

## THE BASIS OF FREEDOM

TRUTH ONLY QUALITY WHICH MAKES  
MEN LAW UNTO THEMSELVES.

### THE LIMITATIONS OF LIBERTY

These Are Physical, Mental, Social and  
Physical, and In Every Case the In-  
dividual Must Work With Nature to  
Procure the Greatest Liberty and  
Happiness—The Liberty of God's  
Children Outlined.

Entered according to Act of Parliament of Can-  
ada, in the Year 1904, by William Daily, of Te-  
rento, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., Aug. 21.—In  
this sermon the freedom of this  
world, with all its restrictions and  
limitations, and the larger freedom  
of the spiritual world are pictures-  
quely contrasted. The text is John  
viii., 32, "The truth shall make you  
free."

The word freedom has a charming  
sound. Like unto a xylophone, each  
one of its letters seems to be a gold-  
en bell. Like unto a silver-throated  
trumpet, its voice sounds just as en-  
chanting in the rich man's palace as  
in the peasant's hut. Like unto the  
pheasant's call for his mate, it seems  
to recognize no government save the  
sceptre of love. Like unto the aso-  
liating notes when the wintry storms  
throb through its strings, this word  
freedom never has a more plaintive  
melody than when it is uttered by  
beings who pine for it while they  
linger under the lash of the task-  
master and spend their lives in the  
bondage of tyrants at whose word  
they may have to die.

There have been orators whose  
tones were so penetrating and im-  
pressive that the words they uttered  
took a new and deeper meaning. It  
was said of George Whitefield, the  
famous evangelist, that his voice was  
of such compass and pathos that he  
could melt an audience into tears by  
the intonation he could throw into  
the word Mesopotamia. But it is  
not by melodious tones that the word  
freedom reaches the heart most pow-  
erfully, but by the heroic deeds of  
men who have suffered and died to  
win the blessing for their people.

O freedom, thou art more than a  
mere word! Thou art strong armed  
angel of light, breaking the shackles  
of the slave, unuzzling the lips of  
the patriot, lifting the shadow from  
the home. Under this benignant rule  
every man's abode is his castle, sur-  
rounded, like the ancient fortresses  
of the old world, with the most  
valuable of armaments, the souls of  
those whose waters were impassable to  
the minions of a king. Thou art the  
messenger of God, who would place  
the coronation robes around every human  
shoulder. Thou wouldst put the  
crown of gold upon every manly or  
womanly brow as thou dost say:  
"Man, lift thy head, thou art a king!  
Thou art a king! Woman, God has  
made thy head the resting place for  
a diadem which is the equal of the  
crown that I have placed upon thy  
husband's brow." Yes, yes; no word  
in all the English language has a  
more potent sound than that of free-  
dom, for, as God gave to King  
Solomon everything a prince could  
want because the young King had  
asked of him "wisdom," so every  
good thing in life is accessible to the  
earnest, aspiring soul when freedom  
removes the barriers to its flight.

But as I began to study the  
question, "What is freedom?" Is it  
unbridled license? Does it practically  
say, "Man, you are free; therefore  
you can do as you will, no matter  
what your desire may be?" Does it  
mean an emancipation proclamation  
which liberates from obedience to all  
law? When, on Jan. 1, 1863, Abra-  
ham Lincoln in the White House  
signed his name to the famous State  
paper which declared that all black  
men and black women under the  
stars and stripes "are and hence-  
forth shall be free," it did not mean  
that the negro was set free to follow  
his own unbridled inclinations, but  
that he passed from under the con-  
trol of his owner to be under the  
control of the same law that his  
owner himself has to obey.

Freedom has its limitations in the phys-  
ical, the mental and the social, as  
well as in the spiritual world. Biolo-  
gists find them in the dumb brutes

and in the vegetable and mineral  
kingdoms as well as in human so-  
ciety. Thus my subject to-day, "The  
Limitations of Liberty," offers a  
wide scope for natural and spiritual  
investigation, and I shall endeavor  
to show that the only true freedom  
that the spiritual man can enjoy is  
in the surrender of himself to the  
service of Christ. In becoming a ser-  
vant of Christ, in taking his will as  
the law of our lives, we are set free  
from the dominion of sin and enjoy  
the glorious liberty of the children of  
God.

