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MERE good intentions are no hinderance to the outgrowth of despotism.



THERE is no man on earth or set of men good enough to be intrusted with arbitrary power.



HE is the least fitted for self-government who has the least regard for the dictates of conscience.



THE platform of the Christian's party, as defined in Scripture, is "the commandments of God and the faith of Jesus."



If a person has no natural right to civil liberty it can not logically be claimed that he has any right to religious liberty.



THE character of a scheme of government is to be judged not by the good things that may be probable, but by the evil things that may be possible, under it.

A REPUBLIC which undertakes to enforce the "will of God" upon its own or any other people, is essentially the same as a government in which kings or czars give their commands by "divine right."



As the gospel, with its teaching of the brotherhood of all men, is the strongest defender of human rights, so a false system of religion, which puts despotism in the place of love, is the strongest enemy of such rights.

THE RIGHT TO THINK.

IT may seem the tamest of platitudes to assert a truth so self-evident as that every person has the right to think; yet, looking at the logical deductions based upon this axiomatic truth, it is evident that in the practices of men its truth is far from being universally conceded.

The right to think is the logical starting point of liberty and the logical stopping point of despotism.

The gospel is the strongest advocate of man's right to think. It asserts the right not only as a right, but as a duty. It points man to faith—the individual exercise of belief without regard to any other man—as the only means of salvation. It shows him, further, that "faith without works is dead."

The religious system known as the Papacy denies that man can be saved through his own belief independently of the belief of others, but declares that men must accept the word of salvation as understood by pope and prelate and as received from tradition. This is to deny man's right to think for himself; and this right being denied, it follows of

necessity that man has no right to act for himself, but can act only as the power to which he yields intellectual submission may direct. Hence the papal system has always claimed, and still claims, that the Pope is the civil as well as the religious ruler of the world.

Under the rule of the Papacy dissenters were punished by the civil authority, whose duty, as declared by the church, was to root out heresy. The civil power, it was held, existed to execute the will of the church. But the Reformation, proclaiming to all men that salvation was by faith, denied the necessity or the right of such exercise of the civil authority. As the Reformation doctrine was received by the people it was perceived that civil governments must exist for some different purpose than to execute the decrees of the church. It was perceived that not only was salvation by faith inconsistent with the absolutism of the Pope, but with that of king and emperor as well. It was seen that absolutism in civil government had never been ordained by the Creator, and that the right form of civil government was not a monarchy.

Following this came the declaration to the world that the true purpose of civil government is to preserve individual rights, and that the just powers of civil governments are derived from the consent of the governed; and with this came the rise of a new nation, in which the governmental power and authority represented the will only of the people themselves.

But nearly forty years ago there began a movement in this country which sought to substitute what its leaders held to be the will of God for the will of the people in the fundamental law of the land. This would force all the people to accept a human interpretation of the will of God, which is the essential feature of the Papacy. Civil government would be placed back again upon the principles of the papal system; and that movement has been steadily growing in the United States, wearing the mask of benevolence, by which the multitudes have been led to consider it worthy of their support. The primary party in this movement, which furnished the leaven for the vastly greater lump of its adherents to-day, is known as the National Reform party.

It is not strange, therefore, that it was a convention of this party which *first* declared in this country that civil governments do not derive their just powers from the consent of the governed, and stig-

matized that assertion of our forefathers as "that old Philadelphia lie." The doctrine that civil governments should execute the divine will rather than the will of the people; that the will of God should therefore be enforced upon the people by the civil power; that the individual conscience must yield to the "national conscience;" and therefore that the individual has no right to think for himself—is the starting point of the despotism which denies the right of the people to self-government. It is the starting point of the doctrine that the people must be governed, not by themselves, but by the Lord, through his divinely-appointed agent, in the person of Pope or king. And when it was proclaimed in Congress, as the sentiment of that body and the voice of the nation, that governments do not derive their just powers from the consent of the governed, it was a proclamation of what had been from the first the underlying principle of the National Reform scheme, and what the advocates of that scheme had, as far back as 1889, at Sedalia, Mo., and at the Chautauqua Assembly in New York, openly declared in words. It is entirely logical, moreover, that in repudiating the doctrine of government by consent of the governed there should be much said about the leadings of Providence and performing of the divine will. This "divine-right" system of civil government and the National Reform scheme will reach a point at which they will coalesce, and that point is the Papacy.

The right to self-government is inherent in the right to think; and the leading enemy of the whole system of human rights is a false system of religion.

S.

THE OPENING OF THIBET.

The Roman Catholic Bishop Biet, vicar-apostolic of Thibet, is authority for the statement that the strict laws which have closed that country hitherto on pain of death against all white men, and especially against missionaries, have been repealed, and that henceforth religious liberty is vouchsafed in the land of the Grand Lama. The *New York Tribune* explains this astonishing news on the basis of the hostility which for centuries has existed between Thibet and China, holding that the Thibetans see in this move at this juncture a fine opportunity for injuring their hereditary foes, one of whose chief defenses has been the position of "the forbidden

land," guarding against intrusion their western frontier. If Thibet has thrown in her lot with civilization, the control of China by the great world forces will be doubly easy.

Whatever may have been the cause, this event, if it has really happened, is one of the most important of the closing century, since it signifies that the last hermit nation on earth has thrown down its walls.—*Christian Endeavor World*

SUNDAY ENFORCEMENT IN ARKANSAS.

THE spirit of Sunday legislation appears to be reviving in the State of Aarkansas, which was the first to become prominent in the modern crusade to enforce Sunday observance in this country. There, after several conscientious observers of the seventh day had been prosecuted under the Sunday law, an eloquent plea for religious freedom, made by Senator Crockett in the legislature, stayed the hand of legal oppression, and the spirit of intolerance has since given few signs of life up to the present time. Now, however, the city of Searcy comes forward with the following ordinance against "Sabbath-breaking," which, as the reader will observe, plainly exhibits the religious nature of the law and the hollowness of the exemption accorded the religious minority:

"Be it ordained by the city council of the city of Searcy:

"Section 1. Every person who shall on the Sabbath or Sunday be found laboring, or shall compel his apprentice or servant to labor or to perform other services than customary household duties of daily necessity, comfort, or charity, on conviction thereof, shall be fined one dollar for each separate offense.

