of men; the state is presided over by fallible men,

fallible courts and institutions, which see only overt acts, and which must be guided by evidence which may be misleading. The one takes cognizance of all the thoughts and motives of men, while the other can deal only with that small number of actions which can be proved by human testimony, defined by jurists, and dealt with by the slow-moving machinery of human laws.

The Origin of the Church

The church is built upon Christ.

"Upon this Rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. This rock was not Peter. Peter was merely one of the "lively stones" in the "spiritual house" of the church. 1 Peter 2:3-5. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. Christ is the rock upon which the church is built, not Peter, nor any man, nor any body of men.

To the church has been committed the "keys of the kingdom of heaven," the power to open or shut heaven. Matt. 16:19. This expression, "the keys of the kingdom of heaven," refers to the Word of God. That Word declares the conditions upon which men are received or rejected. As men accept these conditions, heaven is opened to them. As they reject them, heaven is closed to them. The possession of the "keys" is not a prerogative belonging exclu-

sively, as has been claimed, to the Church of Rome. All churches and all ministers share in the possession of the keys. They all have the Word of God. The Church of Rome has the keys equally with every other church. But it has always used the keys to shut heaven up from men, and not to open it.

The church is the house of God, "a spiritual house," composed of "living stones." Heb. 3:1-6; 1 Peter 2:3-5. Christ is the "head," both of the church and of each individual member of the

church. "The head of every man is Christ." 1 Cor. 11:3. God "hath put all things under his feet, and gave him to be head over all things to the church." Eph. 1:22. Christ is the foundation of the church, and the church is to obey Christ as its head. It is never to depend on man, or be controlled by man.

The church is an organization, a "kingdom." John 18:36, 37. But it is not a kingdom of this world. It is in the world, but, like its divine Master, is in the world only "to bear witness unto the truth."

The church is composed of members who were once both in and of the world. Eph. 2:2-6. Through the grace of Christ a separation from the world has been brought about, and while they remain in the world they are no longer of it, but Christ "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." The



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THE EARS OF THE ARMY
British soldier laying a telephone line.

church remains in the world only in order that this miracle may be wrought in other lives, that is, to "bear witness unto the truth" for the saving of souls. Ultimately the church will be neither in nor of the world, but will be entirely removed. While it remains in the world, it has nothing in common with the world.

The church is in the world for the purpose of teaching the religion of Christ. The chief end of this religion is the salvation of men from sin. This religion concerns the relations of the individual to God. It is entirely a personal matter between the individual soul and its Creator. It deals exclusively with the spiritual nature of man. It seeks to elevate and purify his character. Its appeals are made to his conscience, his emotions, his affections, his motives. Its methods are persuasive, not coercive. It seeks to win, not to drive. It aims at moral and intellectual conviction, which cannot be accomplished by force.

Belief cannot be compelled by violence. Stand a man up against a stone wall and threaten to shoot him unless he declares the sun is not shining while he is looking at its very brightness, and for fear of punishment he may declare it is not shining, but he will not believe it. Force has made him a hypocrite, but not a believer. Galileo, because of compulsion and fear of torture, repudiated his teaching that the earth moves, but after doing so he threw his staff to the ground with the exclamation, "It still moves!" He did

not believe his recantation. Compulsion had no effect on his belief.

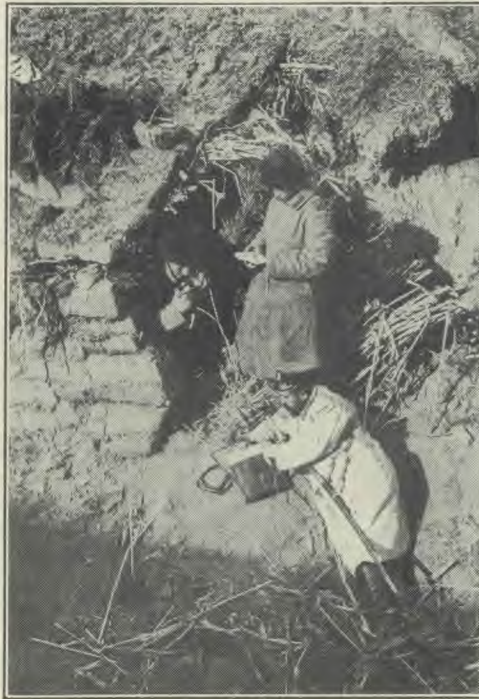
Force can make hypocrites and martyrs. But it can never make converts.

Therefore, under no consideration can it ever be right, nor is it right now, nor has it ever been right, for the church to use force and coercion in the matter of religion.

Tampa, Fla.

COLONEL MAUS, surgeon-general of the Eastern Department of the United States Army, has been retired after a

record service of forty-one years in the medical corps. He is the man who organized our Public Health Service in the Philippines and cleaned Manila of bubonic plague, leprosy, and smallpox. If knowledge, skill, and accomplishments are anything, this man is an authority. He has pointed out repeatedly that soldiers do not know how to use alcohol and never will; that booze was responsible for a large part of the disastrous stomach troubles and mental breakdowns of



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RUSSIAN TELEPHONE STATION IN A CAVE

our soldiers in the Cuban and Philippine campaigns. This is his final verdict on the whole subject:—

"Practically all of the crime committed in the army, directly or indirectly, can be traced to the effects of alcohol. Murders, robberies, desertions, court-martial and dismissal of officers, prison and guardhouse sentences of enlisted men, fights, brawls, broken friendship, misery, wretchedness, and moral degen-

eracy should generally be ascribed to the use of intoxicants."

If the great war in Europe has proved nothing else it has proved that Colonel

Maus is absolutely right. Booze and uniforms do not mix, and alcohol is the worst of all traitors.—*Collier's*, June 5, 1915.

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Antagonizing American Principles

A Campaign of Retrogression

W. F. MARTIN

THERE lies before me at this writing a copy of a magazine called the *Christian Statesman*. It is printed in Pittsburgh, and is issued under the auspices of the National Reform Association. On its editorial staff and among its contributors are a number of men of prominence, well-known speakers and writers in the religious world. On the inside front cover of the magazine is to be found what we take to be a declaration of principles, setting forth the plan and scope of work of the National Reform Association and the purpose of the magazine. This reads as follows:—

The *Christian Statesman* is a monthly magazine of forty-eight pages, designed to promote needed reforms in the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land.

According to this, if that which is placed at the head of the list is considered of first importance, the first undertaking will be the securing of a law by the government regulating the observance of the Sabbath. In this way they will obtain governmental cooperation in the establishment of a compulsory Sabbath. The true American will naturally wonder what this involves, and ask why the government should legislate concerning the Sabbath. The Sabbath

is strictly a religious institution. It is a matter that pertains to God and not to Cæsar. If the government should, through its lawmaking branch, act regarding the Sabbath, it would be legislating concerning a religious establishment. That would be opposed to the national Constitution. That document says, "Congress shall make no law respecting an establishment of religion." One cannot but wonder how far these advocates of a union of government and religion are in harmony with this most truly American feature of our Constitution. Jefferson, an American of Americans, said, "I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no law respecting an establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between church and state."