The physical man is surrounded by  
limitations which, like impassable  
bars, restrict him to a certain kind  
of life. If he tries to break out of the  
enclosure he bruises and batters his  
body against those bars. I am not  
now alluding to the penalties suffered  
by the glutton and the drunkard,  
which are only too obvious. There  
are penalties against over-indulgence  
in legitimate courses. A man may so  
devote himself to his business or  
profession as to neglect the proper  
care of his body. He has to pay the  
penalty for overwork in premature  
exhaustion and decrepitude.

I am not here going into the de-  
tails of the errors and the reasons  
why a man should not abuse his  
physical organism. But I am here to  
state that as God limits the natural  
realms in which the fish can live,  
and the plants can live, and the  
creeping things, like the worms and  
the snakes, can live, so God gives to  
man a physical realm, and in that  
realm he must live. If he persists in  
going out of that realm he must die.

I step into the airship of Santos-  
Dumont that wonderful wizard of  
the air. The Brazilian aeronaut says:

"Where would you like to go? Would  
you like a sail over the waters of  
the Mediterranean? Would you like to  
view Paris from a height higher  
than the Eiffel tower? Would you  
take a sightseeing trip above the  
buildings of the St. Louis World's  
Fair?"

But I am ambitious, and, for-  
getting the limitations of my  
body, I say: "Nay, not any of these  
journeys would I go. But, as a sail-  
or might sight the gleaming eye of  
a lighthouse from afar and head to-  
ward an open harbor, I would head  
toward the lighthouse of some star.  
I would explore an unknown world."

With that request a smile twitches  
the corners of my companion's lips.  
The machinery of his airship begins  
to throb. We mount higher and higher  
and higher until it seems the  
blood must burst from my agonizing  
brain. "What is the matter?" I cry.  
"Turn the ship, turn it, or I shall  
die!" With that Santos-Dumont  
turns the airship's rudder, and as  
we begin to descend he says: "I took  
you on this journey to prove to you  
that it is an impossibility for man  
to live far above the earth. When the  
air becomes rarefied there is not  
enough substance there for man to  
breathe. God has decreed that phys-  
ical man never can fly like a bird  
away to the stars. He is free to live  
in this air only as he breathes that  
air when his feet are planted upon  
the solid earth."

Down into the shaft of a coal mine  
I descend. Farther and farther I go  
until the darkness seems to be bur-  
ied at me. I cling in dumb fear to  
the miner by my side. We go down  
and down until the heat becomes like  
the blistering sands of the Sahara  
Desert. Fresh air from above is now  
pumped to my panting lungs. But  
the heat grows more and more in-  
tense until it seems I cannot live.  
Suddenly we come to the end of a  
long coal shaft. "Why not farther?"  
I ask my guide. "Has the coal vein  
stopped here?" "Nay," is the an-  
swer, "the coal is just as rich far-  
ther on, but it is an impossibility  
now to work it. The farther we bur-  
row into the earth the hotter it be-  
comes. God has decreed that phys-  
ical man must live on the earth's  
surface. He may pass around the sur-  
face of the earth, but cannot go  
through it. He can never tunnel his  
way from New York to Pekin. If  
man leaves his natural element he  
dies as surely as did the fish we  
caught some weeks ago when they  
were drawn out of their natural ele-  
ment. Physical man has his limita-  
tions of life. If we would physically  
live we must obey certain physical  
laws. We cannot eat pebbles like a  
snake. We cannot drink in water  
like a bluefish. We cannot eat grass  
like an ox. We cannot breathe the  
foul and fetid air of a miasmatic  
swamp as the freckly, with its little  
lantern, makes its home among the  
bogs and calls the green slime its  
playground. Physical limitations, then,

the "liberties of physical man." We  
can live our physical life only as we  
obey God's physical laws.

We also have social limitations. By  
that I mean in the liberties of social  
economies. Every man's liberty ends  
where his neighbor's liberties begin.  
As a citizen of the United States I  
have no right in the sight of the  
law which is not possessed in an  
equal degree by every other private  
citizen of the United States. Neither  
has any other citizen of the United  
States a right which I as an in-  
dividual citizen do not possess. In  
other words, my liberties are mine  
only as long as I do not transgress  
the rights of my neighbors.