"Section 2. Every apprentice or servant compelled to labor on Sunday shall be deemed a separate offense of the master.

"Section 3. No person who from religious belief keeps any other day than the first day of the week as the Sabbath shall be required to observe the first day of the week, usually called the Christian Sabbath, and shall not be liable to the penalties enacted against Sabbath-breaking: Provided, no store or saloon shall be kept open or business carried on there on the Christian Sabbath; and, provided further, no person so observing any other day shall disturb any religious congregation by his avocations or employments.

"Section 4. Every person who shall on Sunday keep open any store or retail any goods, wares, and merchandise, or keep open any dram shop or grocery, or who shall keep the doors of the same so as

to afford ingress or egress, or retail or sell any spirits or wine, shall, on conviction thereof, be fined in any sum not less than twenty-five dollars, nor more than one hundred dollars.

"Section 5. Charity or necessity on the part of the customer may be shown in justification of the violation of the last preceding section.

"Section 6. Every person who shall on the Christian Sabbath or Sunday be engaged in any game of bragg, bluff, poker, seven-up, three-up, twenty-one, vintgun, thirteen cards, the odd trick, forty-five, whist, or at any other game of cards known by any name now known to the laws, or with any other new name, for any bet or wager on such games, or for amusements without any bet or wager, shall, on conviction thereof, be fined in any sum not less than twenty-five dollars nor more than fifty dollars.

"Section 7. This ordinance to take effect and be in force from and after its passage and publication.

"Adopted February 20, 1900.

"J. J. BAUGH, *Mayor*.

"R. S. ROGERS, *Recorder*."

This report is from the Searcy *Daily Citizen* of September 21.

The prohibition of minor games and amusements on the "Christian Sabbath" can be for no other purpose than that of guarding its religious character. Under this provision of the ordinance two young girls sitting at home on Sunday could not play a game of "authors" without being liable to arrest and a fine of fifty dollars. Certainly it will be the wisest course for parents in that city to take their children to church on Sunday, for the temptation to seek recreation in some form in preference to idleness is very strong in young people, and might easily under the watchful vigilance of those zealous for the law involve the parents in financial disaster; and when some person is arrested and brought into court for amusing himself or performing secular labor on the alleged sacred day it must be proved that the offense was committed on the Christian Sabbath—that is, the court or the jury must decide what day of the week is the Christian Sabbath! Such a proceeding sanctions the whole principle of the union of church and state.

s.

A SALT LAKE CITY paper says that the Mormon Church will support the political party now in power. Can this decision have any connection with the flying of the American flag over the harems of the island of Sulu?

PEACE THAT MEANS WAR.

TRULY hope springs eternal in the human breast. The century is going out in war, and still the cry is peace, even by those who, unconsciously or otherwise, are doing the most to bring about those conditions which can have no outcome but world-wide war. In striking proof and illustration of this is the following with which Senator Beveridge, of Indiana, closed a speech to an audience of six thousand people at the Auditorium, in this city, last week:

“Men—patriotic, brave, and wise—have sought to stay that tremendous purpose of destiny, but their opposition was as the finger of a babe against the resistless pour of the Gulf Stream’s mighty current, for God’s hand was in it all. His plans were working out their glorious results; and just as futile is resistance to the continuance to-day of the eternal movement of the American people toward the mastery of the world. This is a destiny neither vague nor undesirable. It is definite, splendid, and holy. When nations shall war no more without the consent of the American Republic, what American heart thrills not with pride at that prospect? And yet our interests are weaving themselves so rapidly around the world that that time is almost here. When governments stay the slaughter of human beings, because the American Republic demands it, what American heart thrills not with pride at that prospect? And yet to-night there sits in Constantinople a sovereign who knows that that time is nearly here. When the commerce of the world on which the world’s peace hangs, travelling every ocean highway of earth shall pass beneath the guns of the great Republic, what American heart thrills not at that prospect? When any changing of the map of earth requires a conference of the Powers, and when, at any congress of the nations, the American Republic will preside as the most powerful of Powers and most righteous of judges, what American heart thrills not at that prospect? And yet that prospect is at hand even as I speak. It is the high and holy destiny of the American people, and from that destiny the American bugles will never sound retreat. ‘Westward the star of empire takes its way.’”

A delusion more fatal to the peace of the world it would be hard to imagine than that contained in the above. The thrilling of the heart with that pride which attends the prospect of world-mastery is a stimulus that will make war sure and certain. Nations warring no more and slaughtering no more because the American Republic forbids them!!

There is no such thing as peaceful mastery of the world. England has sovereignty over a good por-

tion of the earth, and instead of its making for peace it keeps her in war almost continually. The folly of this delusion is that it takes account of nothing but itself; and it sees itself only with the eyes of pride and vanity. It forgets that the people and nations of the earth will not agree to and are well able to dispute the supreme mastery of America or any other Power in world affairs. It forgets that *all* the inhabitants of the world are not enraptured with the sentiment that American mastery means the end of war and slaughter, and that all hearts do not thrill with pride at the prospect of that “high and holy destiny” for the American Republic. It forgets that there are other equally powerful nations who think with equally as good reasons that *their* mastery of the world is the best thing that could possibly come to pass. What nation is there indeed that will not be willing that slaughter shall cease and that war shall be no more when all the inhabitants of the earth bow unquestioningly to its sway? This is the peace that all the conquerors of the earth have longed for and fought for. Surely this delusion must spring from those spirits of deception that prophecy declared were to go forth to deceive the nations and to gather them to the battle of Armageddon.

JOHN D. BRADLEY.

THE TRIUMPH OF TRUTH.

ALL truth is immortal, for God is the truth, “Who only hath immortality.” Each truth is one of the thoughts of God, and all truth is harmonious, since God’s thoughts are not conflicting.