The Sabbath, whether regarded as occurring on the seventh or the first day, is altogether an establishment of religion. The idea involved in the First Amendment is strictly American. It has been called America's gift to the philosophy of government. A Sabbath law would be in square contradiction to the Constitution, and hence un-American. We are not inclined to question the intended loyalty of those who champion the policy of the *Christian Statesman*, but we do most emphatically say that their intentions are, knowingly or unknowingly, in direct opposition to the American principle of religious liberty as guaranteed by the general government.

Aside from the general principle of the thing, the people of the United States are not a unit as to which day constitutes the true Sabbath. The great body of the people regard Sunday, the first day of

lative act favoring either of these classes, would be treating its citizens with inequality. Not only so, but by thus favoring one sect above another, the government would repudiate its avowed princi-



"Saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword." Matt. 26: 52.

the week, as sacred, or, to say the least, observe it to a degree. A respectable and growing minority, however, observe with commendable strictness the seventh day. The general government, by legis-

ple of civil and religious liberty. In this connection consider the following:—

The legislators have not been left at liberty to effect a union of church and state, or to establish preferences by law in favor of any one religious persuasion or mode of worship.

There is not complete religious liberty where any one sect is favored by the state and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is to the extent which the distinction operates unfavorably, a persecution, and if based on religious grounds, a religious persecution. The extent of the discrimination is not material to the principle, it is enough that it creates an inequality of right or privilege.—“*Constitutional Limitations*,” by Cooley, fifth edition, page 580.

We humbly recommend a careful study of this paragraph to the men who compose the editorial staff of the *Christian Statesman*. Americans cannot be too jealous of the rights purchased by blood and sealed to them by patriotism and self-sacrifice. Eternal vigilance has not ceased to be the price of liberty.

Los Angeles, Cal.

Religious Laws Enforced by the State Are Un-American and Un-Christian

W. E. GERALD

THE heredity and training of many persons lead them to take for granted that the enforced observance of Sunday as a day of rest is perfectly proper even under our American ideal of government. I am sure that all who will candidly and thoroughly study the bedrock principle of separation of church and state will be convinced that Sunday laws are not only un-American but un-Christian.

It was good American doctrine and good Christian doctrine that was uttered by one of our forefathers when he said that “governments do not have a shadow of right to meddle with religion;” and the idea that the sphere of civil governments is in civil matters and not in religious matters is clearly set forth in the First Amendment to the Constitution, which prohibits Congress from making laws respecting an establishment of religion or interfering with the free exercise thereof.

Sunday laws are confined mostly to the States, and are a relic of medievalism and the régime of European countries. Their systems of government have always, since the days of Constantine, involved the error of union of church and state. Part of the time the state dominated the church, and part of the time the church dominated the state. Of the first we have a concrete example today in

the autocratic government of Russia. It was the church which was uppermost when Bloody Mary ruled in England. The question back there was, “Will you acknowledge and espouse the Catholic religion, or burn at the stake?” The question today is, “Will you observe the Catholic holy day, or be fined and go to jail?”

For proof that Sunday is a Catholic holy day, one can easily satisfy himself by a few minutes’ perusal of an encyclopedia, or by reading the “Doctrinal Catechism of the Catholic Church,” or recent communications from leading prelates of that church in which they maintain the right, authority, power, and fact of this substitution of Sunday as a day of rest and worship in place of the original seventh-day Sabbath, now known as Saturday. The Bible tells of a great power that would attempt to make this change. See Dan. 7: 25; 2 Thess. 2: 3, 4; Rev. 13: 14, 15.

Sunday laws upon the statute books of the States are unconstitutional because they are to a certain degree an “establishment of religion,”—the very thing the American constitutions prohibit. Particular ordinances of religion may constitute the customs of the majority, but that does not make it right to enforce them upon the minority.

The excuse is often brought forward

that the seventh-day observer is not compelled to work nor hindered from resting on his Sabbath. But if he is compelled to do homage to another day and thus lose a part of his working time, where is his liberty? Does it not destroy the difference also which he desires to put between the several days of the week as regards his particular way of worship and his choice of a weekly sabbath?

Christ, the author of Christianity, laid down the foundation principle of separation of church and state in the words, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

The duty of the state is to regulate the conduct of men only as regards their relationship to civil matters. It may demand civility, but no more. The church



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SCOTCH RECRUITS MARCHING TO THE STRAINS OF THE BAGPIPES

Suppose the Methodists were in the majority and succeeded in establishing a law enforcing baptism by sprinkling upon all in the community, regardless of the differences of belief; would that be religious liberty for Baptists? Would such action conform to the idea of a government founded upon religious freedom? Would it be a reasonable answer for the Methodists to say to the Baptists, "You are not hindered from practicing baptism according to your own favorite method, immersion, even if you are compelled to observe our method"?

It seems to me that a candid person must admit that this does not look like the unmolested enjoyment of "life, liberty, and the pursuit of happiness" which the founders of our government intended to vouchsafe to us. It savors rather of bondage, bitterness, and death.

may adopt rules to govern its own members, but no others. She departs from her rightful jurisdiction, her God-given sphere, when she attempts to do the work of the state or seeks to make a tool of the state.

They will get along best when each keeps within its own sphere and attends to its own affairs. Their union would invite that condition of which the Dark Ages furnish an example—the régime of an inquisition, an inquisitor general, and the rack and the thumb-screw. May God grant that by the history of the past, by the revelation of God's Word, and by the Light that "lighteth every man that cometh into the world," we may be enabled to take our stand on the side of God's eternal, liberty-imparting truth.

South Lancaster, Mass.

The True Basis of Civil Law Justifies the Elimination of the Liquor Traffic

ELIHU, JR.

MANY good people not among the intemperate class look with disfavor on every effort legally to suppress the liquor traffic, believing that such a measure would interfere with personal rights. We recommend the following thoughts to the careful attention of all such, feeling sure none will fail to see in the true basis of civil law the real foundation of the right of prohibition.

All just civil law is an authoritative expression, by civil government, of personal human rights. Every true law exists first of all in the personal authority of the individual. No political, social, or religious organization can create or generate or secure any new rights or authority which did not first exist in the individual persons constituting the organization. So all human rights and rights of human organizations are the personal, God-given rights that come as a birthright to every soul, and no individual or association of individuals because of organization has any excess of rights or privileges before the law over any other individual or class, no matter what its social, financial, or religious standing may be.

What, then, are these inalienable human rights?

Defense of Life

First of all, every person has a right to preserve, secure, and defend his own life or the life of any other person. Failing in this, he becomes guilty before his Creator and his fellows. Especially is this seen in the matter of defense. If one fails to defend the helpless when life is endangered, he is scorned and detested by his fellows. In this matter of defense he is sometimes justified in the eyes of the law for slaying the aggressor. In some cases if he fails to defend his fellow, he is accounted a partaker in the crime.

Defense of Property

Every one has a full and perfect right to defend his property from any and all attacks. "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him," says the law of Moses. If the neighbors' property or community property is endangered, the obligation is none the less imperative. Again, under some circumstances, failure to defend would make a man partaker in the crime.