Let me illustrate my thought by  
the civilized laws of our country.  
America is called the "land of the  
free." But freedom does not mean  
license. For the benefit of our so-  
cial life we have established restric-  
tions on liberty, and those restric-  
tions must be obeyed. I see a ship  
sailing hither from the Orient. It is  
magnificently furnished with lavish  
splendor. It is owned by an Oriental  
gentleman of high rank, who is com-  
ing to live among us. He has heard  
that America is the land of the free  
and supposes that here a man may  
live as he pleases. He has on board  
eight wives, and he sets up his har-  
em in one of our great cities. One  
day the law comes to him and says:  
"This kind of life is contrary to our laws.  
You have seven wives too many." But  
the Oriental replies: "I have taken  
out naturalization papers, and I am  
a free citizen. I can live as I choose."  
The officer answers: "No; you are  
under legal restrictions. If you con-  
tinue to violate them we shall send  
you to prison as a bigamist."

The land of the free? Yes, if you  
obey our laws, but not otherwise.  
You are free to do as you will in  
your own home—that is, if you do  
not abuse your offspring. If you do,  
as an agent for the Society for the  
Prevention of Cruelty to Children I  
can step in and take your children  
away from you. The land of the  
free? Yes, but you dare not sell to  
my children obscene pictures, for if  
you do I can make you wear con-  
vict's stripes. The land of the free?  
Yes, it is the land of the free if you  
do not try to forcibly enter my  
home or rob me, or try to make me  
pay your taxes, or try to war with  
an American soldier when you are  
drifted, or to serve in the jury box  
when you are empaneled. You are  
free, in a social sense, only when  
your liberties do not conflict with  
the equal liberties of some one else.

Under the old educational system  
every American college used to ex-  
hibit a hideous course. The young man  
who was a candidate for the B. A.  
degree had to take just so much of  
mathematics, so much of philosophy,  
so much of this and that and the  
other thing. But now our college  
systems have become broadened. The  
"elective" system is in use. Great  
educational leaders have come to the  
logical and right conclusion that  
what is meat for one brain may be  
poison for another. Charles Sumner  
was one of the greatest men Amer-  
ica ever produced, but it was simply  
an impossibility for Charles Sumner  
to grasp the elements of Euclid. As a  
result of this deficiency Sumner, one of  
the greatest of all Massachusetts' schol-  
ars, was unable to graduate from  
Harvard College.

Sometimes there is born a child,  
as was Edmund Clarence Stedman,  
with a brain of myriad possibilities.  
As an American poet he treads closely  
upon the heels of our greatest  
poets. Yet Stedman, the poet, is also  
Stedman, the Wall Street banker,  
as he was also Stedman, the  
war correspondent. But such  
minds as that of Edmund Stedman  
are the rare exceptions.  
For the most part God gives to  
man but one first class talent and  
not ten. The reason Theodore Park-  
er became the great power he was  
in his day was because, as he said:  
"Everything I ever saw or did I  
ground up into the mental grist for  
my sermons. I was born loved poet,  
and can do nothing else but preach."  
Many a soldier has been a failure as  
a statesman; many a statesman has  
proved his utter incapacity when he  
tried to command an army.

The limitations of brain power can  
be well illustrated by comparing the  
mental makeup of Henry Ward Bee-  
cher with that of his illustrious father,  
Lyman Beecher, one of the great-  
est ecclesiastical leaders of his day.  
The famous pastor of Plymouth pul-  
pit was in every sense a prose poet.  
He spoke, he thought, he lived, in  
symbol and picturesque verbiage.  
The songs of the birds, the beautiful  
wardrobe of the flowers, the autumnal  
sunsets, the beehives, the snow  
banks, the murmuring brooks—all  
had to him a message. Lyman  
Beecher was made of angular Puritan  
granite. He was in every sense a  
logician and a polemic. Like John  
Calhoun, he was skilful in argu-  
ment. Granting the premises, and  
you must grant his conclusions.  
He appealed mostly to the brain as  
gray matter and not to the artistic  
sentiments.