Truth not only possesses the immortality of God, but also inherent in itself is the almighty power of its divine Author. There is one strong thing and one enduring thing in this universe, and that is truth. Still we must not from this conclude that truth is always in this world openly and apparently triumphant. On the contrary, it is often down in the utmost apparent defeat; but it is through these apparent defeats in time that truth triumphs for eternity. Jesus said, “I am the truth.” His life and death reveal how the truth is regarded in this world. He was born in a manger because there was no room for him in the inn. Throughout life he was a homeless wanderer without where to lay his head; crucified as a malefactor, ignominiously crucified between thieves; he was raised again the third day and taken up to heaven glorified forever. This is the history of

truth in this world. And yet, while the world has no room for truth in the inn, but only a cross arranged for it between thieves, God, when he bringeth this truth into the world says, "*Let all the angels of God worship him.*" In heaven truth is always worshipful as it will be in this world when it is finally triumphant and "The hail has swept away the refuge of lies."

Yes, truth is always worshipful in the world to-day, though not always worshiped. It was not simply nineteen hundred years ago that Truth was crucified. Lowell well and grandly says:

"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 shadows, keeping watch above His own."

Another poet has truly said:

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error, wounded, writhes with pain,
And dies amid her worshippers."

Truth to-day, as of old, enters the world unknown and unrecognized by the self-styled great of earth. It comes in by the minority of one, and that one only a babe in the eyes of the world. It is still persecuted and often ignominiously crucified, and its pilgrimage is long and perilous before a majority believe in it. But still it is ever triumphing through apparent defeat and crucifixion. You may crucify it to-day ignominiously between thieves and ere three days it will rise again, and full soon it will ascend up to heaven glorified.

All the world will shout themselves hoarse with enthusiasm at the heels of the truth triumphant, and instantly enter their claims for a share of its honors and emoluments, but the Christian worships the crucified truth, and in self-forgetful love is willingly crucified with it for the truth's sake, and the Christian thus triumphs with the truth with a triumph eternal.

On the other hand, if there is one lesson better taught by the history even of this world than almost any other it is this, that a lie can not endure forever. Put behind it all the authority of all the legislators of earth to enact it into laws; back of these all the courts with their learned decisions, all the executive power, all the policemen with their billies, all the

militia with its muskets, all the army with its guns, all the navy with its floating enginery of death; back of these never so many editors to write leading articles to make the lie popular, never so many of the plumed knights of music to blow the lie to the winds in harmonious notes, never so many executioners to put to death all dissenters from the lie, and still it is only a lie. It may stand its day or two, its century or two, doing evil while it can, but it ever approaches the time of its utter extinction. Its triumphs are transient and its defeats eternal. The truth unaided, save by its own divine inherent strength, is mightier than the lie with all the powers of earth behind it.

The world is full of illustrations of this fact. A few centuries ago men believed that this world was the most stationary thing in this universe. They thought it was flat, and that it rested on the shoulders of a gigantic man, and the man stood on the back of a turtle. Where the turtle stood they had not as yet discovered. The blue sky was a canopy cemented to the edges of the world, and the stars were holes punched in this canopy to let the glory shine through and so give man glimpses of heaven. The sun and moon were hauled across the sky by invisible angels who got them back always in time for a new trip. All this the world believed and the church believed. Moreover the church taught that the Bible taught this, and that any one was eternally damned who dared to deny it. For fear that God would not do the work to suit her she proposed to begin to damn him here herself. Back of this great church that then held the world in her hand were all the kingdoms and courts and congresses of earth, and all the armies ready to do her bidding. Under these circumstances, one man, Galileo by name, invented a telescope by putting some lenses into a piece of lead pipe. With this he discovered the moons of Jupiter and the motion of Jupiter upon its axis. He said this was a miniature Copernican system hung up in the sky to show us the plan of the universe. He asked the other philosophers to look through his telescope and see for themselves and they refused to look, afraid that they would be possessed with the philosopher's magic and see things that never were. Galileo began to teach that the world was round, and that it turned on its axis instead of the sun going around it. For this the church shut him up in the dungeons of the inquisition and subjected him to the tortures of the rack. Under

these tortures he weakened, and said he guessed the world did not move. They let him out because he lied thus, just as they had previously shut him up because he told the truth. But when he got out and the free air of heaven once more fanned his fevered cheek, he said, "Still she moves." And she did move; and to-day the whole world knows that she did move.

The truth held in the heart of one man, and but tremblingly even there, and that man in a dungeon and all the world against him, was stronger than the lie with all the combined powers of the church and the world behind it. Could there ever be a harder show for the triumph of truth? Yet even here it has triumphed gloriously, and so it continues to triumph through persecution and through crucifixion. It is conscious of its own inherent strength, and so asks no other power. Truth is almighty, for truth is divine, as God is the Truth.

It is always the lie that, conscious of its own inherent weakness, is ever beseeching the state for the power of legislatures and courts and armies to enable it to compete with truth. It is a lie to-day that in the form of Sunday asks for legislation to enable it to put down the truth of the Sabbath of the Lord. It is a corrupted, apostate, and therefore a false form of Christianity that to-day is asking for force to enable it to triumph over the truth of God for this time. But still the defeat of the lie is certain, for "The hail shall sweep away the refuge of lies, and the waters shall overflow their hiding place."

He who does not believe that the truth will conquer the lie on a fair field does not believe that God is as strong as Satan, for God is the Truth and Satan is the father of lies, and lying is still his principal weapon. Thus the church is now denying the power of God, and confessing her own weakness before the world by asking the aid of the civil power. But let Satan and evil men do their worst, the triumph of the truth is still certain, and those who are crucified with it will surely triumph with it.

G. E. FIFIELD.

AMIDST the almost unexampled turmoil and strife that has filled the world since the Hague "Peace Congress," the solemn farce of concluding treaties based on its decisions is still carried on by the nations.

LEGAL CHRISTIANITY.

From the "Bible Echo," Melbourne, Aust.

