

# BASIS OF FREEDOM

Truth Only Quality Which Makes Men La  
Unto Themselves

## THE LIMITATIONS OF LIBERTY

These are Physical, Mental, Social and Physical, and  
in Every Case the Individual 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 Great  
Britain, in the year 1904, by William Baily, of  
Toronto, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., Aug. 31.—In  
this sermon the freedom of this  
world, with all its restrictions and  
limitations, and the larger freedom  
of the spiritual world are pictur-  
ously 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  
pleasantry of a child, it seems to  
recognize no government save the  
sempiternal law. Like unto the adol-  
escent notes when the wind whis-  
tles 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  
found 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 a 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 magnificent  
rule every man's abode is his castle, sur-  
rounded, like the ancient fortresses  
of the old world, with the moat  
whose waters were impassable to the  
minions of a king. Thou art the mes-  
senger 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 high thy forehead, for  
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 my text I  
asked myself this important ques-  
tion, "What is freedom?" Is it un-  
bridled 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. We  
find these limitations in the phys-  
ical, the mental and the social as  
well as in the spiritual world. Biolo-  
gists find them in the dumb brute, be  
it 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 through  
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 such things as business, man-  
agement of his affairs, and so  
devote himself to his 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  
realm 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 like  
to take a sightseeing trip above the  
buildings of the St. Louis World's  
Fair?" But I am ambitious, and  
forgetting 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 hum, and higher and higher and  
higher until it seems that 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 to 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 phy-  
sical 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.  
I descend into the shaft of a coal mine  
to descend farther and farther I go  
until the darkness seems to be hur-  
led 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 physi-  
cal 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 el-  
ement. Physical man has his limita-  
tions of life. If we would physically  
live we must obey certain physical  
laws. We cannot eat pebbles like an  
ostrich. We cannot hibernate 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 freddy, with its little  
lantern, makes its home among the  
logs and calls the green slime its  
playground. Physical limitations hem  
in 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  
economics. Every man's liberty ends  
where his neighbor's liberty begins.  
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 social right which I as an  
individual 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 caste 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 an officer of the house-  
hold says: "This kind of house-  
hold 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."  
But 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 house, but if you do not  
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 serve in the  
military 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 my store, or refuse to  
pay your taxes, or to go to war as  
an American soldier when you are  
drafted, or to serve in the navy box  
when you are emancipated. 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 exact  
an impossibility from the young man  
who was a candidate for a B. A. de-  
gree 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  
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 mathematics. 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, and  
also Stedman, the Wall Street bank-  
er, as he was also Stedman, the  
famous war correspondent. But such  
men as that of Edmund Clarence  
Stedman are the rare exceptions.  
For the most part God gives to  
man but one class talent, and not  
ten. The reason Theodore Parker  
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 a preacher  
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 Beecher  
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  
actual and picturesque language.  
The songs of the birds, the beautiful  
wardrobes of the flowers, the autumnal  
sunsets, the beehives, the snow  
banks, his 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. Grant his simple premises,  
and you must grant his conclusions.  
He appealed mostly to the brain as  
gray matter and not to the artistic  
sensibilities.  
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

Continued on page 10

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