It was a great source of sorrow to  
Henry Ward Beecher that his father  
never loved nature as he loved it.  
Lyman Beecher loved to hunt. He  
loved the woods for game, but not  
for the flowers. He never loved flow-  
ers as flowers. Facts always had to  
be presented to him as bare, un-  
breakable rocks, and not as rocks  
clothed in garments of green and in  
Joseph's coats of many floral colors.  
One day, much to Henry Ward  
Beecher's surprise, he saw his father  
standing before a beautiful picture.  
It was a hunting scene, but the son  
prized it for the beautiful colors,  
such as are always found in the re-  
treat of the woods. "Ah," said  
Henry Ward Beecher, "father is at  
last learned to love nature!" He  
stepped up to the side of the old  
man and said: "Father, how do you  
like the picture? What do you like  
about it most?" "Well, Henry,"  
said the old man, "I was studying  
that picture to see whether the ar-  
tist had aimed that gun right. Yes,  
I think that hunter will hit the rab-  
bit. I think he will. I think he  
will." "Ah, father," said Henry  
Ward, "can you not see anything

more in that picture than a cruel  
man shedding the blood of an in-  
nocent, playful rabbit?"

No, Henry Ward Beecher's mind  
and Lyman Beecher's mind were cast  
in different molds. They both had  
their limitations. What one could  
do in a mental way the other could  
not do.

If the United States Government  
compels us to obey certain social  
laws, enacted upon the statute books  
by the dictates of its own national  
legislators, is it unjust for God to  
declare that when we surrender our  
hearts to him we should come to him  
in his way and not in ours? If  
we have our mental limitations and  
only in a feeble and incomplete way  
can grasp the infinite thought of  
God, are we not foolish in setting up  
ourselves as judges and critics of  
his methods? Ought we not rather  
to accept his plans and humbly to  
submit ourselves to his rule? That  
is the way to true freedom. When  
we accept the truth that he has re-  
vealed to us and give ourselves to  
his guidance, we learn by experience  
that the truth makes us free.

True freedom always has its limita-  
tions. The Christian life, too, has  
its rightful limitations. Christ said,  
"I am the way, the truth and the  
life; no man cometh unto the Father  
but by me." There is only one  
way to God, one door, one true life.  
But after we have once entered  
through that open door then we are  
free. Aye, we may become trans-  
cendently and eternally free. Is not  
my text right when it says, "In  
Christ the truth shall make you  
free?" The freedom he gives is the  
freedom from sin, the freedom from  
punishment, but that freedom, like  
all others, can be obtained only by  
submitting to Christ's rule. In one  
way alone can we gain that freedom,  
and that is by the way of the cross.  
In his service are endless joy and  
pleasure for evermore.

My brother, my sister, are you  
ready to let the truth make you  
free? In antebellum days there was  
a beautiful scene enacted in one of  
the southern slave markets. A  
young black girl stood upon the auc-  
tion block and was being sold to the  
highest bidder. Rough men were  
trying to buy her for evil purposes,  
but in that group of by-standers was  
a Christian gentleman, holding by  
the hand his own young daughter.  
The young girl's heart went out for  
the sufferings of her black sister,  
and she persuaded her father to pur-  
chase the slave. High and higher  
went the price, but at last the Chris-  
tian gentleman bought the young  
slave. When the black girl was  
handed over to her new master he  
said: "Mary, I bought you for my  
daughter's sake. I now give you  
your papers of freedom. You can  
go where and when you please. You  
are free." "What, master, am I  
free? Can I go where I will? Then  
I shall go and stay with you." Oh,  
she was a slave before the auction.  
But now she had become a slave of  
love. Will you not, oh man, oh  
woman, hear Christ's proclamation  
of emancipation from sin? Will you  
not let "the truth make you free?"  
—that is, will you not, in Christ's  
name, cease to be a subject of sin,  
but in bondage for the love of  
Christ? He died to make you free.  
With his divine limitation will you  
not be eternally free, yet still in  
bondage to Jesus Christ?