GOD's message to humanity is, "If ye love me keep my commandments;" but man's message to his fellow is, "Love or no love, you must keep our Sunday laws."

Now, when a man desires to obey religious laws he may be made better for both earth and heaven, but when a man is compelled to obey religious laws he is only forced into being a hypocrite, and thus rendered more unfit for either earth or heaven.

It is very natural for the mind of man to say, "You must think and believe and act as I dictate." But this natural spirit is the one that blossomed into the Papacy, and brought forth a harvest of death in the slaughter of 50,000,000 of martyrs. Yet just so far as dissenters lay hold on methods of coercion in matters of religion they are actuated by the same spirit as that which made Rome the terror of the ages; and, if granted opportunity to develop, it must bear the same kind of fruit.

No man can be made better by any outward observance of a religion that he does not recognize and accept with his mind. The state has a right to say to its citizens, "You must not injure the life of your neighbor. You must not defile his home relations, steal his property or steal his character." These things stand between man and man, and are the only four rules—sixth, seventh, eighth and ninth commandments—of the decalogue that human legislation can touch; and even these can not be imposed by earthly powers as the law of God, but simply as civil requirements between man and man. Anything more than this in the line of religious legislation cometh of evil, and also brings evil.

All legal forms grip outside the man, and thus invite the man to wage war against their interference. Love works from within and transforms the man until he is in harmony with the law. But no earthly power can generate love in man—that is the work of God's Spirit—consequently can not transform the man. The man who does not do the wrong because nine hundred policemen step in to prevent him is just as bad as the man who does the wrong whenever he has the chance.

The true servant of God has nothing to do with all this business. "If you love me keep my commandments," is God's message still. The policeman's club may make a man take his hand off his neighbour's goods, but it can never make him a

Christian. There is no such thing as legal Christianity with God. The only service that he asks or can accept is a willing service. The wrath of man can never work the righteousness of God.

COMMON SENSE ON THE SUBJECT OF SABBATH ENFORCEMENT.

Plain Words Spoken by a Canadian Journal.

From "Saturday Night," Toronto, Ont.

THAT good Presbyterian newspaper, the *Westminster*, is exceedingly and, I am afraid, unduly concerned with regard to the continued existence of the Sabbath day in Canada. Last week, in an article enquiring "Is the Sabbath Worth Saving?" it says:

"It (the Sabbath) is beset behind and before, undermined and honeycombed by secularizing forces working for its complete destruction. If no stand is made, deliberate, unabashed, and unyielding, the day of rest will be transformed within this generation to a day of pleasure and toil. Let there be no mistake about this thing. We raise no alarmist cry. It is not a question of Sunday cars in Toronto or Hamilton. It is not a local affair at all. It is at bottom a question involving every industry and every community. Mills, factories, and shops in every county of Ontario, as well as electric cars in every town, and concerts and games at every resort, may, within a decade, demand the services of workmen and attendants if the friends of a rest day for toilers and a worship day for the devout are not vigilant, determined, and strong. . . . Toronto seems of late to be set upon destroying its world-wide reputation for Sabbath quiet. The traffic in soft drinks in the city, the lawlessness on the Island and the general demoralization of the parks and gardens are significant signs of the changed conditions."

I wonder where the editor of the *Westminster* has been spending his Sundays, for if he has witnessed these evidences of degeneracy he has been frequenting places which the ordinary citizen of Toronto either avoids or has not seen. If we hunt for "tough joints" we can find them in Toronto or in any other good-sized town, both on Sundays and week days, and it has always been so, and probably until the end of the chapter it will not be different. It may be true that the Sabbath is an institution that is badly "beset by secularizing forces," as the *Westminster* describes, but are not the churches in the same predicament? Are they not assailed "behind

and before, undermined and honeycombed by secularizing forces," and are they not working as swiftly and certainly for their own destruction as for the destruction of the Sabbath day itself? Is it not because of the weakened influence and worth of the churches that the people are seeking in the parks and waterside resorts the rest and enjoyment which life is not unreasonably expected by the average human beings to have in store for them? We can not expect any but the most devout or the most superstitious to continually go to church and ask for bread and be given a stone. The intellectual are disappointed because they so often find in the pulpit neither zeal, eloquence, nor thoughtfulness, sometimes not even piety. The weary are becoming tired of putting on their best clothes and walking through the hot sun to hear students preach while the pastor is away to play. The poor shrink from the doors of the fashionable edifices and are almost surprised when they enter that they are not ejected from the soft cushions of the pews. They look at the raiment of those arrayed in purple and fine linen with eyes of envy, or turn, shamefaced, from the critical gaze of those who stare at their worn and faded garments. Those who want peace, naturally enough weary while listening to dogma, denunciation, and platitudes about divine love, which find no counterpart in the lives of those among whom they sit. We hear the Protestants berating the Catholics, and unfortunately sometimes we hear the Catholics endeavoring to prove that there is only one gate into heaven, and that Peter is there to keep out all but those whose souls have been shrived by priests on earth. They take away from these edifices, dedicated to God, no sound which lasts so long in their ears as the jingle of the coins in the collection-box, and there is no cry which they remember so well as the appeal to them to give, give, give. They hear more about the mortgage on the church, the debt, the interest account, foreign missions, home missions, and entertainments at so much per head than they do about the love of Christ, and more pains are taken to show them how they can spare a little more of their stipend than how they can save their souls.