Defense of Chastity

It is the prerogative and duty of every man to defend his own family and the families of others from all impure attacks. The man who fails to do this is counted a villain or a weakling for whom no good word can be spoken. The woman who fails to defend herself to the extent of her ability is counted little better than a harlot. In all these cases the individual right of defense is paramount to all action of the civil powers, and the unwritten law justifies the defender.

Defense of Reputation and Character

Here is a field of defense over which there is no chance for argument. It is not permissible to do bodily injury in return for slander or reproach, but every man's best defense is a correct life and the setting forth of the facts of his best behavior. Then the civil law permits the levying of damages where it is shown that the slander has proved a financial loss to the assailed. This line of defense lies very close to defense of property, for the best business asset any man can have is a good reputation and character.

The True Basis

These rights to defend life, property, chastity, and reputation form the basis for all civil law. There are no personal rights that may not be legitimately clas-

sified under these four heads, and hence there can be no right civil laws that do not find their authority resting on this basis.

Anything that in any way endangers any of these relationships becomes a subject for just legislation.

In representative government we elect men to go to the halls of legislation, and we delegate to them the personal authority that we possess by reason of the

not a mere academic question. Has that woman down there in the hovel, with her helpless babes, any right to the necessities of life which the money her drunken husband squanders on liquor would purchase? Where is her defense when her husband loses control of himself because the drink is constantly within his reach? Must I as an individual be made responsible to use my time and means to supply the starving, chilled,



MONUMENT TO KING VICTOR EMMANUEL II, IN ROME, ITALY

inherent, natural rights already specified. These legislators, thus clothed with the personal authority of all the citizens, are empowered to make authoritative laws for the civil state or community.

Extent of the Right of Defense

The sale of dangerous toys and weapons and poisons is prohibited or restricted because they are a menace to life and property. How about the sale of intoxicating drinks? Do they endanger the life and comfort and happiness of the people in the community where they are sold and used? Be fair with yourself in answering this question, for this is

wretched ones made so through failure to keep the bottle out of the reach of the poor weak husbands and fathers who are permitted to drink or let it alone as they please?

Does the drink in any way endanger the lives of the unfortunates who never know when to let it alone, or cannot do so if they do know? Does it make them dangerous to their families and to the community? How many murders have been committed by men nerved to their bloody deeds by intoxicants.

Are the sale and use of intoxicants dangerous to life and property? Are drunken men fit to run railroad trains

and automobiles and to drive horses? Are they fit to act as night watchmen? Are they fit to act as policemen to guard the lives and property of waking or sleeping citizens?

If you can answer these questions affirmatively, then let the liquor flow, and you employ the drunken night watchman for your property, or a drunken chauffeur for your automobile, or employ a drunken doctor when you are sick; but the writer would prefer to take a leave of absence from the vicinity of such surroundings.

Are the sale and use of intoxicants dangerous to life and property and chastity? Would you send your family to a resort where half the guests are drunk all the time? Would you consider your sister or your daughter safe in the company of a man who would lead her to places where drink is sold, and then drink himself, and coax her to drink? Where does the downfall of many a young woman, and man, too, begin? Is it not over the wine cup or the beer bottle? Will you tell me truly, Are the sale and use of liquors which will make men and women drunk a menace to chastity and virtue?

And last of all, what do you think of the reputation and character of a town where nine tenths of the people drink strong liquors, and where half of them get drunk? Compare this town for just a minute with one where not one in ten touches drink, and where a drunken man

is seen in town only when he and his chums come over from Freeville to do a little advertising to show the dull, slow "dries" what kind of citizens they ought to have to make life interesting and keep the courts busy and the jails full. If you had a case in court involving

your life, your property, or your reputation, would you want a judge who drank freely, or a jury of tipplers? Would it even please you if your witnesses were just noticeably under the influence of liquor?

What, then, is the matter with this whole liquor business? I am sure you are ready to agree with me that the strongest impeachment against it is that it is a perpetual menace to life, property, chastity, and reputation. Every principle of law involved in human rights may be justly invoked against it.

To prohibit its manufacture and sale is no infringement of any man's rights, for no man has a right to damage himself or his posterity with the drink habit, and no man has a natural right to blast the reputation or prospects of his offspring, and no man has a civil right to force the community to repair the damage and sustain the losses he inflicts on it when he brutalizes himself and debases others with strong drink. Let us defend our natural and Constitutional rights which the liquor traffickers are trampling underfoot with impunity.

Los Angeles, Cal.



VICTOR EMMANUEL III, KING OF ITALY

Another great power enters the war to add her millions to the bitter strife.

The True Nature of Liberty

J. O. CORLISS

LIBERTY, in the true sense, is the unrestrained enjoyment of *natural* rights. Natural rights are those Heaven has conferred on men with which to meet their responsibilities to the Author of life. Inasmuch as earthly life is an adjunct of the heavenly through the original gift to men (Gen. 2:7), Heaven's requirements upon humanity are paramount to all

The foregoing sentiment must appeal to the judgment of all except religious bigots, who, assuming that they are held responsible for the religious belief and forms of worship of others, seek to have human laws enacted to enforce their own personal religious views upon all alike. When such a course could not be entirely applied in times past, these zealots have been partially appeased by certain acts of toleration, similar to that of Constantine's time, which made a certain form of Christianity the religion of the state. In succeeding generations, this church-and-state form was made the engine of persecution by Rome against all antipapists. At a later date there arose reformers who, though claiming the right of protest against the Pope, punished with much severity Anabaptists, Unitarians, and others who dared to dissent from their views.



ANCIENT GATE IN ROME, THE GATE OF ST. PAUL

other claims, and should therefore have the first place in every life.

The complete standard of liberty, consequently, embraces the right to think without human restraint, and practice religious worship as natural intelligence leads. This extension of liberty is by some defined as *religious* liberty. Concerning such liberty Prof. Philip Schaff, in his "Progress of Religious Freedom," well says:—

Religious liberty is a natural, fundamental, and inalienable right of every man. It is founded in the sacredness of conscience, which is the voice of God in man, and above the reach and control of human authority. There is a law above all human laws. It is written not on parchments and tables of stone, but on the heart of man by the finger of God.—

Page 2.

This form of church-and-state union gave the religious majority opportunity to place restrictions upon the worship of all dissenters, and proved a terrible bane to the adherents of Bible forms. These suffered persecution for maintaining the eternal principle, "We ought to obey God rather than men." Acts 5:29. The apostles certainly did right in declaring this fundamental doctrine, because it is as imperishable as the eternal claims of Jehovah. As man's Creator "he alone is the Author and Lord of conscience," and no earthly power, high or low, is authorized to arbitrate between man and his God in matters of faith.

It is a self-evident proposition that "liberty of conscience requires liberty of

worship," as the proof of its positive being. Anything short of this is to strangle the conscience and produce hypocrisy. For the state to define the limit of religious service under legal restraints, is at best a mild form of persecution under color of toleration, which of itself implies more or less disapproval. Toleration, being but a human gift of expediency, can be withdrawn at the pleasure of those who bestow it; but the rights of liberty are heaven-born, and rest upon divine and eternal principles. Therefore liberty in religious matters cannot properly be regulated by the state, and so should not be considered as under human jurisdiction.