### A DANGER TO BABY.

Doctors have preached against the  
so-called soothing medicines for years,  
but they are still used altogether  
too much. The fact that they put  
children to sleep is no sign that they  
are helpful. Ask your doctor and he  
will tell you that you have merely  
drugged your little one into insensibil-  
ity—that soothing medicines are  
dangerous. If your little one needs  
medicine give it Baby's Own Tab-  
lets and give it it as medicine  
guaranteed to contain no opiate or  
harmful drug. You can give these  
Tablets just as safely to a newborn  
infant as to the well grown child,  
and they will cure all the minor ills  
of childhood. Mrs. J. M. Gilpin, Bell-  
flower, Ont., says: "Sister I gave my  
little one Baby's Own Tablets there  
has been a marvellous change in her  
appearance, and she is growing splen-  
dently. You may count me always a  
friend to the Tablets." Ask your  
druggist for this medicine or send 25  
cents to The Dr. Williams' Medicine  
Co., Brockville, Ont., and get a box  
by mail post paid.

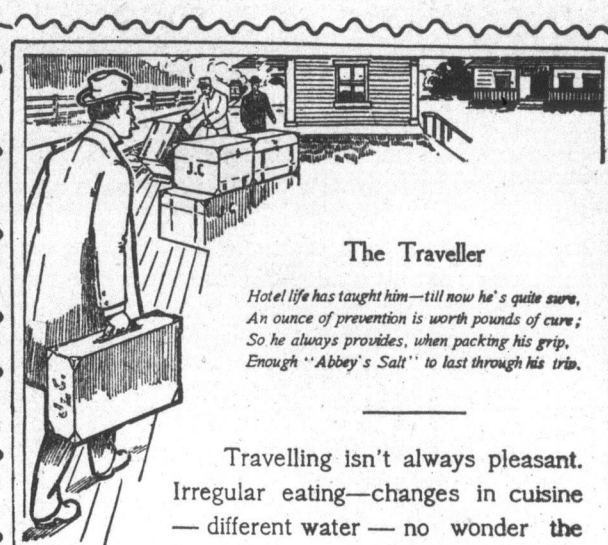
### ALL EATEN UP!

The editor of a country newspaper  
often has his own recortorial staff as  
well, and some of his experiences  
when out after news should make in-  
teresting reading. The editor of a  
flourishing journal in a northern  
California town recently called at the  
home of the bride's parents' the day  
after the wedding. He was desirous  
of telling his readers all about the  
event and wished to give the young  
couple a good send-off as well. The  
bride's mother met him. "Good  
morning, Mrs. Jones," said the edi-  
tor. "I've called to get some of the  
details of the wedding." "Goodness,"  
replied Mrs. Jones, in dismay, "they're  
all gone. You ought to have come  
last night. They ate, every scrap."  
—San Francisco Bulletin.

### WITH CRICK IN THE BACK

You are up against a whole lot of  
trouble unless you have a strong re-  
medy like Nervine to settle pain and  
dislodge stiffness from the mus-  
cles and joints. Just rub Nervine  
on the painful spot—not much rub-  
bing because Nervine has more pow-  
er than ordinary remedies. You  
won't suffer long after Nervine is  
applied for it relieves almost instan-  
tly. Mr. Phillip Adams, of Oakland,  
says "If I hadn't used Nervine I  
guess my back would be stiff yet. A  
few applications of Nervine took out  
all the soreness and stiffness. I can  
recommend Nervine for any kind of  
muscular pain, also for rheumatism.  
Price 25c."

Start each day as if commencing a  
new life.



The Traveller

Hotel life has taught him—till now he's quite sure,  
An ounce of prevention is worth pounds of cure;  
So he always provides, when packing his grip,  
Enough "Abbey's Salt" to last through his trip.

Travelling isn't always pleasant.  
Irregular eating—changes in cuisine  
—different water—no wonder the  
stomach rebels! Those who want to  
enjoy their trips on land and sea,  
should take a good supply of ABBEY'S SALT  
with them. It strengthens the whole digestive  
tract—neutralizes the evil effects of hasty eating  
—regulates the bowels—keeps one well and strong.

## Abbey's Effervescent Salt Makes Travelling a Pleasure

### BORN TO TROUBLE.

There was not a boy born to any  
tradesman or mechanic in the Russian  
capital who has not a fairer chance  
both of happiness and of usefulness  
than his heir to the throne of all  
the Russias. Unless he grows up to  
be a very great man indeed he is pre-  
destined, considering the anomalous-  
ness of his position in the modern  
world, to a life of tragical futility.  
—New York Times.