It is not so much the secularizing influences of those who, for profit, desire to lead people to parks and pleasure resorts, as the secularizing influences within the church itself, which threaten to destroy the devotional character of the first day of the week. Going to church has become more or less of a busi-

ness proposition, and the change from devoutness to habit, and the departure from habit in favor of a Sunday outing, has not more than kept pace with the degeneracy of preaching or the lofty ideal of carrying the Word of Life to the ears of all people and all nations, into a business—a business which is paid for as the services of a lawyer or a doctor are paid for. Lacking the example of the real godliness of church members and church leaders, the people have naturally, and it does not appear to me altogether unreasonably, decided that there is so much that is secular in the church, and so much that is beautiful in nature, and restful and changeful in an outing, that they have decided that one is perhaps quite as elevating as the other, and that the outing is perhaps the more healthful and restful of the two. That there are occasional exhibitions of rowdiness in the parks and on the Island is to be expected, for where a large number of people gather together the conspicuously ill-behaved person will always be found. In churches this conspicuously ill-mannered person is also found. He may not swear or try to fight, but he treats people badly; he sneers at his brethren and treats with contempt or ignores with cheap hauteur the poor and the anxious. Rowdiness, consequently, though of different varieties, is to be found in both places, and probably the sort which utters no unclean word or strikes no physical blow is the worse of the two. No doubt some churches make everyone welcome, and probably some preachers are always seeking to make an impression on the hearts of their listeners, but the fact should never be overlooked that you can not have the common people on the first day of the week if you ignore, starve or overwork them the other six.

The remedy that the *Westminster* proposes is to aid the Lord's Day Alliance by "co-operation and financial support." O blind leaders! Have you been taught nothing by the lessons of the past? Why would you try again by the enactment of laws which the people will defy, to fill your pews to overflowing by forcing those who seek a change of scene and circumstance to worship with you because they have nowhere else to go? The world years ago rolled away from that idea of godliness. Are you in such desperate straits that laws must be enacted practically compelling people either to stay at home, go for a perhaps wearisome walk, or else attend church? The majority of people are physically weary on Sunday. All week artisans have been

shut up in workshops, clerks in warehouses, and women have been within doors drudging for their families. In the bright summer, on the only day they have you would make them march to a hot and stuffy church from which even the regular preacher has fled for a summering, or else they must lose all the pleasure of contact with a more or less desirable crowd of their fellow-beings. Going for a walk is just as bad as going to the Island or going to a park, and it is much more tiring and less interesting. I believe that people are much better off if they go to church at least once on a Sunday, for it keeps fresh the memory of the teachings of youth and all that is good in their nature, unless the man in the pulpit preaches the good all out of them in trying to get doctrine into them. But if they see fit to stay away it is their business, it is their souls that are to be saved or lost, and the Lord's Day Alliance can not by any legal means drive them into heaven through the portals of a church. The Lord's Day Alliance practically denies the doctrine of free will, and then must fall back upon Calvinism, which I presume is still held as a sacred dogma by the editor of the *Westminster*. If so, what matters it? If they are elected to be saved, they will be saved anyhow, and if they are predestined to be damned, they will be damned anyhow.

The editor of the *Westminster* need not fear that the workers of the civilized world will yield up the franchise which gives them a day of rest. The whole tendency of organized labor, and for that matter, to a certain extent, of organized capital is to reduce the number of hours of work per week. Ten hours a day is now considered too long for any man or woman to work, and almost universally in Anglo-Saxon workshops it has been cut down to nine. In Canada the clamor for an eight-hour day is growing greater every year. The Saturday half-holiday, particularly in the summer, is an established institution as well. These reforms have been brought about without impinging in the slightest upon Sunday as a day of complete rest. The economics of labor are proving that men can do as much work in nine hours as they formerly did in ten, and that it may be possible that they can do as much work in eight hours as they are now doing in nine, though I doubt it. The fact remains, however, that labor is now organized as it never was when the churches held their supreme sway, and that workingmen have obtained for themselves in the matter of rest what the church

never sought to obtain for them. Go into an assembly of artisans and talk about the church having obtained for them additional rest or easier working hours, and the majority of the men will laugh at you. One reason that the working classes have so little sympathy with the churches is because the churches have had so little sympathy with them. What the workingmen have obtained they have fought for as workingmen, not as Christians. In fact, the capitalists who support the big churches have been slowest to yield to the demands of the toiler. It is because of this that the masses, who would be downtrodden were it not for their own exertions, have little or nothing to thank the churches for in the matter of a reduction of the hours of toil, and they know they can keep Sunday as a day of rest without the help of the Lord's Day Alliance. Thus thanking the church for nothing they are leaving the church to mind its own business, which is, unfortunately, largely that of running a sort of a religious club of a more or less exclusive character, and they are taking their enjoyments when and where they see fit. My esteemed brother of the *Westminster*, when he next makes an appeal on behalf of the Lord's Day Alliance, would be wise not to use any of the pharisaical expressions which no longer appeal to the real workers, but instead openly declare that he fears that his craft and that of his fellow-ministers is in danger.

EDMUND BURKE ON THE DOCTRINE OF ARBITRARY POWER.

THE quotations from prominent Americans recently given in these columns under the heading "Departing from American Principles," when sifted to their real essence, are an avowal of the doctrine of arbitrary power for the American Government. The principles of the Declaration of Independence are jeered and scoffed at because they maintain the equality of *all* men in their right to civil and religious freedom and can not be made to harmonize with the assumption that dominion is the natural and necessary prerogative of some men and subjection the natural and necessary portion of other men.

All legislation based upon such assumption is an assertion and exercise of arbitrary power—that is, government solely by the will and pleasure of the governing. All religious legislation is based upon

this assumption, for in enacting and enforcing such laws it is assumed by the governing power that it can legislate without delegated authority, and can enforce laws which have absolutely no function in the protection of human rights. The power to enact religious laws can not be delegated, because no human being has an iota of authority in such matters over any other human being. Therefore all such legislation, not being necessary for the protection of human rights and having no authority or support but the will of those in power, is necessarily an assumption and exercise of arbitrary power.

Those who jeer at the Declaration and declare its principles to be without foundation in history and incapable of syllogistic justification, and who assert that the nation has crossed the Rubicon of *imperial* responsibility, hold that the persons occupying the places of responsibility and authority in the American Government are warranted in the exercise of absolute and arbitrary rule over masses of men and countries of peoples.