Not only does liberty of conscience inhere as a gift of God, but each individual is by this authorized to make known to others his convictions of what constitutes right forms of worship. Yet in the days of James I of England, history records that the laws of that time denied to Catholics the right to educate their children in their peculiar faith, because popery was then regarded as an enemy of liberty in both church and state. Indeed, Hallam (book 3, page 169) quotes this sentence from a pamphlet of 1681, entitled "The Zealous and Impartial Protestant:"—

Liberty of conscience and toleration are things only to be talked of and pretended to by those that are under; but none like or think it reasonable that are in authority.

The same sentiment has been advanced in a much later day, as witnesses the papal Syllabus of 1864. The opinion, too, seems to become more contagious as time goes on; for it is beginning to permeate various communities and to mold public action, as may be testified by those who

watch the signs of the times. It will pay well to mark the symptoms of these days, and learn what they mean to the earnest, honest seeker for vital truth.

Glendale, Cal.



ONE OF THE CHIEF SQUARES IN ROME, ITALY

The Bible Censored

OVER in England they have a little paper called the *War on the War Gazette*. So many things in this paper were censored and ordered cut from it that the editor finally decided to print quotations from the Bible, without comment. Accordingly, he made up a column of texts, among them the following:—

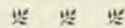
"Strive not with a man without cause, if he have done thee no harm." Prov. 3:30.

"Thou shalt not kill." Ex. 20:13.

"All they that take the sword shall perish with the sword." Matt. 26:52.

"For the leaders of the people cause them to err; and they that are led of them are destroyed." Isa. 9:16.

Sure enough the censor cut all these quotations out. The war god will have no other gods before him.—*Selected.*



HE who assumes to coerce his fellow man in things spiritual asserts thereby his own infallibility, and in effect makes himself a god.

EDITORIAL BRIEFS

THE sword and the cross should never become allies.

COMPULSORY religion binds the body in chains and the brain in fetters.

THE throne of the king and the altar of the priest should not dwell under the same roof.

No man is good enough to prescribe another man's religion, nor great enough to control his conscience.

A UNION of church and state means that the priest will rule you by fear, the king by force, and both by both.

BIGOTRY and tyranny comprise the religion of his satanic majesty; and when any church fosters it, she becomes "the synagogue of Satan."

HE who surrenders his soul liberty to save his skin, virtually says, There is nothing worth saving about me but my skin. And since God does not care to save his skin only, he forfeits his right and title to the life hereafter.

WHEN the church and the state were united, the priest forged chains for the soul, and the king for the limbs. He who criticized the dictum of the priest was called a heretic, and he who criticized the tyranny of the king was called a traitor. He who spoke against church rule was condemned as a blasphemer, and he who spoke against unjust kingly rule was held guilty on the charge of high treason. The individual conscience was imprisoned; and if it occasionally dared to assert its God-given rights, ec-

clesiasticism applied the fagot and monarchism the scourge. In those days the priest and the king both said, It is dangerous for man to be free.

THE greatest mistake any man can make is to surrender his individuality for what the world calls respectability. He who has no respect for himself, can have none for others. If he does not believe in sacredly preserving his own convictions, he can never be trusted to safeguard the sacred convictions of others, when temptation puts him to the test.

TRUE Christianity can flourish without governmental aid. It prospered most when the strongest government on earth was arrayed against it. The argument that Christianity will go down and out unless the state aids the church in the strict enforcement of Sunday laws, is a specious argument, but it is not convincing. We are told that the first Sunday law was enacted by Constantine in 321 A. D. The church did not recognize this law in its canon law until the Council of Nice, held in 325 A. D. It was during the first three centuries that Christianity gained its greatest victories. During this time there was not a single Sunday law, and the state was then exerting its utmost powers to crush Christianity. The Roman state and church enforced the Sunday laws in later centuries more drastically than they ever have been enforced since. It was this unjust and arbitrary enforcement of religious laws which caused the downfall of both the Roman state and the church. The sooner our state and national governments eliminate this kind of legislation, the better it will be for both the state and the church. For the church to depend upon the puny arm of man is to deny the divineness of her mission.

If men had always blindly obeyed the kings of the past, we should all be physical slaves today; and if they had always stupidly done exactly as the priests of the state church told them, we should all be mental slaves now. Liberty is the mother of intelligence. State churchism can only thrive when the masses are held in the bonds of superstition and ignorance.

PEOPLE who believe in enforcing religious dogmas have an idea that they can make other people's beliefs for them, the same as they can make suits of clothes for them. They believe that physical force is sufficient to convince a man. They forget that when they compel men to go contrary to choice in religion, they are making hypocrites by the million.

WE do not court persecution either for ourselves or for others, yet we are profoundly convinced, by our study of ecclesiastical history and of Bible prophecy, that true religion flourishes best, not when fostered by the civil powers, but when shorn of every vestige of governmental support, or even when opposed by civil authorities. "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

THE state owes no duty to the church as such; but it does owe a duty to all citizens; and that is, to see that they are protected in the exercise of their natural rights. Every man has a natural and indefeasible right to worship when, where, how, and whom he will, provided always that in so doing he does not trample upon the equal civil or religious rights of others. Having the right to worship, every man has also an equal right not to

worship at all, if he so elects. So far as human laws and their enforcement are concerned, he who does not worship should stand on an exact equality with his neighbor who does worship. All citizens of all the various shades of religion and of no religion should stand on an exact equality before the law. This is religious liberty in its historic sense; and this is the meaning of the American Constitutional safeguards of the rights of conscience.

THE Southern Presbyterian General Assembly, in session at Newport News, May 26, repudiated by formal resolution the activities of the Federal Council of Churches touching political questions. The assembly threatens to withdraw from the council unless that body shall cease its political activities. The resolution of the assembly states as the ground of its action that "in some instances the Federal Council's actions are contrary to the doctrine of the separation of church and state, and in others they deal with matters wholly extraneous to the recognized mission of the church on earth." Quite aside from the real merits of the concrete questions raised, the signs of disintegration which are appearing in the Federal Council are significant and intensely interesting. This is at least the second time the Southern Assembly has taken occasion to protest the action of the Federal Council, and inasmuch as the present protest shows more intense feeling than in the past, it must be that the breach is widening between the parties to the controversy.

The law of nature, being coeval with mankind, and dictated by God himself, is superior in obligation to every other. It is binding all over the globe, in all countries, and at all times; no human laws are of any validity if contrary to this, and such of them as are valid derive their force and all their authority, mediately or immediately, from this original.—*Blackstone.*

A Symposium on Liberty

The love of liberty with life is given.—*Dryden*.

ETERNAL vigilance is the price of liberty.—*Curran*.

Where the Spirit of the Lord is, there is liberty.—*Paul*.

Liberty is from God; liberties from the devil.—*Auerbach*.

Liberty is not the right of one, but of all.—*Herbert Spencer*.

Whether in chains or in laurels, liberty knows nothing but victories.—*Wendell Phillips*.

So speak ye, and so do, as they that shall be judged by the law of liberty.—*Epistle of James*.

By the law of God, given by him to humanity, men are free, are brothers, and are equals.—*Mazzini*.