### VERY REMARKABLE CURE OF DIARRHOEA.

"About six years ago, for the first  
time in my life I had a sudden and  
severe attack of diarrhoea," says Mrs.  
Alice Miller, of Morgan, Texas. "I  
got temporary relief, but it came back  
again and again, and for six long  
years I have suffered more misery  
and agony than I can tell. It was  
worse than death. My husband spent  
hundreds of dollars for physicians'  
prescriptions and treatment, without  
avail. Finally we moved to Bosque  
county, our present home, and one  
day I happened to see an advertise-  
ment of Chamberlain's Colic, Cholera  
and Diarrhoea Remedy with a testi-  
monial of a man who had been cured  
by it. The case was so similar to my  
own that I concluded to try the reme-  
dy. The result was wonderful. I  
could hardly realize that I was well  
again, or believe it could be so that one  
bottle of medicine, costing but a few  
cents, cured me." For sale by All  
Druggists.

### FORMING AN IMPRESSION.

An old lawyer tells this story of  
one of his experiences, years ago, in  
cross-examination. The witness seem-  
ed to be disposed to dodge his ques-  
tions.  
"Sir," said the lawyer, sternly, "you  
need not state your impressions. We  
want the facts. We are competent  
to form our own impressions. Now,  
sir, answer me categorically."  
From that time on he could get  
little more than "yes" or "no" out of  
the witness. Presently the lawyer  
said:

"You say you live next door to the  
defendant?"

"Yes."  
"To the north of him?"  
"No."  
"To the south?"  
"No."  
"Well, to the west, then?"  
"No."  
"Ah," said the lawyer, sarcastically,  
"we are fully at last to get down  
to the one real fact. You live to the  
east of him, do you?"  
"No."  
"How is that, sir?" the astonished  
attorney asked. "You say you live  
next door to him; yet he lives neither  
to the north, south, east or west of  
you. What do you mean by that,  
sir?"  
"I thought perhaps you were com-  
petent to form the impression that  
we live in a flat," said the witness,  
calmly; "but I see I must inform you  
that he lives next door above me."  
Pittsburg "Gazette."

Lever's Y-Z (Wise Head) Disinfectant  
Soap Powder dusted in the bath, softens  
the water and disinfects. 38

### PITH AND POINT.

The man who changes jobs fre-  
quently never has a good one.  
When company goes there is a feel-  
ing about the house that suggests an  
easy old shoe.  
It is the opinion of every mother  
that a boy never loses an opportu-  
nity for attempting to break his neck.  
Because a friend shows a desire to  
be sympathetic don't pull the family  
skeleton out of the closet to enter-  
tain him.  
As a man gets older he finds that  
more of his friends are visiting the  
cemetery when they go riding than  
formerly.  
The people who are used to good  
things when at home are very patient  
with the poor accommodations met  
away from home.  
It often happens that a girl who is  
not disciplined enough for her parents  
gets the kind of a husband who dis-  
ciplines her too much.

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can be found in future at  
C. Austin & Co's Dry  
Goods Store. Orders for  
Upholstering and Carpet  
Laying will have prompt  
attention.

## Geo. E. Embrey

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Preserve your roofs by coating them  
with **Oresote Shingle Stain**, of  
any color. It is durable and economical.  
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of roof painting and repairing.  
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or address, Chatham, Ont.

Migard's Liniment Cures Distempers

## Sunlight Soap is a well made Soap

The making of soap is no longer a chance mixture of miscellane-  
ous fats. Expert chemists carefully watch and test every step in the  
making of

## Sunlight Soap

The fats and oils must be perfectly pure and at every stage of the  
process the soap must come up to Sunlight standard. That is why it  
cleanses your clothes perfectly, makes your blankets soft and fluffy,  
does not destroy your most dainty linens or injure your hands.

Sunlight Soap washes equally well in hard or soft water. Your  
dealer is authorized to return the purchase money if you are not  
satisfied.

LEVER BROTHERS LIMITED, TORONTO

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The Sunlight Maids are through their washing by noon—that's  
the Sunlight way