The claim to such authority and power is by no means original with those who now make it. On a certain notable occasion the exercise of this power for very similar purposes and under very similar circumstances was claimed in very similar terms. The answer made at that to this claim was ample then and it is ample now. It was an arraignment of the doctrine of arbitrary power that will be sufficient and unanswerable so long as truth and justice shall endure. In brief, the circumstances which called forth this language were these:

In extending the commerce and trade of his country and introducing the blessings of Anglo-Saxon civilization the first governor-general of England's greatest dependency proceeded to govern without reference to the principles or constitution of the country of his birth. After a dozen years of this humane (?) dominion outside of law and constitutional principles his administration had become so corrupt and so oppressive that his countrymen who cared for liberty and for human rights without partiality for race or color, though separated by oceans and continents from the scenes of his desolating tyrannies, could endure it no longer and demanded his impeachment. And notwithstanding the personal favor and friendship of the sovereign (George III.) and the almost irresistible influence and power secured by the possession of millions of rupees accumulated during his rule,

he was at last arraigned by the representatives of his countrymen before the High Court of Parliament.

His defense when confronted with the shocking details of the enormities of his administration was, in words and in substance, the arguments that the American people have listened to now for some time, and to which they are still listening. He declared that in the country in which he governed an entirely different set of rules and of principles must be followed; that the people over whom he ruled were of a "most depraved state," and incapable of enjoying anything but oppression, and that he was authorized in ruling them arbitrarily because that was the kind of rule they had always been used to.

Edmund Burke, at the trial before the Lords in Westminster Hall, replied in part as follows:

"My lords, you have now heard the principles on which Mr. Hastings governs the part of Asia subjected to the British empire. You have heard his opinion of the mean and depraved state of those who are subject to it. You have heard his lecture upon arbitrary power, which he states to be the constitution of Asia. You hear the application he makes of it, and you hear the practices which he employs to justify it, and who the persons were on whose authority he relies and whose example he professes to follow. In the first place, your lordships will be astonished at the audacity with which he speaks of his own administration as if he was reading a speculative lecture on the evils attendant upon some vicious system of foreign government, in which he had no sort of concern whatsoever. And then, when in this speculative way he has established, or thinks he has, the vices of the government, he conceives he has found a sufficient apology for his own crimes. And if he violates the most solemn engagements, if he oppresses, extorts, and robs, if he imprisons, confiscates, banishes at his sole will and pleasure, when we accuse him for his ill treatment of the people committed to him as a sacred trust, his defense is,— "To be robbed, violated, oppressed is their privilege; let the constitution of their country answer for it; I did not make it for them. Slaves I found them, and as slaves I have treated them. I was a despotic prince; despotic governments are jealous and the subjects prone to rebellion. This very proneness of the subject to shake off his allegiance exposes him to continual danger from his sovereign's jealousy; and this is consequent upon the political state of Hindostanic governments." He lays it down as a rule that despotism is the genuine constitution of India; that a disposition to rebellion in the subject or dependent prince is the necessary effect of this despotism, and that jealousy and its consequences

naturally arise on the part of the sovereign; that the government is everything and the subject nothing; that the great landed men are in a mean and depraved state. . . .

"But nothing is more false than that despotism is the constitution of any country in Asia that we are acquainted with. It is certainly not true of any Mahomedan constitution; but if it were, do your lordships really think that the nation would bear, that any human creature would bear, to hear an English governor defend himself on such principles? or, if he can defend himself on such principles, is it possible to deny the conclusion that no man in India has a security for anything, but by being totally independent of the British government? Here he has declared his opinion that he is a despotic prince; that he is to use arbitrary power, and, of course, all his acts are covered with that shield. 'I know,' says he 'the constitution of Asia only from its practice.' Will your lordships submit to hear the corrupt practices of mankind made the principles of government? No; it will be your pride and glory to teach men intrusted with power that, in their use of it, they are to conform to principles, and not to draw their principles from the corrupt practice of any man whatever. Was there ever heard or could it be conceived that a governor would dare to heap up all the evil practices, all the cruelties, oppressions, extortions, corruptions, bribes, of all the ferocious usurpers, desperate robbers, thieves, cheats, and jugglers that ever had office from one end of Asia to another, and consolidating all this mass of the crimes and absurdities of barbarous domination into one code, establish it as the whole duty of an English governor? I believe that till this time so audacious a thing was never attempted by man.

"He have arbitrary power! My lords, the East India Company have not arbitrary power to give him; the king has no arbitrary power to give him; your lordships have not, nor the Commons, nor the whole legislature. We have no arbitrary power to give, because arbitrary power is a thing which neither any man can hold nor any man can give. No man can lawfully govern himself according to his own will, much less can one person be governed by the will of another. We are all born in subjection, all born equally, high and low, governors and governed, in subjection to one great, immutable, pre-existent law, prior to all our devices, and prior to all our contrivances, paramount to all our ideas and all our sensations, antecedent to our very existence, by which we are knit and connected in the eternal frame of the universe, out of which we cannot stir.

"This great law does not arise from our conventions or compacts; but, on the contrary, it gives to

our conventions and compacts all the force and sanction they can have; it does not arise from our vain institutions. Every good gift is of God; all power is of God, and He, who has given the power, and from whom alone it originates, will never suffer the exercise of it to be practiced upon any less solid foundation than the power itself. If, then, all dominion of man over man is the effect of the divine disposition, it is bound by the eternal laws of Him that gave it, with which no human authority can dispense; neither he that exercises it nor even those who are subject to it; and if they were mad enough to make an express compact that should release their magistrate from his duty, and should declare their lives, liberties, and properties dependent upon, not rules and laws, but his mere capricious will, that covenant would be void. The acceptor of it has not his authority increased, but he has his crime doubled. Therefore, can it be imagined, if this be true, that He will suffer this great gift of government, the greatest, the best, that was ever given by God to mankind, to be the plaything and the sport of the feeble will of a man who, by a blasphemous, absurd, and petulant usurpation, would place his own feeble, contemptible, ridiculous will in the place of the divine wisdom and justice?"

J. D. B.

(Concluded next week.)

"INTERESTING LORD'S DAY CASE."

Sunday Street-Railway Work in Canada.