Where slavery is, there liberty cannot be; and where liberty is, there slavery cannot be.—*Charles Sumner*.

To have liberty, without the power of using it for worthy ends, is a curse, not a blessing.—*Bishop J. L. Spalding*.

Proclaim liberty throughout the land unto all the inhabitants thereof.—*Inscription on Liberty Bell. Lev. 25:10*.

I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.—*Jefferson*.

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

Our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.—*Lincoln*.

To have freedom is only to have that which is absolutely necessary to enable us to be what we ought to be, and to possess what we ought to possess.—*Rahel*.

God grants liberty only to those who live it, and are always ready to guard and defend it.—*Daniel Webster*.

If you would achieve undying fame, attach yourself to the most unpopular righteous cause.—*George William Curtis*.

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.—*Benjamin Franklin*.

It is not the disease, but the physician; it is the pernicious hand of government alone which can reduce a whole people to despair.—*Junius*.

Liberty! Equality! Fraternity! There is nothing to add, nothing to retrench. They are the three steps of the supreme ladder. Liberty is right; equality is fact; fraternity is duty. All the man is there.—*Victor Hugo*.

Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death.—*Patrick Henry*.

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights, and that among these are life, liberty, and the pursuit of happiness.—*Jefferson*.

No free government or the blessings of liberty can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by a frequent recurrence to fundamental principles.—*Patrick Henry*.

Freedom is the power by which man can do what does not interfere with the rights of another; its basis is nature; its standard is justice; its protection is law; its moral boundary is the maxim, *Do not unto others what you do not wish they should do unto you*.—*French Constitution (1793)*.

Liberty of thought is a mockery if liberty of speech and action is denied.—*Sidney Holmes.*

Liberty is a solemn thing,—a welcome, a joyous, a glorious thing, if you please; but it is a solemn thing. A free people must be a thoughtful people. A free people must be serious; for it has to do the greatest thing that ever was done in the world—to govern self.—*Orville Dewey.*

The Only Power That Saves

SPIRITUAL power is the only power that can save men from wickedness and degeneration. It is the only power that can cleanse the world from the tyranny of selfishness and moral pollution. The only proper agency to accomplish this work is the church of Jesus Christ. Her mission is one of love and mercy, to draw and win lost men to Christ. The



MAIN STREET OF PETROGRAD, RUSSIA

A temporal government in the hands of ecclesiastics develops into a mild, petty, listless, respectable, monkish, invincible despotism, just as any plant develops into its flower.—*Taine.*

All truth is safe, and nothing else is safe; and he who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both.—*Max Müller.*

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—*Lowell.*

moment the church seeks aid and authority from the secular powers to compel men to observe religious dogmas and institutions, she forfeits her divine mission, and is providentially deprived of her spiritual power. The fact that churches, in order to increase their power, combine and federate, and petition legislative bodies to recognize or enforce their religious beliefs, is evidence that they are not waiting to be endowed with power from above, but with power from beneath. Secular power has never promoted true religion nor saved men from their sins. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

C. S. L.



OUR FORUM

How the United States Senate Upheld Freedom of the Press

An Incident of Eighty Years Ago

CLAUDE E. HOLMES

THE question of slavery was stirring the people of the whole country about the year 1835. Publications were being circulated, especially in the South, tending to arouse in the hearts of the slaves a desire for freedom. This propaganda was very distasteful to many individuals and even to States. We find in President Andrew Jackson's annual message to Congress of the year 1835 a reflection of the feelings and sentiments of those who opposed the circulation of such literature. He said:—

I must also invite your attention to the painful excitement produced in the South, by attempts to circulate through the mails inflammatory appeals addressed to the passions of the slaves, in prints, and in various sorts of publications, calculated to stimulate them to insurrection, and to produce all the horrors of a servile war.

There is doubtless no respectable portion of our countrymen who can be so far misled as to feel any other sentiment than that of indignant regret at conduct so destructive of the harmony and peace of the country, and so repugnant to the principles of our national compact and to the dictates of humanity and religion. Our happiness and prosperity essentially depend upon peace within our borders: and peace depends upon the maintenance, in good faith, of those compromises of the Constitution upon which the Union is founded. . . .

I would, therefore, call the special attention of Congress to the subject, and respectfully suggest the propriety of passing such a law as will prohibit, under severe penalties, the circulation in the Southern States, through the mail, of incendiary publications intended to instigate the slaves to insurrection.

The Senate took up the matter, and at the request of John Calhoun, "so much

of the President's speech as related to the transmission through the public mails of certain publications of a dangerous tendency" was referred to a select committee. It was favorably reported to the Senate Feb. 4, 1836.

The *Congressional Globe*, for the years 1835 and 1836, gives numerous abstracts of the speeches that were made on this bill. The sentiments then expressed by some of our distinguished statesmen regarding the proposed censorship of the press, are pertinent at the present time. Though it was felt by the President and others that conditions demanded the passing of a law abridging the liberty of the press in order to preserve peace and harmony, it was defeated.

Henry Clay declared that "it was too often in the condemnation of a particular evil that they were urged on to measures of a dangerous tendency. . . . He hoped never to see the time when the general government should undertake to correct the evil by such measures as the one before them. . . . The bill is calculated to destroy all the landmarks of the Constitution, establish a precedent for dangerous legislation, and to lead to incalculable mischief." (June 8, 1836.)

The Constitution provides that Congress shall have the power to "establish post offices and post roads." Some argued from this that it was also within the power of Congress to keep out of the mails anything that was deemed objectionable. In reply to this argument, Mr. Morris of Ohio said:—

That Congress has power to regulate the mail, and prescribe what shall be carried therein, I do not deny; but I insist that this power is confined to the material, not the moral matter to be conveyed. . . . Is a letter or package, when left in a post office, the property of the United States or the Post-office Department?—Surely not; no one will contend for this. It is, then, the property of the person to whom it is directed, and the United States has given a solemn Constitutional pledge that it will convey it to him, without permitting its contents to be inspected or suffering it in any degree or manner to be detained or injured.

Sir, what would be thought of the honor or even honesty of an individual who would receive a letter or printed document, under a general or special promise that he would deliver it safely to the person to whom it was directed, and should afterwards retain or destroy it because he should be of the opinion it contained offensive matter. (April 13, 1836.)

Senator John Davis of Massachusetts gave a ringing speech on the liberty of the press. He said, in part:—

Will not the proposed law invade the liberty of the press? If, under the post-office power, there is a right to exclude from the mail newspapers of a certain class, then there is a right to exclude all, and thus frustrate the diffusion of intelligence, and very much abridge the power and influence of the press. . . .

The framers [of the Constitution] made no provision regarding it [the press]; but so jealous were the States of the rights to freedom of speech and the liberty of the press, that they were unwilling to be silent in regard to them, lest they should by construction be invaded. They therefore demanded an amendment which, among other things, contains the language which I will read: "Congress shall make no law abridging the freedom of speech or of the press." Abridging is a strong word; it means that Congress shall not diminish the freedom of the press. The freedom of the press must stand, then, as broad as it was when the Constitution was made. The right is reserved, and we are forbidden to touch it. All grants were made clearly on condition that this privilege was to remain unimpaired. The plain sense of the matter is that the power to establish a post office is a grant, but was not to be so used as to abridge the liberty of the press. If either must give way in a conflict, the grant must yield to the reservation. . . .