"LONDON, ONT., September 19.—Police Magistrate Love gave a decision this morning that will be of interest to Sunday-observance people. Three street-car employes were charged with profanation of the Lord's day, having spent last Sunday in 'steeling' switch points. The defence was that the work was one of necessity, as it could not be done during ordinary week days, owing to the frequent running of the cars and could not be properly done at night. The defense held good, and the defendants were discharged."

The above item was taken from the *Evening News*, Toronto, Ont., Sept. 19, 1900. London has no Sunday street cars, so the company have Sunday to make repairs and do other necessary (?) work. There should be no occasion in London or any other city in Ontario for such a defense. The law that would prosecute and convict any citizen for honest labor performed on any day of the week is bad. That a man should be brought to the police court and there dealt with, and made to feel as a criminal (a police court is ever a criminal court) for simply "steeling"

switch points seems an absurdity. Why do the good people of Ontario continue to grope on in blindness to the fact that every such law is a relic of barbarism, and belongs not on the statute books of this Christian land?

All honor to the good judge who liberated the poor men who were simply doing nothing more than Christ Jesus himself did while a man on earth. He worked at the bench every first day, and by his life of industry forever set the seal of righteousness to honest labor. Doubtless many who are engaged in the work of spying out and causing the arrest of such offenders of the Lord's Day Act think they are doing God's service. They are even yet ignorant of the fact that the papal church resorted to all such means to make Christians obey her dogmas, and millions were caused to perish from off the earth.

The Lord's Day Alliance of Ontario is even now prosecuting its work of educating all the provinces up to that point where Parliament will be compelled to make a Dominion law so strong that every branch of industry will be stopped on Sunday.

Even if it were a fact that Sunday were the Sabbath, would it be pleasing to God to enact such a law? Can we find in the Bible any account where a nation ever was instructed to make a Sabbath law? "The works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works." (Heb. 4: 3, 4.) Only the Creator could make a day of rest. This work He performed at the foundation of the world as soon as he made man, so the Sabbath (the seventh day) was made for man. Now, if man will only keep holy this day which Christ as God has made, he will see no reason for ever wanting any human statute to compel his neighbor to keep it. If all the good Christian people of Ontario would keep the Sabbath (the seventh day) holy, they would see no place for any law other than the fourth commandment for Sabbath keeping, and all Sunday laws ever made to compel the people to keep it as a rest day would be repealed.

Vain is the help of man. Sunday laws are papal laws enacted over again. Let all the people of London and everywhere over all the fair land of Canada read Isaiah 58: 12, 13, 14. Should the Alliance succeed in securing the law they want, the "image of the beast" (Papacy) will be made. The prophecy of Revelation thirteen will then have been

fulfilled in Canada. The papal principle of church-and-state union will be fully reestablished. What then will be the reward of every Protestant who has in any way aided in this wicked work? The Bible answer is; "If any man worship the beast and his image, and receive his mark in his forehead or his hand, the same shall drink of the wine of the wrath of God." (Rev. 14: 9, 10.) The only sure way to escape is to keep the "commandments of God and the faith of Jesus." (v. 12.)

P. M. HOWE.

Bartonville, Ont.

News, Notes . . . and Comment

EIGHT young men of Corunna, Mich., were recently arrested for playing ball on Sunday, the arrest being instigated, of course, by a clergyman. At the trial, says the Detroit *Free Press*, the point was made by the attorney for the defense that the boys were not playing base-ball, but only a game of toss up, and therefore the "Sabbath" had not been legally violated. The jury, says the report, puzzled over this point till midnight, and finally stood half for conviction and half for acquittal. Would it not be more in the interests of consistency, common sense, and good government if human legislators would let the subject of the Sabbath alone?



As illustrating the trend in which things are rapidly going in this country, and the wild lengths to which some are carried by the spirit of these things, is the following utterance which a few days ago was received with tremendous applause by an immense audience in this city: "The great American Ocean, hitherto known as the Pacific Ocean." This carries with it a significance and a meaning that the "eloquent orator" evidently did not reckon on; for it is certain that if the attempt is made to give this idea any practical effect it will be no longer fitting to designate that ocean by the name that it has borne from the days of Balboa and Magellan. It will probably become the rendezvous of the far from peaceful fleets and squadrons of Powers that will consider themselves as having as good claim to that ocean as any body else, and if

they are not each and all at least secured in the continuance of the "open door" and the possession of a satisfactory "sphere of influence," they will be more than likely to bring to pass upon its surface some scenes that will render the name *Pacific* very inappropriate indeed.



THE blessings (?) of militarism for the soldier, to say nothing of those who bear the burdens it imposes, were illustrated recently by the suicide of three soldiers of one regiment in the French army in one week. France is a *republic* with a big army.



THE United States having joined the "concert" of the Powers in China finds itself in an embarrassing position. At almost the first move it makes it is accused by some of the other Powers of having spoiled the program. If the United States is to stay in the "concert" it must, of course, not sound a note of discord in the music, but must pipe to the tune of the European monarchies.



How easily and unconsciously do men betray themselves and their schemes when advocating the impossible. A great orator a few days since, waxing eloquent on the rule of dependencies by the American Government, declared: "Who knows but what in the orderly and perfect administration we are sure to give these possessions and their cities, we shall find the remedy and the means of reforming the corrupt administrations of our own State and municipal governments here at home?"

Comment on this is almost superfluous. When rivers can flow up hill, when muddy streams can become at their mouths more clear and transparent than are the springs of the mountains from whence they flow, then may the the promise of liberty by those who are themselves the servants of corruption be received as capable of fulfillment.



It is now bluntly declared by a leading spokesman for the imperialistic program of the Government, that the declaration for Cuban liberty and independence with which this nation through Congress announced to the world its intention to step between Spain and the down-trodden Cubans, was a

great mistake—that the promise of independence given to the Cubans ought never to have been made, because they ought to be ruled by the United States. Thus spoke Senator Beveridge recently to a vast and applauding audience in this city. “Forcible annexation” of Cuba, which but two years ago was “not to be thought of” because it would be “criminal aggression,” is now, according to this spokesman, entirely justifiable and proper. The point to be noted is the rapidity with which the old American ideals of government are giving place to others of an opposite character.



REFERRING to the reports, now well authenticated, that the looting of Tien-Tsin and Peking was authorized by military authority, the *Christian Endeavor World* inquires:

“What can the so-called Christian nations expect after this horrible exhibition of barbarism? They have sown the wind; they will surely reap the whirlwind. The excesses of the Boxers in their maddest moments were apparently no greater, if they were as great, as the rapine and destruction of these barbarians from civilized lands. Who can blame the Chinese for any reprisals which they may hereafter make upon these hordes of white bandits who have overrun their country?”

The possession of a white skin and a knowledge of the ways of civilization are no proof that an individual is not as pure a barbarian as ever lived. And of such individuals the “so-called Christian nations” are in large part composed.



WE commend the following thoughts expressed by the *Oriental Watchman*, published in Calcutta, India, in reference to the Chinese situation as it was a few weeks ago. After describing the perils by which the missionaries were surrounded, the *Watchman* says:

“There is a lesson to be learned by these calamities, and missionaries need to study it. How often have we seen the spectacle of missionary bodies calling for political intervention, and, if not calling for it, allowing themselves without protest to be treated ‘just like other citizens,’ when difficulties with the non-Christian peoples have arisen. All this has given people the impression that Lord Salisbury indicated in his warning to missionaries. He also, a politician, set forth a spiritual truth that most missionary bodies have been too blind to see. He

pointed out the spiritual weakness that must result from associating religion with political power. And now, it is to be feared, the innocent will have to suffer with the guilty. Whenever a missionary makes himself a party to calling for the sword to punish anti-Christian violence he forgets Christ’s warning, ‘They that take the sword shall perish with the sword.’

“Of course governments, from their point of view, must protect their citizens, the missionary as well as others. And some say, ‘Ought not a missionary to be protected the same as any citizen?’ If the missionary wants to place himself on the same level as citizens of the kingdoms of this world he may do so. But the true missionary is a ‘man sent from God,’ not from England, or America, or Germany. His ‘citizenship is in heaven,’ and when he gets into trouble over the discharge of his duties as an ambassador of heaven he appeals to the court of heaven for protection. In the realm of the gospel the Lord said, ‘Vengeance is mine, I will repay,’ and as for protection, ‘Lo, I am with you always.’

For years missionaries have penetrated to the remotest corners of China. There have been local tumults and violence, but when persecuted in one city the missionary has usually been able to flee unto another, as Christ commanded. It is undeniable that the gravest dangers to missionaries have arisen through the hatred stirred up by the actions of political powers. Some missionaries have called for it, and some have protested against it. Now we can only commend all alike to the only protection that can save hundreds of mission stations in the Chinese interior.”

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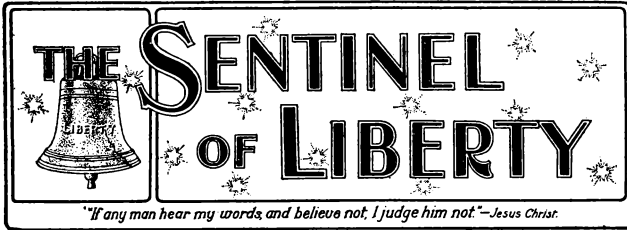
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“Two adherents of “*Christian Science*” in Milwaukee, Wis., were recently found guilty of practicing medicine in violation of the State medical law, which forbids such practice to any person not a graduate of a medical college. This is a very proper legal provision, but the judge in giving his decision declared that a person’s *religion* is subordinate to the laws of the land, citing as evidence a decision of the United States Supreme Court against Mormonism. This judge’s decision is a precedent which will probably be heard from later.



THE Michigan Christian Advocate, in giving some advice to “the voting Methodist,” cites this paragraph from the chapter on temperance in the Methodist discipline: “We record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy or refuses to put itself on record in an attitude of open hostility to the saloon. But the foregoing must not be considered as in the interest of any political party.”

“The voting Methodist,” adds the *Advocate*, “has as a guide the ‘deliberate judgment’ of the representative men of his church that no political party which is tolerant toward the saloon is entitled to a Methodist vote.”

Without casting any reflection upon the sincerity of the assertion that this is not meant to favor any political party, the fact remains that no one will have any difficulty in knowing which one of the parties the voting Methodist must sustain if this advice is followed. But if the saloon evil ought to be cast out by vote, why should not other national evils be attacked in the same way, and why should not the representative men of the church record their “deliberate judgment” concerning these also?



REPEATED outbreaks of religious intolerance in Mansfield, Ohio, have recently occurred, following various attempts of certain elders of the Dowie “Zion” church to hold religious services with the few followers of the sect residing in that place. The conduct of the city government in permitting these repeated outrages is rightly characterized by leading American journals as pusillanimous in the extreme and entirely without excuse. “What,” inquires the *Independent*, “can Ohio say about Southern lynchings when Mansfield thus flouts the laws and the constitution of the State and the country?” and the question is altogether pertinent.



COUNT TOLSTOY, the famous Russian, has been excommunicated by the Russian state church (Greek Catholic), which has undertaken further to see that the Count does not get into heaven, by forbidding him “absolution” in the hour of death. In view of the fact that Tolstoy does not believe in war, and is opposed to every principle of tyranny, and does not hesitate to say so, this attitude of the Greek Catholic Church is readily comprehensible.



THE following “special cable” from Paris to the *New York Tribune* gives “the latest” on the Chinese situation:

“PARIS, September 29.—A veneer of purely formal and conventional ceremonial is all that is left of the famous European concert in China. The politely-worded official disclaimers from St. Petersburg of any desire for territorial acquisition are accepted here as at Berlin and London with the same exquisite courtesy with which they are proffered. The mask has fallen, and in diplomatic circles not a doubt is entertained but what Germany’s vigorous initiative, keenly backed by Japan, marks the first step towards the dismemberment of the Chinese empire.”