The press is the great organ of a free people. It is the medium through which their thoughts are communicated, through which they act upon one another, and by which they reason with, instruct, and move each other. It rouses us to vigilance, warns us of danger, rebukes

the aspiring, encourages the modest, and, like the sun in the heavens, radiates its influence over the whole country. The people viewed it as vital to a republic, and gave it the mail as an auxiliary. . . .

What, Mr. President, are the reasons uniformly given for abridging the liberty of the press? Just the same we have heard in this debate; because it sends forth incendiary, inflammable publications, disturbing the peace, and corrupting the public mind. All censorship are established under the plausible pretense of arresting evils too glaring and flagitious to be tolerated; religion, morals, virtue, are in danger, and the public good demands interference. Great principles fundamental in their character are thus assailed on proof of abuses which no doubt at all times exist; and when once through such pretenses a breach is made, the citadel falls. This was the reason for leaving nothing uncertain in the Constitution for denying the right to abridge the liberty of the press, come what might. (April 12, 1836.)

The eminent Daniel Webster was a member of the Senate when this bill was discussed. He "contended that the bill conflicted with that provision in the Constitution which prohibited Congress from passing any law to abridge the freedom of speech or of the press. What was the freedom of the press? he asked. It was the liberty of printing as well as the liberty of publishing, in all the ordinary modes of publication; and was not the circulation of papers through the mails an ordinary mode of publication? He was afraid that they were in some danger of taking a step in this matter that they might hereafter have cause to regret, by its being contended that whatever in this bill applies to publications touching slavery, applies to other publications, and the States might think proper to prohibit; and Congress might, under the influence of this example, be called upon to pass laws to suppress the circulation of political, religious, or any other description of publications which produced excitement in the States. . . . It was not in accordance with that provision of the instrument under which the freedom of speech and of the press was secured."

He further said that "any law distinguishing what shall or what shall not go

into the mails, founded on the sentiments of the paper and making a deputy postmaster a judge, is expressly unconstitutional."

Our statesmen of that time, at least most of them, realized that there was a principle at stake in this kind of legislation. The integrity of the Constitution was in question. Mr. Calhoun declared that it was a matter of more importance than the "Presidential or any party question." Though Mr. Calhoun was interested in the maintenance of Negro slavery, yet he stated that the bill was "clearly unconstitutional," and that it "would be directly abridging the liberty of the press for Congress to pass such laws as the President recommended."

To the question of Senator Buchanan of Pennsylvania as to whether the post-office power had not given to Congress the right to determine what should be carried in the mails, another Senator replied: "It would be claiming on the part of the government a monopoly and exclusive right either to send such papers as it pleased or to deny the privilege of sending them through the mail. Once establish the precedent, and where will it lead to? The government may take it into its head to prohibit the transmission of political, religious, or even moral philosophical publications, in which it might fancy there was something offensive, and under this reserved right, contended for in this report, it would be the duty of the government to carry it into effect."

To the honor of the Senate, the bill proposed was defeated. And from that time to the present year no other measure of like character has been before our national lawmakers. But the month of January, 1915, saw three bills introduced into Congress by members of a certain religious body with the avowed purpose of protecting their religion from attack. If the plans and purposes of those behind these measures (which it is said are to be urged again before the 64th Congress) are fully carried out, the freedom of the press will be a thing of the past.

It is to be hoped that our Congressmen

today will be as loyal to the Constitutional principles of liberty as were those of Webster's day, so that, even though the President of the United States should recommend the abridging of the freedom of the press to secure "harmony and peace," they will still defend the liberties of the American people against the attacks of any organization, whether religious or political or both combined.

Washington, D. C.

The Distinction Between the Church and the State

ARTHUR G. DANIELLS

THE state is defined to be: "A political body, or body politic; the whole body of people united under one government, whatever may be the form of the government." Thus the state is not only a body of people, it is a body politic. Politics are inseparably connected with the state, from the fact that it is a political body.

That which is political pertains to public policy, to state affairs, to national measures. It "has to do with regulations and government of a nation, or state, the preservation of its safety, peace, and prosperity, and the defense of its existence." Politics belong to citizens as citizens.

For this reason state governments are called civil governments. The word civil, used to designate earthly governments, is expressive. It at once conveys to the mind the domain of the government. It is defined thus: "Civil: pertaining to a city or a state, or a citizen in his relations to his fellow citizens or the state."

From these definitions it is obvious that the legitimate functions of the state are national, political, civil, and that these are designed to regulate the conduct of citizens toward their fellow citizens. They have no reference whatever to religion, nor to the relation of men to their Creator. Political ethics are altogether outside the realm of the spiritual.

The rulers of civil governments are civil rulers, and their laws are civil laws. Their aim is to promote civility. They define the social privileges and civil duties of all within their jurisdiction. Civil government springs from the people, and derives its authority and just powers from the consent of the people. It exists for the protection of the lives, property, and natural rights of its citizens. Its purpose is to promote the welfare of its subjects by securing to them every advantage that does not conflict with the rights of others.

Thus civil government relates only to the temporal things of this world, and to this end it is ordained of God.

The Church

The church is another institution entirely. It is: "A formally organized body of Christian believers, observing the same rites, and acknowledging the same ecclesiastical authority."

It will be observed that the church is designated by very different words from those used to define the state. It is a Christian, not a political body. Its foundation is in heaven; for it is built upon the eternal Rock, Christ Jesus. Eph. 2:20. It is "the church of the living God." 1 Tim. 3:15. Its origin is divine, and its realm is the spiritual. The head of the church is Christ, and the church itself is the body of Christ. Eph. 1:22, 23. Every one that is in Christ is a member of his body. Eph. 5:30. And as the head directs the whole body and governs every movement of the limbs, so Christ designs to direct his spiritual body, the church. He himself arranged its organization, designated the various offices to be performed, and reserved the right to direct how men shall be chosen to fill these important offices. In fact, he alone can fit human beings to

perform the functions of the church.

The church is a sacred organization. We read that Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. Such is the exalted, holy character the church must possess; and as the spiritual, moral



THE SERAGLIO, PART OF THE SULTAN'S PALACE,
CONSTANTINOPLE, TURKEY

tone of the church as a body depends on the spirituality and purity of each individual member composing it, every person who connects with the church is required to be holy. "Be ye holy; for I am holy," is the command of God. 1 Peter 1:16. There is no political organization on earth that in any way meets or can meet the requirements of the church. How, then, can there be a union between the church and the state?

Instead of union with the world, the church is admonished to come out and be separate. 2 Cor. 6:14-17. The sense in which the church is called out from the world, and in which it must be separate from the state, is made very plain both by the teaching and by the example of Christ when he was on earth. To those who opposed him he said, "Ye are from beneath: I am from above: ye are of this world; I am not of this world."

John 8: 23. And this is just the relation his church must hold to the world. In his last prayer for his followers, and for all who should become his followers, he said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. . . . As thou hast sent me into the world, even so have I also sent them into the world." John 17: 15-18. Christ was in this world, but he was not of it; and this must be true of his church.

This means not only a separation from sin, but that the church as a church shall be separate from the state as a state. The whole life of Christ on earth teaches this. He was a great man, the wisest, the noblest, the best the world has ever seen. He was God. When on earth, he was in a province, a world, of his own. He had made it. His knowledge of men and their natural rights and the duties they owe to one another, was absolute. He possessed every qualification for a great politician, judge, and civil ruler.

Had Christ intended that his ministers and his church should unite with the body politic in the management of civil affairs, he surely would have set the example; but during his whole ministry he kept religion and civil matters entirely separate. On one occasion a man who had evidently been impressed with his infinite wisdom, asked him to adjust a civil matter for him. But Christ said, "Man, who made me a judge or a divider over you?" Luke 12: 14. He refused to bring such matters within the domain of religion. To Pilate he declared that his kingdom was not of this world. John 18: 36. And when Peter used his sword to defend his innocent Master, Christ reproved him, and wrought a miracle to heal the wound that Peter had inflicted. These incidents in the life of Christ speak volumes on the question of church and state relationship. They teach absolute separation.

Washington, D. C.

The Forces of Evil

DUDLEY C. NEWBOLD

THE forces of evil are awakened. They are preparing for a great conflict. Saloon keepers, brewers, corrupt politicians, murderers, criminals, and tramps are enlisting in their ranks. The white standard they are carrying has on it in letters of gold these words, "In defense of liberty, we fight." What! is liberty endangered,—that blood-bought possession, that for which our fathers laid down their lives on fields of battle that their posterity might enjoy it, that which is so dear to the heart of every noble man and woman? Is liberty threatened? Liberty is an emblem of heaven; it is the foundation stone of this grand republic. Are these men fighting for liberty?—Ah, no! They have taken a heavenly standard to hide the wretchedness of their purpose. Their leader himself is an archdeceiver, and appears "as an angel of light." It is not surprising that his servants use the same tactics.

It is not liberty, it is license these men want,—license to destroy homes, to put a blight on innocent children, to corrupt womanhood; license to fill our jails, asylums, and almshouses; license to destroy men's minds and bodies. Liberty and license are not the same thing. Liberty does not mean that one can do what he pleases regardless of another's welfare. Liberty is freedom to do that which is not unjust to others. The equal rights of our fellow men as well as our own rights must be taken into account. It is no infringement on the personal liberty of a man to prohibit him from selling intoxicants which transform humans into demons capable of doing the most atrocious acts. It is no violation of the principle of liberty on the part of the government to prohibit lepers from walking at large. No; public health demands it. It is not an infringement on your personal liberty to prohibit you from setting your house on fire. "But," you might argue, "this house is mine; can

I not do what I wish with my own property?" The fact that the house is yours makes no difference when it involves the possible ruin of others. If you set your house afire, some other house might catch fire, and the property of others be injured.

We are not independent of others. What we do has an inevitable effect on the welfare and happiness of those who come in contact with us. We are members of a great social family as well as of our own flesh and blood union. Even when a few members go wrong the whole body has to suffer. This whole nation is suffering because of the alcoholic liquor traffic. The drunken man is a menace to the peace and safety of his neighbors and a source of danger to their property.

Frightful accidents occur daily. Look for the cause and you will find that some one in a position of responsibility neglected to heed a signal, or was incapable of fulfilling his duty, because he had been drinking.

Three fourths of all the crimes committed are directly or indirectly caused by drink. It is the prime cause of the insanity of thirty thousand who yearly enter our asylums. Three fourths of those who are murdered are killed by men under the influence of liquor. One boy out of every five families enters a drunkard's grave. When we see the monster, drink, eating at the very vitals of our social be-

ing, causing physical, mental, and moral degeneracy in the people of our land, is it an encroachment on the liberty of any to stop it? Is it right or just that the good people of our country should be taxed to support courts, jails, asylums, and workhouses filled largely with the fruits of the liquor traffic? Have we no right of protection against the drunkard, who is even more dangerous than the high-

way man, the thief, or the thug?

The liquor men come covering their wretched purpose with fine words and high-sounding promises. "By their fruits ye shall know them." They are not fighting for liberty; they have no interest in the welfare of humanity; but they do fight for license to continue their wicked work of destroying homes and causing poverty,

wretchedness, disease, and death. Every crime-producing agency should be prohibited by law.

Berrien Springs, Mich.

It is inconceivable to me that any man who loves his country, and especially any Christian man, can do other at this time than support with all the force of his being any measure which will help to deliver us from the almost unmeasurable evil of the drink traffic.—*Dr. G. Campbell Morgan.*

THE liquor traffic has no redeeming feature.

Alcohol

I AM the fire.
 I burn, consume, destroy; I never build.
 I am disease; my fever rageth hot.
 I am the funeral pyre.
 The ermine robes of kings,
 The surplice of the priest,
 And silks of fashion's queens,
 Alike feed my insatiate desire.
 Fierce heights my frenzy gains;
 And then I smolder for a while; and
 then
 My flames burst forth, and, rising high
 and higher,
 Consume again, till naught consumable
 remains.
 I am the burning lake;
 Within my bounds no tongue its thirst
 can slake.
 I am the fire that water quencheth not.
 — *Clinton Bancroft, in the Union Signal.*

Sunday Legislation and Sabbath Observance

D. H. KRESS, M. D.

ALL Sunday legislation is based upon a wrong conception of what Sabbath observance is. The Sabbath was never intended to be merely a day of physical rest or idleness. Idleness is a curse on any day of the week, for the devil always finds something for idle hands and minds to do. The day upon which the most people are idle is the day upon which the most sin is committed, as a rule. The day is usually given to excesses in eating and drinking and in gratifying the baser passions. To compel men to rest, or to enforce idleness, is therefore not a blessing to mankind; it is a hindrance rather than a help to the cause of Christianity.

Some years ago, a patient of mine who had in his employ a great number of men building railroads, said to me, "I find it necessary to employ my men seven days of the week." I inquired why this was so, to which he replied, "If I give them a day off, they get drunk, and many of them cannot work the next day, and some are of very little use the rest of the week." This led me to investigate more fully the real purpose of the Sabbath day.

The Sabbath law demands that six days we shall labor and do our own work. On the Sabbath day our work should cease. This does not mean that men should be idle upon that day. While they should cease from their work, they should actively engage in the work of blessing the unfortunate and the needy.

It is possible to rest on the Sabbath and be a Sabbath desecrator; and on the other hand, it is possible to work hard upon that day in ways God has pointed out and yet be a true Sabbath keeper.

The time to rest is during the hours of sleep. It is then that the depleted energy is to be replenished. He who observes a proper period of rest in each twenty-four hours of the day, will not feel the need of one day in seven for physical rest; and he who enters upon the Sabbath day physically or mentally exhausted is in no condition to keep the Sabbath day holy.

The controversy which existed between Jesus and the Jews was not in regard to which day was "the Sabbath of the Lord," for all were agreed concerning this; it was regarding the proper observance of the day.

The Jews spent the day in the home and the synagogue. They demanded of every one else that the day be kept as a

The Twin Ballots

ALONG in November, when chill was the weather,
Two ballots were cast in a box together;
They nestled up close like brother to brother,
You couldn't tell one of the votes from the other.

CHORUS:

They were both rum votes,
And sanctioned the license plan;
The one cast by a jolly old brewer,
And one by a Sunday school man.

The Sunday school man—no man could be truer—
Kept busy all summer denouncing the brewer;
But his fervor cooled off with the change of the weather,
And late in the autumn they voted together.

The Sunday school man had always been noted
For fighting saloons, except when he voted.
He piled up his prayers with a holy perfection,
But knocked them all down on the day of election.

The foxy old brewer was cheerful and mel-
low.
Said he: "I admire that Sunday school fellow;
He's true to his church, to his party he's truer;
He talks for the Lord, but he votes for the brewer."

—Selected.

day of physical rest. They worshiped the day instead of worshiping upon the day. That which God designed as a blessing, not merely to them but through them to the entire world, was by them converted into a curse to mankind.

Jesus spent the day in arduous labor, apparently working harder on that day than upon any one of the others. It was on the Sabbath day that Jesus made an ointment of clay and opened the eyes of the man who was born blind. "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day."

It was on the Sabbath day that Jesus healed the impotent man at the pool of Bethesda, and commanded him, "Rise, take up thy bed, and walk." The Jews said, "It is the Sabbath day: it is not lawful for thee to carry thy bed." "Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day." John 5:16.

Had Jesus remained idle on that day, they would not have molested him. He was persecuted because he went about doing good on the day. Merely to get people to abstain from physical toil and spend the Sabbath in idleness does not disturb Satan very much.

On another Sabbath day, the disciples who accompanied Jesus in his work, being weary and hungry, in passing through a corn-field plucked the ears and did eat. The Pharisees said, "Behold, thy disciples do that which is not lawful to do upon the Sabbath day."

On still another Sabbath a man with a withered hand stood before Jesus. It was a chronic condition. There was no immediate need that he should have attention. He could as well have been put off until the next day. The Pharisees knew this, and felt they had a strong case. They asked the question, "Is it lawful to heal on the Sabbath days? that they might accuse him." Jesus replied, "It is lawful to do well on the Sabbath day,"

and he healed the man. "Then the Pharisees went out, and held a council against him, how they might destroy him."

Jesus was crucified because he kept the Sabbath day, by a people who considered themselves Sabbath keepers and him a Sabbath desecrator. When Jesus was accused of working on the Sabbath, he made no denial. He justified his course by referring them to nature, and saying, "My Father worketh hitherto, and I work."

God's blessings are constant. Angels of God are constantly going to and fro ministering "for them who shall be heirs of salvation." They do not cease their work on the Sabbath day. The demands upon them are greater on that day than on any of the others, for more favors are asked of God upon the Sabbath day than on other days of the week. God does not wait until the close of the Sabbath to grant these requests. Heaven's work never ceases, and man should never cease from doing good.

He who was accused of being a Sabbath breaker, was in reality the only Sabbath keeper, the true representative of the Father, the one who came "to magnify the law, and make it honorable."

The Jews, who claimed to keep the Sabbath, brought it into dishonor and disrepute. They had the Sabbath underneath their feet. All their fastings, and prayers in the temple, could not take the place of the service which God designed they should render the needy on the Sabbath day. He called upon them to deal their bread, physical and spiritual, to the hungry, to bring the neglected ones to their homes, to cover the naked, etc. This was a work that was in keeping with the Sabbath commandment.

"Then shalt thou call, and the Lord shall say, Here I am." "Then shall thy light rise in obscurity," and "thine health shall spring forth speedily." Isa. 58:8-14. Thus the Sabbath day would be a blessing to all mankind.

What Prominent Men Say of Religious Legislation

Opinions Opposing Such Legislation

Senator Bailey of Texas, speaking in opposition to the Johnston Sunday Bill: "I am not disposed to allow any class of people to come to legislative assemblies of the country to settle controversies between them and their employees. I certainly would not insist that a barber ought to work if he does not want to work. . . . So far as I am concerned, I am not disposed to allow any class to come and ask for a law that interferes with some man who wants to pursue his calling, simply because some other man does not want to pursue it."—*Congressional Record*, Jan. 26, 1910.

Hon. Richard Bartholdt of Missouri: "I believe in a complete separation of church and state, and in this belief go so far as to assert that the daily prayers in this House, as well as all Sunday laws, are unconstitutional, because they signify a mixing of church and state. These views, although Lutheran doctrine, I hold not as a Lutheran, but as an American who reveres the Constitution. As such, too, I believe in religious freedom and religious tolerance."—*Printed in the Congressional Record of Dec. 14, 1912, page 685.*

Protestants Favoring Such Laws

Jonathan Edwards, D. D.: "We want state and religion; and we are going to have it."

Prof. C. A. Blanchard: "Constitutional laws punish for false money, weights, and measures. So Congress must establish a standard of religion, or admit anything called religion."

Christian Nation: "Let those who will, remember the Sabbath to keep it holy, from motive of love and obedience; the remnant must be made to do so through fear of law. We have no option."

Rev. S. V. Leach, D. D.: "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."—*Denver, Colo., November, 1892.*

Rev. M. A. Gault: "We propose to incorporate in our national Constitution the moral and religious command, 'In it (the Sabbath) thou shalt do no work,' except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law. . . . Our remedy for all these malefic influences is to have the government

simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."

Catholic Opinions

In the syllabus of Pope Pius IX, of Dec. 8, 1864, the Pope condemned the following propositions as "errors of our time":—

"Every man is free to embrace and profess the religion he believes true, guided by the light of reason."

"The church has not the power of availing herself of force or any direct or indirect temporal power."

"The church ought to be separated from the state, and the state from the church."

"Civil laws may and must be independent of divine and ecclesiastical authority."

"In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the state, or to the exclusion of all other modes of worship."

The above propositions the Pope condemns as gross errors.

Cardinal Gibbons: "Religious liberty may be tolerated by a ruler when it would do more harm to the state or to the community to repress it; this is the true Catholic teaching on this point, according to Bacanus and all Catholic theologians."—*Faith of Our Fathers*, page 269.

Pope Pius X: "That it is necessary to separate church and state is a thesis absolutely false,—a most pernicious error."—*Encyclical to bishops of France, Feb. 11, 1906.*

Pope Leo XIII: "Since the state ought to have a religion, it ought to profess that which is alone true, and which in Catholic countries is especially recognizable."—*Encyclical on Human Liberty, June 20, 1888.*

Pope Boniface VIII: "Each [sword], therefore, is in the power of the church, to wit, the spiritual sword and the material. But the latter is to be used for the church, the former by the church; the former by the hand of the priest, the latter by the hands of kings and soldiers, yet according to the beck and permission of the priest. But one sword must be under the other sword, and the temporal authority must be subject to the spiritual power. . . . Therefore we declare, assert, define, and pronounce that it is necessary to salvation that every creature be subject to the Roman pontiff."—*From the bull Unam sanctam, issued in 1302.*



“Blest with vict’ry and peace, may the heaven rescued land
Praise the power that hath made and preserved us a nation!”